

RADIO SILENCE

A collection of texts about sabotage, repression
and smoke signals from clandestinity, Zurich 2016

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signals from clandestinity, Zurich 2016]**

Original German brochure “FUNKSTILLE” - Von sabotage,
Repression und Rauchzeichen aus der Klandestinitat
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TABLE OF CONTENTS

A few words of introduction	4
 2016 - ABOUT THE SABOTAGE OF A POLICE ANTENNA	
Ding-dong: it's the State!	6
Disconnect the world from authority	7
Neither innocent nor guilty	10
Letter from a comrade on the run	11
Fleeing the future	14
 A FEW REFLEXIONS, TO CONTINUE ON OUR PATH	
Courage (June 2013)	17
Let's talk about attack (December 2014)	19
Short Circuit and social blackout (October 2012)	21
 ANNEX	
Paralyse everything	26

INTRODUCTION

In mid-July 2016, a cell tower was set on fire in Zurich, putting it out of order for several days (causing 100 000 francs of damages). This cell-tower was also used as an emergency radio antenna for the city police of Zurich, an essential infrastructure, guaranteeing both its internal communication and contributing to maintain its control and authority externally.

The day after this sabotage, the police carried out several house searches in different swiss cities. According to the warrants, “a person specifically suspected” was being searched, because “some objects which personally belonged to the suspect had been found”. However the cops left the houses empty handed.

Since then, the internationally searched individual, an anarchist comrade, is nowhere to be found.

With the present pamphlet, Radio Silence, we have wanted to assemble in chronological order different articles already published about the above-mentioned situation, which are for the most part taken from the anarchist newspaper Dissonanz from Zurich. During these intense times and with an over-saturation of information, it is not rare that radical events are re-absorbed by the rhythm of the times. Here radio silence means to stop for a moment, to take a pause. To avoid the omnipresent flux of different facts, and instead take time to look back, understand, reflect.

Thus the intention goes beyond a mere retrospective gathered on a few

A4s intended to inform those who had not already heard about this story. This in full consciousness of the risk of letting the paralysing pain tied to the fact that a comrade is no longer there anymore, take over. Nevertheless we still choose to face this situation. Exactly because of this and in spite of it. We are searching for a retrospective point of view, with open eyes, full of solidarity, rage and determination, in order to suggest to all those irreconcilable with domination that to act here and now is the only option from a subversive perspective.

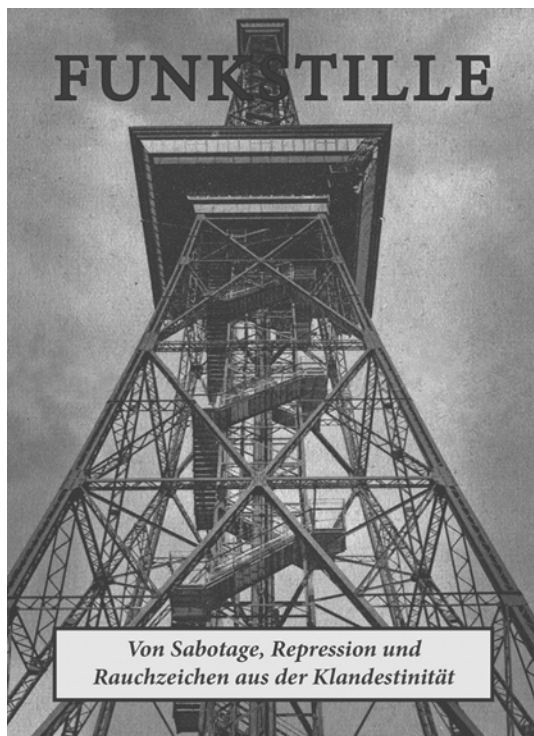
Here, radio silence means to gather all the articles about this case in addition to texts by other anarchists,

published elsewhere and during different times, in order to discuss a practical proposition : decentralized attack, self organized and anonymous, against the infrastructures of exploitation, control and oppression. In order to sabotage the social reproduction of power – achieved also through its infrastructures. In order to let the simmering conflicts come back to the surface within society and to act within them. In order to sustain and to fuel local struggles and revolts or to extend

them, with the perspective of giving them space to socially spread. For this, it is essential to deepen the questions of the method and the means to choose, of the where and of the when, of the before and of the after, all matters implied in a practice of attack. Exactly there where anarchist ideas ferment and invite to organize around some projects, some precise acts should follow in order to accelerate the initiated subversive cycle, while deepening it – well beyond a radio silence...

We wish the best to our comrade,
wherever he is...

[Introduction of Funkstille,
April 2017]



the original edition, Zurich,
April 2016. 28 pg.

On Sunday 10th July, there were new house searches carried out in Zurich and St. Gallant. Three in total. From what we gathered the warrant for the raids was authorized by the Prosecution of Zurich in regards to an arson. Later, in more detail, we could find out that the warrant was evidently connected to an alleged incendiary attack to the telecommunication antenna Waidberg, 8037 Zurich, which had taken place the night before. While in Zurich the house searches were carried out by uniformed police and undercover ones, the SWAT team from St. Gallant took this occasion as part of a training, putting on display the full spectacle: battering ram, balaclavas, machine guns, dozens of Wannabe-Hollywood-Cops took the house by assault, obliging the residents to lay on the ground while searching every room from top to bottom. Besides their unsatisfactory result – from each place they left without taking anyone handcuffed – with this action they yet again demonstrated the true face of the police: the repressive arm of the State, armed with all the means necessary to defend it and neutralize its

potential enemies. And in this category belongs anyone who does not accept to have an indisputable authority above their heads; those who do not accept being cut out of the wealth of society, that don't accept to be alienated, isolated and surveilled through technology, while every day the flag of unity, happiness and unlimited possibilities is flown over their heads.

If it turned out that the motive mentioned on the warrant were based on a fact which actually took place, it is important to defend this attack directed against one of those structures which helps to transform our autonomy into a life of slavery dictated by the radio signals of the antennas.

Because each arson needs a spark...*

**(ndt in german funkstation is an antenna and funken is a spark... thus the wordplay spark/antenna)*

text first appeared in the anarchist street newspaper *Dissonanz*, n.32,
20 July 2016

A month has passed since the incendiary attack on the Zurich-Waidberg antenna, a month of suspicious silence on the side of any media and authority. Only last week the first details began to emerge, and from the newspapers we learn that the antenna in question was none other than the emergency radio system of Zurich's police, which would begin to function in case the normal system would fail. The cables at the base of the antenna were set ablaze causing damages for hundreds of thousands of swiss francs and putting it out of service for "several days", and resulting in a international arrest warrant against a wanted comrade. [Dissonanz, n. 32].

In light of these new facts, the silence that followed this sabotage has not been surprising. With this attack an open nerve was touched which put to shame the entire police force of the city of Zurich, highlighting its vulnerability. What would have happened if, for any reason, there would have been a failure in the radio system of the police? In all probability, without being able to use the radio to communicate, transmit orders or information, the

Zurich police would have found itself seriously hindered in its capacity to coordinate and react, creating a favourable situation for anyone who had a score to settle with this society.

But let's take an even further step: if this had happened during a moment of social tension, like the riots of Bellevue of a few years ago or the one of Europa-Allee? Without being able to coordinate, the police force would have found themselves in serious difficulty in attempting to regain control over the situation and guarantee a return to normality. Those riots, instead of being lighting-riots of a few hours, perhaps could have received enough oxygen to spread in space and time. Even their qualities could have transformed into something else: by creating a different cartography difficult to control given the authority's inability to coordinate, these moments could have opened new spaces of reflection. Europa-Allee, and then? What do we want? How do we want to live?

Questions that would have found practical and immediate answers in the moment. The question of gentrification, for instance, is tied to the

problem of wealth – of the haves and have-nots – and, without the protection of the police forces, an eventual expropriation by the have-nots could have constituted an answer. The revolt could have spread way beyond the single problem of gentrification, putting into question private property and with it the roots of this society based on authority.

Often, faced with the injustices and the abusive arrogance of this society we feel impotent. In the end, the transformation of this society is an almost impossible task: what can a person possibly do by themselves? Without reflecting too much we swaddle ourselves in traditions, rituals, collective identities and the repetition of gestures, simply because this is what we have always done.

The number of people who took the streets, the amount of damages and the number of injured cops becomes the parameter to measure the success of a demonstration. We refuse to merely measure the quantitative aspect, which is nothing but an illusion which we create to continue to repeat the same rituals. The logic of “today ten, tomorrow one hundred” obstructs us from seeing beyond our own nose, of seeing what else can be done, that even a small little act can drastically change a situation much more than the continuous repetition of tried and tested recipes. We think that it is important to begin to develop our capacity to look beyond all these rituals and beyond the comfortable habits which suffocate

our capacity to imagine, to find other ways to act.

The silence followed by this attack is clearly the fig leaf that attempted to hide a simple truth: the numerical superiority and quantity of armament do not count much before human intelligence and ingenuity. A few cables set on fire in the right place and at the right moment by the hands of an individual have the potential to disrupt an entire army, to transform a situation which can appear static into something new, different and unpredictable. Now, if we keep in mind that an entire society can function only thanks to the presence of infrastructure which guarantees the circulation of fluxes, information, electricity, goods, people, etc. and that these structures are present everywhere in the physical space, an entire world of possibility to act and interact opens before us.

Over the last months we have seen how a small fire in the right place can also paralyse “half of Switzerland” [*Dissonanz*, n. 30*], how the cables of an antenna on fire can put out of service a part of the communication system of the police: what could have happened if these sabotages had occurred in specific moments, interacting with other events?

The State, the economy and authority are anything but abstract and untouchable, it suffices to find its weak points, it suffices to find some ingenuity and imagination.

For those who know where to look,
the king is naked and vulnerable.

To the comrade on the run, we wish
good luck, wherever he may be.

**Ndt: Paralyse Everything a text appearing in Dissonanz n.30 is a reflection about an arson of a nest of cables belonging to the railway infrastructure on the night of the 7th June 2016 in Zurich North. This text is reproduced in the Annex part of this brochure.*

text first appeared in the anarchist street
newspaper *Dissonanz*, n.34,
17 August 2016



NEITHER INNOCENT NOT GUILTY

Call-out to an encounter about the new repressive operations carried out by the swiss State (Zurich, August 20th, 14h, Kernstrasse n. 14).

On the 24th of June, after a wild demo in Basil, 14 comrades were arrested. During the following days, the police carried out a number of house searches in the houses where the people were registered. 7 of these people are still being held under preventive arrest.

On the 10th of July, 4 additional house searches took place in Saint-Gallant and in Zurich. On the search warrant the reason indicated was an arson of a telecommunication antenna. Besides trying to gather additional proof, the raids aimed to find a specific person. Until today, this person has not been found.

These are just the last events in a series of repressive cases. Using as an excuse the supposed crisis of the last years, the European States are trying to neutralize their enemies, or those who they consider as such, using the excuse of “terrorist threat”, not only inside their frontiers but also outside. The militant and anarchist movements

have not been spared in this process.

We find it important to discuss these changes and this intensification, but also to question them in a critical way. We propose a meeting among anarchists and anti-authoritarians to talk about this question. However, it is not about finding “technical solutions”, nor to lick our wounds nor to recoil into a defensive position. This encounter aims at analysing the whole situation, at sharing information in order to mutually reinforce ourselves and to counter-attack.

We believe it to be important to carry out with determination an active practice of destruction of this society. The State attempts to arrest us, alienate us, scare us, but we will continue our projects and our struggles.

Our comrades imprisoned or on the run are not alone. We are with them, side by side, and will continue the practice which they are accused of.

A few anarchists.

LETTER OF A COMRADE ON THE RUN

Letter written following the encounter against repression held on August 20th, Kernstrasse Zurich

Dear comrades,

I will briefly talk about my personal situation, but desire to especially leave space to the question of the concrete and general role of repression and the way we intent to confront it.

From the 10th of July 2016, I am the subject of an assiduous search by the State, and have been forced to avoid public places – including the ensemble of my personal relationships, my family ties, as well as spaces of struggle which organize in an open way and other initiatives of struggle against domination. Many things, to not say all, that I love and which live in my heart.

However, State repression with its highly technological means also has its limits: it is condemned to eliminate its enemies – in other words ideas, ideas that on my part I have acquired over the course of the years and which are an inseparable part of me. Ideas that dream of a different world, far away

from State and Capital; far away from authoritarian structures which are dominant and scourging, ideas instead based on solidarity and mutual aid and a desire to struggle for an unlimited freedom and for the full development of everyone. These are ideas, constantly evolving in myself, which the State will never be able to eliminate or silence and which will always be on the side of social revolution. And here we get to the point.

In my opinion the last repressive wave carried out by the State against subversive individuals bears nothing extraordinary, nothing more than what brings the change of a head-of-State for those who have anti-State ideas. It arises more from the expansion, over the course of the years, of rebellious acts, direct actions and sabotages which have targeted this system of domination, which on a daily basis adapts to hide under its persian carpets of fair trade the mountains of corpses

it produces, hoping to draw our attention to the advertisement billboards.

A development of subversive acts, that embody ideas put into practice. Repression is neither a sign that we have become too dangerous for the State, nor a rash emotional reaction. It is a tool that the State disposes of to keep itself in place, just as the imposition of its order. And all those who oppose themselves will necessarily have to sooner or later face repression. However, its mechanisms are not only based on brutal force. Since years, the State accumulates mountains of dossiers on individuals and on groups that fight against it, in order to classify, evaluate and surveil its enemies; in order to use its weaknesses, learn to read them and act accordingly. Repression is all this.

Last month different mistakes and unfortunate situations by its enemies offered the State the possibility to put aside its tolerant mask, to put to use its accumulated information and to give a brutal and harsh taste of its repression to a few subversive forces. It made quite a good use of it: it has taken away from us friends and comrades; it has stormed – sometimes heavily armed – our spaces and private homes, habitually it has terrorized, persecuted and interrogated with force and harassment, attempting to intimidate comrades and other individuals. It has deprived, in quite different ways, the imprisoned* comrade and myself, of our freedom.

The questions we have to ask

ourselves in this situation have nothing new, and are hardly more urgent than a few months ago. Only the present reality makes them look as such. Through these kind of operations and by spreading fear, the State aims to reduce its enemies to silence and to nervousness, in order to distance us from our ideas – and the acts that are their consequence –, make us hesitate to spread them publicly and to generate a strictly defensive anti-repression discussion: these are known dangers against which we are not immune. This is why a debate is necessary to face these obstacles. For me it is not about elaborating here a system of artificial values which indicates which revolutionary activity has priority.

I think that it is important to launch a collective discussion about the way in which the activities and the anarchist interventions have developed over the last years, and which effects they have produced socially, and on the further steps to take. An analysis on the general oppression of life and of State repression is very necessary also to identify where some contexts of tension could intersect and where an anarchist intervention could be significant. In fact, the present repression directed against us needs to be understood on a social level, just as the way to answer it.

Obviously it is important to put grains of sand in this machine, but the questions of when, where, how, with whom and which effect is desired are equally pertinent. To ask ourselves

these questions gives us the capacity to not just settle for merely symbolic reactions to specific events, but rather to create, through our acts, authentic new moments which cannot be ignored and which diametrically oppose themselves to the functioning of normality. A dysfunction of normality captures any kind of possibility and would be an appropriate answer to the reprisals against us and others. Because, in order to experiment a new reality, the old one needs to be above all short circuited.

In solidarity, my thoughts are with you,

your comrade from nowhere

*Refers to a comrade that at the time was still under preventive arrest for the riot in Basel.

text originally appeared in the anarchist
street newspaper *Dissonanz*, n.37,
29 September 2016



FLEEING THE FUTURE

A black mantle. A great unknown. Something that has been frightening me lately: the future. Up until now it had quite a pragmatic role in my life. It forced me to arm myself with means such as planning, efficiency and calculation so as to be able to shape my revolutionary everyday life as well as possible. Only rarely did I stop to think about the future, or feel uneasy or frightened by it. Of course such feelings overwhelmed me at times, when I allowed the madness of this world to overcome me or when my life was touched by some crucial event. But I always told myself that it's pointless hiding one's head in the sand.

Because that wouldn't alter the fact that we find ourselves in a desert of solitude, alienation and misery produced ad hoc, and changing that requires the direct action of each individual to undermine the desert with determination, anger and solidarity, to create something on an anti-authoritarian basis that will never tolerate the existence of power for the exercise of authority.

Driven by the will to put this into practice, my doubts, fears and uneasiness about the future were always cast aside. Anything that was far away never really interested me.

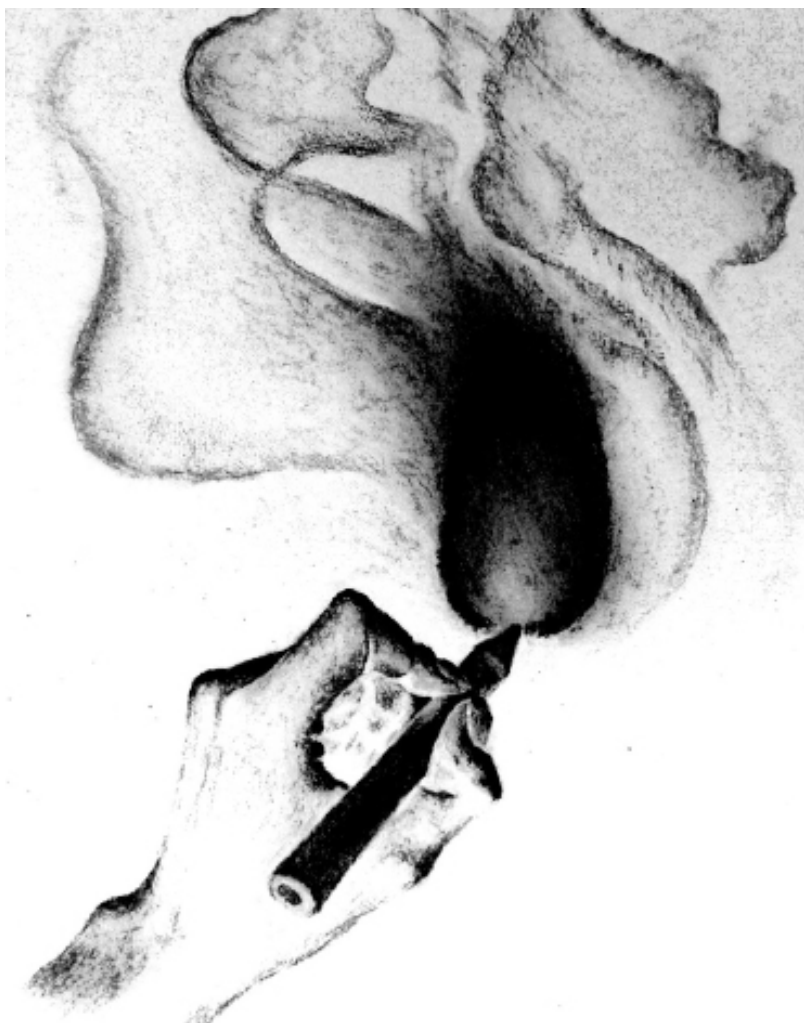
But since I have been on the run, my approach to the question of the future has changed drastically. Having been torn away from my daily habits overnight and leave everything behind apart from my subversive ideas, I find myself in a situation where I have to think seriously about my imminent future and the far off one too. In both cases it's the uncertainty that scares me but at the same time it allows me to better know myself.

At last I understand in my heart why so many refugees, with whom I have struggled, care little about the future yet put all their hopes in it. For as soon as one realises that one has been robbed of the future, it is something that's missing even if it never existed. A paradox that, now, hardly raises a weary smile. So it's not just fleeing the law but also the future, which because of this situation seems so unclear and

alien and with no certainty. A future that one must live almost completely without a past – without history, without identity.

But as an anarchist I feel like facing this unknown as a duty and a challenge, and consider the cold water that I have to dive into something refreshing that widens the horizon. Because in my situation, keeping a cool head and a warm heart is extremely important.

text originally appeared on the internet,
then was reproduced in the anarchist street
newspaper *Dissonanz*, n.39,
November 10th 2016
translation by Act for freedom now!



**A FEW REFLECTIONS,
TO CONTINUE ON OUR PATH**

COURAGE

text originally appeared in the Bruxelles
anarchist street newspaper *Hors Service*,
n.38,
June 3rd 2013

Without courage, revolt would not be possible. Revolt entails crossing a threshold, knowing in advance that power will not appreciate such a step. To cross this threshold, it is not only necessary to be affected by injustice and oppression, nor to simply be disgusted with all the pettiness which is embedded in this society of money and power, it is also necessary to dare. I am not talking about the kind of courage we often hear about, the courage of the one who strikes first, of the one who shows off his muscles. I speak of the courage to look oneself in the mirror with lucidity, of the audacity to have and assume one's own ideas. Courage is easy when it goes in the same direction as the amorphous mass, of society's dominant morality. But this is not real courage: this is the "courage" of a soldier who executes orders, or of a sheep bleating with the heard. It is to excel at obedience. What I intend by "courage", is to dare against the grain, to have the courage of one's

own ideas and to not retreat faced with the logic consequences of these same ideas. For example, if we are against oppression, knowing that oppression comes from the State (it is of little importance if it's under a democratic, dictatorial, populist, islamic, socialist or catholic regime, because all States lock up, punish, repress, control, impose, torture, coerce, exploit), we are left with two choices. Either to tell ourselves that we cannot confront such a huge monster as the State, and thus to resign ourselves and put aside our ideas, or we can tell ourselves clearly: if I am against oppression, I need to do all that is necessary to destroy it. And to do this, one needs the courage to persevere with this idea, with this conviction, despite the eventual repression, prison, social exclusion or incomprehension by one's own surroundings.

Courage is not about having the biggest balls and to pull a trigger. This can be done by practically anyone, and in first instance by a despicable police

officer. Courage is about following one's own path and facing, with boldness, the obstacles that are presented in front of us. It's about doing what you think is right, correct, coherent, even though the whole world tells you otherwise; it's about opening your mouth when the whole world closes theirs; it's attacking what enslaves us (work, prison, school, consumerism), even when the other slaves are sinking in their submission without reaction.

It's because of this that revolt is not possible without the courage that I speak about, which is also not the one of a martyr who sacrifices themselves, but rather the one of an individual that takes their life into their own hands. This courage, I discover it

in other individuals when they do not come up with a thousand excuses to not do anything, when they do not invoke the all-mightiness of the masters, politicians, police officers to legitimate the general passivity, when they dare to put their lives at stake to fight for freedom, theirs and the one of everyone else. This kind of courage is rare, but it is not out of reach, it is not innate. By venturing on the difficult road of reflections, discussions, by attempting to identify the sources of exploitation and oppression, by letting oneself be inspired by the revolts of other individuals, by experiencing solidarity beyond the frames of the law, this is the courage that can inflame our hearts.



LET'S TALK ABOUT ATTACK

text originally appeared in the Munich
anarchist street newspaper *Fernweh*, n.12,
December 2014

The State has a clear interest in making the information about facts which mark the refusal of domination the least public possible. The police controls the flux of information in order to prevent the spreading through its channels (the media) of hostilities and attacks which are a consequence of it. However if we want to seriously subvert this world, or if we simply cannot accept it nor be accomplices to its miseries, the ones of domination, of the State, it is necessary for us to talk about attack.

I.

Attacks target the manifestations of this world of domination. Against fixed structures, such as administration offices, institutions, buildings, infrastructures, churches, government offices, courts, prisons, police, the deportation machine and the exploitation one. However the wheels of this world of domination do not operate

without the people who, whether they like it or not, put themselves at the service of this ideology and play their role in the upkeep of our oppression and in the management of this social organization, thus domination does not only consist in the physical structures to be destroyed. Power is not an executioner who sits above us, observing the crimes we commit against the rules of domination. Power is a relationship, it is embedded in the social fabric which composes and determines our relationships. An attack therefore has to address itself to the relationships between us and the roles that we choose, by asserting the existence of autonomous individuals and their will. It also has to head against all the ideas that make up the functioning of this world of domination, such as morality, religion, property, the notions and judgments about good and evil and the abstractions which present themselves as external values to ourselves.

Even though many of these ideas

need an actual physical structure to impose on us their existence, by gaining their importance through social acceptance, if one were to refuse them (even if we had to accept their consequences), attacks need to be prepared on different levels. Some targets are easier to recognize and the means to be used are evident, while for others, it is perhaps necessary to beforehand spread more texts and reflexions about the proposed method and the place.

II.

An attack interrupts the normal course of an aspect of the world or touches the surroundings of the structure which depends on it. An attack creates a rupture and opens a moment, a temporary space or a terrain for something new. It can open the possibility of having suddenly the time and the energy to confront oneself to something else, when for the most part of the uninterrupted daily routine only work and being exhausted was on the agenda. A large scale attack, such as an insurrection can also free the air of the obligations and requirements of domination and thus make possible, even temporarily, the experimentation of new relationships. An attack can also just be a simple tear in the tissue of normality and of routine in which our everyday life is caught up and cause little tension, and just be a sort of hopeful signal,

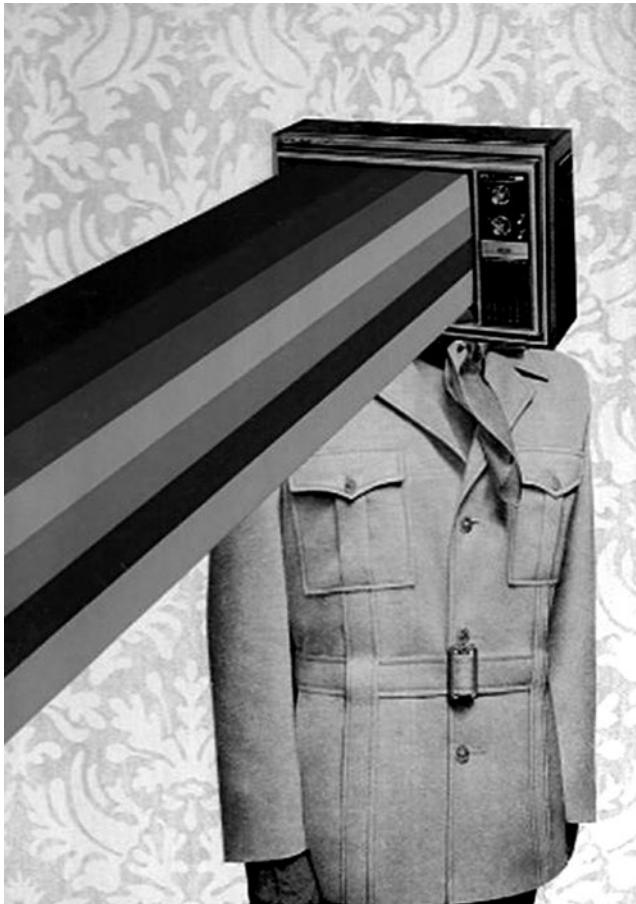
or to correspond to the necessity of surviving without resorting to the offers of reintegration promoted by this world. This world plays a hypocrite game. While it is busy oppressing us by all means, at the same time it covers us with propositions of compensation to console us. The road to affirm one's dignity and individuality passes through the fact of rejecting the offers of reconciliation and of attacking all its forces.

III.

Attacks leave traces in everyday life. It leaves traces by showing to those who also feel this refusal but have not yet found the courage to express their rage, that the world is filled with anonymous accomplices in struggle, that no one is alone. And even more importantly, these traces and stories of attack show that this world is not the only horizon possible, that it can be changed, that this possibility is always there, even if the situation appears quite dire. An attack is always the beginning of a communication on the ways to attack and the objectives that exist. An attack is an invitation to anyone to pull up their sleeves and to rebel in their own way. In this sense an attack never remains an isolated incident, even though its existence is not recognized in the media. It belongs to a conflict in which the cops and the media clearly find themselves on enemy ground. Therefore we cannot have

as a goal to see ourselves be represented and put under the spotlight by the distorted and conformist mediation of the press. Because this would do nothing but losing the potential in which each act of revolt finds itself in.

Why should I eternally wait until someone without sin throws the first stone? Should I not, I the "sinner", "the bad seed", throw the first stone on the one that claims to call me a sinner?



SHORT CIRCUIT AND SOCIAL BLACKOUT

contribution to the international
anarchist encounter in Zurich,
10-13 November 2012

The structures of domination and exploitation are not static. They have changed and transformed themselves over the course of history because of their propensity towards self-perpetuation, therefore intrinsically and unavoidably linked and woven in social conflict. Until the 70s one could perceive some strong social tensions and important turbulence within the productive sphere, which logically crystallized itself around huge factories, or at least with all the focus turned towards them. Today, in old Europe, conflictuality seems to be «displaced» towards other spheres. Nevertheless exploitation continues, at work like elsewhere, but differently than before, certainly more «decentralized», certainly better protected against eventual challenges from «the inside».

Today we are thus faced with the necessity to continue, to update and to deepen the analysis of structures of

power and exploitation. The old models have already been abandoned, even though there are those who still continue to believe in the strength of the «proletariat» and its relevance within the productive sphere. Such a «new» analysis has already been started since a dozen years, but today, it seems like a further step is required.

The foundation of exploitation, or better of its perpetuation, lies within its *social reproduction*. There is not only the obvious search for power and accumulation, but also the contradictions confined within its logic which reproduce the order of things. It is clear that the worker produces exploitation and that exploitation produces the worker. Same as how the citizen reproduces power and power reproduces the citizen. The possibilities to break this infernal circle can no longer be found where the old books of the revolutionary movement place them, neither within a new version

of a slow and infinite process of social awakening, but elsewhere. And it's this *insurrectional elsewhere* that we have to analyse and experiment with. Exploitation and therefore social reproduction no longer follow the concentric lines as it could have occurred in the past. It's finished with great industrial complexes with their creation of workers capable to identify themselves with each other; it's finished with workers' neighbourhoods where the commonality of interests would make for some virulent fights possible; it's finished with the great associations of struggle capable of exciting and mobilizing thousands of people. Today, exploitation has diversified and decentralized itself to such an extent that it makes the emergence of a collective subject impossible, of a «proletariat». Exploitation does not tend to concentrate itself within a huge structure, but to spread over the whole territory through small structures, all of which are linked by a network of energy and communication that make fast-paced production and a tight reproduction of domination possible. If the present society looks like a big open-air prison, its barbed wire would be in fibre optics and its watchtowers would be more the networks of communication.

If we point out this evolution, it's not just out of simple curiosity and a wish to understand why social conflictuality today is no longer embedded in an ancient formula well divided by the class struggle between the proletarian

and bourgeoisie, two well identifiable blocs that are fighting over a fortress, but rather to discover some axes of intervention, some points where it's possible to attack exploitation and therefore social reproduction. In our view, these axes can also be found in infrastructures that economy and power depend on. These decentralized and highly complex infrastructures have made possible for new forms of exploitation (it suffices to think about the present necessity to be reachable in every moment on a cellphone, in the logic of the flexibility of work), and thus it is there that today's exploitation can be attacked. Fibre optic cables, networks of transportation, energy supply, infrastructures of communications as well as the cellphone networks: this is a field of intervention which is by its own nature uncontrollable, where there is no longer any centre to conquer or position to hold, where the decentralization implies through the logic of the situation an attack which is decentralized, informal, in small groups.

There have been many who have indicated the vulnerability of these infrastructures, but there is still a lot of work to be done in clarifying and detailing them. Already, one could start to gather and deepen the practical suggestions that are emerging from contemporary conflictuality. Instead of focusing on fights with the police, one could better look at how during some riots in certain metropolis and

in their peripheries, infrastructure is attacked: sabotages of public lighting systems, fires to generators and electric transformers, sabotages of axes of railway transportation or of networks of public transportation. In a present analysis of the metropolis the importance of transport (of human beings, merchandise, information) would not be negligible. However the work of clarification cannot stop there. We need precise details, precise analyses and precise technical knowledge.

Quite evidently, the possibility or the necessity of diffused attack against the infrastructures of power makes little sense if it is not integrated into a larger projectuality. Even though it can be said with certainty that sabotage is always good and appropriate, it is necessary to always remember that with everything there is a before, a during and an after. If some cracks in normality, in the social reproduction, offer some possibilities, then it is important to have imagined them beforehand. What to do in case of an electrical shortage? What to do when public transportation doesn't function anymore and generates an incredible chaos in a city?

Still, we shouldn't consider all these questions of infrastructures as something separate from other terrains of conflict. It can be certainly integrated within any project of struggle. If today conflictuality is dispersed and diffused, without a «central» terrain,

it is not about finding or reconstructing a centrality which would unify diffused hostilities within an single revolutionary project, but to create and build bridges between different conflictualities. A precise attack against infrastructures has for example wider consequences, beyond *just one aspect* of power. During a riot, cutting off electricity is not only a question of making it harder for the police forces to advance, but will have echoes that go well beyond any technical consideration of the moment. We don't live in the same way when it's dark. This aspect is even more vivid in relation to energy networks; where the consequences can usually go way beyond the first imagined objective.

Secondly, it is not about taking these reflections and suggestions as pretexts for a great technical conspiracy which would plunge the cities into darkness, or rather, how it would more likely look today, into a black-out of information and communication. It is necessary to elaborate projectualities, even if modest, which indicate these possibilities of attack to all those who want to struggle on a radical basis, and therefore not only as proposals to revolutionaries. Tackling this question in a militarist way, to advocate once again for the centralization in the face of dissemination, measuring everything in the logic of «efficiency», comes back to not having understood anything of what has been said. That which is «new» today, is not for example the

possibility to attack a central electrical system in order to plunge the city into darkness, but the possibility of attacking *everywhere* an electrical network which is integrated but spread out. This possibility does not demand some great organization or formalization of the subversive tension, it permits for simple, direct attacks that are easily reproducible.

If it's true that the stability of the established order has been eroding since a few years, it is also true that the disappearance of old models of struggle and of organizations of mediation has been followed by new forms of social conflictuality, a lot less controllable and a lot more wild. We should focus our theoretical and practical attention on that which could make this swamp uncontrollable. In this swamp, nothing can guarantee that it will be anarchist ideas and ideas of freedom that will prevail, but what is certain, is that this ground would be considerably more fertile for these desires.

a few sappers of the social edifice.



ANNEX

A small fire in a nest of cables in the railway node of Zurich North, on the night of 7th June 2016 paralysed “half of Switzerland”. A small fire, that anyone could have sparked. “If one has the intention to damage the system, they will always find a way of doing so”, said the spokesperson of Pro Bahn Schweiz, the association of commuters, without of course aiming to incite similar acts. A decisive effect, a simple procedure and the impossibility of supervision of all the cables and the manholes where the cables join...Good news for anyone who cares about the sabotage of the economic mechanisms in which we are all trapped.

The media attempted to make commuters look like “victims”. Nervous, stressed, late, or who missed their flight. But is it really so horrible that the daily grind, squeezed into an overcrowded train, geared towards such a great day at work, school, exams...be upset? We don’t believe that, like the media wants to portray, the people affected are all so enslaved to not be able

to imagine anything else but the usual routine. Without complications, each day the same.

However, if that were the case, then it would be a good moment to give them time to reflect a little. Because, when obliged to tread the same tracks of habit, the human potential is destined to end up in a dead end, on the route of a overcrowded train, on a stressful path of mechanized activity, with on the horizon a grey panorama of cement walls and streets. A route that man undergoes to earn a living, to not miss the train. Trapped in a car, like a gear in a machine that will soon be obsolete. A daily grind which soon becomes habit and leaves almost no time to take a step back and reflect. Just as being condemned-to-vegetate does not allow us to grow because, even still capable of reflecting, we are precluded any possibility to act. The reflection then idles. In this situation, the interruption of normality provoked by a short-circuit can be the light at the end of the tunnel. Both on a social and on an individual level. What is necessary

is some imagination and some courage. Imagination to unleash the reflection from the meanders of habit; and courage to act accordingly.

Sabotage – a means the exploited in struggle use since centuries in order to fight the apparatus that generates their condition – often gives rise to discontent among those who would have all the reasons to rejoice for the damages it creates. The happy slaves, or just the scared slaves, who defend habit because... Because habit is since always a carrying pillar of voluntary servitude, of those who prefer keeping their shackles even when it would be possible to get rid of them without taking too many risks. If on the contrary we weren't so meek and happy, but rather reluctant and recalcitrant before the cage of routine, we could probably manage to imagine how to deepen such a situation of rupture.

A similar chaotic situation could make many other things possible, even just to highlight up to which point many people inexplicably cling to their habitual normality. If it were true that people don't know how to imagine anything else anymore, then it would constitute an even further reason to diffuse anarchist ideas and to defend sabotage and revolt, in order to stimulate the capacity of one's dormant imagination. If instead people took advantage of such a situation to anyway defend the structures and institutions of domination, this, despite everything, should not be a good enough reason to feel discouraged.

Because those who really want freedom have to above all stop asking for permission!

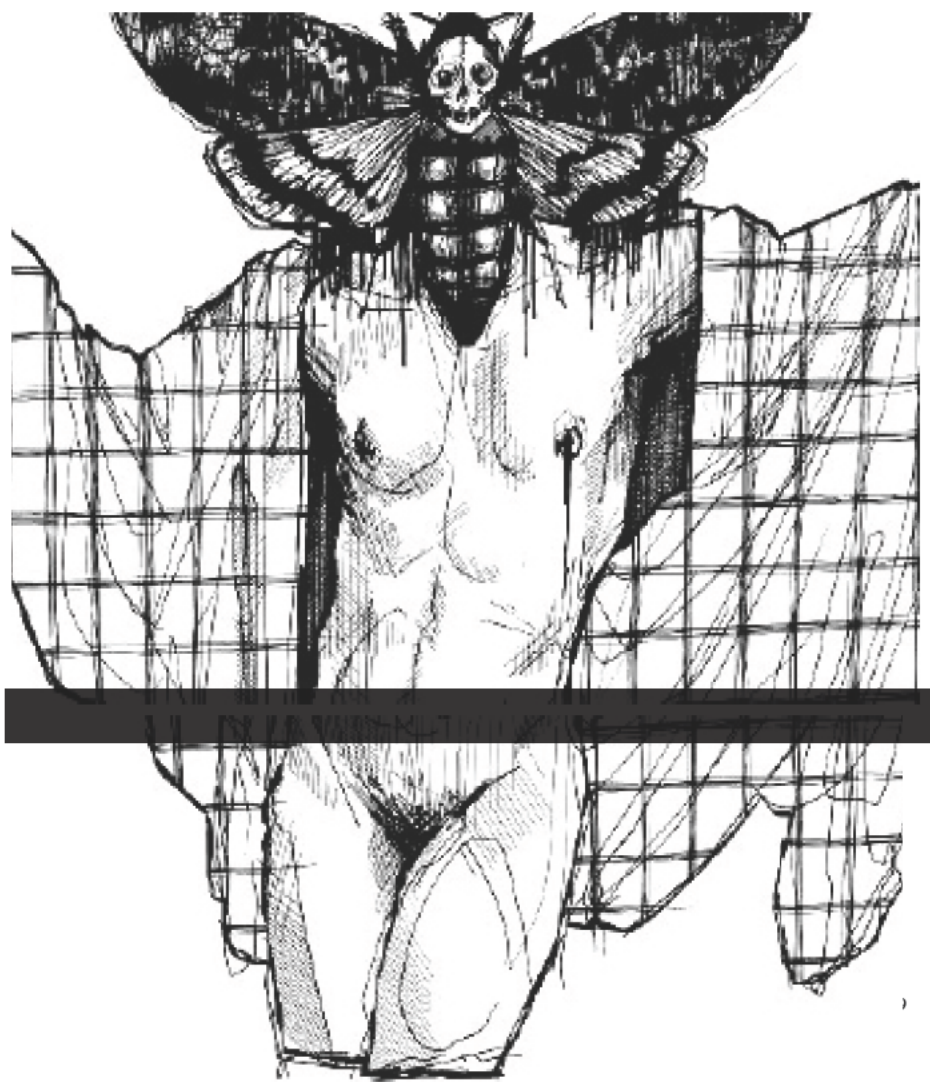
One's identification with the network of work and control appears to be quite widespread around our latitudes, who knows... at least this is what power, very cunningly, tries to demonstrate. However, it is hard to imagine that even the joy for the paralysis of public transportation would be not as spread... even though it is too often silenced. "Public opinion" appears as a superior force, and rapidly transforms not showing up to an exam or to the beginning of a work day or of a school day almost into a personal catastrophe... As if everyone left their house in the morning full of joy, with a smile stamped on the lips for the beginning of a magnificent day of routine. I have never really understood the logics of workaholics, and I find it hard to not doubt their existence. It is of course quite well known that many create an enormous internal pressure to perform and function like gears. However it is equally known that such a pressure continues to produce nervous breakdowns of all sorts, like depression, stress related to work, suicides...

If, however, we feel we have had enough of all this and we are not willing to internalise the pressure imposed by the world of work and consumption, then we need to try to get rid of it as best we can. In this sense, sabotage is a means more accessible than one thinks. Often it is not too complicated and one doesn't have to be a genius of

engineering to put something together. What is needed is to keep one's eyes and ears open, to find a weak point and to stretch out one's hand. This is what the sabotage of last June shows. One small fire paralysed half the country. There are thousands of reasons to

paralyse it, and this sabotage certainly had its own. I think the most interesting aspect is not to speculate on the motivations, but rather to attack based on one's own reasons, ideas and possibilities, the asphyxiating world of work.

text first appeared in the anarchist street
newspaper *Dissonanz*, n.30,
22 June 2016



Without courage, revolt would not be possible. Revolt entails crossing a threshold, knowing in advance that power will not appreciate such a step. To cross this threshold, it is not only necessary to be affected by injustice and oppression, nor to simply be disgusted with all the pettiness which is embedded in this society of money and power, it is also necessary to dare. I am not talking about the kind of courage we often hear about, the courage of the one who strikes first, of the one who shows off his muscles. I speak of the courage to look oneself in the mirror with lucidity, of the audacity to have and assume one's own ideas