Why we are insurrectionalist anarchists

—Because we are struggling along with the excluded to alleviate and ultimately abolish the conditions of exploitation imposed by the included.

—Because we consider it possible to contribute to the development of struggles that are appearing spontaneously everywhere, turning them into mass insurrections, that is to say, actual revolutions.

—Because we want to destroy the capitalist order of the world which, thanks to computer science restructuring, has become technologically useful to no one but the managers of class domination.

—Because we are for the immediate, destructive attack against the structures, individuals and organisations of Capital and the State.

—Because we constructively criticise all those who are in situations of compromise with power in their belief that the revolutionary struggle is impossible at the present time.

—Because rather than wait, we have decided to proceed to action, even if the time is not ripe.

—Because we want to put an end to this state of affairs right away, rather than wait until conditions make its transformation possible.

These are the reasons why we are anarchists, revolutionaries and insurrectionists.

ESCALATION

Some Texts Concerning the Informal Anarchist Federation (FAI) and the Insurrectionist Project.

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ESCALATION

A new era of militancy is dawning as insurrectionary ideas spread and grow. As more and more people realise the sheer futility of any attempt at dialogue with a global system which exploits, consumes and kills all that which gets in its way, levels of social insurgence grow correspondingly.

If we really believe that freedom is worth fighting for, then we must each of us take action as we see fit. This will inevitably lead some sort of violence, which in turns leads to the inevitable debate about violence - its role, its meaning, its usefulness, its validity.

This debate is as old as one can remember, and can often end up muddying the waters, acting as a distraction at a time when clarity of thought and action are required more than ever. To this end we present these papers:

- 'Open letter to the anarchist and anti-authoritarian movement' by the Informal Anarchist Federation (FAI) - Released in 2003 after a series of letter-bomb attacks against targets across the EU.

- Chronology of the FAI.
- Internal discussion document: 'Paperino' text - From December 2006. Recorded discussion of FAI anarchists responding to criticism from parts of the movement and explaining their project.

- 'Some Notes on Insurrectionary Anarchism' by Killing King Abacus - Essential primer.
- 'A Letter to the FAI' from Gabriel Pombo da Silva - An anarchist prisoner held in Germany expresses his solidarity and communicates his opinions on the FAI project. Gabriel spent time in the notorious FIES isolation units of Spain, he escaped prison and was captured after a shoot-out on the German/Belgian border.
- 'On A Few Topical Questions Concerning Anarchists and Not Only...' - Anonymous text released in 2003, which has an implicit critique of the FAI and the political situation in Italy. The 'Paperino' discusses some of the points made in this document.

- 'The Anarchist Project' by Alfredo M. Bonanno
- 'Why We Are Insurrectionary Anarchists' by Alfredo M. Bonanno

We present these papers together here in order to provoke the debate, and to get the non-violence/violence issue over and done with, out of the way, and also to provide an understanding of insurrectionary anarchist practice and theory. We call for greater autocentric activity, at whatever level, as long as the conflict is permanent, so that all of our energies can be focused upon the matter at hand. The total destruction of market and hierarchy.

The time for talking is over, the time for action is here...

July 2007 / Redux August 2012

Involvement where we can use our experience of past struggles to good advantage. In this way, it is possible to understand the armed struggle of the future. As a project in itself, arising from a specific organization, armed struggle doesn't even retain the minimal driving possibility that the experience of its beginnings in the conditions of advanced capitalism might lead us to expect.

We must go forward. The specific organization is good. It is not an instrument that can be replaced, because it is the direct expression of the specific movement. It is what an optimization of revolutionary consciousness succeeds in giving that can be immediately put to use. But it must be directed exclusively toward involvement. Always exactly one step ahead relative to the masses' degree of combative sophistication, and on specific terrain where this fighting spirit appears, even in the slightest degree, and by finding our activity to this capacity in all directions and thereby assuming a significance and roles that are not relevant to the specific organization.

In this sense there is still much to be done. On one hand, against the militaristic mentality that cannot imagine a specific organization that well-defined and limited. On the other, against a reformist mentality that mistrusts even this small step forward, which the specific organization must accomplish, interpreting it in terms of dishonesty and vulnerability.

In an attempt to clarify these problems, we have spoken of insurrection.

- Against Amnesty, Alfredo M. Bonanno

of any prospects of their own, they let themselves be told by their enemies what they are and what they must do.

Another consequence of what is happening is the total overturning of the meaning of the term 'insurrectionalist', which today is coming to be used as a simple synonym for 'violent'. Anarchists who put bombs are insurrectionalist, anarchists who break windows are insurrectionalist, anarchists who clash with the police are insurrectionalist. Insurrectionalist are the anarchists who contest the demonstrations of the political parties and so on. Not a word about ideas. In a certain sense one is repeating exactly what happened at the beginning of the century with the adjective 'individualist'. Once there was the conviction that anyone who supported violent individual acts was an individualist, then this term came to be applied more or less everywhere and often out of place. In the frenzy of events, who stopped to clarify the confusion that was spreading? Because to individual violence is not an atypical characteristic of individualism, so much so that there were also pacifists individualists (such as Tucker) or non-violent (like Mackay). And again, was Callan an individualist perhaps? Yet he was a supporter of individual actions... as Malatesta in certain circumstances. And there have also been communists in favour of individual acts. Unfortunately the equivocation because such that there were even those who declared themselves individualist even though they were not at all (as did Schichi in the Fisa trial).

Misunderstanding, incomprehension... it is better not to add to such confusion. That the media do it is quite obvious. But why should we do it too?

Insurrection is a social event. It is not a challenge, a singular duel with the State launched by those who believe that the means are just sheep waiting to be sheared. Resistance to violence is inevitable and necessary in an insurrectional project, just as it is before (because the social aspect of insurrection can never be carried to just war). Therefore, also now. But this violence cannot separate itself from the rest of the project, it cannot take its place. It is always there with all the ramifications that it brings. That is one instrument at the service of the project, not the project that is in the service of the violence. Whoever thinks that an insurrection isn't possible, having lost (or never had) faith in the possibility that the exploited will rebel, should realise the distance that separates them from any insurrectional project. If he wants to fight his private war against power, because that is what it has become, let him do so, but without passing this off as social war. If he wants to go down to history for his actions, because this is a question of pure self-justification. the ship we all must sit under the guns of the media, but without claiming to have the whole movement behind him. It is obvious that anybody is free to do whatever he or she wants. For those who think that they are above criticism and should be applauded, understood and followed without even having bothered to explain the reasons behind their methods, it is a lot less.

Additional notes
For more information consult these references:

- The Finger and the Moon - The Gerwantes Investigation

- The Sun Still Rises
Conspiracy of Cells of Fire

- Fire and Dynamite
Conspiracy of Cells of Fire

- Do Not Say We Are Few
FAI / Artisans Cooperative of Fire and Similor
[occasionally spectacular] / International Revolutionary Front
FAI / 20th July Brigade / International Revolutionary Front

- Rain and Fire
International Informal Anarchist Federation / FAI

Counter-information resource: 325.nostate.net
OPEN LETTER TO THE ANARCHIST AND ANTI-AUTHORITARIAN MOVEMENT

As the consolidation of the EU is going on quickly and assuming all the wickedness of the political and military-authoritarian, mass-repressive choices of the various States, and as a European constitution that re-establishes and reinforces the conditions of war to be ratified, the first Informal Anarchist Federation struggle campaign has started. We could not be more conscious of the pleasure of actively criticizing the six-month’s Italian presidency of the EU, which is coming to an end. We are aware of the fact that, behind any official rhetoric, the decisions that have been taken during the last months will bring about new practices of exploitation and domination. In Fortress Europe, where not only the borders between exploitations and exploitations are defined with the arms, we oppose trade agreements and the militarization of the territory with free agreements that prop up the arms which struggle against domination, as we want to demonstrate that not only is the struggle possible, but it is also an absolute necessity.

Today we have attacked the repressive apparatus that plays the democratic fence and that will bring the main characters and institutions to the new European order.

IN PRACTICE, THE DEVELOPMENT OF THE REAL MOVEMENT IS A VIOLENT TRANSFORMATION OF THE IMMEDIATE STRUGGLE.

It is not certain that the real movement will grow interdependently through intermediate struggles. If the control is not true, that means that anarcho-syndicalism would be the best solution. That is, given that it provides for both a transposition of the workers’ struggle against exploitation and domination and the struggle for health against repression, against exploitation, etc.

And then using our organizational strength to gradually urge these struggles still further ahead, toward a possible universal organization.

THE III ANARCHIST CONFERENCE

We have spoken many times of the way anarchists consider armed struggle. We did this in unsuitable times, when everyone marched ahead into the messy space of logic, the one where the forcible, the明明e, the simple and the innocent coexist. We see a contradiction in the news media for consumption by the public.

A rejection of vertical structures, unstructured cooperation between fields of activity, control within the limits of the security, the small-sufficiency of the property, the meaning of three objectives, continuity of intervention, progressive revolution, reformation of societal fields, self-information, pre-structures in critical, critical élites, and struggles against police, the movement, the preparation of propaganda situations, intragroup struggles, the connection between this phase and the future conditions that arise from the results of individual actions and groups, the lack of effective tools to communicate, the agitation, the babyface of organized structures, the ability to destroy easily at any time, the critique of professionalism, the critique of superficiality, the critique of “fons-inventos-owe”, the critique of technological economy, the critique of “anarchist army”. and of men over nature. We are not the only ones, nor are we the last. In front of this new day and in this day, we see that the same destructive-constractive tension for a better world is growing. Revolution again in Italy, in Salsolico, we were on the Italian roads last night, and tomorrow we will be on the Spanish roads to fight the misery of the existing.

Attack and destroy the responsible for repression and exploitation!

Attack and destroy prisons, banks, factories, states, and all power structures.

Revolt is contagious and can be reproduced.

Social war against capital and the State!

WHO WE ARE

We have created the Informal Anarchist Federation, that is to say a federation formed either by groups or by action individuals, in order to go beyond the limits implied in single projects and to experiment the real potentialities of informal organization. We strongly believe that only a chaotic and horizontal organization of local and regional bosses, committees and local committees taking decision, can fulfill our need for freedom and our desire of new. We are going to have an organisation reacting to the phase of the anarchic system, which we struggle for. This is intended as an instrument and not as the copy of some old armed party or as an organisation looking for adeptes. If it were not an instrument be used to testing the efficiency of informal organization as a whole, to strengthen the quality and continuity of the revolutionary act, it would be absolutely useless. And this decision is made up by the people, not by the bosses.

In this sense the bosses is allowed to get in, the others are sent back to be exploited in their countries of origin.

A prison system, which is more and more crowded and widespread, is consolidating its main role into repression. It is the last bastion in defence of the system, whereas standing solidarity and the last remnants of the welfare are not sufficient to stem the anger of the exploited.

Bureaucrats and politicians are always ready to plan and promote any adjustment that serves the logic of the system alone. The actions carried out today, as well as the ones that will follow, are planned so as to avoid the possibility of strengthening innocent people. We will carry on by demonstrating our profound hatred for the State and capital and as a result have been maximized for a world free from the dominion of men over man.
others. Furthermore, whoever takes part into the informal organisation is a militant only if he has declared himself a militant on entering it, by taking an oath. This practice is essential and does not affect the internal lives of the militants, who are only those who have sworn to fight and whose profession is thus to fight, even in prison. The internal lives of the militants are those of an organization of the same type as those of a political organization. The militants are those who fight, and the organization is a political one.

4. The principle of solidarity is only respected within the organization. It is not respected in the external world.

5. The principle of solidarity is only respected within the organization. It is not respected in the external world.

6. The principle of solidarity is only respected within the organization. It is not respected in the external world.

7. The principle of solidarity is only respected within the organization. It is not respected in the external world.

8. The principle of solidarity is only respected within the organization. It is not respected in the external world.

FOUR YEARS......

DECEMBER 2006

4 YEARS have passed since the ‘Open letter to the anarchist and antifascist movement’ was issued and the International Anarchist Federation was formed. (December 2003)

4 years have passed since explosive panels were sent to the EU and Priro, and then some regret aroused for having been too many occupied and too many innocent secretaries..."if we had used dynamite instead of chillies..."

4 years have passed and during these four years 6 groups have joined our intel and our propa... (integrated Solidarity, FAI/Metropolitan Cells, FAI/Revolutionary Call Host, Fontezani, FAI/Narrato Vele, FAI/Tremendous Anonymous Roxxat and FAI/Animal Roxx)...

4 years have passed since we experienced the pleasure of seeing a real international revolutionary project becoming

During these four years we have carried out 7 revolutionary campaigns. During these four years we have carried out at least 30 incendiary and explosive attacks on things and people... without making distinction between the two as some of the actions aimed at people have been turned into a bunch of labourers of repression.

HOW IT BEGAN

October 1998: Explosive devices are sent to the secretaries of the Accred by the Kostis and the Commercial Chamber in Thessaloniki and to a branch of Citibank in Barcelona in Spain. This gives us the opportunity to project ourselves in the Greek office of Tourism and to the cabbie-barracks in Milan. All these actions are carried out by International Solidarity in support to Greek anarchist

Mozes who had been arrested following a few actions in Athens.

April 22 2000: Explosive device are sent to a journalist of Razon in Madrid in solidarity to FES prisoners.

June 25 2000: Incendiary device are thrown to the Stockholm International Fair in Milan by International Solidarity in support to FES prisoners.

June 7 2000: Two explosive devices are sent to the court of Violencia in Spain by Internasional Solidarity in support to FES prisoners.

December 18 2000: Dynamite at the Greek office of Tourism in Milan by International Solidarity in support to FES prisoners.

July 2001: Incendiary and explosive devices are sent to the carabinieri (one of them was wounded) and the prefect in Genoa, to the social center of Utopia of Bologna, to the Greek embassy in Rome (panoramic full site of dog in Milan) to a Benetton shop in Parma and to the union of police in Barcelona. A bicycle bomb is placed for police in Bologna. All these numerous Stalinitic groups were sent a series of bricks to propaganda their own political project and were lending themselves to taking on one another. Many of them, however, it is clear that they do not seem to dare that some anarcho-communists are not in line with their political guidelines but by running the risk of irreversibly working for others. From the choice of name to that of objectives, to the style of the communists, everything tended to destroy the self-representation. Perhaps in countries like Spain, where all the actions, including anonymous ones, are immediately attributed to ETA, but certainly not here in Italy. In fact for many groups in Italy the anonymous communists, except sometimes something really funny or absurd, which was also that refused the use of any acronym of identification. It should be superficial to explain the reason for this: that an action can only belong to everyone if nobody attributes it to himself. As soon as it is claimed and given an identity, a kind of separation is created between those who carry it out and everybody else. Moreover, it should not even be necessary for the group not to be the one to claim the action is his or her own. Indeed, any group can claim any action, which is either the one that has the public admirations or the one that has the public disapprovals that will contribute to correcting or discussing it.

3. COMMUNICATION BETWEEN GROUPS OR INDIVIDUALS

In the anarchist anarchist organization, the communication is not a simple tool to transmit information but it is a means of encouraging, mobilizing, and organizing the whole movement. It can be a powerful means of social control and political education. It is a way to create solidarity and unity among the activists.

P.S. Any reference to the FAI Italian Transport Workers Federation [Federaione Autostreiter Italiano], to the FAI Italian Anarchist Federation [Federaione Anarchica Italiana] and to the FAI Italian Fund for the Environment [Fondo Italiano per l’Ambiente] is a pure confession. We apologize to the people concerned.

If the reasons for anonymity have been expressed more than once, those against it are more and more losing. In fact, now it is very difficult today for an action not to be accompanied by beautiful communiqués, frightening commissaries, signatures, etc. Why Silence? And, so, carrying on like this, does this mean that we are losing? The risk is evident that among the very authors of claims there are those who do not want to be identified against those who call it a simple fact to accuse it of being ‘easy to accuse oneself’. That is the method itself that is being vanished and, somehow, it is particular to the contexts (as demonstrated in the afflicted political context of the so-called ‘anti-oppression’ of the FAI) of the attack on Palazzo Marino. It matters little if the slogans include social war rather than acts of production. It matters little if the signatures change constantly, if they threaten, etc. Just demonstrate that ‘anarchist ‘vanguards’ are more elastic than the Stalinitic, but nevertheless feel themselves able to react to the attacks from the next of the movement.

It is not enough to take the Angry Brigade as a starting point to resolve the problem. I know perfectly well that the Angry Brigade affirmed: ‘We are not in a position to say whether one person or even a member of the Angry Brigade, or we say in the brigade is everywhere. Without any Central Committee or other hierarchy to classify our members, we can only know strange faces as friends through their actions. I also know that their participants did not consider themselves as an organization or a single group ‘but an expression of rage and rebellion that nobody can stop’. For the country, feel against the state and its institutions. In this sense the Angry Brigade is everywhere (the man and the woman who are sitting next to you). But that just shows the good faith of these comrades, their preoccupation not to possess themselves as a presentable group, but an expression of rage and rebellion that nobody can stop. For the country, feel against the state and its institutions. In this sense the Angry Brigade is everywhere (the man and the woman who are sitting next to you). But that just shows the good faith of these comrades, their preoccupation not to possess themselves as a presentable group, but an expression of rage and rebellion that nobody can stop. For the country, feel against the state and its institutions. In this sense the Angry Brigade is everywhere (the man and the woman who are sitting next to you). But that just shows the good faith of these comrades, their preoccupation not to possess themselves as a presentable group, but an expression of rage and rebellion that nobody can stop. For the country, feel against the state and its institutions. In this sense the Angry Brigade is everywhere (the man and the woman who are sitting next to you). But that just shows the good faith of these comrades, their preoccupation not to possess themselves as a presentable group, but an expression of rage and rebellion that nobody can stop. For the country, feel against the state and its institutions. In this sense the Angry Brigade is everywhere (the man and the woman who are sitting next to you). But that just shows the good faith of these comrades, their preoccupation not to possess themselves as a presentable group, but an expression of rage and rebellion that nobody can stop. For the country, feel against the state and its institutions.
On a few old topical questions concerning anarchists, and not only.

I am certainly not a non-violent. All the same I can understand those who have violence to the point of wanting to banish it from their existence. But I do not want to make use of force to make themselves felt; I do not want to make use of force, I prefer not to have recourse to it. But I can only understand that it is a question of a dangerous kind of violence which has an entire existence of itself. When violence is present as a method of solving problems, I think that it is not true that individuals become a moral and a collective project, it seems to me that moral problems only justify violence for lack of action and an obstacle against those who rebel, an obstacle to the weak to the extent of strengthening their vulnerability. On the edge of the abyss, with thecki...
PAPERINA: As International Solidarity, we have always had the priority to communicate the deeds, to make propaganda through the streets. We consider it a fundamental task to inform our comrades from other offices by underlining quite superficially the right moment to make an intervention without waiting for some other thing new, we need to work our actions as spectacular as possible so that the media cannot ignore them.

Then we need to learn how to use the IT system. Considering how stupid ironical phrases are, we can only rely on the movements of the paper to spread our ideas. As concerns possible provocations, provocations made using our name, it is up to us to make these provocations ineffective with the clarity of our words. For, however, we haven't run into this problem.

ARCHIMEDE PATAGONICO: It's difficult and risky and you don't learn some basic techniques by opening a book. By the way I would like to share with you some examples which are quite relevant for the F.A.I. and are important to talk about them and how they're easy to find instruments and reproduce the actions.

QUO: Okay, but let's talk about theory, experience and practical actions. One of the things I think is important to tell in the movement is how to spread our messages and the possibility that the latter can be manipulated by power. In other words, we should establish the fact that we cannot communicate directly with new groups or domains of the audience and need to create the necessary channels. PAPERINA: I don't think this problem exists; it's purely politics fiction. Either they censor us and decide not to publish our claims in the press and (this is irrelevant) make journalists take action in our place. Or we don't communicate directly with the media at all and people read other sources.

ARCHIMEDE PATAGONICO: We can't expect that everybody agrees with our actions, we don't even care about that. What we are trying to say is that they don't consider with their critical attacks.

PAPERINA: This hasn't occurred yet, as far as I know, and if it happens we'll know what to do. What sounds strange perhaps is that we can't expect that nobody agrees with our actions. As do actions not for my personal pleasure but because I think it's important to inform people. I don't think all comrades agreed and did the same, otherwise we'd be in a movement of speculators. Letter to the Comrades of the Informal Anarchist Federation From Gabriel Pombo da Silva

Dear reunited comrades of “Paperpop” in the house of “Paperino”: Your letters arrived to me, from the Grabada assembly, in the late afternoon of Monday. I was interested in the content of your reflections, and in addition I get the feeling that we waste much of the project of the F.A.I. (obvious informal) with all and each one of the actions that you have carried out. The reason for writing these lines is that the attitude of some of your members is, in my world, full of “advisors”, “theoreticalists” and “celebrities” of all sorts, which does not come from this camp of extremization words of subversive tenderness, revolutionary spirit and rebellious complicity, words as much from the center as from the edge.

And of stepping to comment on some of the things on which you have reflected and debated in the assembly...

Indeed the attacks serve to demonstrate the vulnerability not only of the State but also of the idea that State has been telling us for decades. Symbols, things and people, for they are the mediators and reformers of one and the other.

On the criticism that some comrades have spooled on to relation in the possibility of “hurting” or “killing”, “innocent people” (“for example the malinari or secretary”). I think that it is a question of the technical means of the explosive package, rather than the methodology (armed attack). I suppose that the view that must do must be each group, based on what it has decided to carry out...

It is undoubtable that if it is decided to attack a servant of the state one must study the movements, customs and places that target frequents to solve in this way disagreeable surprises.

Once being in possession of all the information only then can the action be executed. Of course, (Objects: black and green individuals, military, public security, etc.) are unique and the exclusive work of those decided companions who will carry out the action (Not in vain of some national, regional, or even international, will see themselves as being the only one to lead the great masses)...

Personally, in the fruit of my experiences, I am convinced that the fact to identify (or not) with the armed actions is a question of degrees of individual consciousness, of how many oppressors who would act the same. With this I mean that all those who do not identify, do not identify with my answers, to answer force with force. This has always been the way and there is not an idea or movement that is going to change anything without direct action.

And I am not a theatrical companion, but one of the oppressed, enamored with the freedom (and liberty) that reflects the oppressed with the passion for a worthy life...

And in 22 years and six (seven) months that I have been这是一个重要的事件, not only unique for the Italian Peninsula (referring to the adhesion of new groups to the F.A.I.informal), it then is possible to be seen clearly in the actions of other groups that the essential of the proposal (the diffused attack, the informal organization, etc.) has been extended and assimilated by other companions as their own project, even though they have not made use of the acronym of the F.A.I.

B) That it has demonstrated that the attack is possible and reproducible by all those that know that things have become very bad, and are tired of hoping and waiting with the patience and the collective, the offensive, not delegating its management to “elites” and “specialists”...

Finally I mean that all projects of these characteristics require time for their development and evolution (without mentioning their social understanding).

And of course I am in favor of the objective value (and not for fetishism) for the reach of this project to use the acronym of the F.A.I. And I want to finish these considerations (that I always consider unnecessary) with the words of the comrades Enrico Malatesta...

Amongst the anarchists there are the revolutionaries, whom think it necessary to use force, to bring down the violence that maintains the present order, to create the authentic revolution. Which the free evolutionary “advices” can only provide in the social transformation after the education people by means of propaganda. They exist in favor of the use of means, to attack the violence although it is for rejecting it. We are not divided as well, whether we are defender, or we are against the degree of violence. In addition, there is discord with respect to the attitude of the anarchists as opposed to the union movement, and also of our own organizations, with permanent or occasional differences between their members. Therefore...

Exactly these and other similar questions are those that require that we try to be understood; or if, according to what I have decided to now shift to the offensive, not delegating its management to “elites” and “specialists”...

A Warm embrace for your comrades!

* On “innocent or guilty” there deserves to be written a volume for the simple-minded...

Gabriel Pombo da Silva
Krefelder Str. 251
52424 Aachen

* Enrico Malatesta

Gabriel Pombo da Silva
Krefelder Str. 251
52424 Aachen

* On “innocent or guilty” there deserves to be written a volume for the simple-minded...

Gabriel is an anarchist from Spain who escaped from prison and was caught on the Belgian-German border, with fellow anarchist escapee Jose Fernandez Delgado, Belgian anarchist Bart de Geste and Bequina, his sister.
sabotage. The anonymous practice of self-social liberation could spread to all kinds, breaking the barriers of prevention put into place by power.

Small actions, therefore, easily reproducible, requiring unsophisticated means that are accessible to all, are by their very simplicity and spontaneity uncontrollable. This rapidity of change is considered even more advanced technological developments in counter-insurgency.

4. PERMANENT CONFLICTUALITY versus mediation with institutional forces

Conflictuality should be seen as a permanent element in the struggle against those in power. A permanent element ends up pushing us towards mediating with institutional forces: we need to get acquainted with the delegations that lead to insurrection, not managed struggles. Organized struggle should not be aimed at the defense of certain interests, but of attack on certain interests.

Conflictuality is based on the principle of two confractors facing each other in a common affinity: its propulsive force and its power is always active. The wider the range of problems these confractors face as a whole, the greater their affinity will be. We follow the realization that the real organization, the one that is most advanced in terms of tactics, is non-organized, and that passing to action, all takes place in relation to the affinity realized and has nothing to do with programs, platforms, or more or less camouflaged parties. The informal anarchic organization is therefore a specific organization which gathers around a common affinity.

The anarchist minority and the exploited and excluded:
We are of the exploited and excluded. We are neither of the task. Yet some critique all action that is not part of a large and visible social movement as "acting in the place of the proletariat." They do not consider analysis and waiting, instead of acting. Supposedly, we are not exploited alongside the working class, and therefore our struggles are not part of the class struggle. This is nothing but another ideological separation between the exploited and the excluded.

The active anarchist minority is not slave to numbers but continues to act against power even when the class struggle is at a low level and the exploitation of society. Anarchist action must therefore be organized and defending the whole of the class of exploited in one vast organization to see the struggle from beginning to end, but should identify single aspects of the struggle and carry them through to their conclusion of attack. We must also move away from the stereotyped images of the great mass struggles, and the concept of an infinite growth of a movement that is to dominate and control everything.

The relationship with the multitude of exploited and excluded cannot be structured as something that must endure the passage of time, i.e. be based on growth to infinity and resistance against the attack of the exploiters. It must have a more reduced relationship, one that is determined by attack and not a resurgent relationship. We can start building our struggle in such a way that conditions of revolt can emerge and later be realized as an organization: we need to recognize the action that leads to insurrection, not managed struggles. Organization should not be aimed at the defense of certain interests, but at attack on certain interests.

What a low level the so-called struggle in the social has produced?

ARCHIMEDE PITAGORICO: I’d like to come back to what Pippo said. I was also bothered by certain critiques, especially those coming from any quarter that addresses the movement as if it were a mere mass. I think that for us it is important to get an idea of how to act in certain cases as an extreme to violent action in some cases, at least in theory (laughs). But at the end of the day we need to approach this issue with caution. Why on earth do they care about the safety of a postman or a secretary every time a parcel bomb is thrown? They must have seen we screwed even the guilty. It is obvious that a parcel bomb that doesn’t detonate is not due to chance but to the precise will not to hurt a secretary. If we hope that they feel the letter felt for making her open her eyes, once the make has vanished (laughs), on the institution she works for, and maybe she will want to charge someone.

ARCHIMEDE PITAGORICO: I don’t think numbers are important. When you want to work a social sphere, in front of thousands of people who have their property, I’m not joking, on that occasion I had decided to place parcels bombs and to use not to kill. We need more comedies to be involved in things, that’s the point.

ARCHIMEDE PITAGORICO: How the f**k do you want to use them, as slings?

ARCHIMEDE PITAGORICO: It’s obvious, he told me but not to kill. Not that I wouldn’t be happy with killing some pig but consider the usual old matter. In other words, repression would burst out indiscriminately.

ARCHIMEDE PITAGORICO: Repression is always indiscriminate and then anarchists must be really face to it. I’m sorry for the captured comrades, but it has always been like that. We need to carefully analyze the situation. We need solidarity initiatives and so on.

ARCHIMEDE PITAGORICO: What to you mean? Better than us? You are crazy man, if anarchist papers are stopped and comrades are hit by repression it’s trouble for everybody!

ARCHIMEDE PITAGORICO: Yes, but it’s not our fault. If censorship is stopped, if the regime of the state will cease to defend itself. Those who end up in jail at the end, are those who do things better in the open air.

ARCHIMEDE PITAGORICO: What do you mean? If we want to stop them what will they arrest the whole movement?

ARCHIMEDE PITAGORICO: Yes, but it’s a different matter. Hamas is far from the Somali war with the last things that we are afraid of. We have our wars, who destroy all the accounts. We are the ones who just deal with it. We are the ones who destroy the structures and become elements of integration for the local and the state. Their purpose comes to be their
reproduced, even if I don’t like this word. Fester actions as regards both their planning and their execution...last eggplait devices as a signal to the territory, cooking pots filled with petrol and gas bombs...in other words, the basic TTK DIY of anarchists! [laughs]

PAPERINO: Yes, we decided this together with the other comrades of International Solidarity. They didn’t come because we resolved never to go around more than two or three comrades...well, they know things go wrong. I don’t agree completely with what Paparino said...for example, I don’t understand why a broken-up death should bring more repression than a shot dead. But I agree with the idea to amplify and diversify our actions.

ARCHIMEDE PITAGORICO: Good luck then, but I don’t think it’s quite possible to do when you play with explosives...

PIPOP: Let’s come back to our discussion and forget the theories about the best way to do it, the stronger and more spectacular the actions are the more the oppressed will know about them. Our reference frame is not repression. It is too a limited context and it’s not relevant. On the contrary we need to communicate with the oppressed in the wider way possible.

NONNA PAPERINA: Remember, however, that those who make the actions come from the movement. That is to say from the people who consciously choose to fight the existing...

PIPOP: I don’t think it is always like that. Then, who knows, the groups that were formed in the last years can be made by opportunists, charlatans, liars. And again, who is the difference? This is a discussion I would like to develop, maybe not now, but to talk about. The participation of the movement in this sad tale is nonsense.

QUI: Give it the name you like, movement—people-society. I don’t mind. For me the problem — and Paparino is right in this case — is that we are very few and we risk becoming specialists, a risk we must avoid.

QUI: I wish we were specialists...we only managed to wound a couple of cops with all our bombs and mortars...in the last years! Holgers are more at football matches on Sundays!

QUI: The problem is not this. The point is the idea that lies behind. We need to bring to the people the idea that burns the field in this time of peace...

QUI: What a post you are! It seems to me that nowadays the only things that burn by popular initiative are gypsy camps...

QUI: Don’t play the shit nihilist! The episodes in the gypsy camps are driven by fascists in search of scapegoats, and they do that under the sight of TV cameramen.

QUI: No, it’s you who are wrong. The right, both the old fascists and the far right members, are doing a very good job in creating a public opinion on the apathy on the one hand and full of hatred on the other. And they also use words such on health and ecology things that didn’t belong to them in the past.

QUI: I can’t accept the fact that the right is rebullying its social base whereas we, who in the past had a real growth, are at a dead point. Do you remember the period of the SBP? Many of us were in Genoa and it was a very beautiful moment and even the actions carried out in Genoa and Bologna brought very good results...

ARCHIMEDE PITAGORICO: It’s an illusion the illusion of the strength of our actions: things would have been different if we had used dynamite and not catapults against that percolate in the carabinieri in San Franco...

QUI: Yes; tension between the cops would have been very high, but it would have been better if we had taken guns to the street beside grenades. In that case the recovery of the enemy would have been very difficult.

ARCHIMEDE PITAGORICO: It’s a lesson we need to take into account next time.

QUI: Anyway, even the attack on the police headquarter is a hole, the one that failed for little, also produced good results. The movement was still shocked by the brutality of repression and the reality in the society was still good. Personally I heard positive comments from even those who are now criticizing us.

QUI: Look, today it is exactly as it was then: first everybody is happy with the bomb under the cap’s arse, then the claim arrives and they turn their nose up at us. They fear the repression on the movement and they conceal it behind an ideological refusal of their claim. In any case, they know that an action that is not claimed can be reproduced, it’s the product of social war, whereas the action claimed by a name is the product of a void...and these are plays of mind...

QUI: Yes, but it’s not like that for everybody. Big new groups were formed in these years, many things wendone and the message got through, not to mention the non claimed actions that are still being carried out.

PAPERINA: And then even the commus are doing their job in the last months that I read about was in Lucano and are in Milan if I’m not wrong.

PAPERINA: Quin, I’m pessimistic too sometimes, but the alternative is even worse. I don’t like seeing some of our compatriots, I won’t go to the Social movement for the oppressed or I don’t want to become the manager of the empty revolution. Even if someone自驾我 have no other choice than acting...it’s very simple.

QUI: You know, it’s what we are doing but you also know that in some areas of the movement they think badly of what we do.

PIPOP: I don’t mind about spectacles more or less satisfied. And I know even too well how false certain areas are, where they do benefit for prisoners, or rather for the Public Security, the pressure on the other...these are actions that break the dominant schemes.

PIPOP: Before saying that you should also think of positive things. There has been some growth, even if very small. At first there were only 35 of us on the left of our actions in the movement, on the papers and on the internet. The elderly don’t like to refuse support to some comrades from asking themselves questions. And don’t forget that many youth have followed us following the SBP in Genoa. The actions carried out in Genoa were very different from those of paletas or formal FAI members.

ARCHIMEDE PITAGORICO: It’s impossible not to feel that there are things to do anything useful. What we are experiencing is unique for those who use anarchism as a hobby as a way of doing in their spare time. To risk one’s freedom for one’s actions gives a deepness and richness in one’s ‘politic’ activity that any formal FAI or intellectual can never imagine.

PAPP: I close this lyric moment about free bodies and souls, which I agree with [chairs], to make you notice a few weak points of this essay. I say that many of the campaigns proposed by groups that were not in the 4 origins of the group have been carried out by the latter. For example FAI/Avant-Garde has never received any answer, as far as I know, and not even FAI/‘Avontemp’ of Rotterdam and the small network of groups in Milan, even if they acted simultaneously to internationally Solidarity’s attack on presence.

PAPERINA: It was a coincidence, well, a very pleasant one.

PIPOP: It’s again a problem of communication. We didn’t hear in time about the animal action because of the repression...so we didn’t talk about that, and when we learnt about it we were already engaged in other stories.

PAPERINA: Information and communication are no doubt our weak points but at the same time they are perhaps a group’s strength, unpredictable. If we don’t know each other one, apart from those who are here today, and don’t know how many actions are doing actors, imagine how little repression’s know.

QUI: If the media censor us it can be considered a victory for us. It demonstrates that freedom of information is bullock, and this is true also as contains certain alternative ways of community, of..."}

PAPERINA: I keep in thinking of the mechanisms of repression and I would like to start a campaign for arrested anarchists, a classical one I mean.

ARCHIMEDE PITAGORICO: We can talk about that later on. Now I’d like to make a last consideration. It seems to me that International Solidarity, QUI QUI QUI and I am willing to carry on. Some of us don’t speak so much on the phone, not the telephones...for tonight it’s enough. Let’s toasts to REVOLT AND ANARCHY!..."