

EDITORIAL

This is the first edition of the anarchist publication RUMOER. While the world is in flames, and a myriad of places in the world see widespread revolts, all that can be heard in the Dutch territory is a deafening silence. A demonstration's whistling and shouting somewhere in a remote field is silenced by the wind long before it could have reached anyone.

Indignation mostly occurs on the internet, where we can vent all we want about all that bothers us, to then quickly seek refuge again in a world comprised of pretty images and the search for a new match on Tinder. Mobile phones are checked for news updates resignedly, while our anger does not hesitate to disappear

under a blanket of impotence again.

With a bit of luck, people still organise themselves in activist or reformist groups, but truly rebellious it will never be, because you know, the public image... The state and large companies profit from this impasse.

We want more uproar, which is why we give you RUMOER! A publication which will hopefully provoke discussion, irritation, inspiration, agitation, and attack. Because we do not want a raise in wages, but the destruction of work. Because we do not want to shout 'boo!' but want to hear BOOM! We want a confrontation without compromise with the system that is destroying our lives and the planet.

In this first issue you will find texts about the increasingly disgusting expanding technologisation of the world. Another one outlines why it is really not necessary to have your phone with you at all times. Furthermore, we will talk about police violence and the worldwide revolts against it, from Chile to Iraq. Incisive texts concerning leftist misery, affinity and 'professional' activism in a triptych of translations also appear in this edition; after these, there is a critical text about the current discourse of a large activist group dealing with the climate. And last but not least, a primarily happy end — a chronicle of attacks and anarchist interventions, by way of entertainment and necessary inspiration.

If you have something to say, do contact us — see

the colophon for contact details. If you are looking for more copies or the English edition for your friends, check out our website; you'll find a PDF there which you can also easily print out and distribute yourself.

See you in the streets!

Revolt needs everything: papers and books, arms and explosives, reflection and swearing, poison, daggers and arson. The only interesting question is how to combine them.

— **At Daggers Drawn** with the existent, its defenders and its false critics.

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Rumoer. Anarchist Publication

Print run Dutch: 500

Print run English: 300

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CONTENT

ON SPACE FOR ATTACK AND DIRECT ACTION	3
ACTIVIST MISERY, LEFTIST POLITICS AND AFFINITY - A COLLECTION	4
THE EXTINCTION OF REBELLION	6
THE TIME OF WAITING IS OVER. THE TIME OF ATTACK IS NOW!	8
ONGOING UPRISINGS IN WEST-ASIA AND NORTH-AFRICA, AMONG OTHERS IN ALGERIA, IRAQ, LEBANON AND IRAN	10
WITH A FREE HEART AND RESOLUTE HANDS	13
CHILE: WHERE ARE WE GOING?	14
AGAINST THE CONSTANT PRESENCE OF PHONES AND IN FAVOUR OF SPONTANEITY!	16
NEW RESEARCH FOCUS: THE SURVEILLANCE INDUSTRY	17
FRUIT OF THE LOOT. NO NEED TO WAIT FOR A RIOT...	18
CHRONICLE	18

ON SPACE FOR ATTACK AND DIRECT ACTION

The social insecurity and barriers of subculture

*“So it’s best that you keep quiet
About the trouble you’ve been making
You don’t wanna end up behind bars
For the risks that you’ve been taking*

*Don’t Brag, Don’t gossip, Don’t snitch,
KEEP QUIET!”*

– *The Autonomads*

Moments of conflict and attack are almost non-existent in the Dutch territory. Any discussion on these things is often considered undesirable, while precisely this is of utmost importance. In the “anarchist scene”, whatever that may be, the network of (action)groups, squats, social centres and other individuals, the space for movement is very limited. We could discuss the obsolete political opinions which prevent any blow against pacification, but we’ll leave that for now. More often than not, it’s the social interaction, and the social reproductions, which not only prevent a break with pacification but also render it dangerous.

The latest news and other gossip

This is not about providing an in-depth analysis; it wouldn’t change anything anyway. What we do know is that a subculture has formed around anarchist politics. Usually a combination of the drop-out lifestyle and symbolic activism, often considered as “youthful enthusiasm” or “self-development”. In this subculture what reigns are behavioural norms and social codes, and we’re not even talking about fundamental political ideas, just trivial nonsense. This introverted little world - and don’t you dare say this out loud! - reproduces all sorts of elements of the authoritarian society it tries to break away from (the desperation!) in a remarkably poor manner, and thus creates a gossip column which would invoke the envy of the *Telegraaf* or *Privé* [populist trashy newspaper/magazine].

And whenever a blow is dealt against power, no matter how small and negligible, it is quickly accompanied by the usual “who?” And here, suddenly, we enter a dangerous territory - not only do people speculate on who might have carried out an action, but they even ask real questions. As with all gossip, what is starting to form is an individual narrative, a new story. Things are thought through, and a suspect will be found. The who now begins to dominate the what, and the

creation of myths within the subculture will take care of the rest. The what, by now, can no longer be seen as separate from the who; an action gets linked to an individual or group - whether responsible for it or not - and thus also the judgement concerning the act itself. The detective work is done with a vigour, and the entire process is being recorded on the devices we carry around with us at all times. The state, meanwhile, listens and waits, until we have been snitched by our own environment - and only because the myth surrounding an individual or the pure sensation and curiosity are considered more important than conflict, revolutionary acts, and fighting pacification.

Scene points, anyone?

The only thing more insane and excruciating than being snitched because of the dramatisation of a subculture is denouncing yourself through your own egomania. Perhaps it once begun with boredom, or perhaps it is a poor reproduction of hierarchy and competition. Recognition for a deed; for some, it seems to be invigorating. It can be seen in the attitude, or small hints which nonetheless let everyone know that the I is of greater importance than the what. In the worst case, everything surfaces under the influence of alcohol and a large dose of egomania. As if this isn’t bad enough in itself, the manner in which this information is received by everyone else is even more idiotic. A hierarchy is created again; the most militant, the bravest, the toughest, etc. (even though this usually occurs after symbolic actions which are by no means worthy of the term “attack”). This contributes to the creation of leaders and new politicians in the isolated world of the leftist subculture. The what now no longer matters, and any act which was once an attack is reduced to a triviality within a subculture; a competition with a ranking order.

Theory, affinity, & practice

All of the above by no means aims at silencing people when it comes to direct action. It is necessary to be able to talk about the idea of attack in order to render possible the attack itself. But what does not contribute to this are conversations and gossip about those who might carry out the attacks. If we do not cooperate with the state, if we do not snitch, we have to stop linking individuals to certain acts. This is equally true when someone does not agree with a specific action. Snitching is snitching; and ultimately, it is the state that benefits from it. Giving

anarchist analysis and practice.

Alfredo M. Bonanno

The Misery of the Left

By now it has become painfully clear for everyone - save for a few leftist idiots - that the problem is not rooted in some isolated aspect of society, but in our lives themselves, in the manner in which they are lived every day. The complete failure of the Left is its inability to notice the transformation of misery - let alone having the capacity to understand it. This misery, which typically forms the basis of all post-industrialised states and societies. Misery is still understood in the categories of the 19th century proletariat: the brutal struggle for survival in a state of disease, famine and necessity, instead of in its contemporary form - the incapacity to live. The dullness, boredom, loneliness and isolation, the fear and a complete lack of consciousness, which characterise the misery of our century as some sort of cancer.

The Left happily accepts all the mystifications of spectacular consumption. It cannot but consider consumption as the corollary of production, which stabilises the economy and ideologically justifies it. It does not recognise that both are equally alienating. It does not recognise that all of these so-called choices offered by way of leisure time are a concealment of a single experience. The reduction of every individual to a passive spectator, forced to let go of their needs and accept a hollow replacement. Having this perspective, the Left has become nothing but the reformist avant-garde to which neo-liberalism is condemned. Revolution, on the other hand, needs a complete change. And today this cannot but signify surpassing the impasse of the current connected system of work and leisure time.

We will repeat it again and again - every syndicalist attempt is doomed to fail. Not only because of the poverty of the syndicalist programs, but also because of its dependency on recognised institutions. We will tell the workers again and again that this concerns their irreplaceable lives - before they have even spread their wings and left the nest - in which anything could be possible. That this concerns their best years,

which are passing them by without any real joy. We should not demand a guaranteed increase in the vital minimum, but that the time of keeping people in the vital minimum is over. We should not only demand bread, but also games. It is not a matter of raising the salaries, but one of the conditions of the people in post-industrial societies.

It is pointless to struggle within the system in order to win small concessions, which immediately are transformed into aims to strive for and incorporated by capitalism. What needs to be proposed radically is the issue of the survival or destruction of the system itself. We need to be aware of the aspects which render the debate interesting. The fact, for example, that we have friends all over the world, and that we can recognise ourselves in their struggles. The fact that life will go by and that we will not wait for concessions and compensations, save for those that we will have to discover and build ourselves.

It is a just matter of daring.

Freely translated from the movie Detour - La Canaglia di Genova, 2001

Politics or life

Activism is not rebellion. Activists are specialists in political action, which is to say, there are a type of politician. Their actions are something separated from their lives, either a hobby or a career to which they dedicate a certain amount of time. The basis of these actions are causes and issues carefully separated from any total analysis or grand vision. In a very real sense, for the activist, whatever promote the cause, regardless of its personal significance to the activist or its broader significance in terms of social order, is legitimate.

Thus, petitions, voting, delegations before whatever authority, lawsuits, civil disobedience, and the like are equally acceptable as long as the aim of these actions remain the presentation of demands before the appropriate authority that then takes the decisive action on the matter, leaving the activists to continue their symbolic games. This makes it easy for some activists to embrace a nonviolent morality and turn their backs on those whose lives demand the fullness of struggle, if such a morality fits their limited political



agenda.

The decision to rebel against the social order is a decision about the totality of ones' life, a decision to refuse precisely that separation which creates politics and activism. Central to this decision is the refusal to let one's life be delegated, the refusal to make demands, because one has chosen to take what one desires, to create what one wants for oneself. The actions one takes are not separate from one's life, but are its passionate outgrowth, springing from the

desires and dreams of a free spirit. These actions are aimed at the utter destruction of the social order so that new possibilities of living can be explored by everyone. Thus, they also aim at the destruction of every form of politic including that of the activist. Specialist have always been usurpers, taking an aspect of the fullness of life in revolt to the hollow, servile politics of activism

Wolfi Landstreicher



THE EXTINCTION OF REBELLION I

Is the end of times really near? We live in a very strange bubble of consumerism, social media, the illusion of safety... But we are under imminent threat (in the same vein as "the atomic bomb" a few decades ago, you remember, I should do my homework now, before ... eh, the earth will heat up even more?) The temperature on this planet is rising with incredible speed. Even the VVD [right-wing neo-liberal party] has agreed to decrease the maximum speed on the motorways because of the nitrogen issues. It appears the climate will not bring us much good news in the times to come, unless you're into apocalyptic end-of-times movies and would like to see this in real life for once. Are you sure your house is situated above sea-level, by the way?

Already now, there is a world-wide scarcity when it comes to food and water, the weather is becoming increasingly more extreme, and all of this will only worsen with time. We will encounter panic-stricken economists and social unrest, and with a bit of bad fortune not the kind of unrest we are into. Already now, numerous people are fleeing famine and heat, and wars fought over natural resources are commonplace.

The powerful and wealthy of this world will save their own asses. The powerful of the earth exist in order to protect the wealthy, who in their turn are destroying this same earth. They are burning down the Amazon, polluting everything and engaging in over-exploitation of unknown proportions. The elite, the nation-states and companies profit from war (weapon industries, expropriation of land and resources, to name a few examples). The rest of humanity is left with a precariousness of life in all spheres.

The climate and its weak defenders

Precisely because politicians and the rich have created this situation, it is absurd to ask them to do something about it. On top of that, adjustments within

the current system will by no means be sufficient to save the planet.

Which brings us to the awkward issue of a few contemporary climate-activists, we wouldn't have bothered naming them, but okay, Extinction Rebellion (ER), the group with paid "organisers", the group financed by the same businesses it is asking to change - this hierarchical group which tries to dominate the course of things. A lot has been written and researched about its dodgy history already; for extensive background information you can have a look at the internet (for example, libcom.org). Many ER street-activists are not even aware of the dubious set-up of their club. ER plays the dirty game of social media and hypes; they work with instead of against the system which is destroying everything around us. They demand that the state will solve the problems, instead of aiming to overthrow the state itself. Extinction Rebellion even left a blockade because a participant had yelled "fuck the cops"; and then considered it necessary to deliver a bouquet of flowers at the cop shop in Brixton, London (where people of colour have been murdered by the police) to thank the cops for their "professional" behaviour. This is a group almost solely comprised of those coming from the white middle-class (a problem which anyway is not limited to just this group).

Non-violent tactics are a miserable illusion

And moreover, these are tactics you can only choose from a privileged position. Those people who are terrorised by poverty every day, who see the rain forest around them burn to the ground, who haven't had fresh water for months of years... They do not have this choice. Just like the family and friends of those who are shot by the cops because of the colour of their skin will not thank this same police for their presence (something which said organisation does all the time). If you think that a real change will occur as a consequence of a friendly request, stop

fooling yourself.

The poldermodel is dead.

Therefore, we call out for a real sabotage of the polluters and their protectors. Let's destroy their polluting and oppressing machinery!



**THE TIME OF
WAITING IS
OVER.**

**THE TIME OF
ATTACK IS
NOW!**



On police violence, revolt, and attack.

In 2015, a three-day revolt took place against the police in The Hague. It started after cops murdered Mitch Henriquez at a festival in the Zuiderpark. This, however, was just a spark — for years, inhabitants of neighbourhoods such as the Schilderswijk have been terrorised by police violence, racism, and intimidation. That revolt is now over; working towards a new revolt is always a good thing but also difficult, especially when it comes to organising masses of people in a short period of time. But then — is it really necessary to wait until masses of people rise up again?

During the first days of the revolt, in which cops were attacked with stones and whatnot every night, there was a sense of solidarity, a feeling of liberation. We, the repressed, in the middle of the revolt felt a feeling of freedom, a break with normality. A normality of control, intimidation, racism and power. The days in which the tables turned had come. The police were chased out of the streets. But on the fourth day, when the cops regained some of their control, a wave of repression followed. What started with mass arrests ended in a witch-hunt of house raids and arrests until two years later. The media published police photographs of those who revolted and articles stating that people had merely revolted for the sake of it, without any underlying motivation. We were not surprised — it is not new to us that the media is a mere mouthpiece of the cops and the state.

But now, years later, not much has changed. Yes, there was some awareness concerning the problems. Yes, a lot has been said about it, but people from these neighbourhoods continue to experience the same intimidation and racism from the cops. Police officers working in the Schilderswijk who call themselves “exterminators of Moroccans” and speak of the Gaza Strip of The Hague when they’re out on the streets. People are still subjected to arbitrary controls, intimidated and beaten up. The number of police cameras in the area has doubled. At the same time, the cops are engaged in a massive PR-campaign in order to become more heavily armed with tasers and batons; all under the pretext of increasing violence against so-called emergency response units. But let’s be clear, cops are not emergency response units. They are mere pawns of the state, with the sole function of oppressing anyone who does not adhere to their laws and rules. The police are not autonomous. The police are a component of a power structure that protects the system of exploitation and oppression.

The police as a component of power structures

The majority of the world is based on a capitalist system. A system in which a small group profits at the cost of other people. Throughout the centuries this system has refined itself. Capitalism is not something static; it moves through the times in accordance with the developments of the world. Exploitation is always dynamic, whether it concerns moving the production of goods to other continents because production is even cheaper there or people obtaining slightly higher wages in order to keep producing. We all have to sell our bodies within the realm of labour, only to survive. Of course, in the Netherlands, for some the labour conditions have improved compared to the past (except for some, obviously — one only has to think of migrant workers from Eastern Europe and elsewhere). But this does not change the fact that our lives forcibly revolve around work. The reality remains the same. Perhaps some will obtain an extra crumb to survive — but you will work, until the day you die.

The never-ending competition among the oppressed is inherent to this system. You are easily replaced, so what matters in the end is who sells their body for the lowest price. This has turned the world into an increasingly individualistic place. Why would you lend each other a helping hand? You'll lose your job, with all the dire consequences. Everyone is forced into a straitjacket of labour and consumerism. Whoever tries to break away from this, whoever revolts or attempts to survive in a different way will encounter police oppression.

The police, who are given their monopoly on violence by the same rulers who maintain this system, will never be criticised by them. These rulers will never correct the police who protects them, as in doing so, they are questioning their own authority and system. And this is what happens in practice too. After the cops had shot seventeen-year-old Rishi and strangled Mitch to death a few years later, they went unpunished. Not long after the police were criticised because of their racist and violent behaviour, they were given heavier weapons and their surveillance was expanded by installing even more cameras. In the most extreme case, the police apparatus will be reformed by policy-makers and politicians, but only to decrease the social tension and hostilities between cops and the oppressed. Among the methods of decreasing these tensions and establishing peace and quiet are also “symbolic examples” and cops who are publicly admonished, which many people enjoy, regarding it as some sort of punishment, as if this changed the cops' attitudes or were an appropriate measure for years of distress, repression and murder. One only has to think of the

suspended sentences for the murderers of Mitch Henriquez and the forced discharge of a cop from The Hague for physically abusing a detainee. In both cases the cops are still able to appeal the decision in order to get it revoked.

No, we should not expect anything from politicians or the rich that could improve the situation on the streets. They are all part of the same clique, part of a capitalist system to be maintained at all costs, so that they can continue to enrich themselves.

The revolt is over, but the targets are still there

The revolt of 2015 is over now, and it is not easy to spontaneously come together again and take back the streets. But let's be real. Also before this revolt it seemed impossible that something like that could occur in the Netherlands, and that we would collectively fight back. We should continue to aim for revolt. We should continue to be aware of reality and to develop ourselves, to not be fooled by pretty images and empty promises. But we certainly do not have to wait until we all collectively rise up again. Even if many people are caught up in passing off as more wealthy than they are on social media, there are still those who are very aware of who the enemies of our existence are. And why would we wait, if we are beaten up every day? Wait for the next murder at the hands of the cops? While we return to our jobs every day, or are frantically looking for a job or cash. While we could be using this time to evolve in so many different spheres of our lives. The true crisis is daily life, which is why waiting is not an option.

The only option is attack. But at times, the police apparatus seems untouchable. The myriad of possibilities at their disposal to subject everything and everyone to surveillance sometimes seems an overwhelming monster of mechanisms of control. But everything has weak spots. There are possibilities to attack, in small groups, or even individually.

Camera surveillance has increased incredibly. There are cop cameras on every street corner. While this expands the scope of police control, it simultaneously constitutes the chance to sabotage it. A cop camera is quickly destroyed. Climb into a pole, use spray-paint on the lense, break it with a hammer, whatever. This shouldn't take more than a minute. When you don't wait, but truly consider the possibilities, suddenly there are ample possibilities of attack. Unmanned police stations, parked cop cars, training-centres. An attack doesn't have to last longer than a few seconds and makes a clear statement. A statement implying that the police are not untouchable, that we will no longer wait, and are ready to attack.



香港各界支持
民主運動

single-issue struggles. The people on the street are increasingly more aware of the interconnectedness of these themes within the Lebanese system, but also of the similarities with the struggles in other Arab countries. The people on the streets of Beirut shout slogans in solidarity with Bagdad; protesters in Tripoli wave Algerian flags.

Iraq

At the end of September, a first call out was made to take to the streets of Bagdad. On October 1 mass-demonstrations started against corruption, unemployment, political quotas and the interference from neighbouring countries. This continued for weeks; riot police and security services shot at protesters, which in Bagdad alone lead to hundreds of deaths and thousands wounded in a very short time. But in the weeks of protest there were also a lot of positive developments. A gigantic building on one of the most important squares of the city was occupied, because it was used to shoot from with bullets and tear gas. Now, the building is filled with people of all ages, and the security services can no longer use it. It is so busy that it takes twenty minutes to reach the roof in this building, which has become an epicentre of rebellion. At the time of writing, the president has announced his resignation. The people have already let it be known that this will not be enough.

Egypt

In September, thousands of people took to the streets again in, among others, Cairo, Alexandria, and Damietta. There was a call out for the removal of president Abdel Fattah-el-Sisi. Security services responded to this with tear gas and rubber bullets, but also shot with live ammunition. In October, over 4300 people were arrested to make an example out of, in order to prevent any possible dissent. There have never been as many political prisoners as now, and people often disappear into the hands of the state. Meanwhile, el-Sisi maintains the support from the US and EU.

Iran

After the increase in the minimum oil price with fifty percent, a lot of unrest occurred. The state reacted to this by immediately shutting down the internet, so that people could not share call outs, videos or information; this simultaneously established that the outside world could only catch a glimpse of what was going on and how large the protests and the subsequent violence were. What is certain is that over a thousand people have been murdered by security services. The people reacted to this by demolishing 731 banks owned by the state, nine religious centres, billboards, and posters and statues of the highest leader Ali Khamenei. Fifty

military bases were also attacked by protesters.

Algeria

The recent protests have their origin in February 2019, after president Abdelaziz Bouteflika announced his fifth presidential term. These protests, which are unprecedented since the Algerian civil war, have led to the immediate resignation of Bouteflika on April 2. The largest demonstrations took place in the biggest urban areas of the country. On November 1 the metro and trains were put out of order by a new call out for protests and demonstrations. Tens of thousands of people called out for the removal of all members of the system in power and for a radical change of the political system. The elections in December are dismissed with the slogan "elections organised by corrupt power, a trap for idiots". At the end of November, all political campaigns for the elections are dismissed again, since they are "nothing but garbage". At the beginning of December the protests continue and there is a call out for a general strike on December 8. To be continued...

This is by no means an inclusive account; it is merely a small impression. For example, what is missing are all the things happening in Sudan and Morocco... All we will say is that we have a responsibility to inform ourselves and to find out where there are intersections of solidarity with people in revolt in (post-colonial) societies which may seem very far away, or of which the reality is one unknown to you. Break out of your bubble. The time is now.

**1 The term Arab Spring was adopted in Arabic, but people emphasise that this was not a spontaneous eruption, but has a long history; something which is evident now too.*

**2 A lot of these regimes are maintained through Western support, especially Iraq and Egypt, but also Omar al-Bashir (Sudan) received billions from the EU, despite the fact that the repression and war crimes against humanity of these regimes are publicly known. All the weapons used against those who dare to take to the streets are made in the US and France. For Iraq and Lebanon, it is also true that the sectarian systems have their origins partly in foreign interference, in order to safeguard political and economic bonds and interests.*

WITH A FREE HEART AND RESOLUTE HANDS

On the night of July 7, 2019, three anarchists are arrested in a park in Hamburg. They are accused of carrying incendiary devices. Two of them are in pre-trial detention, while the third is released on conditions. (more info: parkbanksolidarity.blockblogs.org)

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Why would the State freak out so much about a few unused litres of benzine and a lighter?

Why would the State feel threatened to the point that these basic, simple and widely accessible materials, would cause such a mass operation: the highest prosecution office handling the case, months of preventive detention, a media spectacle of slander that sings victory about the arrest of three "extremists"?

Why would the State be worried about some matches tied around a fire-starter, when it has an ever growing and innovative arsenal at its disposal, which it uses without scruples, composed of technology, infrastructure, weapons, armies, a propaganda machine to create consensus and confusion, a population dependent and numbed by the compulsive consumption of uselessness?

Perhaps these simple tools, widely available and within everyone's reach, are often accompanied by something much more powerful, that no statesman, soldier or scientist will ever grasp: what a free heart and resolute hands can accomplish.

We live under a totalitarian democracy, which grants the freedom to consume, have interchangeable opinions, enter in dialogue with opposing forces, create a virtual identity, get indignant, own anything, be anyone as long as they remain pacified. What

it doesn't grant is the presence of those who are incompatible with authority defining freedom. Those who spit on an empty and tolerated freedom of speech, taking their freedom to put ideas into practise.

A freedom that is available to everyone, fuelled by desires and dreams for a world that is voided of oppression and exploitation, wars and greed, profit and hierarchy. The seeds for this world grow when resignation turns into determination, when misery turns into the courage of living with your head held high; when imagination is transformed into reality through knowledge and creativity; when one decides that the horrors perpetrated by this world will not continue with their silent cooperation; when one decides to identify the structures and people responsible of this vicious circle destroying and contaminating all aspects of life; when individuals decide to organize themselves, alone or in small groups, acting against what is causing the sterilization of our sensibility.

There are many who don't let domination determine their dreams, that find means and opportunities to act, where and how they choose. Whether it is revolts that escape the control of authorities during the G20 summit, whether it is sabotages on telecommunication infrastructures, arsons on police stations or attacks on the companies profiting off the prison industry, these give signs and strength to other fighters and dreamers. These echoes of revolt open the horizons to a world where there is no State that can coerce, humiliate, enslave and lock up. These acts breathe oxygen on freedom.

For social revolt!
Freedom for all!



lost their eyes, torture sessions, murders where the bodies are thrown into fires to cover up the uniformed authorship of these massacres and a whole series of different and successive counterinsurgent strategies.

Things are moving fast and taking their own paths, anarchists, we are in the street looking to take this to the point of no return of authority. Different positions have emerged in the very practice of fighting, in the atmosphere of revolt and the possibilities arising from it. Several have agreed with calls and attempts to form neighbourhood assemblies, experiences of “counter-power” or “people’s power”, referred to by the press as “citizen councils”, which would allow to elaborate a table of negotiable demands and of course faces or organizations with which to come to agreements. Assemblies that, as we can see, have turned into citizen’s alternative and a pacifying way out of the conflict, proving to be another cog of dominion. The intensification of the conflict is undeniably opening up paths where it is possible to meet, build and create, always with a perspective of struggle, and in an antiauthoritarian way, networks with different persons and groups, far from and against every kind of enlightened imposition or centralised attempts to take over.

In this regard, the idea of permanent confrontation makes sense when we take nothing as established or eternal, the dynamism of the struggle must necessarily aim at the elimination of any kind of authority, be it the State , the assembly or any other body claiming to control our lives.

This revolt has no names or single direction, it does not belong to anyone because it belongs to all the rebels and insurgents who, like us, are fighting in the street, so to claim in a ridiculous way one or another action in the context of this revolt is simply a crude attempt to take leadership of it.

On the other hand, the necessity posed and put in tension during past conversations about similar situations, but clearly with a more steady pulse, is now indispensable. To create spaces of coordination and encounter where the fundamental axis is to take up the challenge of the violent confrontation against the State-repressive apparatuses. At this moment, Power has taken its most brutal face into the street, which, far from immobilizing us, is a call to raise our sights according to the new scenarios that are presenting themselves and getting closer. To consider the offensive as real practice way beyond talking, to be able to put in place an infrastructure that allows us to face them. This is where some doubts exacerbate the tension; are we able to support, intensify and extend the violent confrontation against Power in this new panorama? To what extent is the revolt contagious

and reproducible? We have witnessed how social democracy captured this rage, encapsulating it in some who were “outside” demands, we do not have any demands, but wagers and our wager is the destruction of the State, its promoters and defenders. May the social catastrophe announce the collapse of the relations founded on capitalist logic, and affinity lead us to continue to advance towards this point of no return.

As often happens, we do not have answers like others, organizations that are already planning the administration and federations of these assemblies, their duration, revocability and statutes, but rather questions and negation, for we are those who understand anarchy as permanent tension. Given the uncertainty of the moment, we are collecting experiences, recognizing, reading, learning and sharing reflections and urgent conversations in the hours that intense street confrontation and disobedience to the curfew leave us. We know that it was, is and can be an important moment and that there are possibilities that have never been opened up before in the effective destruction of the State, but also that our compass is still denial, even in these climactic moments. We know and know perfectly well what turns us into slaves, and our steps have to go right in the opposite direction.

Let it be clear. Those who support, promote and defend capital and domination are our enemies.

For the liberation of all the prisoners of the revolt and the subversive prisoners!

Solidarity with the wounded and those who have been set upon!

The revolt is reproducible and contagious!!

You don't know how the powerful would tremble if we were to take violence to their door. If their privileges and their lives were threatened, they would negotiate so as not to lose everything.

- Ulrike Meinhof

Some antiauthoritarians for the social catastrophe



NEW RESEARCH FOCUS: THE SURVEILLANCE INDUSTRY

When cops decide to spy on us using surveillance devices such as hidden microphones and cameras or GPS trackers, they need to get the devices from somewhere. It seems that they often buy these devices from private companies. The companies that manufacture and market those devices are part of what we call the surveillance industry.

criticism, or if you want to contribute informations, you can contact us.

earsandeyes.noblogs.org

We think that understanding how the surveillance industry works, who sells the surveillance devices to the cops and what the devices look like will help us to oppose this surveillance. So we have started a research work focused on this industry, and particularly on the companies that participate in it.

On our website you will find an overview of the surveillance industry, a list of companies that sell surveillance devices to cops worldwide, a list of the trade shows and other events where you are likely to find these companies, a glossary of the specific terms of the industry, and a list of other resources on the subject. All this is available in english and french. Our list currently includes 81 companies. For each of them, we have gathered information about the company contact information, legal status, clients, and products. We intend to continue this work and expand the list.

We also want to establish links between these companies and the devices that are found after being used to spy on anti-authoritarian spaces or individuals doing subversive actions. This has already been done in three cases:

- The italian company Elkron/Urmet, based in Turin, sells miniature surveillance cameras that were used to spy on a squat in Genoa in 2014.

- The company Reconyx, based in the United States, sells video surveillance devices that were used to spy on an anti-nuclear gathering in France in 2018.

- The italian company DSE or "Digital Surveillance Equipment", based in Turin, sells video surveillance devices that were used to spy on a gathering in front of a jail in Cuneo in 2019.

We want to continue this research work. We want to build knowledge in order to oppose the State, the cops, and their allies. If you have comments or



17th of October: Anarchists in Kiev, Ukraine, torch a police car. There's not much left of it.

21st of October: in Paris the car of a Greek diplomat is set on fire, just behind the Greek embassy. This was done in solidarity with the anarchists in Greece fighting state repression.

22nd of October: in Berlin, four offices of the political party CDU are attacked with hammers and stones. The same night the bank Sparkasse is attacked. The attacks have been done because the CDU participates in stigmatizing migrants, the repression against them and their role of enforcing Fortress Europe.

24th of October: a car of the company Implenia Group is set on fire in Freiburg, Germany. Implenia Group is building a deportation prison in Swiss.

26th of October: in the Canadian city Montreal a truck of the building company Tisseur Inc. is set on fire. Its responsible for the building of a detention Centre for migrants.

28th of October: in Leiderdorp, the Netherlands, an underaged prisoner escapes while visiting hospital.

31st of October: anarchists in Kiev, Ukraine by night attack a police station and set several police cars on fire with Molotov's. The attack was a tribute to Mikhail Zhlobitsky, who exactly a year before, blew himself up in an office of the security service FSB.

2nd of November: in answer to the eviction of the squat Vancouver in Athens, Greece, thirty anarchists attack a control post of the MAT (riot police) with fire bombs.

4th of November: at night, two attacks are performed against companies that profit from building prisons. One attack was done in the German city Rodewisch. Here, several heavy construction vehicles were set on fire. In the city of Bautzen, the same happened. Two trucks, two excavators and a tractor went up in flames.

13th of November: at the highway near the Hague, the Netherlands, the slogan 'blackface is racism' was painted very big, this because of the annual racist tradition Sinterklaas/black pete coming up on the 5th of December.

17th of November: around 30 anarchists do a demonstration in Amsterdam, the Netherlands in solidarity with anarchists in Athens, Greece, that are suffering from repression. The state there is trying to empty the neighborhood of Exarcheia of migrants, squats and anarchists.

20th of November: in the German city München, several ticket machines of the public transport are set on fire in solidarity with the uprisings in Chile. Also, the Chilean embassy is painted and now is covered with the text: "fire to all states!".



23rd of November: anarchists past posters on the windows of the companies Bleckamnn, MS mode and at a building of Roland Kahn in Amsterdam. This was done in solidarity with someone who was fired by Bleckmann, for being critical towards his unsafe and respect less behavior by the managers.

25th of November: in Paris, France, a bus owned by the city council is torched in solidarity

with uprisings in Chile.

26th of November: In Buenos Aires, Argentina, a police car is set on fire, around the corner of a police station.

1st of December: In the German city Leipzig there's an arson at the courthouse. The attack is done to make a statement about taking Indymedia Linksunten offline. This website was taken offline after the protests against the G20 in Hamburg. In the claim the attack is tribute to the Parkbench 3.

6th of December: In Athens, Greece, this night thirty attacks against companies (mainly banks) have been undertaken. They are done in memory of the murder on Alexis Grigoropoulos and the revolt that followed in 2008.

6th of December: In Athens, Greece, about 10.000 people take to the streets in commemoration of



