



Without delay

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Tired of being an island within the island:
We are breaking the silence!
SOLIDARITY WITH THE RECALCITRANTS!
NO REPRESSION WILL DESTROY WHAT WE ARE.

‘[...]– Down the mask.
– The time is always ripe to get rid of injustice when
injustice exists. – Do you wait for the man to be back
on his feet before raising him up again? – That will be
the moment to give him help? – Or when he is lying
down? Or when the assailant is on top of him? Or when
he asks you for help?’

Carlo Cafiero

What is our struggle. What is our life.

In the present totalitarian democratic regime, the multitudes of
excluded thrown to the edges of this global society are rendered
invisible, useless, left to themselves because they are considered
the inevitable “waste” of the highly specialized technological/cap-
italist production. And just as many are those who, exploited and

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oppressed, are suspended on the edge of the abyss and plodding on the slopes of the system that makes them chronic medical cases and infantilises them in the oppressive network of laws and assistance-dependency for life by the booming business of the “tertiary sector” that makes them outcasts of blackmail and misery, distrustful of each other, in the contest for crumbs.

The most striking outcome of this incessant seesaw of economic, social, moral, cultural, sentimental etc. obscenities is that, between compulsory servitude and involuntary servitude, the most widespread practice between exploitation and oppression becomes the breakdown into individual categories, dispossessed of oneself and crumbling among millions of particles upon which hordes of vampires parasitize and fatten themselves to the point of their total cancellation.

Thus, under the weight of authority, religions, unbridled consumerism and subservience to the bitter end, hosts of workers, unemployed, migrants and excluded of all kinds of give up fighting, they cowardly accept to barter their dignity and, slaves of their own ignorance and opportunism, albeit discriminated against and humiliated on the one hand in turn reproduce discrimination and constant humiliation on the other; completely dependent on and addicted to delegating, they even feel proud to claim the “subjects’ freedom” of being allowed to decide who should be elected in the government of the day; and having internalized authority to such a point, at every turn appeal to so-called State security, the institutions, the rule of law, the courts, the cops, judges, politicians, religious leaders, psychiatrists, social workers, voluntary work of every kind etc., in the illusory expectation and hope of being inserted by and into the system if thrown out, or become integrated if they are not yet settled.

Rather than react by violently rebelling against the blackmail, humiliation and abuses suffered every day on their skin and against the devastation and the poisoning of their territories, they give the bosses and rulers in power their life in exchange for work and secu-

rity in exchange for freedom and, under the hallucinating expectation of an unlikely “class collaboration” with their oppressors, delegate, as well as to the politicians, the same bosses and capitalists, the changing of their own destiny, not giving a shit, among other things, if they themselves are contributing, with their so-called “work” to producing poisons, bombs, repression, destruction and death.

Stripping bare all miserable appearances in papier mache on sale in cheap deals as free panaceas to get idiotised with psycho-virtual type surrogates, and in the face of the putrid spectacle of real reality and the concrete cultural and moral regression of individuals and human relations in all spheres of existence, we do not intend to remain helpless.

In addition to the inevitable and profound changes that follow one another by the bagful in the society, rendered apathetic on all fronts, this organization of power has so altered social relations, culture and human sociality that, in general, while speaking one and all the same language it is as if between individuals one does not want or has no more interest in meaning and understanding, rebelling, discussing, acting in emancipatory ways or, even worse, no one seems to take anything seriously, neither facts nor problems nor discourse nor the persons or the actions or the countless economic and everyday social injustices produced by the machinery of the system on the skin of individuals; as though what happens and overwhelms had no more power and strength to shake the sensitivity and trigger the anger and the desire to revolt, the awareness and the will to react attacking violently and materially those responsible for all this.

Nevertheless, in this seemingly resigned dragging of oneself into reality, where, between a few gasps of rebellion most jostle in the sea of indifference, fear and hypocrisy to the benefit of power, in the strictly paradoxical internetian virtual world, surrogate for real action, millions of soliloquies ripple, even antagonistic, but all ob-

viously subtracted from concrete and real action and without risk, all invariably returned to sender!

In fact, now more than ever, the complete freedom and unrestrainability of some individuals are the most frightening, even including some anarchists. The radical and profound break with the existent is necessary and cannot be postponed, and for this we need all the more to spread antisocial anarchist revolutionary ideas and practices in the social, so that our thinking and action of direct insurrectional attack can become *“watchful threatening energy that slaps and shakes the indifference of the masses, arousing indignation and forcing to reflection, releasing and reviving the fire of discussions, the passion of knowing, faith in the insurrection”* (L. Galleani).

Ours is a permanent social war that does not admit hesitation or qualms, it is a furious collision with power in all its forms, against capitalist, military and hypertechnological domination, against society and all its values, it is a violent clash between the classes for their slaughter, between the individual and the State and the religions, between freedom and authority, between social revolution and reaction, which does not admit, nor can admit, interruption or compromise of any kind.

We are nihilists and iconoclasts because we have nothing to save and nothing to keep of this rotten system and in this sense, aimed at reducing it to rubble stone by stone, one of the more effective of the many methods of anarchist propaganda and projectuality is the dissemination and practice of direct, violent and destructive insurrectional attack of the structures, organizations, values, products and the people who belong to the State and hypertechnological military transactional capitalism diluted everywhere into the network in every corner of the globe.

Today more than ever, it is vital to extend and spread atheism and antitheologism, to strengthen our direct critical and scathing attack against all religions, old and new enemies that they are, against all the dogmas of any mould, colour and type, materially and intellectually desacralising and deconstructing any ideology, including

egalitarian and libertarian aspirations that fight in breach of today's authorities; it is everywhere and what makes it elusive will end up killing you.” (Emile Henry)

And in all this we find the proper sense of our fraternal and revolutionary solidarity with all the comrades who, both inside and outside the prisons, anywhere in the world, day after day, do not save themselves and continue to give their all in and for the insurrectional anarchist struggle, with courage, pride, perseverance and generosity...

Minds and hearts up! No god no State, no servants no bosses!
Anarchist resistance has only just begun!

Michela Ortu and Pierleone Porcu

our own “stances” if we ourselves were to make a narrow, poorly digested and blind interpretation sacred, religious and fanatical, or an unconscious, or conscious, authoritarian and authoritative tendency.

As a minority within the revolutionary minority we have an outright distrust of the cult of the “masses” (a concept, by the way, far surpassed by the real and objective changes in the present economic and social composition of the current technology), on the attractive bases of our ideas and action, we always oppose the ferocity of the qualitative to the myth of the quantitative.

Our revolutionary anarchist attention turns, starts off and always comes back to the individual, to their full freedom and autonomy, and especially to their potential. In this sense, what matters are the possibilities that individuals in revolt give themselves and in them the choices that they realise, the commitments that the excluded freely contract with themselves and in relation to others to emancipate themselves and become autonomous and take their life back into their hands, aimed at assuming direct responsibility for their existence and the autonomous management of the same in all areas of everyday life, horizontally, in concourse and in cooperation and reciprocal solidarity with the others involved.

For this reason we believe that there is no defined and definitive aim for the individual other than the individual themselves, their full and complete realization in freedom, with the extension of their faculties, knowledge and passions, in continuous self-improvement through relationships and social and solidarity interactions that horizontally, in reciprocal respect of differences, establish with other equally free individuals, in a vast increase of possibilities for themselves and for others, along the incessant research for richer and desiring horizons, directly protagonist and sole master and supporter of their life, with no more chains and no longer afraid of being swallowed up in the vast ocean of freedom.

In this society, fully managed and dominated by the organization of power and authority, unless it is destroyed and this whole sys-

tem is radically knocked down right to its foundations, and at the same time the insurrectionary process on the path of social revolution is set off in thought and action, it is a mere illusion to believe you can start to “build” anything in terms of creative social anarchist self-management, because any experiments in this direction, other than isolating oneself between niches of friends or dying from self-consumption, or being repressed by power if considered inconvenient for the theoretical and practical ideas that it spreads, would at once, somehow be swallowed up and absorbed, together with its components, within the same dominant State and capitalistic network. That’s why in the here and now of the present this anarchist self-management on the path of freedom starts with destruction.

The ruptures to unleash in the social clash against the whole system of domination, always start from the point where each one finds themselves, the condition in which they live, the choices that each contracts with themselves and then, consequently, from the ways of relating, understanding and intervening in social conflicts, among the exploited and excluded; without ever being overwhelmed by events or ending up giving in to compromises or naive and instrumental moderations or hiding places that do not belong to us but which, instead, are specific to all those forces for improvement, parliamentarians, bourgeois and reformists who, for their own specific purposes, certainly not revolutionary and subvertors of the existent, mobilize slyly on the wave of a well-built “common sense” on the widespread malaise, setting off movements of opinion which act as a “buffer” for mediation within social conflicts, whose purpose is solely to politically and instrumentally grab portions of controlled consensus aimed to create and disseminate, besides the many democratic lies, additional State logic, reactionary, divisory, legalistic, nationalist and executionalist, turned to the management, government and dominion of the economic, social, political, cultural and so on reality in which we live, thus paving the way for new leaders, managers and scoundrels of every kind, and to new

forms of power and authority and in co-management and in conjunction with those already present.

No compromise therefore, and no hesitation.

Yesterday as today, we are and will be every day in open war against the system of domination State, capitalist, technological and religious in all their forms and manifestations and, whatever the composition that governments give themselves, whether democratic or dictatorial (or in whatever way they want to define or organize), they will always find us before them to fight them with fire and sword right to their foundations.

Even if the bosses, governments, the hyper-technological capitalistic organization and the State, with its political police, judicial and military power, killer of freedom in essence, will continue to do everything possible to defend their privileges and to try to stop revolutionaries and insurgents by using all their might and means, know, gentlemen that we do not stumble, indeed, whenever possible, we will answer them blow for blow, without delay, more and more convinced, moved by something completely alien to them and that is not sold in their supermarkets or their benches of power, something whose value is priceless, although it demands a very high price, and for which it is worth fighting to the end and without hesitation: its name is dignity.

Constantly at “daggers with life,” the only masters and judges of ourselves in breaking with the existent and in our radical negation, we have no hesitation in opposing the structural enslaving and exploiting violence of the State and capital with revolutionary insurrectional anarchist liberatory violence, always and everywhere, in all its various forms and manifestations.

It is well, finally, that you gentlemen remember that as far as your preventive military and police defence, both internal and external to the State, will never succeed in destroying anarchy or in containing the spread of its principles and its practices because “*...its roots are too deep; it was born in the bosom of a rotten society that is falling apart; it is a violent reaction against the established order. It represents*