

Slicing the net-network: on the fight against wind turbines in the south Aveyron



"The elders say that on this mountain, the Merdelou, they came to get the garlic bears, that the water sources abound there, that it is a magical mountain ... now a poor wooden sign says "wind farm 4 km". Probably handful for the hypothetical tourists whose GPS is lost... Where to find the words to say what is happening here. It is said that when we lose the flesh of a world, we also lose the capacity of the language."

For the past two years, on the place called La Plaine, in Saint Victor, in the south of Aveyron, the struggle is intensifying against a 7-hectare mega-transformator RTE project that could potentially receive and redistribute energy in the electricity grid produced by 700 to 1000 future wind turbines. This would make the region the "wind turbine industrial area" which the developers dream and which is already being established little by little. Many ridges are already riddled with these machines.

So the people got together to build a woodhouse, the Amassada or assembly in Occitan, and soon a house made of straw bales to densify the place and scuttle the upcoming public inquiry , this masquerade. The construction of the Amassada at this location, at the crossroads of the electrical infrastructure is strategic, as it prevents the construction of a new node of the network on one of the major north-south axes of the transmission of electricity. This place is strategic for us too. Even more, it has become vital. The meetings, the days spent building, exchanging techniques, ideas, celebrating together, the actions taken, that's all that gives the consistency of this house, a house that contains a world. What we have learned together over the past two years is that energy infrastructure networks are the nerve center of the economy but, like any network, have their weak points, which reside precisely at their point of interconnection. At the point where they register violently in the ground, to the point where they occupy the territory (as for example for a transformer, pylons, or wind turbines).

And here it is possible to open a breach.

1. Phenomenology of a wind turbine

It's an uninterrupted whirring, the air seems cut clean, the 3 blades stir the invisible mass, invariably the same wwwhoouu-wwwhoouu-wwwhoouu, the wind turbine seems set like a clock, worrying mechanical, almost alien.

Some say that the throbbing sound of this new industrial era is like that of a plane that would take off but never leave, or a plane that lands but never landed, hell logistical ...

The mast of the wind turbine is 50 m high without mentioning the blades that culminate at 70m, in China or Germany, they are building it at almost 200 m. One approaches, one approaches still, visceral feeling to put in danger, the blades turn, turn, and seem to graze the ground, the impression that one can be beheaded at any time. Noise, vibrations, low frequencies, it envelops you, it resonates everywhere, sensory febrility ... After 20 minutes under the machine, the sensation of nausea settles, vertigo, the cranial box is torn from the inside, effects of infrasound produced by the mixing of the blades wwwhoouu-wwwhoouu-wwwhoouu-wwwhoouu-wwwhoouu-wwwhoouu

The noise is unbearable, the headache begins ... It is better understood that since the 1970s armies experiment with "non-lethal" weapons infrasound and low frequency to disperse riots through directional speakers, and that the different fonts of the world fantasize about this kind of weapons whose effects on the body would be "invisible" ...

We go around the mat and its "base of implantation", it's almost like in town, a sign reads "no public access, danger of death", to look closer a discreet camera overcomes the secure door . But not as secure as that since the theft of copper inside wind turbines apparently has the wind in their sails, business quite lucrative for the teams that dare ...

At the top of the basket, a light flashes, the huge rotor is named after the German manufacturer Enertrag. Obviously impossible to see all the elements, all the materials that constitute the lair of the machine painted of this white so "spatial". Where are the 600 kg of rare earths, dysprosium and other neodymium magnets, where are the tons of copper, where are the hundreds of liters of engine oil? Where are the cubes and cubes of reinforced concrete that form the base of the mast, dug

into the rock at tens of meters? An internal crackling seems to haunt this gigantic mass of metal, of which no cable or power line can be seen, invisible channels that nevertheless constantly extract the energy deposit, circulate it to the nearest transformer, then to the HV and THT lines, and the entire "smart" network, up to the Linky meter, up to each communicating plot of these millions of network players
..... *wwwwhoouu-wwwwhoouu-wwwwhoouu*



No smart phone, no led screen, no internet, no clouds, no augmented reality, no 3D printer, no smart city, no green airport, no connected car, no data center, in short no economy without this production, without this gigantic circulation of energy, without all these mega-infrastructures of production and networking. Nuclear + oil + coal + wind + solar + biomass, that's the addition of our time. This is his disaster.

Wwwwhoouu-wwwwhoouu-wwwwhoouu Wwwwhoouu-wwwwhoouu-wwwwhoouu the little music of the transition is nauseating brouhaha, the air brewed here is equivalent to the thousands of m³ of biomass shredded there, the hectares of solar panels, tons of coal, dozens of nuclear power plants, thousands of kilometers of pipeline, oil tankers There is no transition !! There is only one logic that everywhere orders: extract extract extract *Wwwwhoouu-wwwwhoouu-wwwwhoouu*

The same catastrophe accumulates, like equivalence figures on a board.

Nuclear + oil + coal + wind + solar + biomass and the billions of tons of metals and concrete needed to keep everything together: these are the first links in the chain.

An infinite chain that does not produce energy without, at the same time, producing and controlling bodies and minds. "You want to adopt a greener lifestyle, take stock of conventional wisdom and adopt eco-gestures. Use the Coach Carbone® app from ADEME! It's the addition of everyone's efforts that will have a more measured impact on our environment, so do not wait any longer to share a cause that is important to us! It's up to you to coach! "

Always this throbbing *wwwwhoouu-wwwwhoouu-wwwwhoouu* ... the physical urge to flee ... In a hallucinatory spatial contraction, there is here our whole time, gathered in these blades that brew, brew ... here of the green energy, smart citizens and at the other end of the earth open-pit mines and men who are dying to extract rare metals for smart equipment from the same smart citizens ... those blades that brew, brew and the desert all around ... the nausea comes back ...

Looking away, dozens of other wind turbines sift the landscape, the whole ridge is like breakthrough, mutilated by the machines stretching their infrastructure so many nicks in the horizon, multi poles that seem to absorb the spirit of places. Memory and experience itself disappear there, as if caught in a white steel nothingness. We are far from the promotional images that present us the salvation of humanity by the transition, with its wind turbines that decorate a radiant campaign, and in the foreground two engineers with their tablet, checking at a distance we do not know what parameter. "Countryside" or rather they say "spaces of low density" which is more than a substrate to come implant their machines. Difficult to see there a landscape, if not the landscape of the economy itself.

These "wind farms" as they are called nicely, are the new factories everywhere decentralized in small unit of energy production, except that the workers have been replaced by some "maintenance technicians". They will park their company cars at the bottom of the machine on the "maintenance area" with its almost smooth gravel surface. They will have been called "on mission" by the dispatching center, where a "driving technician" was automatically alerted by a "malfunction signal" on this or that element, of this or that machine, of this or that park.

The elders say that on this mountain, the Merdelou, they came to get the garlic bears, that the water sources abound there, that it is a magical mountain ... now a poor wooden sign says "wind farm 4 km". Probably handful for the hypothetical tourists whose GPS is lost... Where to find the words to say what is happening here.

It is said that when we lose the flesh of a world, we also lose the capacity of the language.

wwwwhoouu-wwwwhoouu-wwwwhoouu wwwwhoouu-wwwwhoouu-wwwwhoouu

What we have here in front of us, or rather what we have in us, that runs through us, even into our flesh, our skull, to the nausea, well that, all this, this wind farm, this park among other park, this infrastructure taken there in the middle of other infrastructures, these machines there within a systemic mega-machine, this network THT there connected to another network THT, this smart world, and well all we want more. We want more because it makes us sick, because it weakens us, because it is directly hostile to us.

2. Occupy versus live

It is not trivial that the word "network" comes from old French nets which means net. Because we are literally caught by this net. Net that selects and encloses bodies, territories, but at the same time lets pass, lets flow fluids, flows. It is to this violent land grab, the very foundation of the economy, that the infrastructures of this world operate, but also because they find themselves facing new forms of resistance. Resistances that invent their own topos, their own way of living and defending a territory. Resistances that take hold on the place but at the same time create these places, make them through struggle, through encounters, through shared lives. This indistinction between the places and those who inhabit them makes that things and beings are transfigured, that geography takes new paths, that a common language is built. A people, somehow, pops up. Occurs where power has only glimpsed a "potential litigation nest" (ADEME), or the need to "equate the exploration costs of the social to the cost of exploration of the wind farm". *The wind turbine newspaper*

And it arises precisely against him, against the power, against this violent taking of land, this occupation.

Throughout the region, struggles are organized locally, wind farms are blocked on the Escandorgue, convoys are stopped for a day, blades are tagged "RTE get out", "STOP industrial wind turbine" ... But the wind turbines rise at an impressive speed, in tense flow with the convoys coming from the port of Sète, where the ends of machines wait (under good guard) that the transport and assembly company come to get them. The broom of the towing trucks does not stop, the Spanish

subcontracting teams work at night, thanks to powerful generators, the site must be finished quickly. The tracks of the mountain are widened, sort of new bloodletting that prefigure what will be the park once "mounted", in a few weeks, dozens of wind turbines taunt their technological height a whole region. It's impossible not to see them from any point of view. This is what spatial planning managers call "co-visibility"; this is what we called colonization.

In every village, every wind project is not just a disaster for what still represents a "landscape" or rather a country, a territory, but especially for what remains of a feeling of community, to live together. Promoters knowing played divisions to put an atmosphere sometimes deleterious and weaken resistance. And it is not without strategic reasons that this kind of massive infrastructure colonize areas that developers call "low population density". But it is without counting the emergence of a local resistance, of inhabitants who start to organize together, of neighbors who share the same idea, an idea for the least simple but effective: NO, we don't want that anymore !! Through the struggle, low density is transformed into political intensity.

We know that infrastructures trace a connection grid, point by point, node by node, line by line, and always tracing right through the territories they flatten and cut.

But, and this is the most extreme effect of the occupation device, the network does not operate on the territory without creating it as such. By creating it as "territorial space" to manage, to count, to plan, to homogenize. The device does not work if it does not cut beforehand, and so to speak at every moment, parcels of land, to produce them as "pole", as "zone", as "site" separated on which to act in return. And if it is necessary by leading the war to its inhabitants, by chasing the undesirables, those who refuse the economic order, who resist colonization. This is the truly despotic character of spatial planning. The despot here is not to be taken as pure constraint, but rather as a control and norm-setting device. It does not answer so much to the question of what to forbid or not, but to what does or does not fit into the norm, which corresponds to it or not. This device can take for example the figure of a local nepotic prince, a president of a natural park pro-wind, a consultant RTE, a diagram of Territorial Coherence, an eco-tourism directive, a deferred management zone or zero carbon behaviors, smart profiles, low consumption houses ... The despot, this hydra, must normalize the territory as much as the bodies, he must homogenize them, make them comparable, each portion of beings, each part cut must have its function, be subject to such or such mode of production. That's what

his capture operation is, that's what his net is made of. Here of the wind, there of the biomass, there a pole XXL sport, there an eco-hamlet, there of the high tech, there of the agro-pastoralism, there a natural park, there a good governance, there of the eco-responsibility, there is proactive planning ... All its functions can be superimposed. But in any case, it must circulate, that it continues to circulate constantly, avoiding breaking points, bottlenecks, cuts, blackouts. Always the same problem of planning. Geometry. Comparison. Always point-to-point connection lines. We must first lay flat the different portions of the crumbled world to then rearrange them, compare them, and remove the cash flow. It is the axiomatic of spatial planning: to find a general equivalent, to compare things and beings that can not be compared with each other. There are also algorithms to define this, for example how to measure a landscape, or rather how much is the "value" of a landscape? it's the science of geo-matics.

It is not surprising that some small bureaucrats, elected representatives of the FNSEA, President of the Regional Natural Park of Grands Causses, all convinced by wind energy industries "energetical transition obliged ! " were happily heckling and scuttle their deliberations of the SCOT (Scheme of Territorial Coherence, where it was obviously about wind turbines, eco-tourism and other " good governance ") in Millau on September 2. Because behind this kind of usual meeting so plan-plan, what is going on if not the fanatic planning of the world, its radical flat, its frenzied layout. And so, it is obvious, for the inhabitants who resist this war of low intensity which is led to them, that it is necessary at least to hinder those who draw the maps of this war of occupation.

Enemies with the plans of these maps, enemies to the lines of this network, we manufacture trails. We make them, we weave them as a texture of living. Paths of life and struggle that can not be reduced to straight lines that intersect point by point, but rather draw the thickness and entanglement of a common territory, with its own geography. A geography where one could no longer separate beings and things, territories and those who live there, impossible extraction. This geography makes the struggle here resonates with the struggles elsewhere, against the lines THT in Haute Durance, which makes the struggle of the fishing communities in the Isthmus of Tehuantepec speaks to us immediately, that comrades of the Val de Susa we keep abreast of what is happening at home, which means that the comrades of Bure or Roybon come to us to talk about their recent experience, their fight, their strategy, an imaginary of the common forest. This is a geography of desertion that is taking shape. A geography that builds links, but links that already speak of an

outside reachable, an outside that cuts the net, secession. So many front lines, so many tracks of life. So many breaches.

3. Mystical of Interconnection

During the 1740s, in European bourgeois salons, the electric phenomenon is a subject of wonder. We even invent machines to beatify mechanically, an attraction called "the electric kiss of Leipzig" is trendy ... Technical innovation then means a theatrical staging, with its magnetism and its miracles. Today's bewitchment, which at the spectacle of the energy transition is pressing, is made of the same storytelling, the same work on the imaginary. At RTE we speak without shame of "interconnection mystical" to define the work of the company, and the kind of particular religion that still prevails today in France, namely the continual networking of the entire territory . (*The electrical networks at the heart of industrial civilization*, Bouneau, Derdevet, Percebois) All the more mystical as these infrastructures become "invisible", or more precisely that they occupy so much the daily that they are perceived as "natural" ", Part of the " landscape ". But break the bewitching and it is a network of lines THT, pylons, transformers, cables, which cross, cut, flatten, destroy, make sick, colonize. That's the magic: all this electricity production has become natural (as wind becomes natural in the landscape) because it is based primarily on a physical domination of the world. It is because it constitutes the material organization of our reality that the electrical network (and of course the computer network, road, rail, air, banking, social, etc.) can boast of being a body, with its veins, his arteries, his nervous center. And that it is literally a net-body, a net of body, which sticks us to the skin.

The governing were not deceived, which to sit still on this mystic, take the old, but still operative, idea of the network as a body. Read : "Energy is this economically vital force, this force in action that irrigates all our activities in the same way as the blood that circulates in the tissues and feeds the cells, while our communication systems, material and immaterial, manage to the way of a nervous system its production and its routing, its circulations, its points and its distribution. Today, as on many occasions in our past history, a new energy paradigm with an economically, ecologically and socially promising development model is emerging, heralding a possible third industrial revolution that takes advantage of the era of smart grids. and interconnected, flow energies rather than stock energies and all the

potentialities offered by their combination with Internet-based information and communication technologies "

These words do not come from any transhumanist preacher or other priest of augmented reality but from the French government through its prime minister and his minister of ecology who voted in the Assembly in July 2014 the text on " Bill on Energy Transition for Green Growth ".

It is rather spicy to find under this great narrative decreed in great pomp "national mobilization" a guru of management, namely the American prospectivist and economist Jeremy Rifkin, the very one who popularized the idea of the third industrial revolution, namely the fusion between energy production and circulation (mainly renewable) and production-computer circulation. This is exactly word for word what is written in his book "*The Third Industrial Revolution*". It is because Rifkin has the ear of the European governing, he offers them (with comfortable finances) the new narrative that they need to give a semblance of legitimacy to the economy. Rifkin gives a new roadmap to hear it, an advanced management program he developed at the University of Pennsylvania, introducing CEOs, senior executives. Since 2013, under the guidance of the highly paid Rifkin team, the Nord-Pas-de-Calais Regional Council and the CIC have massively embarked on the third industrial revolution with its "rev3" program, and a an unprecedented investment fund of 50 million euros to finance companies wishing to develop their project in Nord-Pas de Calais and to create jobs, with "7 major projects called structuring for the future": eFEEL & Plan TRI, Smart High Schools, Zero Carbon University, Hospital of the Third Industrial Revolution, Energy Efficiency in Industry, Intelligent Electrical Networks (REI), SMIRT Mobility ...

This seemingly crazy techno-utopia is on the march and gives itself the means to develop through its own institutions. In Nantes, a partnership between the Ecole Centrale and RTE, funded at 4 million euros over 5 years, was set up in January 2015 around an international chair on smart grids. The Chair will focus on the IRCCyN (Research Institute of Communications and Cybernetics) and GeM (Research Institute of Civil Engineering and Mechanics) laboratories. "We develop technical solutions that are essential for implementing the energy transition. We are building the smart electricity grid of tomorrow, "says Olivier Grabette, RTE Deputy General Manager. "This is the first time that we have brought together the automatic and electrical networks in order to develop new tools for future monitoring and control systems of the electricity grid."

Rifkin, he says with less linguistic flourishes: it's about "hitting the imaginary and providing a framework for the total mobilization of society". Hence the fanatical use of the word "smart" in all spheres of life, supposed to symbolize the new great economic narrative. But what can there be in it, except that of pure calculation and managerial accounting? What is actually implanted here, and even within the territories, through this new smart axiomatic of economic planning, is the establishment of the generalized reign of the engineer. In the name of the new fad of the rulers and their energy transition it is to the colonization by the net-network (energy and computing) of all the aspects of the life that one has to face. Housing, offices, factories, vehicles will communicate with each other all the time, making Smart Grids the backbone of the economy. It is nothing less than Rifkin's own vows to apply the laws of thermodynamics to society as a whole. Nothing less than to establish a domination of the world as close as possible to the physical laws: the law of conservation of energy (nothing is lost, nothing is created, the quantity of energy in the universe is constant) and the law of entropy (inevitable loss of energy in a system, the energy always goes from hot to cold, from ordered to disordered). As economic processes and physical processes merge into one another, the government of the world can become an efficient thermodynamic machine, a self-regulating ecosystem. And finally, the economist-engineer the planetary figure, the pilot of this mode of government "The laws of thermodynamics govern the rise and fall of political systems, the freedom or enslavement of countries, the movement of trade and industry, the origin of wealth and poverty and the general physical well-being of our species." *The third industrial revolution*.

In this generalization of the economy as a mode of energy management, the historical role played by thermodynamics in the nineteenth century in the science of modern work is paramount. What is then put in place in the furnace of steam engines, workshops, factories and industries is the management of the work force to avoid, to manage, this new enemy that is "fatigue". Fatigue, this form of entropy precisely, this quantity of energy which decreases constantly in the body of the worker then symbolizes the apocalyptic spectrum of a stabilized state of death, with its lot of new pathologies such as neurasthenia or resistance to work, it looks like today burn-out. It is the birth of physiology, ergonomics and the idea of the body-machine. Thermodynamic science therefore considers nature as an immense machine capable of producing mechanical work, of labor power. But at the same time, it invents ways of measuring and comparing this force, whether produced by machines or by the bodies put to work. Work becomes both natural and technological. This is where the scientists-engineers-economists are interested in

the motive power of the human body: the calculation of the improvement of effective movements, be they those of the troops in time of war or those of the good management of the caloric expenditure of the workers. This is clear: thermodynamics does not present itself as a science of energy without being at the same time a science of the body at work. (*The human motor*, Anson Rabinbach)

It is therefore necessary to see in what we live today under the name of "energetical transition" not only a war waged on the whole territory, but also a war against the bodies and the minds by their put in generalized and effective management . These are the two inseparable poles of the new forms of government: the control of the environment and the control of the bodies. The two merging. In Abu Dhabi, a smart and sustainable city of 5 square kilometers, Masdar City, was built in the desert combining new technologies and renewable energies. It is the largest urban development project of its kind in the world to promote "zero carbon and zero waste". Channel scrolls his models between mini wind turbines and his podium is made of solar panels. The designer Starck designs individual and democratic wind turbines for apartments in the city.

The central question of this type of power then appears: that is not that of the old controversy between centralization and decentralization, between constraint and freedom, but of how to control flows. The infrastructure plan of the economy only works with the physical multiplication of diffuse sensors (Smart Grid, Linky, actor-network etc.), capable of transmitting instantaneous feedback to the various control centers. Hegemonic rendering a new type of "homo economicus", a sort of micro-manager-sensor inserted, connected to a super-network of micro-managers-sensors. For example, EDF has a control center in Colombiers, near Béziers, where about thirty experts control seven days a week on a wall of screens, the performance of European wind farms and solar EDF EN. A signal sounds when a machine warns of a malfunction, the remote analysis is started and if necessary a team of maintenance technicians is rushed on site.

Or the Norwegian company Vestas, which runs a wind farm in Salles-Curan on the Lévézou in Aveyron, is working with IBM and its big data services to effectively account for and manage the mass of meteorological and cartographic data on the state of the electrical network, on the probabilities of production and energy demand.

But all this management, we understand, would not work if there were not millions of connected consumers who will use this energy produced (whether or not it comes from renewable energies, it does not matter). Actors-network which, in return, will determine by their consumption profile the electrical demand. The goal of this governmental rationality is to capture the real in an immanent, almost instantaneous way. It is no longer a question for her to exclude what is out of the ordinary, to forbid what contravenes the norm, but to avoid the unpredictable. It is necessary to model, anticipate, affect in advance the possible behaviors. The subject of this governmentality is seized by its profiles, its consumption habits, its social network, its regular site visits, etc. etc. It is less a question of disciplining a subject than of controlling one's relations, and especially of measuring them by algorithms. Under the guise of saying the real "as it works" it is for managers and engineers to "produce it as they want". It is the essentially performative effect of this governmentality which in its purely technical and objective description no longer even needs legitimacy. The standard becomes invisible in the manner of cabling that circulates all this information. And for all those who do not fit into this diffuse profiling, all those who do not fit the standard, those who refuse the total equivalence, well they will have to crash or suffer the exceptional laws "anti-terrorist".

It is becoming obvious that blocking the establishment of energy networks on one part of the territory also means defeating this form of government of humans. And the proliferation of so-called "territorial" struggles whose first political gesture is to generalize the opposition, by saying for example here "NO to the transfo and its world" can be understood only in relation to this "and to his world", precisely, the world of the economy and computing become hegemonic. This radically shifts the angle of the struggle, which is no longer focused on the false debate "fossil energies" or "sustainable energies", "centralized energy" or "decentralized energies" but on the modes of governmentality that dominate us. And battles between "expert" and "counter-experts", between "for" and "against", we move to a political war, ethical, vital. Where it is not so much the figure of the politician that is targeted as that of the engineer. Every time, moreover, that RTE came here to advance his mega-transformator project, it is by communicating, technician, and engineer that he does it. He even goes door-to-door to prepare mentalities for his public inquiry. Politics, whether on the left or on the right, is only a useful buffoon, a step-board, in this territorial engineering.

4. War to the managers

If the figure of the engineer, whether is an economist, a governor or a politician, if this figure is against us today, in the struggle that is here with us at Amassada and elsewhere, it is by the method of perception that this figure induces on the real. A managerial perception made of pure calculations and which unfolds in a hegemonic way on all the earth. As we have seen, the "mystical interconnection" in RTE or in the law on transition for example, phagocyte the imaginary through this idea that energy is blood, information is the nerves, the body of territorial planning. At the end of the 18th century, at the crossroads of medicine (the body as network of nerves and veins), military engineering (fortification techniques for surveillance and defense of a territory), civil engineering and political economy (management techniques of water flow, money, goods), the network designer takes the figure of the engineer. An engineer both medical and military. An engineer who will surround the territory of his artificial networks, an engineer who will produce the territorial network, which will geometrize space. It is at this crossroad that the engineering colleges such as Polytechnique or the Ecole des Mines are founded.

But this analogy between the blood and the energy circulation renews a purely economic model, the model of the mercantilists and the physiocrats, which defines precisely the administration of the men and things like a quantifiable form of circulation, through the money "The money is in the State what blood is to the human body, without one we can not live, without the other we can not act. For engineers, owners of the time, the "transition", as they also called it, to the industrial area is therefore to release the circulation of money within the network. The transition is clearly defined as concrete means, material, to establish the administration of beings. And this is what they call, after the decisive influence of Saint Simon, the "dictatorship of the industrial transition" which is done by the alliance between the King and the industrialists charged with planning the budget by ensuring the immediacy horizontal of the monetary circulation. The real political power resides in the administration by the implementation of works of general interest (construction of large communication networks all over the planet). It is the basis of this "industrial religion", which they call "new Christianity", the religion of communication and networks, with its cult, its dogma, its clergy, its leaders: the engineers.

This is the despotic power that this body of State has bequeathed in our time in the form of an obvious colonization. To draw on the body of the territory the channels observed on the human body and to render, as Saint Simon says, "territorial possession" productive. The planning of the works to be organized is thus clearly defined "In less than ten years, the value of the territory of France can be doubled. For this purpose, it would be necessary to clear the uncultivated lands, to dry up those that are swampy, to drill new roads, to improve the existing ones, to build all the bridges necessary to shorten the transports and to make all the channels which can be useful to the navigation, as well as 'at irrigations' (*Critical of the network*, Pierre Musso) This is the "terrestrial paradise" of medical-economist-military engineers: everything flows, everything flows, everything passes, everything communicates. This is the idea of a government of human whose goal is to ensure good traffic while limiting the bad, to ensure that it circulates everywhere by avoiding resistance, congestion nodes, maximize traffic and minimize the risks, to manage the probable, rather to foresee and to prevent than to discipline, in fine: to make sure that nothing happens, that no event comes to disturb this order.

As we know with the scam of carbon credits made public, nature has become a new Eldorado for banks eager for new markets. But this revival of capital, criticized by some as the "financialization of nature", is only part of the problem, which is quite old. This is the intrinsic link that has existed for 200 years between the establishment of banks and the establishment of major infrastructures. With the emergence of Saint-Simonism in France, this "industrial religion" is the superposition of two networks (the network of infrastructures and the financial network of banks) that we are witnessing. The railways built by the Saint-Simonians and the financial networks that subsidized them, such as the Caisse des Dépôts, the Crédit Lyonnais, or the CIC, were created jointly. According to a most efficient economic law: who builds the lines and the cables controls the prices, each points of passage being points of tariffing. As now, who builds the energy infrastructure controls rates.

What Rifkin today calls the "decentralized power of the new energy convergence", the Saint-Simonians called "the universal association", that is to say the combination, crossing and extension of networks they are material and / or financial. "From the political point of view, the universal association is the organization of a system of industrial works that embraces the whole globe" (*Critical of the network*, Pierre Musso).

It is moreover the same allegiance sainte simonienne in someone like Michel Derdevet, former director of communication at RTE, and now general secretary of ENEDIS (formerly ERDF Électricité Réseau Distribution France and who manages the installation of the meter intelligent Linky) which explicitly promotes the vision of Saint-Simonian engineers in this policy of "necessarily global" networks.

If we want to understand the functioning of this super-network that is the electricity network and all the current policy of RTE to "modernize" its lines and make the transnational and trans-European network, as well as the superposition of energy and computer networks, or Smart Grid, it is necessary to take again the history of the American railways which are the paradigm of the modern management and which served as an example for all the other forms of later companies, that they are of State or private, and this to this day. Since the middle of the 19th century, the general and primary function of the manager of American railways has been to "coordinate and administratively allocate resources" (Chandler, *The visible hand of managers*). Whether these resources are energetic, human or commercial, what matters in this story is that the railways have been able to install their infrastructure only by quickly joining forces with public and private financial companies. As is still the case today with the construction of wind farms or other major development projects that all involve "offsets" and that only work by the neo-market carbon credits and funding the Fund Deposits and Consignations.

The American railways were the first to build and operate their own rail lines and manage the traffic of the transport and courier companies that used these lines. At the same time, the telegraph companies also dealt with both laying the lines and transmitting the messages. For the latter, the rail was presented as a solution more direct and faster than the channels, the coasts or the lakes, its lines of trace go to the right to ensure a quick and easy commissioning. Always a story of interconnection lines and nodes! In addition, the interest of the first management measures was to control the traffic by a single control station. Thus was born the need to formulate new modes of administrative procedures and accounting and statistical control. It was the creation of the first administrative hierarchies, the rational organization of the chains of command.

The telegraph and telephone companies grafted onto the railway lines, so the two infrastructures had to be superimposed. In the communication and transport of raw materials (especially coal), the demand for high-volume, high-volume operations gave rise to the monopoly of modern enterprise at the crossroads of resource

transport (rail) and transport. information (the phone). Thus, the position of the trains, given hour by hour by the fast telegraphic transmission, provided a statistical table by ensuring the safety of the trains but also the coordination of the services of exploitation and the efficiency of the chain of command, essential for the pricing . For the national integration of the railway network, it was necessary to connect the existing lines, to define uniform operating procedures, accounting and organization between the different regions, and especially to adopt a standardized, uniform, standardized technology. Finally, the integration of the various rail companies would be done in a unified rail network whose territorial decentralization, by traversing thousands of km, could not function without a more effective centralization.



Let's think, once again, of the gigantic power grid that gathers a colossal surface of territory and which can only work with the use of the RTE dispatching center of the CNES (National System Exploitation Center) in Saint Denis with its wall of screen where the cartography of the flows spreads on the national and international scale. It is to this organizational paradigm that we owe the current logistics which always superimposes on a transport network, a communication network (almost in real time) and a unified pricing network: mulching highways, overhead lines-freight transport , telephone lines-ADSL, Linky etc ... The operation of the electrical and computer network comply without exception by the merger between the economy (between economic behavior) and technological innovation. For example, by the superposition of the two large electrical and computer networks by the Line Carrier Current technology, or "G3-PLC" ("G3-Power Line Communication"). The principle

of LCs consists in superimposing 50 or 60 Hz alternating current on a higher frequency and low energy signal. This second signal propagates on the electrical installation and can be received and decoded remotely. This is the general principle of Smart Grid and the final solution of the third industrial revolution. A transition to so-called "decentralized" power makes it a new stage in the purest and total management of the world.

The link between the struggles against infrastructural projects as conducted here for example in southern Aveyron and the agitation around the Loi Travail could be held to the same detestation of the managerial organization of reality. Because what connects so many flows, goods, department stores, employment agencies, banks, policies, advertising, land-use planning, refineries, what makes all this circulation loop, this network of networks, this gigantic production of energy, this continuous control, this discipline diffuses, if it is not the reign of the engineers, if it is not the caste of the managers. And what could be a common policy, shared gestures if not the same war delivered to these managers.

For there are two perceptions of the world that are at war. We can not hide anymore. On the one hand, those who, since their abstract vision, try to board this world, force it back into their development projects. And which appear more and more like extra-terraces, radical off-ground. On the other hand, those who from a perceptible perception start from where they live, from where they live and try to bond with the earth, with the reality that runs through them. Each "territorial" struggle is above all a war between these two enemy perceptions of the world. And for those who have decided to live in it, an opportunity to keep up with the phenomena, to anchor oneself physically. But at the same time, the party of living can not afford not to circulate, not to travel between areas more or less liberated, between breaches, along the tracks of life. This is the undeniable force that can be had on those who govern this world since some round of eco-systemic control that to take root while launching our tracing roots.

5. Become elements

"The colonization of the planet by capital aims above all, with a greater obstinacy than that of the Jivaros, to conquer heads and reduce them so that they have no horizon other than the commodity. The most effective way to achieve this result is to destroy any autonomous social organization based on a reciprocal relationship between members of the community, thus creating the conditions for infinite social misery. ».Georges Lapierre, *Be hurricanes*, 2016

If the economy is as the etymology (oikos-nomos) suggests the ordering (and in a regulated section) of the house, and by extension of the territory and the world, then it is an economic thought that presides over the implantation of a wind turbine in a place, and it is against this thought that we fight.

To proceed to the partition of the oikos and profit greedily, the economic thought of the merchants and their valets must first equate all the singular elements that make up a place, an inhabited place, a land. This equation is an abstract evaluation, above ground it is the case to say it - which finds its practical expression in the assignment of a monetary value to each of the pieces cleverly cut and extracted from the vital whole that made sense, as these pieces had nothing to do with each other anymore. You do not dissolve a frog without taking away his life.

Thus all that surrounds beings, everything that passes through them and that they cross, all beings themselves are they relegated to the status of merchandise. This poor trick of the merchants, large or small, has the effect of dispossessing and separating us from what surrounds us, what holds us and what we care about, that is, say of ourselves. Therefore, this tree that I love and that I have entrusted secret wishes by planting a symbolic nail (the state ecologists scream to scandal!) Is only a certain amount of cubic meters that will find its equivalent in biomass that will be sold at a good price set by the market.

For there is not on one side the human provided with its small culture and incidentally the nature which faces it of the other. This distinction is precisely the decay of things and beings in the abyss of the commodity (in the sense of separate separable and marketable objects) which allows and imposes it as a reality. Those who live in a place are well aware of the absurdity of this discursive ruse, and that is why they know as well as to order the habitat, the territory, the world according to

a thought that does not belong to them. is also to order and constrain the populations who are there and who try to stick to it.

To our misfortune, economic thought is an effective thought (like all thoughts elsewhere, it is only Parisian academics to believe that a thought comes down to glyphs on a piece of recycled paper). It animates developers, technicians, experts and behind them the merchants who sponsor them. We must therefore oppose a thought in action that is ours, secession by holding it in respect until one day out of state of harm.

Beyond the physical ravage of land and space, or rather upstream there is the spirit that results and animates infrastructure that we would like to impose at great expense. This evil-minded spirit of merchandise instantly contaminates, dislocates and necroses everything it touches, everything it comes into contact with. We see it in Mexico in the isthmus of Tehuantepec (the example is valid for all the struggles in all the other states of Mexico and everywhere else ...) where, besides devastating the lands, destroy the mangrove and make the sea a Desert for the fishermen, it is the links and, more importantly, the spirit of these bonds constituting and animating the communities of inhabitants that the implantation of thousands of wind turbines jeopardizes and seeks to annihilate. The thought of money and its corollary individual mercantile interest threaten the communal lands and especially the communal use of these lands which hitherto belonged to no one in particular if not to the whole community . And this is just one example among others.

What is at stake in such battles is the dislocation or the maintenance of a set of practices, customs, rites, beliefs, songs, dances ... In a word, the thought that comes from the existence of a social group insofar as it is autonomous, that is to say that it decides in acts of the conditions of its own existence. This is why the faculty of resistance is anchored and fortified by these practices (we maintain or return to certain neglected practices: the communal assembly, etc.). Let us even go so far as to say that the density of the resistance and the force of the opposing bodies proceed directly from the fact that these communities still have to defend a thought, a mode of relation and thus of life which are not those of the merchants and which are intrinsically antagonistic to them. It is clear that one can not be satisfied with having a "zone" in the strict sense of the term to be defended. What about the regions of the western Christian market where the same merchants are also trying to project and establish the same infrastructures? Specifically, in places where developers encounter some resistance, what resistance can / should it nourish and

where does it draw its consistency under penalty of being a pitiful pantomime announcing his own defeat ? Of what, or rather of what thought can we feed a struggle? We whose spirit and common deserted heads and bodies, whose ancestral practices likely to defeat market thought have long since vanished from our conscious mental horizon, reduced that we are to be, if we do not 'take care, only atoms in perdition in a vast energetic and monetary magma.

We put forward the hypothesis that the primordial stake of these struggles is precisely the (re) construction and the invention of thoughts (thus of a set of practices, of modes of relation) which are not commercial-economic. The elaboration of a "Us" whose people are made up of this thought to build. A common thought whose exercise is not the work of a small group, a caste or a bureaucracy (by definition separated from the social life of the group) but the fact of all, that is, to say of life in sharing. From this point of view, to live means to "have" (from the Latin *habere*: to have), to possess oneself, to elaborate every day in acts and gestures the thought that animates us, moves us and binds us to others.

Some intellectuals like Félix Guattari and Toni Negri (*The New Spaces of Freedom*) had speculated that in "Global Integrated Capitalism" we had to oppose the construction of new "subjectivities" (the proletariat as a "revolutionary subject" to be cruelly lacking). No doubt until a certain period this idea of subjectivities has been operative in struggles in the sense of: we refuse to be the objects of commercial subjects or rather of individuals whose subject is the commodity.

However, we do not recognize ourselves in the abstract opposition and, in fact, binary Global Capitalism Integrated / new subject and even less in that which underlies the subject / object. These two couples gave rise to opposition for the very intellectual remainder of molecular fate (cf the "molecular revolution" of Félix Guattari) facing the molar being States-Global Integrated Capitalism. (All in all, we still prefer the image of the pot of earth against the iron pot, but although the image is speaking it is only as an image and does not operate in reality.)

What does it mean to become molecular in a world so carefully dissected by scientists and laboratory technicians, in a world where all those who try to populate it are already so considerably atomized? Who can sincerely believe that an atom or a molecule intrinsically and immanently opposes the mole of states. The atom constitutes and allows the molecule as surely as the molecule necessarily enters into

the composition of the mole and that the states exist only thanks (because we should say) to the individuals as such.

It horrifies us to be the willing prisoners of a metaphor stemming from the fable of science and economics. Not so much because it uses enemy concepts as because we are convinced that all thought operates and that to think in these terms is to admit and prepare our own defeat. We do not want atoms, molecules, or thoughts in test tubes. It would already be admitted that we are divisible, divisible, punctuable at will.

No, we want to start from what we experience and try to live and build every day. We do not just want to live somewhere but to inhabit there.

To inhabit in a place, a space, a place, a village, a clearing, a forest, a hillside ... is to recognize that there is no separation or essential difference between us and where. When we say "we" we understand the people but also the places, the paths and paths between these places, the trees of the neighboring forest, the memories that are attached to them, the dead people whose memory we have, the colors of the the sky that bathes us, the wind that beats the peaks, the earth and the swarming soil ... It is all this a person who lives and who is inhabited, incarnated by all the relations between the elements that constitute such an thisness.

That is why in the face of the logistic being of the economy and its infrastructures we will speak about resistance of the elements.

We do not oppose the establishment of a THT line (Haute-Durance Valley, Hautes-Alpes) or a transformator and its wind turbines (in Saint-Victor-et-Melvieu in South Aveyron) for aesthetic reasons (their ugliness is only a consequence, very logical of the rest) but by ethical will. In the sense that ethos refers to both standing somewhere, the way of standing, the person standing and the place where she stands. To hold and to hold is what it is. We want to become a body, to become one with the thought that we build and which involves us, to make body with our surroundings. If we are so determined to block back to their nothing concrete trucks full of concrete it is not because the constructive process or the material we indispose (still that) or that it is ugly and chemical (still that) but because pouring a plot of several thousand cubic meters of concrete into the soil that we populate is pouring a concrete block from each of our heads and into each of our bodies.

And we know what happens to those who unfortunately happen to be one with a block of concrete. We do not think with a block of concrete in the head, we sink.

To the galloping logistical uniformity we oppose the multiplication of elementary fates, because our anger is that of unleashed elements. "The coming war is one where all our warriors will be united from north to south, from east to west ... We believe that we must align ourselves with hurricanes, floods, blizzards, tornadoes and tsunamis. (G. Lapierre quoting Kiko in *Being Hurricanes*, *The Insomniac*, p.559).

We do not only want the destruction of pylons, we think we must be the lightning that kills and dislocates them. We do not only want to be the ban of small fish that escape RTE's sprawling net, we must be the wave that tears and tears it, which capsizes the ship and drowns those who cling to the rudder. We do not just want to repel the assaults of the technicians and their gear, we must be the tornado that sweeps them to disperse them to the four winds. We do not just want a shower of pebbles to bury sicaires who will dislodge us, we must "harden like a stone to resist the violence unleashed by the power against a collective life in reconstruction" (Id.). Become indivisible and ineradicable, unpredictable and immeasurable. Become the disturbing, profuse and threatening wave that makes the merchant give up his lucrative journey, who is only an individual, where the corsair that he fears so much, if not more and for good reason, has thrown himself into the becoming-ocean that makes it so formidable in the eyes of those who only know what they are.

We do not defend nature, we are the nature that defends itself.

From Torrentially overflowing elements.

Ni
ici
▼▼
NON
au **TRANSFORMATEUR**
à **St-VICTOR (12)**
Ni **R** ailleurs

