

And again we present you a publication full of thoughts, reflections, complaints, ideas and some more words on paper. Somehow these months aren't easy ones, but you know we'll get through it together. We bring you some of our thoughts on the curfew-riots in the Netherlands that happened in January and in line with that are the writings on 5G and on corona responses from people around us.

We also decided to share with you some points on accountability processes and abuse, as this has been a topic in our near surroundings. We cannot deny that the world we live in- the world of domination, violence, power, and control- also influences our own relations. It is courage and solidarity that we would like to use in confronting this monster. It is far easier

to take distance from the enemy in uniform than the shitty parts of ourselves. Without friction, no shine. It's not necessarily the easy paths that bring us to the most beautiful places.

There is much more in this Rumoer, but just read on and find out. Please do let us know how you feel about all of this, and also share this publication with your people. We send hugs and strength to all our anarchist fighters, lovers, and rascals around the globe, see you soon on the streets.

XXX

RUMOER

P.S. We think it is really nice and important to spread this magazine for free, in social spaces, by mail, and also on the street. This unfortunately does cost money... Please send us some or a lot!

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## I WANT MORE THAN SURVIVAL ON CORONA, IDEAS AND THE PEOPLE AROUND US

# **DISCUSSION AND TIMELINE ON THE WILD JANUARY NIGHTS**

The start of the curfew evoked a lot in the Netherlands. All over the country, riots broke out against the curfew and against the cops. For several nights, people got together to express their dissatisfaction, to set things on fire, to loot, and to throw fireworks and stones at the cops. The cops intervened harshly and quickly, and heavy punishments followed. Afterward, the unrest faded again.

Many were surprised that the curfew mobilized so much opposition. Often everything seems so dazed in the Netherlands, like everybody is paralyzed or just participates in society with their head bowed down to survive in a pretty comfortable status quo.

But we think much more was going on this time than just some frustrated youth. We think there is an undertone of anger about the system of money and power, about who in this world participate and who only get to watch... This was the moment to reverse the roles for once.

We spoke about the curfew riots with some friends and comrades because we want more chaos, ambushes on the cops, and agitation in the streets. You will find points and ideas that came from this discussion, together with a (incomplete) timeline from the lead up to the riots until the start of the repression, based on social media, mainstream media, and the many live-streams from those days.

## DISCUSSION

## Why weren't we (or: anarchists) more involved in the curfew riots?

There were anarchists at the riots to a limited extent, while these were the biggest riots against the police in the Netherlands for a very long time.

How accessible were the riots? Almost all mobilization was done through social media, in large public Telegram groups. In principle, everyone could join, but it did not always work out that way. People who were in no way close to social media or those bubbles found it difficult to figure out what was going to happen where and when.

Could call-outs have escaped the realm of social media and reach people who otherwise wouldn't see them? Opinions differ on how realistic it is to no longer want to use social media for certain things when it is unruly outside our bubble. The reasons are that social media is extremely unsafe and rooted in the world, companies, and systems we hate. Social media symbolizes apathy and the emptiness of existence, control and surveillance by states and corporations, far-reaching technologization of our lives, but is also the "embodiment" of the impoverishment of social contact and connections among people.

## Social media and phones

Social media was very important for the curfew riots. We don't only know what events are happening on the other side of the world but also very specifically where things will happen tonight in our own neighborhood. The mobilization, the constant contact about what happened and where. Acting tough about what you did, and wanting to surpass what you've seen on videos of other people and cities. On the other hand of course, is the creation of huge amounts of evidence. The calls that went around said to put your phone on airplane mode for safety. At the same time, people enjoyed being filmed doing intense things. This claiming of events was very important to the spread and escalations of riots all over the country (and even a bit beyond). All this footage is unfortunately very important to the cops as well...

Of course, it would be much safer to not have a phone with you at all when you riot. But is this question still relevant for people present in the streets, where smartphones are important and normal. Would it have been good to try to educate more about the importance of no phones and wearing face covers? Live-streaming how to take the cash register of the Jumbo without covering your face is obviously not very smart, and this kind of evidence has also contributed to large sentences.

(How) would it be possible to change the presence of phones in these riots? Or is it more interesting to see how we could use phones to our advantage? Basically, because of these publicly accessible social media groups, it is public information who is going to do something, when, and where. Not only does this mean that the riots can be found by anyone who knows how to pull information out of a smartphone, but it also means that the cops don't have to go to much trouble to be reasonably well-informed. During the curfew riots they also focused a lot of attention on the events that came out of these groups/calls. In Amsterdam East, there was a massive deployment at one intersection. This gave plenty of room to attack the cop station around the corner, where there were few police. When the police "figure out" locations where people are meeting, a lot of capacity goes there which then isn't somewhere else. We can obviously take advantage of this.

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Would a proposal for an action or attack, such as a pile of bricks or containers, be taken up by those present during the riots? Definitely! People know how a riot works and what to do. Also through social media everyone gets a clear picture of what a riot can or should look like. If the necessary materials are then up for grabs, they will be used. So we could do something in this respect. It is important to remember that "we" might stand out in the group. For example, because of our appearance, our way of talking. This may cause distrust. It would certainly be possible to start something but other people would have to take over before the situation is trusted by everyone.

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The possibilities for participation in these rebellious moments are endless. We can think of so many creative things! What would have happened if there hadn't been power at certain spots and everything would have been dark? Or what if the youth workers got their tires slashed systematically and were slowed down in their miserable role? What if communication between emergency services had been sabotaged when the riots were already happening for some days and it was clear that the state had its repressive resources ready? The power needs all systems and structures it has built and this has created endless weak spots. The groups and chaos on the street give space for rebellious actions, and every attack on the state and its structures can contribute to a riot or a moment of freedom, in intensity, length, connectedness, or perspective.

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## Why haven't we done this, or not very much?

We don't really know how much this happened. There have been anarchists at the riots, we just don't know where and how many, nor what they did of course. We do know for sure that this could have happened more.

And it is important to remember, mutual trust also varied a lot from place to place. Sometimes people were very relaxed. You recognize each other in movement, in the act, in a look... And wouldn't it be nice to find each other more like this? Distrust can be solved simply by getting to know each other. If we are seen a few evenings in a row doing nice things in the street, we are no longer strangers.

## Who was rioting? And how does that affect our affinity?

There were a lot of different people rioting with different backgrounds, which also varied a lot from city to city. Sometimes local hooligans actively participated and sometimes they took on the role of cops. We know that there were definitely different kinds of people at Museumplein in Amsterdam than in Osdorp for example. Ben van de Kooi, a known long-time neo-Nazi, was a frequent presence on Museumplein. This was a clear boundary for some people. Who do you want to be next to and who do you not want to be next to?

We don't know all the reasons that people had for taking to the streets, and we don't feel the same affinity with everyone. From some groups, it was pretty clear though, with hashtags like "1312" and "#fuckthecurfew" in the calls that went around on social media, versus some people in Urk setting things on fire motivated by their religious beliefs.

A consideration/dividing line for feeling affinity may be to what extent the riots are against authority (on its own), or against specific measures of the authorities. On a weekly basis, Museumplein was home to a motley collection of people who are largely pro-state and see right-wing political parties as the solution. Consider, for example, the veterans who have been given an important role in the protests and the protesters who snitch and hand each other over to the cops for violence against the cops.

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## Should anarchists have been more present with words?

Flyers, wallpapers, call-outs... To share support and enthusiasm, to suggest proposals or introduce new ideas, to give some more context to the event. Without being pedantic or trying to provide answers by saying how and what should be done when it comes to, for example, security. It would be awesome to suggest and discuss about what to do when we meet in the street. The goal would be a broader discussion and not the imposition of (our) tactics or ideas. The how and the why, and what to do after these nights. How can we continue these sparks, and get more of this kind of unrest?

People were happy after all! The atmosphere was good, people were having fun. Rioting is fun and inspiring because it is such a break with the normal life. In a riot you can feel free, and strengthened in your search for freedom with the people around you who want to stop the daily reality at that moment and choose to act according to their wishes. This should happen more often,

#### and then continue longer. Why did the (joyful) curfew riots stop? One of the many reasons: repression.

The curfew riots were immediately met with harsh repression including super-quick sentencing, and the confiscation of cars and bank accounts. Huge fines and prison sentences were imposed. Images of a number of people who had not yet been arrested on the evenings of the riots were splashed across television, advertising columns, and bus stops. It was clear that both the police and media strategies were ready to be executed. The state went for the public pillory: the terrible perpetrators were "named and shamed", while at the same time there was a lot of attention and support for the poor victims. (This of course by the state's well working victim/ offender rhetoric. Where is that wide spread outrage when it comes to daily exploitation and oppression? Bunch of hypocrites.)

It is not uncommon for there to be little understanding of riots, but with corona it is even less so. The rhetoric of the state linking one's presence at a demonstration to the death of one's grandmother seems to be widely accepted.\* All in the name of responsibility and fictitious so-called solidarity: We, the responsible ones, are the good guys; you, the scum and the wappies.

\* This also happened a lot within "our" scene, but we wrote about that in the last article (*I want more than survival*, page 23)

Another turning point in the riots was the use of "neighborhood fathers" and youth workers, people respected in the neighborhood, who in different cities were sent out to talk to the rioting youth and calm them down. This taking-over of police tasks was then rewarded with pins from the municipality and media attention. The counterattack was complete.

In addition, it also mattered that these people from the neighborhood provoked less immediate hatred than the cops would have, so they were listened to more closely despite playing the same role.

In addition to this carrot, of course, there was also the stick. Several people, who were expected to not listen to these warnings were visited at their house by the police beforehand. The (gross) repression from the cops happened more behind the scenes, by letting people know (in their own homes) that they were being watched and threatening them with severe punishment if they disobeyed.

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## Was there a straw that broke the camel's back and started the riots?

With corona, a lot of repressive measures were imposed. The fiercest reactions to these were against measures that took away our presence in the streets.

These measures (including of course the curfew) are also the most violent, the most like a prison. Everything is already closed and prohibited and all that is left is the street. They could not take this away from us, at least they couldn't for a few days.

Hopefully, the anger and good memories of the wild January nights will keep a fire warm in all the rioters involved. Let's keep talking, questioning, and experimenting. What kind of sparks will it take to rekindle things in a big way in this often sedated country- and far beyond?

## TIMELINE

Long before the start of the curfew, there was unrest in the Netherlands. Last summer for example, there were some short, spontaneous disturbances and riots. Similarly, in many other countries, sparks ignited after the start of the curfew, like Belgium, Lebanon, Canada, etc.

#### Wednesday 30 December

**Hoogersmilde -** In a village in Drenthe, a caravan and car are torched. When two people were arrested, the evening got out of hand. Stones and fireworks are thrown at the police and someone shot a firework gun (an alarm like pistol used to shoot fireworks), because of which the people arrested were de-arrested and the cops retreated.

#### Sunday 17 January

**Amsterdam -** For some time already, a diverse collection of people (including corona deniers and far right) demonstrate against the corona measures every Sunday. On January 17, the demo organized by the group 'Nederland in verzet, weg met dit kabinet' (Netherlands in opposition, get rid of this government) is moved to Westerpark, with a maximum allowed participation of 500 people. Demonstrating at the Museumplein is forbidden, but this doesn't keep people from showing up. The riot cops are already in position before the start of the demo and separate the demonstrators with water canons and batons, which provokes quite some fighting.

#### Saturday 23 January: Curfew starts at 21:00

**Urk** - A call-out is spread on social media to gather at 20:45 at the harbor for a demonstration against the curfew. A big group gathers. The cops are pelted with fireworks and stones and get their cars destroyed. Also, a corona testing facility is set on fire.

In Early December, there were already signs of unrest in Urk: young people set fires, destroyed stuff and bombarded emergency services and cops with heavy fireworks, stones and bottles. When molotov cocktails are thrown, the mayor issues a state of emergency. **Stein -** From 19:00 on, people gather at the village center to drink and listen to music. By 21:00, the group had grown to around 100 people. They refuse to leave. Fireworks are thrown, and after the deployment of riot cops, the demonstrators are split into smaller groups who play cat and mouse with the cops. 14 people are arrested, one cop gets injured.

#### Sunday 24 January

**Amsterdam -** From 11:00 the Museumplein is declared a "safety risk area" due to the planned anti-corona/anti-lockdown demonstration. Regardless, around 1500 people gather for the demonstration. Before the start of the demonstration there are preventative pat down's in the surrounding area (allowed because of the safety risk area designation) where 5 people already are arrested for carrying knives, drugs or illegal fireworks. The people gathered are a wide combination of people, with many from outside of Amsterdam. There are some well-known faces from 'Viruswaarheid', Nederland in Verzet, en Voorpost, known rightwing groups.

Around 14:00 everybody is ordered to leave Museumplein via digital signs, loudspeakers, and a drone. When this didn't happen the square was cleared by riot police using dogs, horses, a water-cannon, and a lot of violence. The disorder in the surrounding area lasts until the evening. Many people film and live-stream the event, which is a big help for the police afterward of course. Many people are arrested and within 48 hours, the first images of wanted people are shown on 'Opsporing

Verzocht', a television show made in collaboration with police to help find and identify criminal suspects.

Eindhoven - The inner city of Eindhoven is also declared a "safety risk area" due to the planned demonstrations. In addition, all the train traffic to and from Eindhoven is stopped. A large group of young people moves through the city with fireworks and wreaks havoc. A water cannon is used to disperse the group of around 200 people. Demonstrators throw rocks, golf balls, and reportedly also knives at the police. Sticks and crutches are used in the confrontation. After a charge from the riot police and a dozen arrests, the square is emptied. Smaller groups continue to riot elsewhere. Tear gas is used after a water cannon got a flat tire. The group moves towards the train station and cameras are destroyed. This results in the police having less overview of the crowd. A jumbo gets looted and some cars are burned, (including a car from Pro-rail). The money cassettes get smashed on the street and the money disappears in the pockets of the people.

Stein - After the riots the night before, an emergency ordinance is issued until 1st of February which allows for preventative pat downs. The police receive reinforcement from the military police.

Den Haag - After the riots the night before, an emergency ordinance is issued until 1st of February which allows for preventative pat downs. The police receive reinforcement from the military police.

Tilburg - Many people gather following a social media call for a demonstration at 20:30. Fireworks are set of and several traffic signs and a lamp post are hit with vehicles. The riots continue for a long time and bus transport in Tilburg is stopped.

VenIo - Youth break up the pavement to throw stones. The windows of several stores are broken and the road is covered with broken furniture. Train traffic is diverted from Venlo.

Roermond - When the riot police are done in Venlo, they continue to Roermond where a shopping mall, an ATM, and a camera are destroyed by a relatively small group. The cops announce they have 17 suspects. When the group continues on, the positioned police have to flee from the rioters. Similarly to what happened in Stein, the police are aided by military police.

Helmond - At 21:00, a small demonstration in Helmond takes place. On Snapchat, a call circulates to demonstrate against the curfew, which attracts about 50 youth. Fireworks and rocks are thrown at the cops. The riot police are deployed.

Breda, Oosterhout, Arnhem, Apeldoorn, Almelo and Enschede also have unruly evenings. Most demonstrations start after calls on social media.

#### Monday 25 January

Den Bosch - Dozens of youths dressed in black force their way into a supermarket and electronics store. Footage shows a car on fire. Stones are thrown at the police and there are rioters on the railroad tracks, after which train traffic between Den Bosch and Vught is stopped by the police

Amsterdam - Young people gather at an intersection in Amsterdam Oost. A police bus is attacked. Riots and unrest in the area of Molukkenstraat continues for a while.

Rotterdam - On social media, there are calls to come play cat and mouse games with the police. It is clear that the events in Eindhoven can (and must) be outdone.

People demolish buildings, start fires and throw stones at the police. The windows of the police station at the Groene Hilledijk were smashed. A supermarket and drugstore were looted, and at least fifty people were arrested. Police fire a warning shot.

Den Haag - After the arson, explosions, and destruction of the previous evening, about 25 "neighborhood fathers" and youth workers (at the insistence of and in cooperation with the police) walk around Schilderswijk to prevent new riots. The police are nevertheless attacked with stones and fireworks.

Haarlem - The police are attacked and respond with tear gas. A press photographer is hit in the back of the head at close range with a stone. Tilburg - Everything is on fire! Troublemakers set off fireworks, cars catch fire, and bus shelters are targeted.

Geleen - The riot police try to disperse a group of about 150 rioters throwing fireworks. Twelve people are arrested, including several minors.

Breda - In Breda, three people are arrested for sedition because of their activities on social media before the demonstrations. The police also warn that social media will be monitored this evening, and agitators may be caught later.

The same goes for Helmond, Almelo, Veenendaal and Zwolle. There is unrest, fireworks thrown at police officers, and riot police deployed.

#### Tuesday 26 January

In Rotterdam, Den Bosch, Haarlem, Leiden, Eindhoven, Maastricht, Echt-Susteren, Beek and Capelle aan den IJssel, among others, an emergency regulation is in force. The police set up an extra snitch line about possible riots because they can no longer keep up with tips coming in through all the channels. A number of people who were present at the riots in the evenings before and are suspected of sedition were already arrested during the day or in the days before. Store owners across the country board up their windows and doors to prevent looting. Parents are urged to keep their children at home. The police are increasingly well prepared for riots and are looking into the possibility of getting help from German and Belgian riot police if riots break out again in the coming days.

Amsterdam - Several offices (including those of the ING and ABN Amro) close their doors early as a pre-caution. In several neighborhoods, local residents help the cops by talking to the youngsters to discourage them from rioting. This works in many places, but not in Osdorp. Several hundred youth run back and forth, throwing rocks at stores and police and set off big fireworks. There are many riot police present and arrest squads are able to make targeted arrests. Shortly after the curfew goes into effect, the group of demonstrators break up. Rotterdam - This evening things are unruly again in Rotterdam. 81 people are arrested during confrontations with the police. Most of those arrested are under 25.

Riots also break out in Hilversum and Den Bosch, among other places.



January 27, 28 and 29 januari: Repression

The start of the fast-track trial: several cases from all over the country are heard and the sentences are long (for Dutch legal standards): two months imprisonment for throwing a rock at a police van, and four months imprisonment (of which two months on probation) for sedition for circulating a call to demonstrate.

In several cities, people are being arrested for what they allegedly did during the riots or what they said on social media. The police shared photos of wanted protesters from Museumplein, which resulted in snitching and people turning themselves in.

Other than that, it remains quiet. In Rotterdam, 25 people are arrested, many even before the curfew starts.

The Public Prosecutor confiscates bank accounts, cars, and wages of people for their participation in the riots. The fast-track court hearings continue and people are again arrested across the country for what they said or shared on social media.

In Rotterdam, a person in a fast-track court gets four weeks in jail for stealing a bag of candy, felt-tip pens, and a cap from a Zeeman store looted during the riots on Monday. According to the judge, this was no ordinary theft. "You contributed to the whole thing, so a much higher punishment fits"

#### Sunday 31 January

There are demonstrations in Amsterdam and Apeldoorn. Museumplein is immediately swept clean by riot police with 30 arrests made on nearby squares. The water-cannon is briefly used. In Apeldoorn, four people are arrested and the rest of the crowd disperses.

#### Saturday 6 February

The police union reports that, after the curfew riots, officers are increasingly met with home visits by rioters. The incidents vary a lot, from waiting outside a cop's front door to throwing fireworks against a house or waiting for cops at the supermarket. The homes addresses of the

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cops are shared via social media.

#### Monday 22 February

In various places in **Rotterdam**, advertising columns show gigantic photos of the participants in the January 25 riots. Photos were already shown in 'Opsporing Verzocht' but are now also in supermarkets and other places.

#### March

The trial hearings continue steadily. Many prison sentences are imposed in addition to fines, and cccasionally someone gets community service, and rarely, an acquittal or dismissal. A 17 year-old boy from Eindhoven has to pay 10,000 euros in damages for looting a supermarket, in addition to a community service order of 70 hours and a probationary prison sentence. Another person is sentenced to eight months (unconditional) for looting and violence against the cops. On March 18, the cops announce they have arrested 258 suspects for "the most serious riots since the squatters' riots in the 1980s." Some of those 258 have already been set free, and some others are still in custody. At this point, there are as many people convicted of sedition as of open assault. Other charges include resisting the police, theft, and vandalism.

## A 5G-THING

Last spring in the Netherlands saw an explosion of attacks against 5G masts (and other infrastructures) in parallel with similar sabotages that spread across France and England. Much of the Dutch media and discourse around these attacks tried to associate them to various conspiracy theories founded in bizarre ideas about the shape and form of global power. But basically not one peep came from other perspectives in the Netherlands. Surely there are as many reasons to attack 5G technologies as there are attacks against its infrastructure...what could provoke so many people to action, and more importantly, why might we take interest?

In the simplest of terms, 5G is a faster internet that allows for faster downloads and more connection, but beneath this simplicity is a complex plan for a major technological advance that would usher in big changes to all aspects of our lives- how we work, take care of our houses, how we communicate, how we move around. The way in which 5G has been advertised has made it seem like a small, banal update to existing technologies, but it is much more than this, both in infrastructure and in the possibilities in allows for inter-connectivity of devices and for collection of 'big data'. The world contained in this technology is one that we cannot let quietly slip in while our attention is elsewhere, distracted as we are by the latest streaming platform or media frenzy. To better understand the techniques and methods of the refinement of power, of which a central element is this technology, is to better arm ourselves in a struggle against it. The text below offers a view of the world we face and the aspects of life we risk to lose, with the spreading of 5G.

## WHY ARE WE AGAINST 5G

Because 5G is first and foremost the means to accelerate the functioning of this world based on the domination of others, and thus also based on war, financial exploitation, social control... and so many other idiocies that we refuse. Because the smart city covered by cameras, in which every sphere of our lives is measured, deconstructed, analyzed, to be directed by algorithms, resembles nothing so much as a cybernetic prison. A closed, artificial city, populated by lobotomized prisoners from whom we have removed everything including the desire to escape.

Because artificial intelligence offers to power the possibility to rationalize every manifestation of reality, guiding our behaviors, but also our ideas, sensations, and desires along a planned trajectory.

Because the 5G is the dream of modern powers. In an increasingly unstable system, prone to crises and revolts of all sorts that sometimes put t into question, the preservation of order and of the security of the state requires a more complete mastery over the unknown of freedom.

Because technology has come an essential factor in determining the evolution of society; it is the unavoidable infrastructure that produces and reproduces the world of power in which we are required to live without any chance of shaping it along our own needs and desires.

Because we cannot escape a fundamental reality: technology requires the destruction of ecosystems and in this also destroys the last vestiges of wild life. Starving for materials, electricity, and rare minerals without which it cannot exist, technology provokes unmeasurable destruction to nature and to (human) health.

Because we know that the world is balancing on the edge of an abyss. And once any perspective of revolutionary possibility has been erased, we can only attend our own extinction.

Because for those who do not wait to capitulate in fatalism, nor to spend their time in either prayer of indifference, there is no doubt left: to block everything is the least we can try to do.

Because we want a free and wild world.

## SPRING SMOKE SIGNALS

While we're on the topic of 5G, we find it important and timely to include this text, published on 15 April, about the case against a comrade who put ideas into action.

On May 19, 2021, following a preventive detention of eight months in the prison of Nancy, France, the minions of the state will send the anarchist B. to trial for the arson of two antennas, which took place during the great lockdown.

As it is well-known that the best solidarity is attack, here is another opportunity to show the comrade he is not alone while facing the scoundrels in robes, all the while continuing the urgent effort of demolishing the old world...

Salin-les-bains (Jura) 10 April 2020

While self-isolation is in full swing around the world, an anarchist climbs the slopes of Mont Poupet. Strong in his ideas and determination, he starts a fire under two big relay antennas responsible for broadcasting police and military signal waves, as well as mobile telephone communications, before he disappearing back into the night from whence he came.

And he was not the only one, as 174 antennas were sabotaged all across France in the past year, of which more than half were arsoned. And that doesn't include the sabotages of fiber-optic cables or telephone exchanges, nor attacks against suppliers of cables and electronic equipment.

That an individual enamoured with freedom would stroll under the stars to break the digital chains that bind tele-commuters to their exploiters or those that chains some dunces to their school, but also interrupting the flow of technological control, was already unacceptable in itself to power. But that this act also forms a part of a diffuse and multi-facted struggle... now there something that annoys the claws of justice and power's dedicated cell, Oracle, which quickly carried out an investigation with the support of the judicial police in Dijon and an investigative section of the gendarmerie from Besançon, with all the more cooperation given that an earlier fire on the 27th of March had destroyed the site of an SFR antenna (1) on Mont Brégille, near Besançon.

And they were not stingy with their methods during the following months, after finding DNA attributed to B., a comrade well known for his subversive ideas, at the foot of the charred pylons: tailing and stake-outs run by members of the GIGN (2) who had come specially from the capital, a camera outside a a residence, GPS placed under various vehicles of close contacts, a request to install microphones in an apartment and in a low wall in a public square, IMSI-Catchers (3) to listen

live to phone conversations, all while trying to discover if he was using other phones, simultaneous raids in three residences... all this for not so much.

Not only did they lose track of the brave anarchist cyclist a number of times during their investigation, not only did they have to dismiss charges against him in the end for the attack near Besancon (although the investigation probably remains open against x), they have also had to face the facts: B. destroyed the two transmitters in Salins-les-Bains alone, an act for which he had claimed responsibility after his arrest on September 22 2020. After imprisoning him in the Nancy-Maxéville prison and placing him under investigation, the judge and their colleagues continued their dirty work: the refusal of the request to release B. with electronic tracking bracelet in February, the refusal of any non-family visits until the closure of the investigation in March, an offer from the public prosecutor's office to exchange his regrets and remorse against a pseudo-reduction of sentence through a plea deal - which the comrade declined without hesitation -, before finally announcing in April his trial on May 19.

In a world full of electronic tethers in which permanent connectivity supports capitalist and state restructuring, the eyes of the enemies of authority cannot fail to turn toward infrastructure such as cell towers and fiber-optic boxes that crop up everywhere. They may also take interest in suppliers and installers of cables, pylons, and networks, such as the various Axione (Bouygues), Axians (Vinci), Circet, Constructel, Dorsalys (Eiffage), Nexans, SNEF, Sogetrel or Scopelec, some of which have already received warm visits these past months. At a time when the devastation of the industrial system on the planet and on minds and spirits is becoming more obvious each day, opposing it without concession is the least we can do. Without a doubt, those who are not resigned to the best of technological worlds will continue to do so in all seasons... even if it seems that some spring skies are at times so clear they can carry smoke signals behind the tightest of bars.

Solidarity is attack! Freedom for all!

Some anarchists in complicity and solidarity

(1) SFR is a big telecommunications company in France
(2) GIGN or the National Gendarmerie Intervention
Group in English is the elite police tactical unit of the
French national police with focus on counter terrorism
and special operations

(3) International mobile subscriber identity-catcher, or IMSI-catcher, is a telephone eavesdropping device used for intercepting mobile phone traffic and tracking location data of mobile phone users. Essentially a "fake" mobile tower acting between the target mobile phone and the service provider's real towers, it is considered a man-in-the-middle attack.

## RUMDER ON ACCOUNTABILITY PROCESSES, AND NOT ONLY

This text has been compilated with excerpts from:

- *Not normal, not extraordinary* (Some anarchists, 2014) to be found in French on: https://infokiosques.net/spip. php?auteur798

- Safety is an illusion: reflections on accountability (A personal account, 2011) read it on: http://www.anarchis-tnews.org/?q=node%2F13205

- *The Ideology of Victimization.* (Feral Faun, 1992) From "Anarchy: A Journal Of Desire Armed" issue #32. Read it on: https://theanarchistlibrary.org/library/feral-faun-es-says#toc10

## Introduction

**Rumoer**: We compiled this article with parts from three different texts. We used them to take different angles to look at accountability processes, but also to look at

the behavior or acts that were the reasons for these processes to start. We've often seen accountability processes fail around us in the last years. This has had painful and frustrating consequences for those involved. We want to critically approach our own choices and stances. How much did we actually accept of our partners? What have we been trying to avoid seeing around us? How much space did we give to abusive behavior? But also, how is it possible that so much cop and judge behavior is so easily triggered in supposedly anti-authoritarian circles?

To make this text more clear, it is of value to say here that several incidents and ongoing dynamics have been in our closest surroundings. We are talking about rape and violence between partners, and not just one case. Some of these stories have been out in the open, some are dealt with less publicly. Things happened that should have never happened. We talked about it a lot, had lots of worries and also nightmares about it. We want to confront the problems with focus.

We don't have all the solutions ready though, and this text will raise new questions, but we hope to discuss them with you and contribute to a freedom-loving approach to abusive behavior.

We want to learn from what went wrong. But also we want to deepen and clarify the perspective on abusive behavior in anarcho surroundings and how to deal with it, how to be able to break free of it. We hope it will contribute to a bigger, stronger discussion with content. It is one of the harder discussions, with no definite realities. If you are looking for easy answers you might want to stop reading.

## **Common reflexes**

It appears that there are two reflexes people fall for when a story of an abusive comrade comes out:

Reflex 1: Was it really that bad? What did the other person actually do? ...shrug the shoulders and find another topic to discuss. Continue like before. Defend my friend no matter what.

> Reflex 2: He needs to be exposed and punished!!!! We will fix this and create justice!! Call for justice, take on a police or judge mentality, act like a (often well-intentioned) social worker. There is a black and white reality. Parasite on other people's misery and feel really important.

> Of course there are shades between this two responses. But these are the reflexes we find problematic and we want to talk about them. In any case, it seems people are afraid to actually talk to each other, that emotions blur the conversations. To pick a side seems more important than to fix the broken pieces. The politics of some seem more important than the healing of others. What is the correct thing to do? What should be our reflex? Who gets to decide what definition means what, and who can choose the consequence?

## Anarchists, abuse and accountability processes

**Rumoer**: Let's talk about what abusive behavior actually means. Is it all sexual and physical violence, or is bullying also part of it? There is harassment on the streets, there are possessive power dynamics in relations. We



can feel and set our own boundaries, but in a group of people it's way more complicated. We would like to propose for everyone to understand their own boundaries, and to figure out together how we can defend them in a way that makes sense beyond the individual. Abusive behavior should be better understood, in order to stop it. We know we are living in a world of extreme exploitation of the world and its inhabitants, which is maintained by terrible dynamics of power.

Safety is an illusion: reflections on accountability (2011): "Anarchists are not immune to dynamics of abuse, that much we can all agree on but I have come to realize more and more that we cannot keep each other safe. Teaching models of mutual working consent is a good start- but it will never be enough: socialization of gender, monogamy- the lies of exclusivity and the appeal of "love" as propriety are too strong. People seek out these levels of intensity when the love affair is new, when that obsessive intimacy feels good and then don't know how to negotiate soured affection.

That's the thing about patriarchy its fucking pervasive and that's the thing about being an anarchist, or trying to live free, fierce and without apology- none of it keeps you safe from violence. There is no space we can create in a world as damaged as the one we live in which is absent from violence. That we even think it is possible says more about our privilege than anything else. Our only autonomy lies in how we negotiate and use power and violence ourselves.

I really want to emphasize: there is no such thing as safe space under patriarchy or capitalism in light of all the sexist, hetero-normative, racist, classist (etc) domination that we live under. The more we try and pretend safety can exist at a community level the more disappointed and betrayed our friends, and lovers will be when they experience violence and do not get supported. Right now we've been talking a good game but the results are not adding up.

There are a lot of problems with the current model- the very different experiences of sexual assault and relationship abuse get lumped together. Accountability processes encourage triangulation instead of direct communication- and because conflict is not pushed, most honest communication is avoided. Direct confrontation is good! Avoiding it doesn't allow for new understandings, cathartic release or the eventual forgiveness that person to person exchanges can lead to."

Rumoer: Violence and abuse are inherent to the world we live in, to the society around us, and we cannot deny it is even in our own houses and spaces. It's not monsters who abuse, its people, with good and bad sides. A lot of people abuse, a lot of people get abused. It is scary to acknowledge this, as it breaks with both the easy way out "How bad was it in the end?" and the more easy black and white victim and aggressor definitions. In these situations, we badly want safety. Safety in the way of denying the level of horror, or safety in the way of putting the aggressor as far away from us as possible. Either by exclusion, or just categorizing them in our mind. Before we can continue, we have to face how continuously it exists in ourselves and all around us. We are all vulnerable, we can all be monsters. To look this in the eye means we are starting to deal with it instead of reproducing the logics of the system we live in.

Safety is an illusion: reflections on accountability (2011): "I was asked by a dear friend to write this piece about accountability within radical communities- offer some insight in light of the years we've spent fighting against rape culture. Except I don't believe in accountability anymore. It should be noted that my anger and hopelessness about the current model is proportional to how invested I've been in the past."

> Rumoer: A core idea in the accountability processes we have seen was excluding "offenders" from collective spaces and social contacts. Exclusion and breaking contact might have prevented further problems, but just within the circles of people around the event. There is no long-term solution. All attempts toward this have been incoherent and without perspective. Feminists with classical activist approaches lose sight of what is actually going on, and then randomly give up on the 'process' because it's not working out the way they want (which is maybe impossible anyway). These so-called accountability processes have not been adding to the healing or strengthening of the people who suffered the actual abuse and aggressions. They have also not contributed to making the people who did fucked



up stuff understand what they did, and how they can do better in the future. So, as far as we have seen, let's say in the last ten years in the Netherlands, we have not seen one successful accountability-process.

Besides the doubtful success of it, once again it is a way of escaping to the safety of a hypothetical clarity, of a black and white reality, instead of the scary unknown. Yet this scary unknown is the only fertile ground for discussion and a search for a response that fits our needs and wishes, and that contributes to our struggle for freedom in a world that sometimes makes it hard to even dream of that.

## Victims and perps

**Rumoer**: Another important topic in this discussion is the definitions. Terms like survivors, victims, perpetrators, and offenders are hard to handle. It will depend on the situation and the preference of the people involved to find the proper one to use- or to refuse such terms and the way they recreate limited roles. Some notes on that:

The Ideology of Victimization (1992): "Like all ideologies, the varieties of the ideology of victimization are forms of fake consciousness. Accepting the social role of victim--in whatever one of its many forms--is choosing to not even create one's life for oneself or to explore one's real relationships to the social structures. All of the partial liberation movements--feminism, gay liberation, racial liberation, workers movements and so on--define individuals in terms of their social roles. Because of this, these movements not only do not include a reversal of perspectives which breaks down social roles and allows individuals to create a praxis built on their own passions and desires; they actually work against such a reversal of perspective. The 'liberation' of a social role to which the individual remains subject. But the essence of these social roles within the framework of these 'liberation' ideologies is victimhood. So the litanies of wrongs suffered must be sung over and over to guarantee the 'victims' never forget that is what they are. These 'radical' liberation movements help to guarantee that the climate of fear never disappears, and that individuals continue to see themselves weak and to see their strength as lying in the social roles which are, in fact, the source of their victimization. In this way, these movements and ideologies act to prevent the possibility of a potent revolt against all authority and all social roles."

Not normal, not extraordinary (2014): "This is how we see the reproduction of unequal roles, which are not exempt from gender construction either: in some cases we arrive in a caricatural way at the appropriation of positions such as the one who suffers, who drools but resists as long as he can, while the other, who listens and is always available, exists essentially as a support. The creation of stereotypes such as those of the heroes and/or victims generates its share of conditioned reflexes such as admiration or unlimited pity which can lead to allowing them, to accepting things from them that we would not tolerate in other contexts or from other people. However, if someone's situation can provide elements of understanding on some of their ways of acting or reacting, the fact remains that it is always individual choices that we have to make. They must be assumed as such (and not only as the product of certain conditions) and can be discussed, criticized and questioned as such. Here again, the question of the limits and aspirations that each person expresses remains fundamental in any relationship."

Safety is an illusion: reflections on accountability (2011): "In an understandable attempt to not trigger or cause more pain we talk ourselves in increasingly abstracted circles while a moment or dynamic between two people gets crystallized and doesn't change or progress. "Perps" become the sum total of their worst moments. "Survivors" craft an identity around experiences of violence that frequently keeps them stuck in that emotional moment. The careful nonviolent communication of accountability doesn't lead to healing. I've seen these processes divide a lot of scenes but I haven't seen them help people get support, retake power or feel safe again.

Rape breaks you- the loss of bodily control, how those feeling of impotence revisit you, how it robs you of any illusion of safety or sanity. We need models that help people take power back and we need to call the retribution, control, and banishing of the current model for what it is- revenge. Revenge is OK but let's not pretend its not about power! If shaming and retaliatory violence is what we have to work with then let's be real about it. Let's chose those tools if we can honestly say that is what we want to do. In the midst of this war we need to get better at being in conflict.

Abuse and rape are inevitable consequences of the sick society we are forced to live under. We need to eviscerate and destroy it, but in the meantime, we can't hide from it- or the ways it affects our most personal relationships. I know in my own life an important process in my struggle for liberation was making my peace with the worst consequences of my personal assault on patriarchy. Dealing with being raped was an important part of understanding what it meant to chose to be at war with this society.

Rape has always been used as a tool of control- proffered up as a threat of what would happen if I, in my queerness and gendered ambiguity, continued to live, work, dress, travel, love or resist the way that I chose to. Those warnings held no water for me- in my heart I knew it was only a matter of time- no matter what kind of life I chose to live because my socially prescribed gender put me at constant risk for violation. I was raped at work and it took me a while to really name that assault as rape. After it happened mostly what I felt, once the pain, rage and anger subsided was relief. Relief that it had finally happened. I had been waiting my whole life for it to happen, had had a few close calls and finally I knew what it felt like and I knew I could get through it."

## Feminists and specialist or partial struggle

Not normal, not extraordinary (2014) : "The fact that these problems are essentially addressed in and by specific circles, such as the so-called feminist circles, does not satisfy us. Of course, it seems quite logical that those who are particularly interested in the question of patriarchal domination should deal directly with the violence that it imposes on a daily basis. However, it is really a pity that this becomes a form of specialization on a subject which, like others, touches the whole of society and relationships.

[...]

In this society, one of the pillars of which is patriarchy, the common behaviors of belittling, possessing, or even wanting to destroy another through sexism or homophobia are generally experienced with a certain indifference. It is as if they were part of a genetically programmed normality, that does not provoke further questioning of the order that is imposed on us and the values it inculcates. We also know that in places where the State tries to address this problem in its own dirty way, it does not resolve it in any way. First of all, we know from experience that Justice penalizes and sanctions according to criteria that are not ours, and that watchdogs that are the police are not the last of the masculinists. The delegation of the questions of domination to institutions that represent and function on authority only ratifies and extends their control on all the aspects of our life. Finally, leaving to the Father-State the role of deciding and judging what is done or not done dispossesses each person of their own reflections and means, according to their own criteria and with their own tools of defense or attack. This only serves to reinforce passivity, generally and individually.

[...]

Thus, to consider the struggle only against this or that partial aspect of domination can lead to overlooking other aspects that also cross the struggle. The fact of seeing or experiencing on one's own skin that someone next to whom one is fighting arrogates to himself the right to dispose of us according to his will is in itself particularly shocking and revolting for anyone who aspires to freedom."

## Revenge, justice and safe spaces

**Rumoer**: The demand for justice by people who claim to wish for anarchy is confusing to us. The concept of justice is rooted in law and punishment, which besides being proven to have no effect on an individual, is a problematic proposal as it defines lines between those with power (in this case a group of accountability supporters for example), and the ones without (the offender in this case- suddenly the tables have turned).

Calls for justice also suggest that there is one collective response with terms that will satisfy a majority of people. This is not only impossible to achieve, but we also don't want to settle or accept some form of 'outcome' or 'resolution' that is determined by anyone other than ourselves in our direct relations. We will not be satisfied to learn that so-and-so acceptably concluded an accountability process if our interactions with this person do not also reflect these questions and struggles. We also want to be able to act for ourselves, choose for ourselves how to deal with each other, and not feel limited to following some organization or committee that portends to represent or speak for anything or anyone other than itself.

Another topic we cannot avoid is revenge. We might have dreamed about this, we have done it directly in bars or on the street when we were being harassed. Because yes, certain behavior makes our blood boil. We can not and should not avoid conflict, this would never be our proposal. But we do want to consider what is healing along with how to eradicate the oppressive dynamics we re-create amongst each other. We don't just want to 'even the score' and especially not to get 'payback', but to understand the mechanisms that lead to us to abuse or be abused in order to break these mechanisms down. We believe the one who endured the abusive, oppressing behavior could decide for themselves if it will be empowering and healing to act. Also their loved ones might have needs in this direction, but it needs to be clear what the intentions are. Will it be just an outlet for frustration, anger, or disappointment? Or are you pretending it's part of some feminist struggle? And is this desire of yours really aimed at the person involved, or is it this ugly world we live in that makes you furious? Let's take out our tensions on the real enemy, the systems that normalize dominance and submission.

Safety is an illusion: reflections on accountability (2011): "In the case of sexual assault I think retaliatory violence is appropriate, and I don't think there needs to be any kind of consensus about it. Pushing models that promise to mediate instead of allow confrontation is isolating and alienating. I didn't want mediation through legal channels or any other. I wanted revenge. I wanted to make him feel as out of control, scared and vulnerable as he had made me feel. There is no safety really after a sexual assault, but there can be consequences.

We can't provide survivors safe space- safe space, in a general sense, outside of close friendships, some family and the occasional affinity just doesn't exist. Our current models of accountability suffer from an over-abundance of hope. Fuck the false promises of safe space- we will never get everyone on the same page about this. Let's cop to how hard healing is and how delusional any expectation for a radical change of behavior is in the case of assault. We need to differentiate between physical assault and emotional abuse- throwing them together under the general rubric interpersonal violence doesn't help.

Cyclical patterns of abuse don't just disappear. This shit is really really deep- many abusers were abused and many abused become abusers. The past few years I have watched with horror as the language of accountability became an easy front for a new generation of emotional manipulators. It's been used to perfect a new kind of predatory maverick- the one schooled in the language of sensitivity- using the illusion of accountability as community currency.

So where does real safety come from? How can we measure it? Safety comes from trust, and trust is personal. It can't be mediated or rubber stamped at a community level. My 'safe' lover might be your secret abuser and my caustic codependent ex might be your healthy, tried and true confidant. Rape culture is not easily undone, but it is contextual.

People in relation to each other create healthy or unhealthy exchanges. There is no absolute for 'fucked up', 'healed' or 'safe'- it changes with time, life circumstance, and each new love affair. It is

with feelings of unease that I have observed the slippery slope of 'emotional' abuse become a common reason to initiate an accountability process...

Here is the problem with using this model for emotional abuse: it's an unhealthy dynamic between two people. So who gets to call it? Who gets to wield that power in the community? (And let's all be honest that there is power in calling someone to an accountability process.) People in unhealthy relationships need a way to get out of them without it getting turned into a community judgment against whomever was unlucky enough to not realize a bad dynamic or call it abuse first. These processes frequently exacerbate mutually unhealthy power plays between hurt parties. People are encouraged to pick sides and yet no direct conflict brings these kinds of entanglements to any kind of resolve.

Using accountability models developed all those years ago to deal with serial rapists in the radical scene has not been much to help in getting people out of the sand pit of damaging and codependent relationships. Emotional abuse is a fucking vague and hard to define term. It means different things to every person. If someone hurts you and you want to hurt them backthen do it but don't pretend its about mutual healing. Call power exchange for what it is. Its OK to want power back and its OK to take it but never do anything to someone else that you couldn't stomach having someone do to you if the tables were turned."

## Conflict

*Not normal, not extraordinary* (2014): "These strategies of conflict avoidance are undoubtedly linked to the fact that there is no standard solution, applicable to all, on all occasions and even less in social relationships that we have not chosen. Anti-authoritarian environments are not preserved cocoons, nor are they to be preser



ved. The shock that can be provoked by the observation that they are also crossed by dominant behaviors, rather than provoking paralysis, should reinforce the urgency to confront them. Each particular situation of this kind is neither "normal" nor "extraordinary". It is a moment when essential questions arise, such as justice (with its supposed universal value of exemplarity, which we reject), revenge (not necessarily as a "duty" or as a reflex, but as one possibility among others), or exclusion/banning, with what is expected of it and the ways of proceeding. More generally, it is also necessary to consider the relationships that we wish to have with

the people concerned, taking into account their actions and experiences. One of the challenges is to face all this while avoiding falling into the recognition of statuses such as "victim"/"criminal", with all their reductive aspects in terms of perception and reaction. And it is precisely because it is always about individuals that the primordial question of the limits that each one sets for himself and to others arises. These limits are above all individual and must be recognized as such. This does not mean, however, that everything is relative and should only be managed personally, especially when it is our anti-authoritarian convictions that are attacked by certain actions. This search for articulations between the particular and the general, between the individual and the collective, is just as demanding as that of the means that correspond to our ends and our ethics. It requires a certain clarity about our aspirations and this clarification sometimes requires confrontation and conflict. However, drawing the practical consequences of this process also moves us away from powerlessness. Indeed, the need to do without laws and norms does not mean accepting everything, just as the refusal to reproduce mechanisms of justice does not mean inaction. There is no lack of institutions and representatives of patriarchy around us that can be attacked as such. It is also essential to work on specific cases, even if it is

rarely entirely satisfactory. Let's also make sure that we don't leave room for patriarchal values and behaviors in the spaces in which we participate and share."

## But what to do?

Not normal, not extraordinary (2014): "The question then is precisely this: how to react without placing ourselves in the position of vigilante, when we find ourselves confronted with gendered and/or sexual violence, particularly in our immediate surroundings. But it is exactly in these direct relations that, paradoxically, the guestions becomes complicated. The figure of the monster, embodiment of the least glamorous fantasies but a very convenient tool to avoid naming behaviors that are quite common, does not necessarily work, especially when what we are facing is not an unknown rapist lurking "outside" who we need to get rid of guickly. But then we must face the misery of the traditional solutions of the societies of Power: the approach of locking someone up is not only a legal concept, but it has very real implications on very real people or, to give another example, it would be necessary to assume the direct consequences of the calls to an act of revenge or of cathartic release.

Moreover, when we know the aggressor, it is also a whole set of relations, sociability and stakes of different natures that are in fact called into question. This affects us deeply, both collectively and individually. This complexity often provokes a reflex of group- and self-preservation, generally proportional to the place occupied by the people involved and to the interests at stake. To avoid upsetting certainties and different balances (functions, roles, etc.), it is obviously more practical to refuse to see, to ignore, to trivialize, or to accept the unacceptable. Thus, a wide range of excuses and extenuating circumstances can be invoked to justify a sexual assault, ranging from the aggressor's unhappiness, through external factors such as alcohol, etc., to sometimes placing the responsibility for the assault on the person who suffered it, in the mode of "she had it coming". This kind of pretext is all the more common and easy to use in societies where desire is reduced to the consumption of a body, to the appropriation of the other, to possession. To which we can add the constructed image of a male desire based on a kind of "irrepressible impulsiveness" with its counterpart of the "passivity" expected from women.

## Taking control of one's own life

The questioning of all these mechanisms is fundamentally linked to the fact of wanting to take our lives in hand without institutional mediation. It should therefore be particularly carried by and in environments that want to be anti-authoritarian. When one envisages and wants to fight domination in its different forms, it is indeed indispensable, beyond theoretical reflections, to confront with all the necessary determination the taking of power over the other. And this one is expressed in particular and very conventionally by gendered violence." Not normal, not extraordinary (2014): "Gender categories with the biased, alienated and authoritarian relationships they can generate are part of the obstacles inherent to this world of domination and which we can come up against, in the struggle as well as in the street. Identifying them as such and fighting them along with the rest is not victim charity. It is not a matter of "coming to the aid" of people who are not necessarily in that expectation, but of solidarity to destroy, each for his or her own reasons, what destroys us."

**Rumoer**: For us it's absolutely clear we do not want to cooperate with people suppressing each other, either mentally or physically. The struggle for freedom is not only the struggle against the state, capitalism, and their defenders, but also struggles within our own relations. We want relations in which we help each other climb up, in which we make each other stronger instead of burning each other down or worse... relationships in which we respect and admire each other, in which we have space to experiment and grow to be able to face the world with all its beautiful but also dark aspects. We cannot accept any form of authoritarian behavior. We have to stop using the logics of power and money that is surrounding us, stop reproducing them in our own lives. We cannot and will not ignore these problems.

Safety is an illusion: reflections on accountability (2011):

"There is no way to destroy rape culture through non-violent communication because there is no way to destroy rape culture without destroying society. In the meantime let's stop expecting the best or the worst from people."



## NEWS OF THE ANARCHIST COMPAS MONICA CABALLERO AND FRANCISCO SOLAR

Statement published 22 February by Publicacion Refractario. Via attaque.noblogs.org - Translated by actforfree.nostate.net

4 February 2021, a hearing was held following the end of the 6-month investigation period decreed during the arrest of the compas Mónica and Francisco, in July 2020. They are accused of sending explosive packages to the 54e commissariat and the former Minister of the Interior Rodrigo Hinzpetter, as well as the double explosive attack against the real estate company Tanica, in Vitacura.

During the hearing the Prosecutor pointed out that there were still some stages in the current investigation, and asked for 6 more months for investigations. The defense opposed it, but in the end the 11th Chamber of the Civil Liberties Court accepted the prosecution's request: the investigation remains open for another 6 months. At the same hearing there was a review of the preventive detention of Francisco; finally it was maintained and, after a few days, the Court of Appeal ratified it. On February 10 the detention review hearing was held for the companion Mónica; it too has been maintained.

The two hearings took place by video conference and were followed by compas, as well as a large number of civil claimants, who filled the screen. We recall that Mónica is imprisoned in the Public Connotation Module of the prison of San Miguel and Francisco is being held in the Maximum Security Unit of the High Security prison. Let's strengthen the various initiatives and agitation in solidarity with our compas!

Complicity and solidarity with Mónica and Francisco, rebellion against the police State!

To write to them:

Francisco Solar Domínguez Unidad especial de alta seguridad – Sección de Máxima Seguridad Avenida Pedro Montt 1902 Santiago Centro, Región Metrópolitana (Chile)

Mónica Caballero Sepúlveda Centro de prisión preventiva de mujeres de San Miguel San Francisco 4756 San Miguel, Región Metrópolitana (Chile) LETTER FROM MONICA CABALLERO, 8TH DF MARCH

## Let us bury dur fangs in The skin of hetero-Patriarchy

March 8 is and always has been a day of commemoration and struggle. There are those who have fragile memory, others simply ignore and there are some who better forget it. March 8 is one of the many dates on which the murder by hand of the powerful of those who died fighting is commemorated, but unlike most of the fighting dates this was carried out exclusively by women. In 1908, a group of workers organized themselves autonomously to confront and demand that the bosses end the conditions of misery in which they barely survived, this daring and courage was punished with a great massacre. The powerful sought to end the strikes and sabotage with an amplifying measure so that no one would again try to break or obstruct the chain of production and merchandise, for the bosses killing workers will always be the most economical and effective option, there is plenty of poor people.

That March 8 is commemorated today is thanks to the effort and persistence of many who do not forget what happened that day, so for those of us who are committed to building antagonistic paths to the logic of the heteropatriarchal system, it is crucial not to stop remembering those who fertilized with tears and blood the ways of confrontation, thus we learn from those who were before us, from their successes and mistakes. In this way we give more accurate blows to this system of terror. A few years ago in the territory dominated by the Chilean State, on March 8, in some areas, it took on a combative look in the streets. The flowers and celebrations of "Women's day" were exchanged for stones, screams and fire in the hands of many of the individuals who do not ask permission to fill the streets. But while the seditious pleasure grew in the hearts of many, in turn, the police / reformist / social democratic practices proliferated in the demonstrations, even repressing comrades who broke with normality and order. Many of them have been attacked by the "purple police", the latter fixes, orders and controls "the right thing" within the March 8 demonstrations . In this I will be emphatic, there can be no aggression without response or room for

these repressive practices within the spaces of struggle, one thing is that there are different perspectives and / or methods of how the individuals and groups that generate and / or give certain battles. They raise initiatives around the struggles of gender, feminists, etc. but it is quite another to undervalue, police, repress or betray the comrades who carry out and / or propagate political violence. Perhaps there are individuals and groups that have the best intentions of ending the capitalist heteropatriarchal system based on reforms in the laws and constitutional changes, those good intentions loaded with naivety only consolidate domination. We find heteropatriarchy in all our relationships from the most macro as well as the most intimate, so any initiative to destroy the chauvinist scourge has to be born and executed from ourselves from the multiformity of our actions.

The path of confrontation is long and difficult, but it is undoubtedly full of beauty, which emanates from an endless number of comrades who make mutual support and solidarity flesh, if we bring these two words to our daily lives we become strong, we do not need any institution or intermediary, we only need our partners.

Let us bury our fangs in the skin of heteropatriarchy. All police are enemies regardless of their color or gender.

Monica Caballero Sepúlveda Anarchist prisoner



Drawing by Monica Caballero

## WORLD NEWS FROM FAR AND NEARBY

## JANUARY

Rome, Italy - 5G antenna burned (Via: actforfree.nostate.net)

We receive and spread: With D.P.C.M. [emergency 'prime-minister's' decree], curfew, red zones, and lockdown, they would like us locked inside our homes, lobotomized in front of a computer or smartphone screen, paralyzed by the fear of going out and violating ordinances and prohibitions. WE DO NOT GIVE IN TO RESIGNATION.

WE CONTINUE TO ATTACK...TO PRACTICE DIRECT ACTION!!!One late afternoon in the beginning of January 2021, an antenna with 4G and 5G repeaters was set on fire. FIRE TO THE HYPERCONNECTED WORLD. FLAMES TO THE SOCIETY OF CONTROL. A hug to our sisters and our brothers imprisoned for Operation Bialystok, to Anna and Alfredo, to Beppe, Natascia, Davide and to all the anarchist prisoners locked up in the jails. Everyone free. Brussels, Belgium - Revolt for Ibrahima: Police Station Burned Down, Stones Against the Car of the King of Belgium (*Via: enoughisenough14.org*)

On Wednesday, January 13, several hundred people gathered in front of the Gare du Nord police station in Brussels, responding to calls made on social networks by the relatives of Ibrahima, 23, who died last Saturday after being arrested by the police. Originally published by ACTA Zone. Translated by Riot Turtle for Enough 14. If the police tried to cover up the case by declaring that Ibrahima had been arrested for not respecting the curfew, and that he had died of a sudden illness, we now know that he was arrested around 7pm while he was filming a police check with his phone, and that doctors found several bruises on his body.

After the deaths of Adil, a young man from the Anderlecht district (Brussels) who was killed four months ago by policemen (who were acquitted in November), and Akram, a 29-year-old from the Molenbeek district (Brussels) who died following his arrest last summer, Ibrahima is the third victim of the Belgian police since the beginning of the lockdown.

It is therefore in a context of increasing cases of police killings in Belgium, and echoing the international mobilizations that have shaken the United States, France, and Albania in recent months, that protesters took to the streets this Wednesday in the Belgian capital to the cry of "Truth and justice for Ibrahima!", "Police everywhere, justice nowhere!", "Police killers!".

In response to the intervention of riot police against the demonstrators, the first clashes broke out around 4:30 pm and continued for several hours in the vicinity of the Gare du Nord train station. Baton blows, water cannons and flash-ball shots from the police were answered with stones, molotov cocktails and fireworks shots from the demonstrators. The car of the Belgian King, recognizable by its license plate, was targeted as it passed the demo. The police station on Liedts Square and at least one police car were set on fire before the police gradually regained control of the situation in the early evening, increasing the violence and arrests. Long live mass self-defense! Truth and justice for Ibrahima, Adil, Akram and all the others.



Madrid, Spain - Some electricity companies attacked and two Iberdrola vehicles set on fire (Via: actforfree.nostate.net)

We haven't been staying at home these days. Like many others we won't resign ourselves to passively watching the State's management of the disaster. We don't accept the consolidation of a reality consisting of soldiers, police, CCTV cameras, drones, tracking apps... while poverty and exploitation are on the increase; while the repression is striking those who fight, who don't accept the democratic pacification of the political milieus, and continue to stand up to power. During the night we visited various offices of the main electricity companies, representatives of this national capitalism clearly linked to the high political spheres of executive power. Windows painted and smashed, one form of attack against those who profit from theft and exploiting basic needs. Fire against their vehicles, an inverted metaphor of the cold into which they are forcing so many people. Let these companies, destroyers of the earth with their extractive activity, perpetuators of Spanish colonialism, smell the smell of war. A special mention to Naturgy and Iberdrola, responsible along with the Spanish government (yes, the progressive leftist government) for cutting off the inhabitants of Cañada Real's electricity [a shantytown in the suburbs of

Madrid] and that of millions of other people all over the peninsula, while putting up prices with expenditure that is almost impossible for the majority of people to meet.

We chose a little vandalism to show them that we have not given up. Even if we know only too well that damaging a few windows is nothing compared with the millions of dollars that these vampires earn from others' misery. Vandalism is just one possibility, there are many others. Strikes, boycotts, electricity theft... some other interesting possibilities. These and other forms of protest, such as squats, are necessary moves to question private property and the society we live in. Some proclaim the need for greater control of the energy sector by the State, as if it didn't already have enough power in maintaining the status quo that subjugates us; as if a change of ownership or administration of the industry were a favour to pass round among "friends", when in truth what they are aiming at is greater control of needs, which correspond to the reality imposed by consumerism-work. Anything we can tear from capital and its structures will come through struggle and direct action. Any offensive action, against those responsible for our misery and the pillars that support them, is legitimate. It doesn't matter how many pandemics and tempests befall us, we cannot neglect the fact that capitalism and its greatest paladin, the State, are directly responsible for exploitation and the destruction of life in all its most varied forms: think of those killed at work in exchange for a miserable wage so as to enrich the bosses; of the deaths of migrants in the sea (or elsewhere) as a direct consequence of the machinery of deportation put in act by all States; of the migration caused by the interests of the local and international ruling class; of the deaths related to the arms industry; of the deaths in police stations, in children's homes, in the prisons and detention centres for migrants, wretched places that the State uses to manage poverty and beat and intimidate those who don't bow down; of the destruction of the earth, the artificialization of existence, the tyranny of technology... Because capitalism, even if they try to give it a human, digital, democratic, liberal, modern, scientific, intelligent, inclusive face... is this, and it is built on hunger, poverty, repression, dogmatism and piles of dead bodies. We'll seek complicity and solidarity in every struggle and every revolt against the State and capitalism, and will express ourselves through attack. See you in the streets. Some anarchists

## Tripoli, Lebanon - Municipality Building Set on Fire in Uprising in (Via: amwenglish.com)

A municipality building was set ablaze by a group of militants in Tripoli, Lebanon after they set fire to several other buildings, including a courthouse. Angry crowds gathered outside the homes of some of Lebanon's top politicians in Tripoli on Thursday, torching rubbish and smashing surveillance cameras as rage grows over the government's handling of the coronavirus pandemic. "We want to burn down all their houses the way they burned our hearts," said an unemployed father of six. "Let any politician dare to walk on the streets of Tripoli."

Militants have clashed with security forces for four days, as an uprising has re-ignited in Lebanon, where a revolt against neoliberal austerity measures began in October 2019. The pandemic has added to the misery of Lebanon's worst financial downturn since the 1975-1990 civil war and stoked simmering anger against the corrupt political class. On Monday that rage spilled onto the streets of Tripoli, Lebanon's poorest city, where more than half the population lives below the poverty line and many rely on informal jobs, making them particularly vulnerable to lockdown measures.

On Thursday, a protester Omar Tayba died, after having been shot by security forces during the previous night's clashes. Revolutionaries showed no sign of backing down, instead staging angry rallies outside the homes of local politicians. Rallies broke out again this week in Tripoli after authorities extended a total lockdown until February 8.

Thursday's clashes between militants and security forces injured at least 102 people and hospitalised five, according to the Lebanese Red Cross. Revolutionaries lobbed molotov cocktails at the municipality headquarters in the city, causing a large blaze to break out inside. They also fired molotov cocktails and fire works at security forces stationed outside a government building. Earlier in the day, militant set barricades and tipped over dumpsters to block the street.

"We target the homes of politicians because they are the reason for the situation," said one protester. "Our leaders have been the same for 30 years. They ruined the futures of our youth and led our country to ruin." Militants started a fire outside the house of politician Samir al-Jisr.

On Wednesday night, revolutionaries lobbed stones, fireworks and molotov cocktails at security forces who responded with tear gas and rubber bullets, in clashes which left 200 people wounded.



**Taranto, Italy -Leaflet against prison given out in local street markets** (*Via: infernourbano.altervista.org -Translated by: actforfree.nostate.net*)

Sunday 31st January a small group of enemies of prisons (not belonging to any association or political party) gathered outside the walls of Taranto's prison to give a noisy fervent greeting to the prisoners, who answered right away with loud whistles and screams. Regardless of what the prisoners are accused of, what drove us to act is the desire to fight against the existence of all prison structures in that they are inhuman places which the state uses to punish anyone who doesn't comply with its rules. Concerning the present time, it is now obvious that the perverted government dispositions put in act to face the Covid emergency are no more than a clear attack on everyone's basic freedoms, be they prisoner or not. With the difference that in prison the situation is even more oppressive and dangerous, as lack of adequate health care and forced cohabitation in confined spaces means there is a far greater risk of contagion and death.

In March 2020 whoever tried to save their life by rebelling was brutally repressed. A direct testimony to this is the death of 14 prisoners caused by the police. We believe that solidarity with those who rebel against their torturers, in prison as elsewhere, is a necessary act of dignity and courage that can still disturb those responsible for the oppression we are experiencing. That is why we think it necessary to continue to do so. What we experienced outside those heinous walls shows that is always possible to struggle against the prison institution and those who hold the keys of the prison-society in which we we live. AGAINST THE MOST DANGEROUS VIRUS, THE STATE, LET'S TAKE BACK OUR LIVES! LET'S CONTINUE TO FIGHT AGAINST PRISONS AND THOSE WHO HOLD THE KEYS!

## FEBRUARY

## France - 3, 4, 5G... boom!

(From: attaque.noblogs.org - Via: anarchistnews.org)

Telework, digital cage... boom! Obedience, brainwashing... boom! Screens, chips, tracking... boom! Smartphone, smart home, smart city... boom! Green technologies, grey lives... boom! Military industry, energy industry, industry at large... boom! Always connected, always more stupid... boom!

A small contribution that the State and its journalists were kind enough to pass over in silence.

On February 28, the offices and a 4×4 of the telecom company GMS (a subsidiary of Scopelec) in Château-Arnoux-Saint-Auban were burned down. GMS is the main 5G installer in the region. We also left a little message: 3, 4, 5G... BOOM!

Strength and courage to those who attack without delay. War on the technoworld. We will strike again and again.

PS. but also: Creativity + determination = boom

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preparation + audacity = boom love + anarchy = boom

## **Amsterdam, Netherlands - Poster action Thales** (*Via: indymedia.nl*)

Today, we replaced bus stop posters to shed light on the deadly practices of Thales, the company that has developed the OV-chip card system. Thales is currently replacing all the check-in gates for public transport in Amsterdam. But while most people know Thales from checking-in at the train station, not many people know that Thales is also one of the biggest arms companies in Europe that profits from Fortress Europe.

Thales exports arms all over the world. Last year, Thales Netherlands exported arms to repressive regimes in Egypt, Pakistan and Indonesia. The order for radar systems for the Egyptian Navy of €114 million was highly profitable for Thales. Egypt has a military dictatorship, thousands of political prisoners, and politically supports the Saudi led coalition in the Yemen war.

At the same time, Thales profits from militarizing and boosting the borders of Fortress Europe. The company sells border security systems, mobile thermal units, and radar equipment for patrol boats to the EU and countries surrounding Europe. Thales sees opportunities in the horrific fortification of borders on the route to Europe, to prevent migrants from even reaching the external borders of the EU, stating that it is 'capitalising on the growth in security markets' in Africa. In 2019, the biometric company Gemalto became part of Thales. Gemalto has sold biometric passports and electronic border gates to many countries in Africa and the Middle-East.

In this way, Thales has built a profitable revenue model where it first profits by exporting arms that fuel conflicts, and secondly provides the border security equipment to stop the refugees that flee from those wars. Thales not only profits for this, but also heavily lobbies to ease arms export regulations and to militarise borders. It is part of the European Organisation for Security (EOS), the lobby organisation that successfully campaigned for the expansion of power of Frontex.

Thales is not harmless: it is a company that destroys lives in the search for ever more profits. These kinds of



companies need to be held accountable for the blood on their hands and destroyed. Fight Fortress Europe and it profiteers, stop the war on migrants!

## Spain - 9 nights of riots in Barcelona after arrest of rapper Pablo Hasél (Via: actforfree.nostate.net)

Until now 9 nights continued riots in the city of Barcelona after the detention and imprisonment of the communist rapper Pablo Hasél, who has a charge of 9 month of prison for the political letters of his songs. Pablo got arrested last Monday 15th February when he were barricaded with 50 solidarious comrades in the University of Lleida (Lerida, 150km from Barcelona). Also in other spanish cities like Madrid, Valencia, Murcia, Vigo etc. were some riots and demonstrations against the detention of Pablo Hasél, but Barcelona fights hard this time. Until now there are arround 85 comrades detained by the cops only in Barcelona. Barricades and fire everywhere! Also in the big shopping-mile Passeig de Gracia last Saturday a lot of luxus- shops were destroyed or saqueadas. Also police-stations were attacked.

Now the big commercials and banks make pressure against the Catalan Government "cause police don't stop the riots and gouvernment just critizise police-violence". Catalan police Mossos d'Esquadra used flashballs against the demonstrators and one girl lost her eye last Tuesday in the demonstration. Saturday 20 was the biggest march until now with about 7000 people in the streets. Hundreds of containers burned, also motorbikes and cars in flames!

The commercial lobby is crying about uncontrolled caos in the city...

Tuesday 23 night the riots had an antifascist background because the fascist party VOX convocated a rally in the northern suburb Sarriá, but the cops avoided the direct confrontation with the nazis (only 15 appeared), but there were smaller clashes with the cops. There were 500 people in the antifascist mob... It were smelling a long time of a near social explosion in Barcelona, the detention of Pablo Hasél was just the necessary excuse for a lot of anarchists, communists or whatever young rioters to take back the streets and destroy or burn all the shit what they hate: capitalist and state symbols.

The riots started just the day after the catalan elections were 46% abstained to vote. The 'ingovernables' are in the streets to give a hot 'welcome' to the independence-politicians of the new catalan gouvernment and his commercial background. Until now 1 Million € of destruction-costs and funny confrontations between all political parties are just the beginning of the fall of their shitty democratic system. Each night is good for a new riot! Actualization: After 2 nights of calm on Saturday 27 Feb. there was a new demonstration of around 5000 people for freedom of Hasél and speech, and about all social problems, against Mordaza-law and police violence. After the demo there were barricades in Raval and Rambla police station was attacked, one police-van was burned by molotoff cocktail, also a big hotel in the Rambla was vandalized. 14 comrades were arrested that night. Totally since 16th of February 137 demonstrators were detained, at least one of them is accused of the arson on the police-van.

Update in May: The provincial court rejects request for the release of the 6 prisoners. Judges don't care about our comrades and friends being deprived of freedom for 67 days already, about the inconsistency of the evidence or disproportionate charges. In the face of this response we persist. We continue and will continue to give them solidarity and to demand their freedom.

The plenary assembly of support meet as usual every Friday at 6: 30 at Ágora in Raval.

COURAGE, STRENGTH AND SOLIDARITY!!!



## MARCH

Mayotte - Uprising against French Colonial Police (Via: amwenglish.com)

An uprising took place in the Koungou commune of northern Mayotte against French colonial police on Friday, as the town hall prepares to destroy people's homes. An anti-immigration office and police vehicle were also attacked.

The violence began following a wave of arrests by gendarmes in the so-called informal neighborhood of Jamaica. The town hall of Koungou is preparing the evacuation of a plot at the request of its owner, a trading company, where 200 tin huts are built on steep slopes, which have no running water or electricity and the majority of whose inhabitants are said to be people in an irregular situation.

Militant youth resisted by erecting roadblocks, setting bins and bulky items on fire in the streets.

Also on Friday evening, a room hosting the LIC (Fight against Clandestine Immigration) investigation offices was devastated by flames in Mayotte. A border police operational support group (GAO) vehicle parked in front of the building was set on fire.

**Nieuwersluis, Netherlands - Anarchist Womens' day at the prison** (*This is a part of report, which we took from vrijebond.org*) On the 7th of march on International Womens' day we did a noise demo at the womensprison in Nieuwersluis. In solidarity with the women in the prison, to give our support to the women who are frequently forgotten. With about 60 people we made lots of noise, danced and waved.

#### From the speeches:

"Prison should be abolished for may different reasons. We can't name them all as the list is to long, but I can at least name a few. Prisons are part of a racist and classist system [...] Also the prison is not just a shitty institute because of its function, but its also totally rotten on the inside. In prison the people are basically forced to work, and when they refuse to they will be held in their cell the whole day. The money the people are getting for the work they do is heavy and under the minimum wage and does not correlate to the hours they work. Meanwhile big companies like Hema and Praxis are profiting from the work that is done in this prisons. Capitalisms wins again."

"Also the Dutch prisons have a system in which you can climb up and get more freedoms. You can be promoted or demoted. But of course, only when you behave well. People who refuse to participate in the system get less permissions, are locked up in their cells, can sport less frequently and are portrayed like refusers. It's totally crazy that the state can have this power over people." "Take down the fences of all camps, prisons, countries and the world! No one is free until all are!"

#### **Strasbourg, France - Data centre fire** (*Via: actforfree.nostate.net*)

On 10th March a fire broke out in the OVH site in Strasbourg, OVH being the biggest French web hosting company. The company is based in Roubaix. The website Chez.Renart, currently inaccessible, received a text from L'Organisation Vraiment Hinfaillible [*Really Hinfallible Organisation*] and sent it to various users, including Reporterre, which presents it here for the knowledge of its readers:

Claim for the OVH fire

We have to reveal a piece of information that the media around the world won't fail to ignore. We believe we are behind the fire that devastated the data centre of OVH, the most important French web hosting company, in Strasbourg on Wednesday 10th March. OVH includes 400,000 servers, 32 data centres, 2,500 employees, a turnover of 600 million euros in 2019. How many kilowatts of energy used? We don't know exactly. However we know that the digital sector consumed 10% of world electricity in 2015. It must be even worse today. We reject the harmful effects of the digital industry, from Chinese mines of rare metals to landfills in Ghana and Nigeria, passing through the production of atomic, fuel and renewable electricity everywhere on the planet. We also reject the lifestyle imposed by the digital industry, accelerated by the Covid epidemic. We reject the dehumanization of relations and work automation. We reject 5G, 4G, optic fibres and all the technologies that contribute to the digital control of the planet and behaviour. We reject the passivity imposed by screens. We reject sectarian confinement and the kind of barbaric relations generated by social bubbles that some still call "social networks". We struggle against our programmed obsolescence. Instead, we are struggling for life. The day of our action was not chosen at random. The fire had to start on 11th March, the tenth anniversary of the Fukushima disaster. We traced the digital flow from a toaster connected to the OVH data centre and short-circuited it, using only the power of our minds and some boxes of LSD. But the doses were too high, once inside we did anything, and the fire started too early – if only the power of our stoned brains can cause such damage, something we'll never know.

There it is, sorry about the setback. Have a good day. L'Organisation Vraiment Hinfaillible [The Really Hinfallible Organisation]

#### Amsterdam, Netherlands - Fragments from the report back of the spontaneous demo for the International Day Against Police Brutality (*Via: indymedia.nl*)

In honor of International Day Against Police Brutality we organized a spontaneous march along the Spuistraat. We blocked traffic, marching with two banners ("Bad cop - bad cop", "From Amsterdam to London to Greece - Everyone Hates The Police") and flares, while chanting slogans and handing out flyers. There were around 25 people. We saw solidarity from Vrankrijk as they dropped 2 banners ("Police violence is not an accident", "Fuck the police") and saluted to us from the rooftop with flares. No one was arrested during the action.



## APRIL

## Bremen, Germany - Three Vehicles of Prison Profiteers Dussmann Set on Fire (Via: amwenglish.com)

Autonomous fire prevention! Result: 3 vehicles on fire for the profiteer of prisons Dussmann!

There are companies like Spie, Wisag, Massak, Sodexo ... or, as in this case, Dussmann, who, by their collaboration, maintain the authority of the state.

It is wrong to think that companies like Dussmann Service GmbH are neutral. They make the decision to make profits by the humiliation and the exploitation of people. They consciously accept to poison and destroy the organs of the prisoner. Dussmann is a subcontracting company. It provides "food" for retention centers [prisons for immigrants] and prisons.

Any little collaboration with this system is a contribution to a society that needs prisons and their order. It is also for these so-called small contributions to the system that businesses should be held responsible, if we want to live in an anti-authoritarian world.

Prisons are filled with people who have often lived in the margins of society. The purpose of the prison is to dissuade, discipline people and thus maintain the so-called social peace. The prison punishes the people who are poor, those who do not have a German passport, those who are addicts. Prisons do not resolve problems, but are an integral part of this capitalist, racist and social-chauvinistic logic.

"Prisons are hidden worlds in the Seine of our society and at the same time are an integral part" (from the Dussmann website). A very mystical description of the prisons and, at the same time, a clear message. Those who need prisons and such society, will suffer our anger. There will be no social peace with prisons. Solidarity greetings to those who struggle against pacification and against this prison society. Many strength for Rigaer94, in Berlin! Freedom for Lina \* and Freedom for All Prisoners.

\*Attaque Note: Lina is an Antifascist from Leipzig who was arrested in November 2020, with the perpetual accusation of "criminal association."

#### Bristol, UK - BUTCHER SHOP TARGETED BY THE ALF IN SOLIDARITY WITH THE BRISTOL RIOTERS (Via: unoffensiveanimal.is)

Received anonymously via encrypted email: "In the early hours of the 4th of April we paid a visit to the butchers shop in Hanham, Bristol. Every available shutter,door and wall was painted with slogans such as "scum" "ALF" "go vegan" and "meat kills". A small side window was also gleefully smashed! We can't fully comprehend the pain and suffering animals go through on farms and in slaughterhouses so instead we take action for them. Together we can bankrupt animal abusers and create a better world.

Action dedicated to the Bristol rioters – hurt cops not animals!

ALF"

## Montréal, Canada - Against the curfew? Rampage through the town centre! (*Via: actforfree.nostate.net*)

Hundreds of demonstrators gathered in the Old Port of Montreal on Sunday evening to protest the curfew. [...] The majority of the demonstrators were young people not wearing masks. They chanted slogans insulting prime minister Legault and demanding more



freedom, while setting off fireworks. The initially festive atmosphere, however, deteriorated when some of them set fire to rubbish in Place Jacques-Cartier. [...]

On the arrival of the police, shortly after 8:30 p.m., dozens of demonstrators dispersed to wreak havoc on the cobbled streets of Montreal's tourist district. Fires were started in garbage containers at many intersec-

tions. Protesters picked up any objects they could find on the street to throw and smash shop windows.

## Catalonia - Comrade Lisa is free from prison on parole (Via: actforfree.nostate.net)

Our comrade Lisa was arrested and imprisoned on April 13 2016, accused of robbing a bank in the German city of Aachen. She was sentenced to 7 years and 6 months' prison in June 2017. In December 2018, having completed the first part of her sentence in Germany she was extradited to Madrid and then to Catalonia (in Brians I prison) to be closer to her family. In November 2019 she obtained the third level of detention (the open section of Wad Ras, in

Barcelona), but the prosecutor of the National High Court appealed. In spite of that the third level was confirmed for her in summer 2020.

After 3 and a half years of closed prison and 1 and a half in so-called «semi-liberty », on Monday 19 April 2021, having completed 2/3 of her sentence, she has been given parole, a measure that can be revoked or suspended at any moment if the authorities decide that the conditions have not been met.

We want to thank all those who have shown their solidarity and support to the comrade during this period, but don't forget that as long as prisons exist, no one will be free!

The struggle continues!

Strength and solidarity to all those who struggle inside and outside the prisons!

## MAY

#### Temuco, Chile - Coordinated Attack on 26 Logging Machines (Via: sansnom.noblogs.org)

In the Mapuche territory, in the south of Chile, a beautiful coordinated attack conducted in full day made great noise on Thursday, May 6, 2021 in the region of Araucanía. It is nothing less than eight incendiary attacks in less than 6 hours, from noon to 6 pm, against no less than 26 machines of all types (trucks, carriers, skidders) of the forest industry, On the P90 road that leads from Lumaco to Tirúa, in the fields of Los Laureles, the way to Rilún, in Rilún even and at Pishi PiCheen, operated by the company CMPC. The latter, founded in 1920, is one of the forty greatest in the country and is a major player in the paper and forest industry, which destroys and operates the forests of the large-scale zone, and is the subject of a fierce opposition by certain Mapuche groups.

This destructive attack is one of the most important in southern Chile, with that of 2017 when 29 trucks had gone in smoke in Mariquina, in the region of Los Ríos. In the midst of the cries of various state stooges who are now asking for the choice to reinstate the state of siege in the region or to involve the army to protect the forest operators-in particular because a cop who came to stop the attacks took a shot in his bulletproof vest-, this attack was claimed by the RESISTENCIA WEI-CHAN AUKA MAPU (WAP) group, which left a message on one of the eight sites taken for target: "freedom For Mapuche political prisoners and those of revolt. Down with the forest industry, gravel, latifundists, hydroelectric dams. Down with the Yanaconas [pejorative term that refers to the "traitors", or the Mapuche working for the forest industry]. Marichiweu." This last word, a wellknown battle cry in Chile, means in Mapuche "ten and a thousand times we will defeat them."



#### Foumbot, Cameroon - Courthouse Set on Fire After Death of Prisoner (Via: Amwenglish.com)

A courthouse was set on fire in an uprising in Foumbot, Cameroon in response to the death of a prisoner who was denied medical care. While the deceased's health was taking a hit for the worse, calls to seek medical attention for him were unheeded by the prison authorities, who refused to send the prisoner to the hospital and let him die.

After hearing of the death of the prisoner, people marched up to the prison, collected the body of the deceased and placed it at the middle of the Foumbot – Bafoussam highway, blocking traffic. The Foumbot Court of First Instance was then set on fire by militants. Revolutionaries in Foumbot are calling for all prisoners to be liberated and the prison to be burned.

#### Colombia - Fragments of text: Riots for Seven Days Despite Violent Repression (Via: iaata.info)

On the seventh day of anti-government demonstrations in the main cities of Colombia (Cali where the mobilization - and repression - is the most intense, Bogotá, Medellín, Barranquilla, Bucaramanga, Manizales, Ibagué, Pasto) several local newspapers speak of the night of Tuesday, May 4 as one of the most tense since the beginning, especially in the capital Bogotá, although the conservative president Iván Duque Márquez withdrew his plan to increase taxes, which had been the spark of the protests on April 28. Now that blood has been spilled, many are calling for the resignation of the President-elect (in 2018) and not just his Minister of Finance, while the poorest are taking the opportunity to destroy and ransack the immediate structures of the state and capital (starting with police stations and buses, and officially 313 commercial establishments and 94 banks). If during the day huge demonstrations (121 blockades, 59 rallies and 93 marches throughout the country, on Tuesday, in 268 municipalities of 27 departments) are taking place during a series of general strikes which is one week old, the confrontations, looting and especially the incendiary destruction in the evening do not stop. In Bogotá on the evening of May 4, 25 neighborhood police stations (CAI) were attacked: "3 burned, 3 others completely destroyed by looting and 19 out of order by vandalism. And the most outrageous one is located in the Aurora neighborhood, where a dozen cops were inside when it burned. This is obviously a fair return of the flame, after the forty or so demonstrators killed by

the uniforms, without even mentioning the hundreds of injured (846 officially, of which 22 lost an eye) or the 89 desaparecidxs counted, sometimes abducted in the street by plainclothes cops or the military. It is also worth noting that the Minister of Defense reported 216 shootings against cops in one week, and 579 cops injured in one week, including 25 hospitalized.

Rotterdam, Netherlands - Call out for a demonstration 30.05.2021 - Close DCR: No One Is Illegal! (Via: stopthewaronmigrants.noblogs.org)

Detention Centre Rotterdam (DCR) was opened 10 years ago. For the last decade this prison - the first correctional facility in the Netherlands built and maintained with a public-private partnership - has served as a base for deportations. Dutch and European migration policies cost thousands of lives, while lining the pockets of the rich and arms dealers. This must stop now! Let's start DCR's second decade with a big demonstration for the freedom of movement. Turn your anger into action: come to the demonstration, show solidarity with people imprisoned in DCR and raise your voice for a world without borders!

# 1ST OF May

Around the world and here in the Netherlands, anarchists marked May Day with demos, riots, etc. Rather than trying to list all the actions we could find regardless of content or proposal, we want to show some ways of acting that we would like to see more of, and not only on these traditional memorial days.

In Den Haag this year, around 25 people gathered for an unannounced and non-permitted demonstration. The invitation text made a clear connection between the "crisis" of

our times and the longstanding work-related struggles commemorated on May Day: "Capitalism annihilates, capitalism kills... Since the corona crisis, it has become obvious: work is death... Time to go on the offensive".

Thus, the demo set off. Flyers were given to people passing by and left behind for other potential curious souls, chants against law and order, borders, and authority rang out, and two ATM were attacked with a hammer.



dam, and Utrecht, to name the ones we know about in the Netherlands only, but we were inspired much more warm our hearts to no end- the sort that do not follow the program of a formal organization nor wait for some far away moment to act, not to stay stuck in old routines and patterns, nor aim to attract and entertain the (social) media, nor seek to please anyone other than

ourselves and accomplices known and unknown. Imagine groups of self-organized people regularly acting out their most rebellious desires and directly attacking the world of domination that surrounds us...

A particularly inspiring example that shares these characteristics was the the anti-capitalist May Day demo in Montreal this year. Crews prepared ahead of time and used tactics to make it difficult for the police to follow behind, and to give themselves the space and time to attack the building housing many companies working in Artificial Intelligence and other related technologies. Some in power are trying to build Montreal into a global hub for the development of artificial intelligence projects, recognizing how central these technologies are in strengthening the hold of capitalism and authority over our lives. The attack on this building is particularly sweet as it follows a clear, specific, proposal (published in March) from anarchists from Montreal to attack the project of this global hub and the various emerging technologies of the new panopticon.

This is possible in other contexts, here too! Let's create more moments for ourselves to meet and act; let's come up with ways to actively engage in moments of struggle, such as bringing flyers, banners, posters, or graffiti to demos and other meet-ups; let's choose targets that reflect the shifting faces of power in our times, and figure out the best means to sabotage them; let's show up where we are least expected and wreak havoc. Let's spread anarchy and rebellion in attack and sabotage.

P.S. We do think the photo is pretty pretty, but please! Next time no photos in the demo!

## **COMMUNIQUE OF THE 325 COLLECTIVE** ON THE REPRESSIVE ATTACK ON INTERNATIONAL COUNTER-INFORMATION

On 29.03.21 the Dutch police raided the data center that holds the nostate.net server, seizing the server itself as part of a criminal investigation into 'terrorism'. Nostate. net is a collective that provided a platform for international movement websites from prisoner solidarity groups, multiple campaign collectives, anti-summit pages and international counter-information. Significant sites that used nostate.net as a hosting platform that were targeted by this repressive attack from the Dutch police are Anarchist Black Cross Berlin, Montreal Counter-Info, Northshore Counter-Info, Act For Freedom Now! (now re-activated on actforfree.noblogs.org) and 325.

We as a collective are aware that this was not just an attack by the Dutch police, but was done in coordination with the Counter Terrorism Unit of the United Kingdom as part of their recent repressive attacks on anarchist circles in this country. Not only have they threatened us directly, but they have also recently threatened nostate. net host servers. They have also demanded information about the identities of those involved in 325. The extent to which the authorities will go to attack us and anyone they suspect of aiding us is does not surprise us, as there are numerous examples throughout history of state forces repressing anyone who dares to stand and fight them.

This repressive attack should be seen as an attack on all counter-information and on anarchist circles internationally. Under the present ongoing circumstance of Covid-19 and related repressive actions of states around the world, it is no surprise to us that the authorities work together on an international level. The recent repression against anarchist comrade Gabriel Pomba da Silva, with co-operation of the Spanish, Italian, and Portuguese states, is a clear example.

We recall the repression of Indymedia in Germany and Greece, as well as the recent imprisonment of comrades involved in Culmine, ParoleArmata and Croce Nera Anarchica in Italy. Throughout time, the means of communication of the international anarchist movement has been attacked, resulting in countless anarchist publications having their premises raided, comrades getting arrested, and publications being censored or even destroyed, such as in the relatively recent past with Alfredo M. Bonnano's 'Armed Joy' in Italy, and Conspiracy of Cells of Fire's 'The Sun Still Rises' in Greece.

It is also no coincidence that this repressive attack occurs now after our recent publication of '325 #12 -Against the Fourth and Fifth Industrial Revolutions'. This publication, which we feel goes to the core of what the states and capitalism are pushing forward, before and even more so now under the Covid-19 pandemic, is a direct threat to their plans of subjugation, of robotizing and automating everything. Their attack has momentarily affected our distribution of the publication both online and physically, but it has inevitably failed. The technocrats that want to shape our world into one heaving technological militarized prison society are being exposed, not only by us but by the growing attacks internationally on their infrastructure. This is what they fear, that this can grow, and this is why they have come after us. From what we know, the police who are trying to hunt us down are relying on tactics from their old repressive book of tricks, attempting to get others to snitch and shutting down counter-information. Ever since their 'Operation Rhone', which was aimed at attacking the anarchist circles in Bristol, they have only

caught one person involved in an attack, but not anyone involved in the Informal Anarchist Federation or any of the other countless anarchist attacks.

Clearly they have not repressed any fire of rebellion as the riot and attack on the police station and burning of cop cars last month shows. [*Rumoer: This is a reference to the 'Kill the Bill' protests in Bristol in March 2021*]

It has been silent for too long on this island of conformity as the world outside starts to burn again. Those embers are still glowing and we feel their warmth. More than ever there is an absolute need for international co-ordination among comrades, to directly attack this stinking corpse that attempts to resurrect itself to further imprison us. Counter-information is an integral part of this international co-ordination, to allow those who want to act for freedom in this world to see the signs of complicity in every language possible, to speak the one language of insurrection and anarchy. There must be a re-energization of the international counter-information network, to once again become a threat internationally after a repressive reaction that seeks to isolate anarchists from each other, not just around the world but also locally. The 325 Collective continue to move forward on this path we already followed. Even now ,we continue with our publication projects including a new re-print of '325 #12', a new expanded issue of 'Dark Nights', and further projects for the future. They will not

silence or stop us and we will have our revenge! About the website, we do not yet know whether it will return. It is clear to us that if '325' is resurrected anywhere else online, the authorities will immediately target it once again. This also means that we could put at risk any future server provider, as well as other counter-information and movement projects, similar to what happened with the recent repressive attack. Who knows where all this will take us? What we do know is that we are far from backing down, not one step back, in the face of the enemy. It might be best to revert to the traditional printed word, to see peoples' faces, to speak words, to conspire. We will not say never to the site returning, neither to it re-manifesting itself as a new project. Only time will tell.

For now, our absolute solidarity with the comrades of nostate.net & Act For Freedom Now! along with all the other counter-info projects affected.

NOTHING IS OVER, THE STRUGGLE CONTINUES!

325 Collective

## I WANT MORE THAN SURVIVAL IDEAS ARE BETTER COUNSELORS THAN FEAR

## Corona and the fear of the unknown

At the beginning, nobody had any clue what corona was going to be. It was (and is) scary that there is something that can cause people to get sick and die that seems to hit so randomly and spread so easily. It is unclear who will get infected and how bad it will be, since the spectrum of symptoms and effect is extremely wide. Nonetheless, there is a clear image of the worst, of permanent health damage or death, and although this is the case with many illnesses and other circumstances the world over, this one has hit certain populations in a way that gives it a greater amplitude than many other viruses or causes of ill health.



In a situation like this, it seems logical to want to find some certainty, somewhere to find the answers, someone who knows what to do, something that will save you. And even though it is common knowledge that the state has always used crisis situations to expand its power, repressive means, and authority, we saw in our surroundings a lot of people turning to some authority in their search for safety and reassurance, or even just for a perspective on how to deal with the daily reality.

## Staying true to yourself and to your surroundings

As an anarchist, or in anarchist spaces and surroundings, I presume a deep rooted hate and distrust to the state. I see how despite this, I still participate in their world. I use their money, I use their health and educational system, their power supply, roads, and infrastructures, etc. It might be idealistic to say I want

to participate in their world as little as possible, but I do want that, and in my search to a free(er) life, it seems a huge fucking step back to now see the state as offering solutions. In my supposedly anti-authoritarian surroundings, a critical outlook on the state was pretty hard to find in the first period of the corona crisis. The measures and rules were easily accepted, and when there was critique from some people, it was about the state not responding harshly enough to the crisis.

The media made their spectacle. The measures seemed pretty random. Every country had their own take on things, claiming to have the actual truth and knowing how to handle it. Since both the measures and their results differed everywhere, it is clear that no one had the actual truth. Little was known about the virus, and new "evidence" disputed old "facts". States did whatever suited them, more likely founded to some (small) extent on what they believed would best keep society productive and keep everyone in their position.

For me, three important values in my life are autonomy, solidarity, and thinking for myself. All of these were recuperated by the state. Life was restricted: rules were imposed on where and when you can go out, who you can see, and under what circumstances. They imposed a fake solidarity fitting their rhetoric. They came up with 1:1 comparisons on things that just are not 1:1 comparable. If you go out, your grandmother doesn't directly die. And, with their fear campaign, they tried to force obedience and stop us from thinking for ourselves.

#### **Responsibility and safety**

I don't want anyone to decide for me. I can take care of my own business, and I do what I do because I want to do it, and therefore I have my responsibility in my life. But I also don't want to make anyone sick, because I don't want to harm others. I don't want my choices to have a negative impact on others, at least for the most part.

The current crisis- a health crisis- is very personal. Our own bodies and the bodies of our loved ones are at risk. Though they have been for centuries by wars, exploitation, and other misery that comes with the logic of the state and capital, this danger was somewhat less expected, especially as we have constructed the world around us for our unique and ultimate benefit and protection, and have grown quite distant from our own fragility and mortality, at least for some of us. Since the virus is spread by people, by our own bodies, the actions of individuals are a potential risk for others or themselves. And for some people, it is very, very bad to take this risk.

But is bodily safety in this crisis the ultimate goal? Is health the new "security" - we accept having no life because we're concerned with maintaining health above all. The state made people victims and wrongdoers. Above this, everybody was made into a parasite. Every contact a risk of contamination. People represent a danger, every contact is a possible attack on your health and the only cure is to further alienate oneself from unmediated social life. Still, one could easily argue that a big part of the world population faces bigger risks every day in their working and living conditions than we have in the last months in the European privileged position. And despite relatively easy means to limit the spread of other viruses or harmful circumstances (like malaria, hunger, homelessness) we accept that many people will suffer and die from these things because the solutions would cause disruptions and inconvenience to the rich and powerful.

Even when we presume the measures imposed by the state create a safer situation, I think there is more to life that is just as important, or even more so, than this ultimate safety. People are being avoided for their own safety. Not touched for their own safety. Without autonomy over their own life, justified by safety.

But what the fuck is safety? Have I been feeling safe under this system? Is the world safe under the current power structures? Do the morals of people around us make us more safe? Or just more controlled?

## The loss of the ability to truly talk

In our social circles, I find myself in a net closing in on me: namely one of social control when dealing with the virus. A lot of people somehow lost open communication. Instead of looking for solutions to our needs through talking and listening to those around us, many people adopted the measures of the state as a (strict) guideline for our behavior. Besides this, they also feel the need to impose this on others. They pressure me, doubt me, demand me to do ... not necessarily what makes sense for us in a given situation, but to obey arbitrary rules.

Is it fear that makes it impossible to talk with each other and come to a direct consensus (with of course the possibility of disagreement or conflict) that fits both everyone involved and our own common sense? Can we make decisions on how to handle this, simultaneously respecting our own and other peoples wishes, without judging or freaking out?

## Science and the riots

It seems the only analysis taken seriously is from scientists. For some reason, science is always very important for leftists and sometimes anarchists, but we need to see how it is not neutral, and very much used by the state. Science is not always bad, but it is being used, and done with interest to big money and powerplay. It is important to take health and science into account as factors in our analysis, yet they are not neutral or some higher truth, even though the state and social control nets claim it as such.

Also, it is very telling how the state now tells us that it is important to listen to all these very important scientists, but only does so when it suits its own interests and not when it is inconvenient, for instance on climate or social studies. A huge part of the media circus around the corona/curfew demonstrations and riots was the image of people not taking their responsibility in this public health crisis, and that rioting (in a group) puts others' health at risk. It is shocking that this is also repeated by some people from our circles, with some people even justifying the police actions, dismissing the riots as people showing off, being irresponsible, and putting other people in danger, dismissing the rioters as corona-gekkies who do not understand how serious this pandemic is and therefore do not have any right to express discontent. Many people in our surroundings fully adopted the state's talk of responsibility, and even took up the cops' roles at demos by enforcing the state's protocols on other demonstrators.

A lot of what these "corona-weirdos" are saying is very valid (about control, state oppression, etc), but as soon as there is a right wing smell to it, left and radical circles can only dismiss it, and any engagement with what is actually happening around us disappears.

While it is absolutely clear that yes, the extreme right in the form of nazis and Pegida (and many things in between) were involved in the demos and riots (and we should confront them and shut them down in every place and moment), it is just as clear that they were a very small part of the people on the streets... At the same time as refusing any participation in demos and riots because of a (very) few right-wing elements, many from our surrounding found it totally acceptable to attend demos where left wing political parties made speeches and waved their flags. Why is it that we find ourselves at home in the thick of party politics and reformism but won't even consider engaging with self-organized, autonomous people fighting the police and refusing authoritarian measures?

#### On to the next 'crisis'

The ability of states and capital to recuperate and restructure, and even to create crises to serve their own interests is nothing new - think of the climate crisis, the refugee crisis, the oil crisis, and we should not have to make an exhaustive list of the ways in which the state, capital, and other forms of power (think technology! think science!) have manipulated this crisis to serve their interests, ones that are firmly rooted in logics of capital and exploitation that we want no part of.

How can we imagine to give life to the anarchist ideas we hold dear - our beautiful idea, our love of freedom, our desire for of self-directed, self-chosen lives free from authority, power, and coercion - especially in the times we are living in now, when what we see around us is the expansion of control into all aspects of life?

We cannot chart a course forward, against this virus or the next 'crisis' that awaits, without being able to reflect and propose on our own bases, from our own perspectives against a world full of authority and domination. We need to be able to distinguish between the proposals that bring us forward in our struggles and those that confine, enclose, and reduce (even further) our freedom and our imaginations of what is possible, that reinforce this techno-nightmare in our own heads and hearts, not to mention in our daily realities.

Let's stay open and honest in discussion with ourselves and each other on how we actually want to live, and how we can deal with the current conditions, relying on our own ideas as a point of departure. As we hold them so dear, they should be solid enough to hold up under a little pressure.



