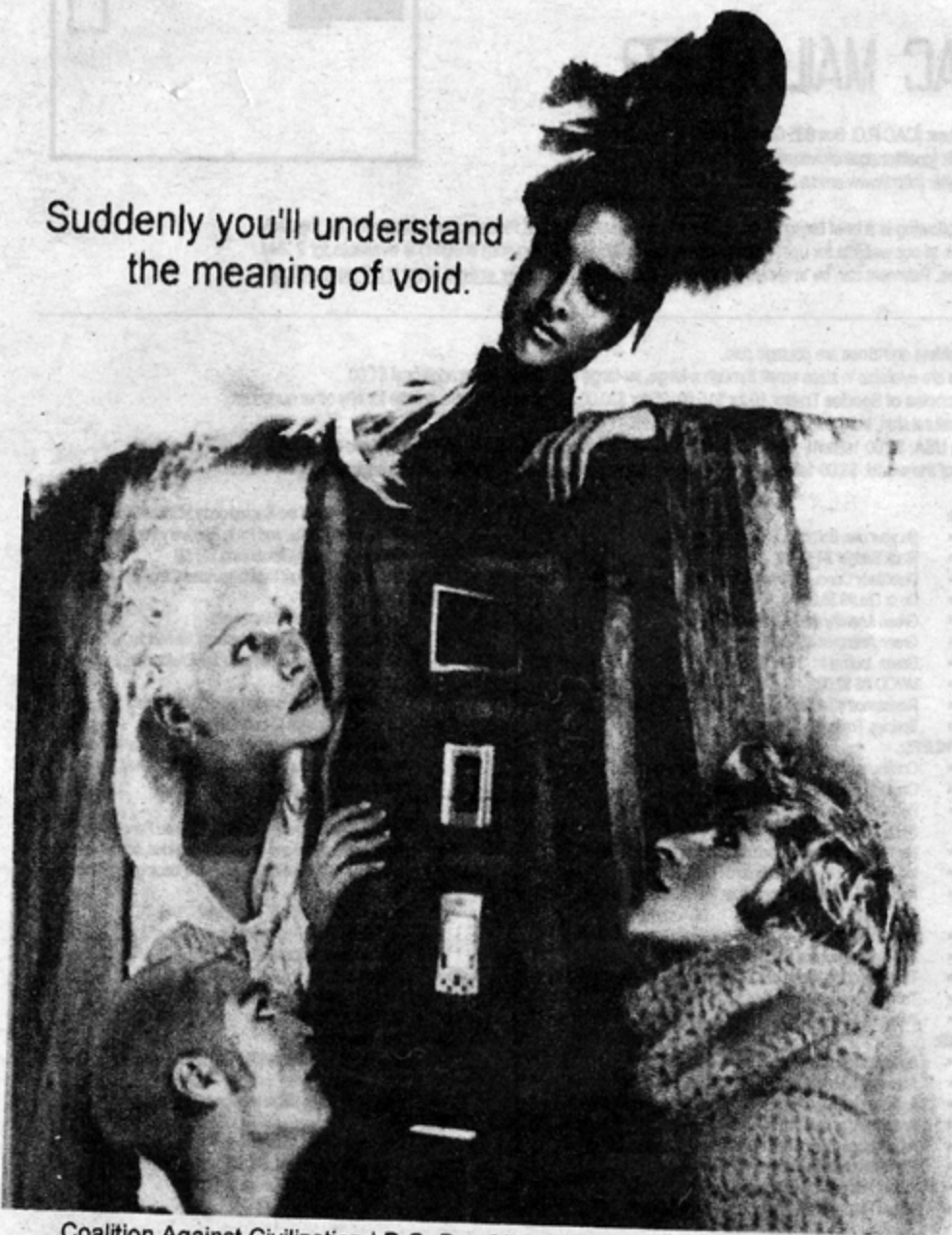


Suddenly you'll understand
the meaning of void.



Coalition Against Civilization | P.O. Box 835 | Greensburg, PA | 15601 | U.S.A
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species traitor

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Issue 2 Winter 2002

- Manifest Destiny?
- And the Spectacle Goes on
- Where We Stand
- On the Revolt Against Reason
- Experiments of Emotion in Civilization
- (De) composition of *Then*
- Tired of 'This and More'
- Letters Against Civilization
- Civilization Will Eat Itself
- Anarcho-Primitivism Beyond Archeology and Anthropology
- The Real End of History
- Practical Anarcho-Primitivist
- Class Struggle, Commodification And Modernized Society
- Destroying Industrial Society
- Theses on the Fall of Civilization
- Forgotten Language Among Humans And Nature
- Pacifism as a Deterrent to Peace
- Rob Los Ricos and Free at OSP

And more....



an insurrectionary anarcho-primitivist journal

Uploaded for the green anarchist archive green-anarchy.wikidot.com.

For online versions of Species Traitor #3 and #4 as well as other writings by some of the authors in here, please visit the website. for physical copies of the Species Traitor zine please contact blackandgreenpress@gmail.com

SPECIES TRAITOR P.O. BOX 835 GREENSBURG, PA 15601 usa

It's been almost a year since the premiere issue of Species Traitor, and a long overdue time for the second. It seems unnecessary to recap all the major events that have happened in the stretch between the two, so we'll just carry on.

Seeing our current situation regarding the devastation of land and peoples for the civilized conquest of everything, we cannot let down for a minute. There is no doubt an increasingly apparent police state forming, but we can't let this keep us down. The State will always find ways to try to deal with resistance and further suppressing it. It IS becoming harder to reenact past movements (for better or worse), but we have to keep up the pressure. Our revolt should be as fluid as the States' suppression. We should be reevaluating just how we can attack the State and revitalize revolutionary solidarity. These are important times, and we should find ways to further interject insurgence into daily 'life', "cause civilization has got to go!"

You'll notice some changes to this issue. For one, we have really tried to limit the amount of reprints, and have cut down to only a few that we feel are extremely relevant or not widely distributed. We decided to do a half sized, double issue to try and include all of the articles that we built up until now. The size is easier and cheaper for us to keep up with, and we're not sure as of now whether or not we'll keep the page count at this level, but we'll all see as future issues go. We're spending more time going through the essays and keeping them in some consistent, flowing form, as opposed to the previous issue, which was generally scattered, while also trying to cut out the typos and mistakes (issue one was hastily thrown together, and

thus, not clearly or correctly edited). Hope this issue is an improvement.

We decided that we are no longer going to print the prisoners of war listing for a number of reasons: 1) The essays in this magazine are generally applicable, as opposed to the ever changing location and status of prisoners. We simply can't keep up with it, and by the time this gets circulated, the list could be 50% dated. 2) There are a number of groups and magazines that have continually printed the listing, and we encourage everyone to get it from them. They are always in need of support and will be able to provide updates regularly. 3) Personal complaints from prisoners, the listings are circulated, and we hardly have any responsibility as far as categorization and whatnot. This is not any avoidance on prisoner issues! It is just a project we can't keep up with.

Again, nothing in this issue is copyrighted and reproduction is encouraged. We're asking again that anyone who can will help us with distribution (we can always work out deals to those who need them), either physically or giving us ads or reviews. The last issue gave us a considerable debt, and we're hoping that this issue won't follow suit, especially considering that we would like to keep this on a regular schedule now (feel the domestication!).

We definitely encourage any correspondence, but please assume that it is monitored. We're hoping to receive more submissions, so if you have anything, feel free to send it in. The tentative deadline for the next issue is March 30, 2002.

For wildness and anarchy, CAC, editors of Species Traitor

CAC MAILORDER

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The following is a brief listing of some of what we have available. Please check back with us regularly or look at our website for updated listings. A full catalog (including shirt images) is available for 2.34¢ stamps. Payment can be in either well-hidden cash or blank money orders from a US post office!

Pamphlets and zines are postage paid.

Shirts are available in sizes small through x-large, xx-large is available for an additional \$1.00.

Bulk copies of Species Traitor 10 for \$15.00, 25 for \$30.00, 50 for \$55.00. Please write for any other questions.

n/b=natural shirt, black ink | b/w=black shirt, white ink.

In the USA: \$2.00 1st item, .50¢ each additional | priority mail is \$3.50 1st item, \$1.00 each additional.

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 - Everytime a Developer Dies an Angel Gets its Wings n/b
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- Anarchy in Spain \$10.00
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Free: Well, some of the obvious things that come to mind are writing the governor. It might not seem like much, but there is always the possibility it can help us legally. If nothing else, it shows we have support and that makes it less likely we'll get fucked with.

Second, stop treating us like a cause. We're human beings and not abstract enemies. A lot of people have gone on, without my consent, to speak on my behalf, to claim to represent me. That really disturbs me - that is the exact process/system/attitude I struggle against. If you really want to get involved, contact me. Talk to me about what I want, what you can do to help. If you don't want to get involved, but want to show a level of support - write letters. It may be hard to believe, but very few people actually continue a correspondence. I'd really like to form new friendships.

We are in here as an example, our sentences are meant to be a deterrent to dissent. Actions of solidarity show them that the voice of revolution will not be silenced because a few of us have fallen. We must continue to increase the pressure on all fronts. The continuation of the struggle is the greatest form of support, because it gives us hope that one day there will no longer be a corrupt, oppressive power to keep us behind these walls. While there are so many ways to support us, and I can't possibly write or even think of them all, a combination of all the above would be so awesome.

Rob, you and I are both writers. It isn't always easy to get our writings out there, where lots of people can read them. What would you think of setting up some kind of network that could pass our prison writings along?

RLR: Hmm... seems like that is happening already. We have - along with our friends and comrades - APLAN and Break The Chains. We both have friends in Earth First! And the folks in Eugene who stepped up to be our www helpers. That's a great start, heh?

You know - being 41 years old, Tejano and a parent, I have a lot of interests that aren't usually addressed in the punk rock or student circles. It's been difficult for me to convince folks in the great beyond that there are groups and publications I'd really be interested in contacting. Too many of my contacts out there aren't interested in those groups, people and publications, so they downplay, question or blow off my requests. Some times I feel like the sibling no one likes to talk about. Luckily, I'm a resourceful person and I have patience and lots of friends, so I know I can eventually get around to doing the things I want to do.

It would be nice to have a support group, though - there are lots of things I'm not able to do from here that outside folks could do. I really worry about being forgotten in here. For instance, no anarchist zine has published anything I've written in over a year. There have been a few exceptions, but those have all been letters and rants I wrote a year - or two - ago. Again, things are happening now that are really encouraging, so by the time this goes out, I'll have a few loose ends tied up that will help start to prepare me for life after prison. How about you? What are you going to do with your time?

Free: I think I'm going to dedicate most of my time to personal growth. I've spent the last several years dedicating my life to activism, revolution - the cause. And I will continue to do so. I want to inspire people to educate themselves and to take action. I also want to continue to educate myself, I'm going to study sociology and environmental science. I'm going to find the ways I can continue to be effective from here. And prepare for what will be a very different life than what I'm used to, 20 years from now.

"Prison is a weapon used by the State to crush individuals who step out of line"

-Michael Collins - former Mayday 2000 prisoner

Support All Animal & Earth Liberation Prisoners



A d d i t i o n a l N o t e s



Regarding Species Traitor #1:

One of the mistakes made in the rush to get it done was we said Killing King Abacus was a primitivist zine, which it absolutely is not. Sorry about that oversight. Killing King Abacus is a critical insurrectionary anarchist zine. Since the last ST, they have also put out a second issue which is available for \$3 from KKA PO Box 6404 Eureka, CA 95502 or online at: http://www.geocities.com/kk_abacus The website contains the first issue as well as other Venomous Butterfly publications.

Anarchy Online?!

It is pretty well known that the CAC has a web page, and apparently this has brought some comments (although most only find us through the grapevine). We understand the problems that one might see with an anti-technological web site, but we also understand the need to get more literature out there anyway possible. We are not going to apologize for utilizing a civilized menace. We don't encourage people to learn to use computers or the internet to access this information, but we thought that information that is otherwise accessible in paper format should be available to those in virtual 'reality'. This aspect is by no means our focus, nor is anyone necessarily making money off that decision. It is merely something that we have offered and have no regrets for. No medium is neutral, neither this paper magazine, nor the internet, we just use what is practical and available: take it or leave it. <http://www.emote.org/CAC>

A Question of Tactics:

Since the last issue, anarchist prisoner Nikos Maziotis of Greece has been released. Nikos was originally convicted with a 25-year sentence for placing a bomb in the Ministry of Industry in resistance to operations of TVX Gold Company in Strymonikos Bay. His statements have made their way throughout anarchist papers since

the trial and being locked up never kept him from active participation in the struggle against the State. Massive solidarity actions and communiqués mentioning his name kept the State under constant fire. Before release his sentence was cut down and as pressure kept up, he was released after about 5 and a half years in prison. Subsequently, animal liberation prisoner Barry Horne of England died while on hunger strike. Barry was convicted for a massive fire bombing campaign against animal abusers. He has had solidarity actions, but perhaps we can draw some conclusions from the above cases as to what may be more effective in resisting State oppression. However, underground animal liberation groups have threatened to off 10 animal abusers if he died. We have yet to find out if that will be followed through.

Always remember, their fight is ours, and we must always keep up the struggle and solidarity for our prisoners of war!

MANIFEST DESTINY?

"military jets head northeast, roaring, every dawn.
my sons ask, who are they?"

**WE SHALL SEE
WHO KNOWS
HOW TO BE**

Bluejay screeches from a pine."

Gary Snyder, 'What Happened Here Before'

THE BIRDS SING, PLAY, EAT AND SLEEP; LIVE IN THE MOMENT, FOR THAT, FOR THEMSELVES. WE BUILD MONUMENTS, AND BUILD-TO-BUILD. WE'RE RUSHING FULL SPEED DOWN AN UNKNOWN PATH, WITH EAGERNESS A CHILD DREAMS OF. OUR SYSTEM IS BASED ON THE CALCULABLE RHYTHM OF CLOCKS, CALENDARS, SPREADSHEETS, DAY PLANNERS; WE'RE IN A BIG HURRY TO GET NOWHERE FAST.

THIS IS THE PRODUCT OF OUR TRAINING, OUR DOMESTICATION. THE ZEALOUS ANTICIPATION OF THAT BIG BREAK THROUGH, CLOSING THE DEAL, HITTING THE LOTTERY. THE GREATEST IRONY IS THE DAYDREAMS; THAT WE WILL WORK UP, THAT WE ARE BETTER, WE ARE OURSELVES, IS THAT WE ALL CONCOCT MANY WAYS TO MAKE IT BIG, BUT NEVER REALLY ACT ON ANYTHING ASIDE FROM THE SINGLE 'ROAD TO RICHES'.

SO WE GO IN CIRCLES, AS THE DECENT, CIVILIZED, MORAL PEOPLES WE ARE: PLAYING OUR PART IN THE ONE BIG SOCIETY. OUR PERSONAL ASPIRATIONS (THE ONES WE CONSIDER REALISTIC AT LEAST) GO HAND IN

HAND WITH THE BOSSES, POLITICIANS; EXPLOITERS. WE WORK JOBS WE HATE, GENERALLY GIVING NEW DEFINITIONS TO WORDS LIKE MEANINGLESS AND DEPRIVED: WE PLAY THE GAMES, WE BUILD THE MONUMENTS, WE TUNE IN, WE LOOK FORWARD TO WEEKENDS (THAT IS THE ONES FORTUNATE ENOUGH TO HAVE ONE): LIFE FITS THE CAPITALIST SCHEDULE. ALL THE PROZAC, SITCOMS, PAXIL, ALCOHOL, AND MALLS CAN'T COVER UP ALL THE DISSATISFACTION.

STOP: WHERE ARE WE HEADED? WHAT IS THIS BRAVE NEW WORLD WE ARE HEADED FOR? WHY IS OUR LIFE JUST SOME STAGE WE ENACT OUR PARTS ON? IS LIFE ALWAYS THIS TEDIOUS AND MECHANICAL, OR IS THE MORAL DOGMA THAT UNDERLIES OUR TAMING ONLY ANOTHER BIND FOR COMPLACENCY?

THE SICKENING TRUTH IS THIS IS CIVILIZATION: ALL THOSE NITTY GRITTY THINGS WE DO FOR THE THING WE 'LOVE'. IT DOESN'T REALLY GET MUCH BETTER. THERE IS NO GOLD AT THE END OF THE RAINBOW, BECAUSE IN OUR EYES THE RAINBOW WILL ALWAYS GO FURTHER. WE WILL BUILD TO

ROB AND FREE AT O.S.P.

Rob Thaxton: #12112716 | OSP | 2605 State St. | Salem. OR | 97310 | U.S.A.

Jeffrey Luers: #13797671 | OSP | 2605 State St. | Salem. OR | 97310 | U.S.A.

"Just because we are prisoners does not mean that we have lost our reasoning, analytical powers. We still have worldviews based on long years of experience. Too many, even in our own political movements, would prefer to relegate us to museum pieces, objects of campaigns perhaps, but not political subjects and comrades in an ongoing political struggle against imperialism, oppression, and exploitation. The state tries to isolate, true; that makes it all the more important not to let it succeed in its proposition. We fight for political identity and association from here; it is important that political forces on the outside not lose sight of why the state wants to isolate and destroy us, and therefore fight to include is in political...struggle... In many struggles, many militants have been exiled yet they have still been considered part of their struggles, not merely objects. We, we here, could be considered internally exiled. Don't lock us into roles as objects or symbols..."

-Marilyn Buck, from Enemies Of The State

Rob Los Ricos (RLR): Hey, Free! Welcome to Oregon State Prison - Prison Paradise!

Free: I always wondered what paradise looked like. I'm glad to have finally found it. It is good to know that these guards with guns and 25-foot, concrete walls are here to keep paradise safe.

RLR: Man, there is so much I want to discuss with you - one political prisoner to another. I almost don't know where to start. That's why I put that Marilyn Buck quote up front, to perhaps get the ball rolling. My immediate reaction to meeting you would be envy, due to the amount of attention you're getting. But - dude - I do not envy your sentence at all. So, first of all, how are you holding up? Does all the publicity - for the most part sympathetic outrage - over your outrageous sentence help?

Free: All things considered, I'm holding up alright. I don't think that I could ever put into words what it feels like to lose everything that I love. The people that I love. And that is basically what has happened. It is good to know that a lot of people are seeing what I'm going through and saying "Wow - that's just wrong." If those people actually get involved in an effort to free me (us) that would help a lot more. For the most part, though, I think a lot of people are just saying "That's fucked up" and not doing anything about it. How about you? I know from being on the outs when you fell, there were a lot of people talking about you. Everywhere I went, you saw flyers saying "Free Rob Thaxton!" Has that helped your situation, or made it more bearable?

RLR: Yea, "Free Rob Thaxton - with your subscription to Green Anarchy." No, wait - "Come to tonight's punk show and you may win a free Rob Thaxton!" I'm sort of underwhelmed with the support I've gotten so far. I'm not gonna knock anyone, though our movement - such as it is - doesn't have a lot of experience with real oppression, so most of our lip service supporters are at a loss as to what to do, other than send reading material and money. And I sincerely appreciate having that sort of support. Still, I would like to be more involved with what's happening out there beyond those big, gray walls. As far as being the subject of graffiti, hey - what red-blooded, rock-slinging, cop-assaulting, rioting anarchist wouldn't be honored by that? It's totally understandable that folks out there don't know how to help out, considering all the petty rules prisonrats arbitrarily throw up to discourage and limit access between us and the outside world. It takes a lot of time and effort to be involved with prisoners as allies and comrades. Being friends - pen pals, even - is much easier and the people who've been writing for a while have made a lot of difference to my time in here. I can't imagine how I'd have managed so far without them. Other than contacts and friends I had from my previous existence, all these folks got my contact information from zines or prisoner listings on the internet.

So, I enjoy the attention, but I'd like to feel like I'm still part of the struggle, instead of a fallen martyr. What are some of the ways you think people could help us out more? All the ideas I have would take a lot of resources and effort, more effort than one or two people could be expected to do. How about you?

SHARP MIND PAIN

TISSUEACHE

BRUISED FLESH

THAT BUZZING IN MY EAR



HEART

FAILURE

TEMPLEPRESSURE
FATIGUE

DISLOCATED SPINE HOLDS ME

BARELY TOGETHER

SMOKECHOKE

PUPILBLUR BODY DETERIORATION

DEATH AND THE NEXT GENERATIONS WILL CARRY ON. MAYBE IN TIME VISITORS WILL MARVEL ONTO WHAT SKYSCRAPERS SIGNIFIED, AS WE DO PYRAMIDS. THEY MAY WONDER HOW THEY WERE BUILT, WHY, WHAT PURPOSES, AND IT WOULDN'T TAKE MUCH TO DRAW COMPARISONS WITH PYRAMIDS: THEY'RE WHAT THE RICH LEAVE BEHIND WHEN THEY DIE, AND THE REST HAVE TO SPEND THEIR LIVES BUILDING THE MONUMENTS FOR THEM.

OUR SKYSCRAPERS ARE TEMPLES OF CAPITAL, THE NEW KING. THEY SERVE MORE USE CONTEMPORARILY IF YOU HAVE INTEREST IN THE ECONOMY. THE ECONOMY IS THE NEW RELIGION (OR THE SCIENCE OF GREED) AND THE SKYSCRAPERS ARE TEMPLES. IT DOESN'T TAKE MUCH TO REALIZE THIS IS WHAT THEY REPRESENT.

TO THE VICTIMS OF DOMESTICATION (IN THIS CASE, THE 'VICTIMS' OF THE SEPT. 11TH ATTACK ON THE WORLD TRADE CENTER. ALTHOUGH THEY PHYSICALLY DIED FROM THE ATTACK, THE ROOT IS THE SAME IF THEY DIED FROM WORK/STRESS RELATED PROBLEMS, OR EVEN IF THE CRASH WAS AN ACCIDENT OR PRE-MEDITATED STATE CONCOCTION.), THIS CAN BE SAID; THEY DIED THE MOST CIVILIZED OF DEATHS. CRUSHED, SUFFOCATED, BURNED, SMASHED, ALL WITHIN THE PHYSICAL PRODUCT OF OUR RELIGION AND MECHANICAL WORSHIP. THEY DIED WHILE 'DOING THEIR PART', WORKING, MAKING ENDS MEET, AND KEEPING UP THE ECONOMY: BUILDING MONUMENTS. THE VAIN OF THESE DEATHS IS NOT THE EFFECT, BUT THE CAUSE: THE CULTURE OF ENDLESS BUILDING: PROGRESS.

THE ENSUING WAR IS ANOTHER UPHELD INTEREST: PRIDE AND INTEGRITY. WE RESPOND OUT OF 'LOVE' FOR THE DECEASED, WITHOUT BLAME ON THE EXISTENCE OF THE DISASTER WAITING TO HAPPEN. THE RESPONSE IS THE PRODUCT OF PRIDE, "WE HAD TO DO SOMETHING", AND SUCH WAS HARDLY SURPRISING. WE CLAIMED INNOCENTS AND VICTIMS, GOOD AND EVIL, HEROES AND VILLAINS. OF COURSE, BEING VICTIMS, THE COMPETING SOCIETY IS THE EVIL EMPIRE (DISREGARDING THE OXYMORON). TO THOSE WITHIN, WE HAD TO BOMB IN ORDER TO 'SAVE' THEM. THIS IS THE CIVILIZED MISSION, EXPANSION AND SURVIVAL AT ANY COST.

THE WAR IS NO SURPRISE, AND IT WON'T BE THE LAST ONE. PEACE AND CIVILIZATION CANNOT CO-EXIST, AND TO PUSH FOR SUCH AN IMPOSSIBLE NOTION ONLY HIGHLIGHTS OUR ALIENATION FROM THE DIRTY WORK THAT KEEPS THE MEGA-MACHINE RUNNING. THIS EXPLAINS THE ANTI-WAR ACTIVISTS CALLING FOR SOLUTIONS BY DELEGATION.

AS LONG AS EMPIRE EXISTS, THERE WILL BE BATTLES FOR POWER AND GLORY. THE SACRIFICE OF LIVES, DIRECTLY OR INDIRECTLY, TO THIS IS JUST CIVILIZATION PLAYING ITSELF OUT, HEADED BLINDLY DOWN A ONE-WAY PATH. IT SEEMS OUR LIVELIHOOD WOULD INSIST ON US DERAILING THE PATH, AND THE FATE OF THE PYRAMID BUILDERS.

THERE IS NO FATE, NO FUTURE, BUT THE ONE WE MAKE: BETTER DEAD THAN DOMESTICATED.

-SPECIES TRAITOR

BUSH: WHERE WAS SUPERMAN?

AND THE SPECTACLE GOES ON

x by kevin tucker

Beneath the cries for 'justice' and 'sorrow' for loved ones that we never even knew existed, the vast field of emptiness which brings us half-heartedly into the techno-virtual remnants of 'e-communities'; herein lies the drive, the need, the feeling of being a part of something bigger than ourselves. The truth is that I, and most likely, most, Americans felt little sorrow for those whose lives were taken in the 'tragedy' of September 11, 2001. The shocking horror of reality: the revulsion of admitting to the sin of being incapable of living in the globalized, techno-industrialized State. The mass, intentional killing of any being (even stripped of conspired, marketable sentiments) is enough to wretch the drowning ruins

of a soul. The images of humans falling to their deaths from the pyramids they have lived, and now, died to build and maintain; the scattered bits of bodies being pulled up from the wreckage; the 'heroes' who have tried to hold together the reality they have worked so hard to keep afloat; anger, fear, lust, benevolence, greed, revenge, offense, defense, offense; positives and negatives flowing together in a stream of consciousness that only a 6 digit salary dreamer could mend. All of this wrapped up in a neat little package, for you and I to take as you may. Nothing stated, but everything suggested: there are no accidents in the Spectacle. We shrink in disgust, overcome by feelings of nausea. First the initial reaction: the instinctual reaction, then by an uncertainty: chaos. In this brief instant, everything and anything is possible, nothing is there to grasp onto and yet we instinctually grasp onto each other: the dead finding life in death. It is freefall: you know for sure the place that you were just in, but the anxiety of not knowing where you will be in the next moment floods over in a field of ecstasy. We see them, images of THEM, the most precious moment of THEIR lives paraded before our eyes: even death is mediated. The shocking look on the eyes of those around them, moisten over. This intermixed with the professionals mocking the instinctual response. Them, they, us, we...WE the people, WE the citizens, WE the public, WE the innocent, the brutalizers, the victims, the instigators, the recipients, the viewers: THE AUDIENCE. Every second of an isolated incident, laid out before US, over and over again. A real life adventure: a tragedy, laid out to unfold itself. There are scriptors, but they go unseen. We are the unknowing, yet willing, actors. WE respond to the cues, WE go through the motions; we strive for a comfort zone, a place to be...we pause for station identification. We exist here and now: that is us; YOU and I, autonomous individuals. There is a time and place for us and that is what is going on while we exist in the Spectacle: that is then, behind, in front, above, below,

Pacifism as a Deterrent to Peace



The long held catchphrase that violence begets more violence has become a clearer indication at the level of self-removal that the 'peace movement' currently holds. The fact that those involved can refrain from health or life-threatening confrontation does not question the warring ideology of civilization, it merely mirrors the very stratification which makes allowances for such ideologies.

As long as there is civilization, there is always war. There will always be a continuous effort on the part of the civilization to control every aspect of life and to wipe out all alternate ways of being. This is inherently a thorough assault on nature and it's communities since civilization spreads from anthropocentrism. This separation put into practice is a declaration of war; it is saying this is how we will exist at all costs. The abolition of this ideology and practice will be the only true peace.

The 'peace movement' also suffers mass delusion in confusing violence with war. 'Violence' has been redefined as any action which inflicts pain on others. This is something that will always be inherent in life. The community of life requires this kind of 'violence' in order to sustain and enrich itself. It is perfectly natural for these things to happen. The violence that is problematic is the systematic violence that is required by civilization. The violence that flows from the ideologies of the totality are the physical acts that constitute war. Individual acts of pain and death for the community of life should never be confused with this.

It is with this that the 'peace movement' should stay out of the hollow shell of pacifism and be willing to defend the community of life which is peace. It is personal and it is universal. We can no longer separate from the war of civilization and its systematic violence and seep into the comforts that it provided. We should embrace the rage and passions that connects to the community of life. It is from this that we can reemerge to fight for what it is in our hearts to do.

We must break the ideological taboos placed before us by civilization and fight by whatever means necessary for the sake of our lives, our future, and our community of life.

Nowadays, the banner of 'Peace' covers the sheer cowardice of the 'movement'. The pacifistic mindsets which confuse ought with is could serve to be the greatest detriment to the actual achievement of peace. It seems the 'progressive communities' (and even some self proclaimed 'radicals'), have confused peace, as a time in which no war is occurring, with the system's official definitions of peace, as a period in which no war is officially declared (which tends to be more narrowed in even more by pertaining to only that systems' involvement). The result ends in a complete exemption from conflict as opposed to fighting for the end goal of peace. This isn't to say the entire 'peace movement' disregards unofficial warring acts (strategic military offenses) as a state of peace, but to critique the 'movements' armor of pacifism.

the Northwest. Write: NAPS N PO Box 11331 Eugene, OR 97440 or join the email list: Break_The_Chains-subscribe@yahoo.com

The following groups deal with specific prisoners support:

Connor Cash Support Committee c/o Long Island Animal Defense League PO Box 1117 / Huntington, NY 11743 or freeconnorcash@yahoo.com

Free and Critter Legal Defense Committee PO Box 50263 / Eugene, OR 97405 gumbycascadia@yahoo.com <http://www.efn.org/~eugpeace/freecritter>

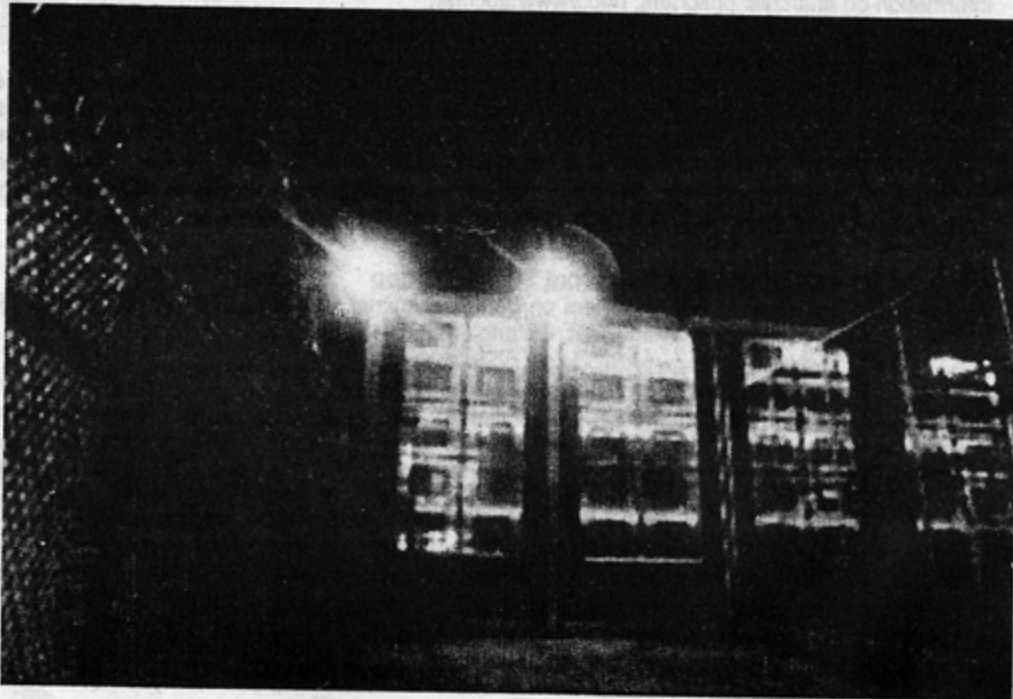
Friends of MOVE POB 19709 / Philadelphia, PA 19143 onamovellja@aol.com <http://www.moveorg.net>

International Concerned Family and Friends of Mumia 4601 Market St / Philadelphia, PA 19143 <http://www.mumia.org>

Leonard Peltier Defense Committee POB 583 / Lawrence, KS 66044 lpdc@freepeltier.org <http://www.freepeltier.org>

Santa Cruz 2 Defense Fund POB 583 / Eugene, OR 97440 santacruztwo@hotmail.com

We also suggest Prison Legal News to those seeking information on prisoner legal cases and general prison issues. An incredible resource for those looking for legal knowledge: PLN 2400 80th St, NW #148 / Seattle, WA 98117



next to; US and WE, historical beings with an agenda, a plan, a path. You and I are mortals, tangible beings; we are capable of being anything within our physical and mental binds. You and I possess the ability to transcend are legacies, WE exist, but not quite: WE are capable of fulfilling our positions within the larger mechanism. WE and US are the sands of time: come as fast as we go, only to be buried below the overbearing importance of the Future. US and WE are immortal in our own eyes, OUR eyes of history, progress. WE have big plans, WE have manifest destiny. You and I don't exceed our boundaries: when there is only now, thrones just lose their importance. Happiness is tangible, it is within reach, it is here, not there. You and I may play, we may fight, we may love, we may, we can, we can forgive and forget: we are. We can build

upon common wants and desires, enhance happiness now, and liberty, we could care less about the pursuit of something inherent to our being.



US and WE make boundaries, and WE exist to move them further into the unknown; to conquer, to claim, to raise flags, to build. Happiness exists in the pursuit, IT is out there, we don't know what it is, but we will THEN. WE can't, WE may not, WE are regulated. WE and US are workers, builders,

past, time capsules, our own martyrs: US and WE are sacrifices. WE are the collective consciousness, WE are CULTURE, WE are EMPIRE, WE will be known; US and WE are nation-states. WE do as WE must to ensure fluidity and constant progress. WE forget nothing, WE forgive nothing, WE give nothing. Respect is earned, and worth is rewarded by the memories and functions left behind. WE build statues, a little bit of US in each of THEM. WE are civilization, WE are the Spectacle. The Spectacle is the lot of US and WE; it is our teacher and our mirror. The mirror is finely tuned by THE teachers, who teach that the only thing more important than the legacy we see, is the ensuring that that legacy is carried on, full force, into the future. WE look ahead, WE spoke when spoken to, WE treat with civilized curiosity. WE re noble, as our teachers have defined and exemplified. WE have display cases, OUR museums, to show what WE have come from, how WE have bettered ourselves: WHAT WE ARE NOT. The Spectacle requires constant reinforcement, positive and negative we are told. The fruits of EMPIRE may cause corruption, if not properly mediated and handled. WE are noble, WE and US are GODS. The Spectacle is our direction, our aim; it is US and WE, our punishment and our reward. WE and Us bow and pray to the Spectacle. WE know our roles and realize that hard work and prosperity in the Spectacle is good. Good is a retainer for the coming happiness, the Future. WE are inferior, unless

otherwise specified. Training and good breeding are upstanding. The Spectacle produces many great things; take joy in them, but never forget about the Big Plans: this is what WE are told; this is what we are taught.

WE and US know that teaching is best left to Experts. Over the years we accumulate more knowledge of the Spectacle: the benefit of walking the railroad of Progress. Experts are chosen in every field of Possibility.

Mediation is more of protection than anything, "it's in your best interests".

The Spectacle realizes the vulnerability of the human: the reoccurrence of our animal nature. IT recognizes that we must not be animals anymore, WE must tame our instincts: WE call it Reason. In times of war, the revenge of legacy, the inability to move on, the distancing of YOU and I, Experts become all the more necessary. IT is only a test, in case of any

actual emergency, further directions will follow. WE have Order; WE have Control, WE HAVE...

WE are beyond chaos, WE are Civilized, WE are better, we are WE, and WE must Win.

YOU and I are horrified, we are scared. We don't know how to react. We cling, we pack up, we gather, we seek comfort. We follow our instincts, we trust each other. We, YOU and I, don't understand, we don't understand any of it. Things don't seem so clear, we begin to wonder, we begin to worry about Tomorrow, we begin to question the sanctity of the Future. The actions of YOU and I are understandable, that is what makes them predictable. Predictability is a Science, that is a tenet of the Spectacle: a game of Teachers. Predictions are made based on Empirical Evidence, simulations are done in controlled environments: this is only a test.

The tests go on constantly, to weed out unnecessary elements: the Science of eliminating the bad seeds. Situations like this are prepared for and all possibilities are accounted for. As doped up on over- and under-the-counter drugs, on the screen drugs, 9-5 drugs, the cash drug, the Simulated experience, the role playing: our instincts pop up a little bit. Chaos stands out on the Spectacles' radars, and IT goes into overdrive. IT reacts by asserting Control, by grabbing out, by reformulating, redefining, and reasserting CONTROL. WE succumb to what WE have 'always' known.

IT is only a test. YOU and I resort to the instincts we have been taught to ignore. US and WE aren't as important for that brief period, and it is apparent everywhere. The Spectacle dissolves YOU and I back into IT. IT emphasizes new words; US, WE, PROTECT, REVENGE, this is our HERITAGE, OUR, WE, US, AMERICA: One Nation, Under GOD, indivisible...

The new lesson is being subtly implanted. WE, glued to the electronic Teachers; the computers, the televisions, the machinery, sit idly by and watch. We see it over and over again, a perpetual lode of death and destruction. We watch the bodies fall, we watch the bodies crush, we see the abrupt end of lives only half lived: being a society of Dreamers. We see this, and we see THEM. They are not the conventional Teachers, but THEY serve the same purpose. The talking heads of the studios give US the example of how to react, how to feel, how to see the situation:

VIDEO: H.E.A.L.: GREEN ANARCHY PANEL AND LINDA EVANS

This video is taken from two parts of the Human, Earth and Animal Liberation Conference of 2001. The Green Anarchy Panel features: Ben Axiom, John Zerzan, Jack Wilde, and Warcy. Offering a great introduction to green anarchy and some practical implications. Linda Evans is a former anti-imperialist political prisoner recently released. She gives a brief account of her participation in militant direct action, her notions on the contemporary movement, and the prisoners that remain behind bars. \$10.00

X PRISONER SUPPORT

If we are to succeed as revolutionaries, we must realize the importance of prisoner support. The prison system is undeniably a prominent force of the rich and powerful, as such, it will always be one of the greater 'evils' of the government. Aside from this, anarchist prisoners especially, will be used as a tool to try and increase repression and fear amongst revolutionaries. Their sentences are always going to be outrageous and especially in the current nationalist fervor. This also has been the reasoning behind further restrictions and punishments upon revolutionary prisoners. We must always keep them in our thoughts and actions, as well as be mindful of the repression that is amplified upon them. The following groups and publications are vital to the survival of anarchist resistance and are doing incredibly important work to help alleviate the burden of the situation prisoners are forced into. If you are reading this, you should be in touch with these groups, help them out if possible and keep up on the prisoner issues. Publications are almost always available free to prisoners.

Anarchist Black Cross Federation

One of the longer standing anarchist prisoner support groups with numerous factions and each has some of their own publications and material. The ABC now has a web-page with extensive information on anarchist prisoners: <http://www.abcf.net>

Anarchists Prisoner Legal Aid Network (APLAN)

APLAN is a relatively newer prisoner support group formed by anarchist prisoners and an outside cell, and remains one of the more prisoner-involved projects around. They have been putting out a bi-monthly newsletter, We Never Sleep, on top of other prisoner written/related pamphlets including The Defiant (see above review), The People's Voice, New African Criminology Journal, and writings of Harold Thompson on dealing with pressure from the pigs. Write APLAN 818 SW 3rd Ave PMB #354 / Portland, OR 97204 or email at aplan@tao.ca

North American Animal Liberation Front Support Group

Representing and dealing with prisoners on behalf of animal liberation. Contact via: NAALF SG box 69597 5845 Younge St. / Willowdale, Ontario / M2M 4K3 Canada

North American Earth Liberation Prisoners Support Network

Providing information and support for revolutionary prisoners. Puts out the very informative newsletter and prisoner listing, Spirit of Freedom, which is \$9 for a yearly subscription and donations are greatly appreciated. NA-ELPSN PO Box 11331 / Eugene, OR 97440 or email: naelpsn@tao.ca <http://www.spiritoffreedom.org.uk>

Northwest Anarchist Prisoner Support Network

Publishes the bi-monthly newsletter, Break the Chains, as well as other zines by anarchist political prisoners, Rob los Ricos, Free and Critter, including We Are Everywhere: Prisoners in

critique in anarchist circles, the aftermath of fascist regime of Franco, the Basque struggles, and even brief encounters with the CNT. This video serves as a good starting point in learning about anarchy in Spain.

\$10.00 from GA Distro PO Box 11331 Eugene, OR 97440

VIDEO: FUCK THE SYSTEM AND MORE!

Amazing collection of video collages and 'radical documentary-style music videos': Fuck the System being a visual display of the repulsive mess of civilized existence and giving a brief overview of resistance to it. Containing some humors and inspiring shorter pieces as well as the music video of Paris' 'Bush Killa', which resulted in Eugene's 'Cascadia Alive!' being hounded by the Secret Service. For those desiring that visual stimulation!

\$10.00 fuck the system c/o GA PO Box 11331 Eugene, OR 97440

*** NEW FROM BLACK AND GREEN PRESS**

All available from the CAC distribution.

DISGUST OF 'DAILY LIFE', Kevin Tucker

An anti-civilization narrative and analysis of the alienated mess of civilized 'life'. Dealing with social taboos regarding death and dying, the diseases of our 'affluent' society, and hopes for moving beyond the pathetic substitute for life that domestication has given us. \$2.00

FOR AMERICA TO LIVE, EUROPE MUST DIE, Russell Means

Reprint of the classic speech of Russell Means against civilization. Be it capitalist or Marxist, he lays it out against the 'European mind', the father of both. Extremely critical and on the level, remains the center of many debates, especially when given in 1981 (see Ward Churchill's Marxism and Native Americans) With foreword by Reason Saboteur. \$1.00

LIVE WILD OR DIE #8

Finally, the long awaited new issue of LWOD. This zine has made a reputation of setting the standard in radical anarchist literature and this issue is no exception. Cut and paste-style layout with tons of art and writings. Very militant and action oriented, coming from an anti-civilization perspective. All the hot topics are covered, direct action, Unabomber, anti-work, and plenty more. Contact listings, prisoner info, the notorious eco fucker hit list, an original piece by Ted Kaczynski, and everything else we look for in a zine. (unavailable to prisoners) LWOD PO Box 580444 Minneapolis, MN 55458 \$2.00

PRIMAL WAR

Picking up what Class War leaves behind! An assault on civilization from the Primal Rage Anarchist Circle reprinting relative texts as well as primal war analysis for the destruction of civilization. Also features how-to's of primitive weapon making. (unavailable to prisoners) \$2.00

TO THE FOREFRONT

Load up your crossbows, it's time to battle unapologetically militant anti-civ. Contains reprints from AWOL, up against the wall, motherfucker, original shorter pieces, tips on dealing with the 'fuzz' and more. (unavailable to prisoners) \$1.00

WEEPING WILLOW

Herbal remedies and much more herbal remedies for what ails ya, as well as extensive information on survival tips. Wild foods, water filtration, tying knots, making shelters, treating wounds, making fires, reading clouds and more, all wonderfully laid out. \$2.00

over and over and over again. This is what WE will see; this is what WE will remember. They professionally produced emotions and the civilized interpretation of Death. The mediation of mediation. The words between the lines read: WE are still here, and WE have not abandoned YOU, seek solace in OUR 'arms'. Let this be OUR fight. This is what WE are raised to know, this is how WE react.

The sad truth is that it happens everyday. The only test here was that it backfired, if it can even be called that. The whole scenario is a reaffirmation, a stimulation, a tightening of the leash. WE bow to the mythical, immortal STATE, the Spectacle. We swallow IT up whole, WE shed tears, no longer of instinct and care and questioning, but of Fury and Hate: WE seek REVENGE. The circle is complete.

The continuation of the Spectacle, the laying of LEGACY, the path of Progress, requires this Control: this level of faith and servitude. The 'necessary evils' are more ingrained in OUR being, WE and US, the Spectacle, WE are on a mission. There is no YOU and I here, only US and THEM. WE are not free beings brought together, but legacies, and entities in constant conflict: one Winner takes all. The greatest award for conquering is that the Winner Controls the merged PAST.

It happens everyday, but it happens THERE. IT never happens to US, but examples must be made. WE and US must show with vigor that WE are something, a force to be reckoned with. The truth is You and I would never let this happen, but the reality is US and WE: EMPIRE, WE do this. IT makes US, IT defines US, IT lets us be US. It is was we are tuned to see in our mirror, our museums, OUR past, OUR, OUR, OUR... YOU and I would have never known IT happened. YOU and I would not pillage the planet and destroy the greater community of free beings: autonomous life, to find something that exists in everything, everything but US and WE, the Spectacle: CIVILIZATION. YOU and I would not create a global economy, we would not build towers, statues, monuments, his-story: YOU and I are content with existing. We are the soul of life, the source of happiness, joy, the reason for living; and we don't have to send machines across the universe to discover that. YOU and I are alive, WE and US are dead, pages to a wilting EMPIRE that will have only itself to ever see its' throne. IT will rot, IT won't last forever, IT will only ever be IT. IT is a prison that we build and maintain. IT rewards by selling back broken pieces of YOU and I, the free beings IT seeks to destroy, to break, to tame.

YOU and I still exist, under the guise of US and WE. IN the ruin of Progress, we find each other, the YOU and I, find each other. You and I are capable, we can end US and WE, we can end EMPIRE: CIVILIZATION, we can do it, together and on our own, can, will, may... The Spectacle can be turned off, freedom still exists for YOU and I, for us: all the YOU and I's of the world. It is that which will know joy, which will know life. The Spectacle only knows THEN, YOU and I can find NOW.

WHERE WE STAND

The revolt against Reason is the seed of insurgence.

There is no one word or catchphrase we can, or would, say to change anyone. The problems that we talk about are hardly new or mysterious to most. Our information is rarely, if ever, original.

We won't try to scare you by saying in X number of years we will be replaced by machines or dead at our own hands. There infinite possibilities, but it's not much of a secret to say all but a few of them end in catastrophe.

We won't present you with graphs and spread sheets depicting the impacts of individual aspects of our culture on the whole of life. More of these exist than any liberal do-gooder could even imagine. We won't tell you what to do or how to live. We have no interest in attempting to run your life.

There is one thing we will do; and that is to say every day, every hour, every minute this civilization exists: we are fucked. This cannot be said enough; if we don't start listening to our suffering planet and the suffering of the victims that must accompany Empire, we're going to see how lethal our culture really is.

We will never pretend to have a solution, but we know a few things for sure: that civilization won't fall to a letter campaign; there will be no vote, no signature, and no legislation. There will be no rally or conference. There will not be a single 'great' revolution; there will be no organization, no prisons, and no schools.

The revolution will be the liberation of the self, and thus the Earth. It cannot be read or spoken, but inspired. It needs little provoking, only direction. It is a culmination of love and rage, and it is more personal than anything could be. This will never be achieved by mass appeal, but when each individual hits their breaking point, and each of us most certainly will, or we will die from this malignant tumor. We are all ill and we are all time bombs. The misery and disgust of our daily lives creep out in waves, but we have no context to place them. We turn inwards since this culture began making us dependent from birth. We welcome this in the absence of autonomy and community. This is our prison, our domestication.

The chains of culture are too strong to be broken by others. The tie that binds is known only by the captive who holds it dearly. It is only when they let go of this that they are free to give up 'control' and really live. Then we can embrace the cycle of life and death, and then we act on its behalf for our common future.

Of course, this is never said to spite large-scale actions, and especially not those actions done under the cover of night. These are both extremely important, and we cannot emphasize enough. However, this is not our focus here to solely discuss that due to the context we live in. You may not be able to blow up a social relationship, but you can sure as hell fuck it up. Civilization's institutions must be dealt with (and increasingly are), but we are confined to deal with the other aspects of destroying civilization.

It should be clear in saying this, that our audience is primarily that of first world inhabitants. While this has been ground for criticism, we feel it is an extremely important point, and one we have no problem in holding. This is for numerous reasons; primarily being: we are comprised of such people. We have no interest in pretending to speak for others. This is by no means denial or avoidance, just a realization that the conditions in 'developing' nations are caused by first world imperialism and paternalism.

We feel strongly that the best solution is to just step out of their lives altogether. We have proven that the 'solutions' to problems caused by imperialism tend to have more imperialistic binds than can be seen. We feel that it is militaristic strongholds that are serving as a repressive factor, and those very armies are supplied physically and mentally by the first world. Should that support fade, so would repressive capabilities. The people in that area should autonomously determine their lives, this could be only left in their hands. We can only

\$3.00 or \$15.00 for 5 issue sub. Green Anarchist BCM 1715 London, WC1N 3XX UK

GREEN ANARCHY #7

The third issue of this insurrectionary journal under the new collective, and continues to find its place as a forum for contemporary green anarchist thought and action, while finding an equal balance of both. This particular issue deals with the context and implications of the September 11th attacks, as the opening editorially is titled 'destroying civilization in the new world order.' Dealing in depth with infusing theory with concrete action and extending green anarchist critiques with other contemporary movements. Direct action news, accounts of mass actions (Genoa and Columbus Day), reviews, and plenty more.

\$2.00 or \$11.00 for 5 issue sub. Green Anarchy PO Box 11331 Eugene, OR 97440

GREEN JOURNAL #3

The Green Journal is a promising new mag from San Diego. Each issue has been primarily written by RM, containing short pieces on a variety of topics, as well as reprints from John Zerzan, Kevin Tucker, and Killing King Abacus. Aimed at destroying the totality of symbolic culture. Issue 4 will be out before this is printed.

\$2.00 for 4 issue sub. Green Journal POB #127 12463 Rancho Bernardo Rd. San Diego, CA 92128 <http://www.geocities.com/malf42>

QUICK! #1

A very impressive new zine, I'd compare it a bit to the best aspects of Adbusters and Inside Front and then given an anarcho-primitivist slant. This is all done well and I find it extremely aesthetically pleasing. Has articles on having fun in the ruins of civilization, edible wild plants as well as the benefits of them, a really well done 'what is anarcho-primitivism?', on top of columns, a few interviews with punk/hardcore bands, stories, comics, tons of other great articles: this is probably one of the more interesting zines I've come across lately.

\$2.00 (for postage) OTBOTTR 17 Sparkhall Ave. Toronto, ON M4K 1G4 Canada

TAR AND FEATHERS #1

The premier issue of this anti-civ zine. Dealing primarily with practical issues, such as survival skills and ideas on attacking the State in daily life. Throughout the zine you'll find many 'primitive' how-to's that are extremely helpful for the future primitives. This with bits on edible plants were some of my favorites. Rants against domestication, personal accounts of mass actions, fun things to do against capitalism, personal reflections on recovering wildness, and more.

\$1.00 or stamps to Tar and Feathers c/o Matt Wallace 37 E Chestnut St #3 Asheville, NC 28801

TERRA SELVAGGIO

An Italian language anti-civilization mag from Pisa, Italy, from the group Silvestre. Contains translations and other anti-civ essays. Unfortunately, I can't read it, but it seems to be an Italian equivalent to Green Anarchist. The people involved are great and like many other Italian anarchists, have been subjected to post-Genoa state repression.

Write: Silvestre via Fucini 17, 56100 Pisa, Italy

VIDEO: ANARCHY IN SPAIN

The four part series on one tape from Eugene's Anarchy Forum, this series was the outcome of two green anarchists' (John Zerzan and Rottin') recent tour of Spain. The video gives a brief history of struggle in Spain, focusing primarily on what is going on now. Giving some insight to the amazing squat scene, contemporary anarchist struggles and the influence of feminist

REVIEWS

BE YOUR OWN BOMB: Moving Towards Wildness

'A personal adventure' of the editor and primary contributor to this zine. This zine is chronicled by a 4 month living experience in the wild landscape of northern California, it was my own story of Walden.' This is a collection of thoughts on civilization from someone who has begun the process of removing themselves from it. Most of his writings are poems reflecting the disgusting condition that we exist in contrasted against what is and can be again: the wildness in all of us. The layout is original and well done, with all the benefits that personal zines carry and others definitely lack. Includes other writings by Mark Nathan Cohen, John Moore, Derrick Jensen, T. Fulano, Feral Faun, Kevin Tucker, Hakim Bey, and more.
No address given, email at beyourownbomb@cswebmail.com

BLACK CLAD MESSENGER #20

We would love to review this, but the 'Man' refuses to give it to us (like most previous issues of BCM). However, this is the final issue of BCM, the mag that has been uncompromisingly an anarcho-primitivist mouthpiece for over three years. Providing reprints, new essays and news, and direct action/prisoner info. 20 should contain a retrospect on what the project has achieved and so on. Moving onto newer projects with optimism (see Break the Chains, Disorderly Conduct, and Green Anarchy).
\$2.00 each or \$30.00 for all back issues. BCM P.O. Box 11331 Eugene, OR 97440

THE DEFIANT, edited by Rob los Ricos and APLAN

Extremely important collection of essays by prisoners, on the State and the prison system. 'Are you listening to those of us who languish in prisons and jails still believing the spirit of Anarchy yet getting little to no support?' asks Ali Khalid Abdullah in an opening essay. The Defiant is a step towards remedying this problem and expanding anarchist support for prisoners and addressing the prison issues. Such a collection is hopefully an early step for an important aspect of anarchist theory and action. Very highly recommended.
Send \$3-5.00 to APLAN: 818 SW 3rd Ave. PMB #354 Portland, OR 97204 aplan@tao.ca

DISORDERLY CONDUCT #4

The huge insurrectionary green anarchist quarterly. DC has continually offered up a collection of critical contemporary essays as well as overlooked classics. This zine is packed full of reprints which span across major topics of insurrectionary green anarchy. Reprinting the best of current literature. One of the finer zines, keeping an element of humor, which is much needed. 4, however, lacks the classic cover theme of cops getting their asses kicked, so send in your pics!
\$3.00 from the 'Bring on the Ruckus' society PO Box 11331 Eugene, OR 97440 (#5 out soon.)

GREEN ANARCHIST #64-65

The original and the best, and what a relief. To spare the dramatic events, I'll just say that GA has undergone editor problems recently, which resulted in a split. The previous issue being the product of the one of the former editors, which was nauseatingly liberal and pathetic (properly dubbed the 'hijacked issue'). This issue is the return of the GA that we had been accustomed to. The 'theme' of this issue is regarding the 'oil problem', offering critical understandings of what it is and how we will realistically resolve this. Also including bits from Comrades of Kaczynski, John Moore, John Connor, on top of the regular sections.

offer support towards these indigenous struggles and critiques when it seems that first world imperialism is being mirrored.

The repression in the first world is on a different front. It seems to be as much, if not more, mental as it is physical (this is why we feel a critique of the totality of civilized thought is so important). The battle occurs on many fronts, all of which are equally important. There is more than one-way to move beyond civilization: some will abandon, some will destroy: we see both as necessary.

Statement of Affinity:

It is with this said that it should be known that we embrace the goal of moving beyond civilization. This cannot be clear enough. We will never settle for reform on any level, and we have no affinity with groups who embrace this. Are we against those involved with such groups? No, we just want it to be clear that our critique is not and cannot be objective. Our words and actions cannot be disassociated with the goal of moving beyond civilization. So we have no ties with environmentalism, animal rights, syndicalism, and so on. If any such group where to pick up our words for their cause, then we are failing.

For Wildness, Not Wilderness:

Perhaps one of the largest differences we have with most mainstream environmental/ecological groups is that they are overwhelmingly for wilderness (preserving what is left, and trying to get a little more) while our emphasis is on wildness. We see wilderness as a physical place, something completely functional within the civilized framework: a national park, a conservation of 'resources', a place to vacation, but as the environmentalists wish: a museum (take only photos, leave only footprints).

On the other hand, we are for wildness, as a state of being. We don't want to limit 'wilderness' but reintegrate ourselves into it. Not just parks, but the entire community of life, which is being fenced in. We want to end the synthetic separation. This cannot be done without a complete abandonment of civilization, and no, we have no plan to lobby for this...

We Need Autonomy, Not Rights:

Even aside from the moralistic roots of 'rights', there will always be a downfall in using 'rights' as a conventional word. The historical rights crusades have been, and only could be, a plea to the 'powers that be'. This is because rights are always relative only to an existing system. Therefore, the acceptance (and especially the pursuit) of some rights (positive and negative) is a surrendering of autonomy.

If a post-civilized society is to exist, there shouldn't be the pretense that the people will do 'wrong' (the justification for laws). Rights exist only as a basis for laws, and have no purpose within that context. The movement for rights can only be reformist. We wish to abolish power, not beg to it.

Respect Your Bioregions:

We live in the Monoculture. The colonialism that seeks to absorb diversity and assimilate it goes against one of the most basic 'principles' of nature. Things exist in bioregions for specific reasons, most of which we will never know, and really have no reason to. All of our high speed, mass transportation systems are unnatural, as should go without saying. The effects of this on our bodies and the world are phenomenal, but we take it as is, and don't give second thought to it.

We exist in bioregions, of which there are no maps, lines or boundaries. Eating, breathing and sleeping in a native environment is essential to our being. This is why the 'food'

our global economy produces does little good for us (even aside from the poisonous cooking process) other than 'sustain'.

A post-civilized society would require this basic reconnection with the land (the initial separation being possibly one of the greatest signs of our distance from the community of life). It is essential to try to rebuild these ties to the land and encourage everyone to try to learn about their homelands. (The bioregionalist movement has gathered some of this data. While we feel they are functional reformists, they have done us a good service in collecting vital information.)

Better Dead Than Domesticated:

This is not a mass call for suicide or homicide, but a call to arms as an immediate reaction to the oppressive reality we live in. We can no longer brush off our own domestication and hide in a backlash of reformist, removed act-ivism. The exploitation of domestication is the same throughout the world (and its' his-story), and must be treated as such. The longer we remove ourselves, consciously (as pacification) or unconsciously (as taming), the further autonomy is locked away. It is no longer a revolution for the hell of it: it is self-defense.

For the Suicide of Reason:

This is our most basic message, and we feel it can't be emphasized enough. It is vital to realize the roots of our civilization are internalized by our basic acceptance of the totality of civilized thought: Reason.

It is Reason that justifies domestication, enslavement, work, etc. The past social movements have sought to redefine reason and have thus fallen into its same traps. It is a definition of necessary evils, and accepts certain levels of exploitation. Unless we are willing to throw out our entire exploitative framework and find our place in the community of life, we are doomed to repeat our same mistakes. The outcome of doing so takes little imagination.



For a worthwhile education
learn the 3 'R's:
**Resist, Rebel,
Revolt!**

**For the suicide of 'Reason' towards a post-civilized society,
The Coalition Against Civilization**

have while doing certain actions. (Dr. Watson, Discovery channel.com Creature of the Week 1999 discussion) Other examples of animal "intelligence" include an article by Peter Gomer ("Animal Intelligence: New Call of the Wild," Chicago Tribune Aug. 22 2000) about a male chimp that was left with a temporary limp after losing a fight to a more dominant male. The loser retained the limp long after it had healed, but only when in the presence of the other chimp. A

show that aired on October 20th 1999 titled Animal Intelligence described two elephants who had devised a trick of not getting back into their cages at night, and in doing so also managed to eat treats that were supposed to lure them inside. Orangutans would escape from their cages by tripping door locks with a wire, by using handful of grass to insulate against an electric fence. Much reported on the main stream press was an article of a little boy who had fallen into a cage of gorillas to people horror, only to be protected and nurtured by a female gorilla and handed back to the child's parents.¹⁴ If animals are capable of understanding thought to this extent, they are more than likely able to understand body language as well as human gesture. Even creatures such as the tarantula and insects for example, can respond and react positively or negatively to certain stimuli. They can instinctively interpret the tense or relaxed rhythm of muscle and flesh during contact of another being for example. Tarantula owners exist as proof of this. The tarantula can sense they are under no threat due to the relaxation of the muscles of the owner and thus refrain from attacking.

It may be argued that humans and animals have never co-existed because animals are still capable of eating humans and in some cases they have. It must be remembered such attacks by animals are comparatively rare compared to that

of animal consumption by humans, especially during the advent of agriculture. It also must be remembered these animals are short of food due the encroachment of civilization and are acting more out of extreme hunger and desperation. It is also due to our ignorance of the animal's gestures and scents, despoiled foliage or other signals our ancestor's knew but our domestication has now denied us. Natanson, a scientist attempting his own dolphin experiences



was on the right path of healing, though he fell short in attempting to help the child "learn" under the civilized expectations. He suggested "some mentally retarded individual's relative struggle to learn, is primarily a deficit in physiological attention to relevant dimensions of stimuli, rather than information processing inadequacy."¹⁵ What he fails to grasp is that civilization and its impositions on all living beings through its use of representation is the root of the

problem. A society not with "retarded" and "healthy" beings but only human beings, with the ability to grow and live in the moment along side their feral animal neighbors is a life worth fighting for. A life unchallenged by the narrow confines of civilization, our senses open and free, absorbing, interacting, and exchanging playfully with all that is around us is the true language of nature. If only we can remember our past, we can save our future. And it cannot be done without the total destruction of this alienated techno-driven present and the return to a more egalitarian gatherer-hunter type lifestyle. As Kirkpatrick Sale noted (1985) "Societies that dominate nature also dominate people... where there is a philosophy that a society has the right to exist control over plants and animals around it, using them as it can to its own maximal benefit, there is the philosophy of warfare which merely extends to other humans the privileges accorded to the rest of the biota."

1. Fredy Perlman, "Against History, Against Leviathan," Against Civilization Readings and Reflections ed. John Zerzan Eugene: Uncivilized Books 1999

2. John Zerzan, Elements of Refusal Seattle: C.A.L. Press 1998

3. De Vries, Primitive Man and his Food Chicago. 1952

4. Lido Cipriani, The Andaman Islanders New York. 1966

5. Claude Levi-Strauss, Myth and Meaning New York: Schocken Books 1979

6. Donald Marshall, The Harmless People New York 1959

7. Laurens van der, Post The Lost World of the Kalahari New York 1958

8. Gatherer-hunters tend to live much healthier lives than civilized people. See books such as Future Primitive by John Zerzan, Against His-story Against Leviathan by Fredy Perlman, Politics and History in Band Societies ed. Lee and Leacock Cultural Anthropology: Tribes, States, and the Global System by John Bodley Victims of Progress by John Bodley Society Against the State by Pierre Clastres

9. Information on this subject can be found at <http://sis.csulb.edu/>

10. The Anarchist Federation (UK) Tribal Life and Anarchism 2001 Organise Issue 55.

11. The Anarchist Federation (UK) Tribal Life and Anarchism 2001 Organise Issue 55

12. Adrienne Zihlman Woman as "Shapers of the Human Adaptation" in Woman the Gatherer ed. F. Dahlberg, New Haven, CT 1981

13. Information on the subject can be found at discoverychannel.com

14. Peter Gomer "Animal Intelligence: New Call of the Wild," Chicago Tribune Aug. 22 2000

15. Information on the subject can be found at <http://www.dolphinresearch.org/>

In one study patients who were waiting in a dentist office were found to have a stress-relieving effect from watching fish swimming in a tank. 9. Though unfortunately, in both examples humans are still dominant in the relationships. Examples of non-domestic relationships are harder to find due to the much widespread acceptance of animal domestication/dominance though there are examples. 18th century explorer Samuel Hearne noted in his journal of native children from a local village tribe borrowing cubs from a neighboring mother wolf and paint and play with the cubs and later returning them to their mother unhurt. The mother wolf had no problem with this. The locals from the tribe must have been mentally and physically healthy because of the absence of animal domination. Also, it must be remembered, many wild animals did not fear humans until only recently 1500-1600's when European and Spanish explorers slaughtered many species (several types of seals that were previously unafraid of humans for example) to extinction or near extinction, due to their conquest of civilization. In his novel *Mutual Aid* Peter Kropotkin mentions of "the unwritten encyclopedic knowledge possessed by tribal peoples and of the close relationship that pertained between humans and animals among such people, as well as among early ancestors of Europeans." 10 When he journeyed in Siberia he noted, "I often noticed the care with which my Tungus or Mongol guide would take not to kill any animal uselessly. The fact is that every life is respected by a savage, or rather was before he came into contact with Europeans" and that "tribal people, far from expressing contempt for human life, hated murder and bloodshed, and to spill blood, whether of a human or an animal, was a grave matter." 11

This universal language may have had many benefits between humans as well. Physical touch and body language are widely understood though it requires no training to understand. And in many cases physical and body language have much more of an impact than written or verbal language. Examples include intense emotion and pleasure (sex with a partner) or pain (acts of violence or anger) all of which could be understood without the use of organized language. More obviously, it also must be noted that humans need physical contact to survive. Speaking to the annual meeting of the American Orthopsychiatric Association, therapist Virginia Satir mentioned that humans need at least four hugs a day to survive, eight are for good maintenance and twelve are for growth. Renee Spitz, a French psychologist concluded that touch is indeed an important need for our survival. Due to our constant habit of communicating through organized language, the result is ever increasing alienation aided by technology (telephones, emails etc) as well as the lessening of physical touch in our infant years may be resulting in the explosion of child violence, mental

disorders, drugs, and suicides at present and in the increasing years ahead of us.

So how did the emergence of organized language bring us to this isolated anti-nature present? In my opinion, (I agree with John Zerzan) over long periods of time, division of labor slipped almost unnoticingly to the point that people eventually began to claim certain various items or belongings of nature through ritual, setting the stage for the early beginnings of tribalism. By claiming the land or territories of land through domination of plants, and in my opinion, as well as communicating in a language only "their tribe" could understand, therefore resulting in the beginning of written and verbal language. Thus over time body language became second rate as well as communication with animals. There was no longer a bond between two feral wild creatures but one of mutual respect; and this may have been when we began hunting animals in general. According to Adriene Zihlman (1981) 12 "hunting arose relatively late in evolution," and according to the February 1997 issue of *Nature* magazine may not have exceeded past 400,000 years. During this period, organized language may have dramatically developed which eventually gave way to tribalism.

Due to the ever encroaching specialization and alienation as well as the absence of the following generation's contact with wild animals, they may have forgotten the importance of body language and physical touch; and may have begun to see animals only as objects. This idea, reinforced by the vast spreading and control of agriculture up to the present has almost completely cut us off from our roots. Mammals and animals such as dolphins, pigs, dogs, etc. all with the ability to adapt and learn like the cognitive capacity of a young child, is quickly forgotten as they are only seen as objects to be dominated. Many animals have feelings and emotions and are more than capable to understand body language or gesture as well as physical touch, which unfortunately many people generally tend to forget. Surprisingly several people have argued against this idea. On the Discovery channel forum *Creature of the Week* (1999) 13 one such person stated in a conversation about dog "intelligence" (in the narrow civilized definition of the term) "Dogs exist on instinctive behavior. They are opportunistic creatures, always looking out for themselves, and doing what is to their benefit." A perfect example of how alienated we are from nature and what we have forgotten. A more reassuring quote was said by Dr. Watson who also partook in the conversation "Highly social animals, however (including many of the social carnivores, and especially members of the dog family), do NOT always look out for their own interests in overtly selfish ways. They often help or cooperate with kin and non-kin, as do we humans." Other examples of animal "intelligence" exist for example; dogs can predict what consequences it will

On the Revolt Against Reason

—COALITION AGAINST CIVILIZATION, EDITORS OF SPECIES TRAITOR

We have come under much criticism for our 'revolt against Reason', and feel the need to further explain our position in regards to this. The most basic point behind this criticism is an underlying distinction that we feel prevails the drive to defend something so inherent to our being as our reason. The most common question is 'do we oppose all reason?' and even more so, is such a thing possible? To answer this we need to take a closer look at exactly what entails reason.

Our assault on such concepts as Reason or Species is a part of a larger critique of symbolic thought. The arguments in regards to symbolic thought are not going to be the focus of this essay, we suggest looking into the works of John Zerzan for a more comprehensive look into the origins and problems associated with it. However, it seems very clear that language has become the clearest example of the embedded biases of the totality of civilized thought, especially in reference to the ability of the State to contort and instill imperialistic and anthropocentric tendencies.

When looking at the rise of civilization into its current forms, it becomes clear to see the varying levels of alienation from the community of life (nature) and the necessary justifications that must accompany these degrees. The societies at lower levels of alienation required a much different level of justification to 'stick with' the centralizing State, whereas, our current society is coming closer to the goal of a completely synthetic society.

Our level of domestication is characterized by surroundings of tamed wildness (a mirror of the wild world, delivered in an aesthetically pleasing and convenient package: completely controlled, trivial and unattached). The 'civilian' within our current Empire, doesn't view trees as surroundings, but as plots in parking lots, or the décor of parks: planned and charted refuges for that brief escape from the hectic, civilized world. The pathetic ruins of these parks are that of pure aesthetic and no sustenance. All the plants, animals, and accompanying ecosystems, which once served as the necessary part of our lives, for survival in physical and mental senses, are all filler. The plants which served as food and medicine have long been labeled, thus excepted as, 'weeds' and systematically eliminated: those gruesome details of a purely rationalized existence. The animals are neither companions nor a possible

food source, just a part of the scenery. That very rationalization which tells us, if it is of no use (our degrees of separation are on a direct basis only, the interconnections of nature having been long discarded, only to be revived as an aspect of the spectacle of his-story and a renowned humanist aura) to us, then who cares about it, and the accompanying spectator role facilitated by the embedded rationale of the totality.

All of this stems from somewhere. The denial of our place within the realm of all life is something very basic and intrinsic to our way of being. There will always be the question of why the 'fall from grace' ever took place: why we would move from a way of life, devoid of work and confining power structures. These are questions that we can never find an answer for, and it's not even clear that an answer would be of much service. We can see that there is a necessary component that would turn the future of our species, and thus all life on and of this planet, off the path of 'harmonious' existence onto

one of exploitation and self-imposed and regulated binds to autonomy and personal development. We feel strongly that that pivotal point was based on an ideological separation, a turn from oneness onto a path (which would later rule out abandonment) of constant pursuit of Perfection: Progress.

We see the role of Reason being pertinent to this separation into a removed and 'divine' Species. These terms themselves not coming to fruition till thousands of years after the fact, seems to give the impression of a false understanding of the rise of the State, and a more contextual critique, as opposed to

vast body must be that we short sight, that this devalues our more clearly implications not differ the past human primary these being the and which would upheld the works of justifiers



one which encompasses the of civilization. It mentioned here understand this but do not feel criticism own. The later, stated path and of Reason, do so much from direction of the enterprise. The difference of situations blatant bigotry arrogance, be so widely throughout the great (philosophers)

of Empire that becomes a source of pride. Despite limiting our wordage to that of the 'Enlightenment', we are referring to what is applicable in regards to upholding the rationality behind the civilized order, as it is now.

The philosophers who have written the underlying ideology of civilization have been consistent on a reliance to separate the human Species from the 'short, nasty, and brutish' life of non-human animals (beings that lack the capacity for reason). It is clear that there are numerous differences between all species, and that natural distinction is not what we assault by the title Species Traitor. This is in regards to Species with a capital S: the scientific categories, flow charts, instruments of reason, 'positive evidence' of distinctions of homo sapien sapiens (or even the varying sexes, races, genetics, and so on, that enhance the diversity of our 'species', but the

furthering specifications have been pursued to fit the fascist trends of their time). The advancements on behalf of our categorically defined Species are set on the destructive, scientific ('objective') basis that spreads from our alienated state. The reasoned and exploitative division is essentially what we oppose, and being the recovering civilized, we have become Species Traitors.

The theme of human removal from the animal 'king'-dom is our possession of Reason, whereas non-human animals merely posses instincts. This is the point that we find to be most problematic. A vast field of texts has been devoted to arguing this point, so we won't go through all the details here. Our view is that the wonderful thing we call 'Reason' is a dressed up excuse for a distinction. Our dependence upon this difference has resulted into over-simplifying what constitutes instinct and an over emphasizing the importance of we call reason. Certain points have drawn a line at the ability to think abstractly. The arguments behind this and other distinctions are circular, which become irrefutable since they are based on 'human' conceptions and language

The Forgotten Language Among Humans and Nature By RM

Verbal and written language, the narrow and psychologically dominating form of communication, may have unsurprisingly helped lead humans and all other life forms to this horrible stage of our techno-ridden, alienated, present. But more interestingly, it may also be responsible for something ever more devastating, our connection with the eco-system and thus our nature, deluding us with the illusion that humans and nature were forever separate. There may have been a time, I think (based on now overwhelming evidence) several million years ago, humanity lived a leisurely free and equal society in harmony with nature. Freddy Perlman (1983) 1. explained this state as "a state of nature is a community of freedoms. Such was the environment of the first human communities, and such it remained for thousands of generations." This healthy, carefree lifestyle may have been possible not only because of the absence of time, number, art and agriculture but without verbal and written organized language. With the absence of organized language, people may have relied on "a much more universal and instinctive form of communication, body language and physical touch. John Zerzan (1988) 2. describes it as "The communication with all of existence must have been an exquisite play of all the senses, reflecting the numberless, nameless varieties of pleasure and emotion once accessible within us."

Body language, something we humans as well as many animals use regardless of whether we choose to, (untrained) is the true language of nature. It is something that (if untrained) can explain what we are feeling at the exact moment, whether we realize it or not. There are exceptions of course. The physically or mentally handicapped for example, though there is little evidence of mental or physical retardation in gather-hunter societies. DeVries (1952) 3. mentioned a wide range of contrasts by which superior health of gather-hunters can be established, including an absence of degenerative diseases and mental disabilities. Body language or gestures, something we humans and animals share alike may have produced a much more intimate bond between humans and animals than with our much detached and alienated social relationships at the present. And it may have been this universal language and understanding (psychological as well as physical) this connection with nature, which resulted in a much healthier lifestyle we may have once lived. For example, the Andaman Islanders have an "unbelievable" strength of teeth. Lido Cipriani (1966) 4. reported that children of 10-15 years can crush nails with them. Levi-Strauss (1979) 5. noted that a particular South American tribe that was able to see the planet Venus in full

daylight. Donald Marshall (1959) 6. documented how a Bushman with no bush or tree to mark a place was able to point out a blade of grass with an almost invisible filament of vine around it. He had encountered it months before in the rainy season when it was green. Now, parched, he dug and exposed the root and quenched his thirst. More to the point Lauren van der Post (1958) 7. mediated upon San/bushmen communion with nature, a level of experience that "could almost be called mystical. For they know what it actually felt like to be an elephant, a lion, an antelope, a steenbuck, a lizard, a striped mouse, mantis, baobab tree, yellow crested cobra or starry-eyed amaryllis." More examples among the civilized (in an attempt to fill the void of our civilized existence and to re-connect with nature, or at least partially consciously or subconsciously) is evidence supporting this, there have been experiments, recently for example, of having children with learning disabilities spend time swimming with dolphins. Interspecies (information on the subject can be found at <http://www.dolphinresearch.org/>) is one such scientific research program exploring this subject, and provide documented examples including: the alleviation of anxiety and depression, increased maternal relaxation during water birthings, enhanced attention among young people with attention deficit disorder (ADD), significant improvement in cognitive response of children with mental retardation, pain relief for individuals with spinal cord injuries and other chronic pain conditions. (Though this organization has now unfortunately tried to reproduce the same effects through virtual reality but unsurprisingly, has all but failed.) After the course many of the children showed vast improvement in their "learning skills" (or receptive to the conformity of civilization) which some people have called a miracle and left scientists baffled.

Physical touch between animals tend to also help improve the human condition. The Delta Society an organization based around animal assisted therapy claims that physical contact with animals can fine motor skills, improve wheelchair skills, improve standing balance, mental health, increase attention skills (i.e., paying attention, staying on task), Develop leisure/recreation skills, increase self-esteem, reduce anxiety, reduce loneliness, increase vocabulary, aid in long- or short-term memory, improve knowledge of concepts such as size, color, etc. improve interactions with others and increase exercise. Remarkably, the physical outcome presented above bears much resemblance to our original health during our gatherer-hunter lifestyle. 8. Dr. Janet Ruckert a psychotherapist has been using cats and dogs in her therapy for some time to ease mental and physical illness.

feel many may try to sustain themselves off the remnants of civilized living (i.e., canned foods, etc.), there may even be an attempt to maintain current power structures based on unstable food supplies. In such a case, it seems power structures would exist as long as the supplies.

After the fall, I don't doubt that there will be those who refuse to accept the fate of their excessive lifestyles. In many cases, there are few options aside from accepting and moving on. For them, such aspects as mutual aid and permaculture become vital. It seems to take little imagination to see the 'Karma-tic' fate the power mongers hold. Some may try to sustain their 'way of death' via alternate power sources, but what will that be compared to how things are now, and it's questionable if there are even any that can hold up on their own. I'm more optimistic that things will find a balance in time and I refuse any bouts of 'callousness' that might be granted towards the possibilities that I see. I have no authoritarian vision (or desire for one) for ways of 'redistributing the wealth' or some other leftist pipe dream. I see the fall of civilization to be inevitable, and thus, work to both brace for collapse and push for it, and for doing so I have no apologies.

"Civilization, synonym of Capital, Technology and the Modern World, called Leviathan by Hobbes and Western Spirit by Turner, is as racked by decomposition as any earlier Leviathan. But Civilization is not one Leviathan among many. It is The One. Its final decomposition is Leviathan's end. After twenty centuries of stony sleep upon the cradle of a rocking cradle, the sleeper is about to wake to the cadences of a long, long march to the eternal silence of death without a moan."

Against His-story, Against Leviathan



-Fredy Perlman,

(which becomes even less believable when certain animals have learned human language, and animals around humans enough understand verbal and non-verbal communication), even seeing animals showing signs of dreaming throws out this tentacle of Reason, or perhaps it's just a virtual test of automated responses?

So what is Reason? As we know it, it is the defining factor that merits our logic behind our constant reappraisal of the underlying quest for the existence outside of Nature 'that we deserve' (living within the 'confines' of nature is no longer living 'up to our potential' as divine beings). This drive, this justification, is essential to the power of the totality. It is that thought that filters meaning from perceived 'reality'. The drive of the human Species is enforced by this 'divine' progression towards a completely synthetic existence. Without this, 'necessary evils' could no longer be 'necessary': we couldn't resort to saying, "it's just something you have to do." Reason is the words of the internalized cop, politician, priest, what have you, that keeps us from resisting, and even more so, from attacking ALL aspects of the civilized order.

The 'revolt against Reason' is essentially denouncing the self-proclaimed, and scientifically reinforced, 'superiority' that our Species has aptly created for itself. It is a rejection of all the basis of civilized existence. We don't see it as any kind of 'philosophical abstract', but as a concrete obstacle that lies between our domesticated 'life' and an autonomous, feral existence.

It seems that we have stumbled upon great differences with our statement: the revolt against Reason is the seed of insurgency. An understanding of Reason in regards to the totality of civilized thought will not necessarily be some 'pathway' to insurgency. This is not what we are saying. As with all critiques, there are avenues of implications left open. An awareness of the downfalls of Reason could lead to a passive or active implication (those who reject the critique need not be elaborated on). To those who take a passive route, we can only suggest the abilities of insurrectionary activity or weak points of the State. However, this outcome never comes as a surprise in the context of our trivialized society.

We see the active implications of this critique as a 'revolt' against Reason. Seeing the interconnectedness of civilization and Reason, it seems unlikely to refuse one and not the other. The outcomes of this scenario seem to be the seed of insurgency in the essence that knowledge of the civilized order and its futility would drive one to try to put pressure on those weak points. This is the point in which the pent up anger that are the by-products of civilized 'life' are directed at the very institutions and the socializing gears that maintain and pursue the civilized plight into oblivion. This understanding alone will by no means be the downfall of the State, but we feel it will add to the drive to destroy what domesticates us and hope that the final product of that will create a world free of the vices of the civilized mentality.

On the Revolt Against Reason

-COALITION AGAINST CIVILIZATION, EDITORS OF SPECIES TRAITOR

Experiments of Emotion in Civilization

Please note : The article has been written in short sentences rather than paragraph-form because it is about subjective experience/emotion/elimination of thought. Emotion is different from word—emotion can only be experienced subjectively.

Taste cannot be explained/experienced through words.

Smell cannot be explained/experienced through words.

Subject : In a fast society slow emotions become extinct.

Subject : Fast visuals/words/breathing make slow emotions extinct.

Subject : A fast society labels all slow /painful emotions as disease.

Subject : Scientific/ Industrial/ Financial thinking destroys ability for subjective-experience.

Emotion is what we experience during gaps in our thinking.

If there are no gaps there is no emotion.

Today people are thinking all the time and are mistaking thought (words/language) for emotion.

When society switches-over from physical work (agriculture) to mental work (scientific/ industrial/ financial/ fast visuals/ fast words) the speed of thinking keeps on accelerating and the gaps between thinking go on decreasing.

There comes a time when there are almost no gaps.

People become incapable of experiencing/ tolerating gaps.

Emotion ends.

Man becomes machine.

[Rate/speed of thinking = number of words/visuals processed by the mind per minute]

[Gaps between thinking =gaps between words/ sentences/ visuals]

SCIENTIFIC /INDUSTRIAL /FINANCIAL THINKING DESTROYS EMOTIONAL CIRCUITS.

IN A FAST SOCIETY ALL SLOW /PAINFUL EMOTIONS ARE LABELLED AS DISEASE.

A FAST (LARGE) SOCIETY CANNOT FEEL PAIN / REMORSE / GRIEF.

A FAST (LARGE) SOCIETY WILL ALWAYS BE CRUEL TO ANIMALS/ TREES/ AIR/ WATER/ LAND AND TO ITSELF.

I am trying to get the following experiment conducted in a psychophysiology/ bio-chemistry laboratory.

The reality of this war, and especially methods of attack are not going to be the center of discussion in this essay (while some points make arise). These are things that are not set in stone and continually flow to meet the needs of those who seek to overcome the institutions of power that enslaves them. However, I will speak of the reasoning behind my optimism towards the fall of civilization.

Despite what the warring State will propagandize, it seeks to extend its military and coercive powers, not because it is furthering its 'absolute control', but because it recognizes its futility. It seems that our current State so boldly wears the armor of 'its history' so that it may grant the illusion that because 'WE' (the imaginary collective) have gotten to this stage of Progress, 'WE' posses the ability to reinforce that progression. The current State would like us to believe that it is what has brought it here, that it doesn't wear another State's armor, but that its armor is its own, and it has produced it. This simply isn't the case, and this only gives more potential strength to the outcome of a "final shove".

As with the domesticated within societies which initially moved away from a self-sufficient mode of gathering and hunting what existed, into a State dependent on its own products: those in 'power' also lost the ability to become self sufficient. Whereas previous stages were 'more able' to go back to previous lifestyles, those who followed would become further alienated from that previous way of life, as they were reared completely in a different mode of substance, and would be more concerned with progressing their technique than holding onto increasingly 'useless' knowledge of past 'ways'. To put it simply, the State has been moving on and isn't looking back. To the continuation of power, this means more devotion to improving the functioning of the State. This naturally carries the assumption that things will go as 'planned' (or as the religious would say, 'pre-determined').

It should go without saying, that societies of smaller scale and relatively more easily obtained technology, were more able to pick up and more on, or basically, rebuild their society. This is where our State comes into play. We are constantly at a higher point of 'progression' and thus alienation; this is the weak spot of the current condition. Our ability to produce at a level necessary to maintain our power structure has become reliant upon our technological, globalized infrastructure. Our over infatuation with the reliance on technology to help build a coming utopia, has left us more in its hands than our own. The State is reliant upon that very technological infrastructure to perform its most basic functions. This can be most easily seen in the role technological 'advancement' has had in globalizing the State. It is molded to its current condition and business as usual.

If something were to impair that infrastructure to function (such was the prospect with the millennium bug, a sign that a slight miscalculation could potentially halt the megamachine), our civilization no longer posses the ability and tolerance to rebuild itself. This is the result of technological advancement and reliance, especially in the realm of a 'global economy.' This is the reason why it is more important than ever for the State to maintain the illusion of absolute control, and also my basis for optimism that a severe blow to the current infrastructure could be the final one to civilization. If its very basis was to be shaken, we don't posses the ability to rebuild it in a timely enough manner to keep up the façade of functioning.

I don't doubt for a minute that a great many domesticates will hold dearly to the death trip civilization is. When civilization does fall there can be telling what may happen. There could be a 'Mad Max'-esque period, or may not happen, I don't really know. I

THESES ON THE FALL OF CIVILIZATION *Or how I came to embrace the inevitable collapse.*

By Kevin Tucker

Revolutionary theory, aimed at dismantling either the State or the whole of civilization, is plagued by authoritative delusions. The worst and best case scenarios are played out as absolute truths, while it seems obvious that we can't predict the future, only influence it. I hold to the notion that civilization will inevitably fall, although, I can't say when or how, or even for sure. The two possibilities for this seem to be either external or internal based, although each is a huge range of potential scenarios. I can't pretend to know more than a fraction, and while it can be an interesting mind game, it may never be more than that.

To me, it seems the most commonly held perceptions towards this notion are based off; a catastrophic excess spawning disaster (ecological or, possibly, technological), a conscious revolt or refusal, or a semi-conscious 'final shove' (enacted by a percentage of the population).

The possibility of collapse from ecological excess is quite compelling. It becomes hard to envision anything short of catastrophe stopping the civilized disaster. In some cases, the best we can do is prepare for this (although the practice should be done regularly). We could dwell on the ways this may play out, or even project, based on previous occurrences, but that alone offers little to the extended Society. Even if it seems pointless or exhausted, or the State may kill itself off, a desire to live free of civilization should enact response. We have no obligations, but it seems to make sense that regardless of outcomes, we should always resist, and at least try to be a cog in the mega-machine.

It seems that optimism in the fall of civilization is increasingly rare as the State extends its bounds to give the illusion of more control and more coercive power. It is true, and should never be overlooked, that the State is very powerful. We are not facing an easy enemy, or despite misconceptions, one that would flutter away with the ease of a thought (which seems to be a crucial starting point, but no ends in itself). We are facing a very brutal and coercive warring State, one that has shown that it does not take to opposition lightly. This is the reality of our current context. There should be no candy coating of the fact that we are, and have always been, in a constant clash with 'the powers that be'. This is a war, not one we are waging, but one in which we refuse to be defeated, where we refuse to be slaves, and our lives are at stake.

This is civilization against everything else on the planet. Such things as class war, race war, civil war, and so on are merely functions within it, little blurbs to keep attention away from the real source of all oppression. This isn't to say these things don't exist, it doesn't take much to see the effects of the class and race war within westernized societies, but to 'wage' these are to fight on false fronts: futile battles of the defeated. The fact that thousands of poor, college educated, and middle class workerists are urging the need for a 'class war' is ignoring the fact that the ruling class has already declared and won that war from their inception. Exploitation of workers is very real, but will never gain ground beyond the enemies' lines as the systems of work, production and other civilized vices continue.

(My background is given in the first letter (letter No. 1) under the topic " Correspondence with neuroscientists " on the website : www.netshooter.com/emotion)

There is a link between visual / verbal speed (in perception, memory, imagery) and the bio-chemical state of the brain and the body. Emotion can intensify / sustain only when visual and verbal processing associated with the emotion slows down (stops / freezes).

EXPERIMENT:

Subjects (preferably actors specializing in tragedy / tragic roles) will be asked to watch a silent video film showing any of the following:-

(1) Human suffering.

(2) Animal suffering.

(3) Suffering (Destruction) of Air / Water / Land / Trees.

Subjects will be asked to intensify and sustain the subjective feeling of pain/ grief for the sufferer.

The chemical changes associated with the emotion in the body(blood) would be measured by appropriate methods.

The silent video film will be shown at different speeds :

(1) 125% of actual speed.

(2) Actual/real speed.

(3) 75% of actual speed.

(4) 50% of actual speed.

(5) 25% of actual speed.

Results :

(1) Intensity of emotion increases with the decrease in visual speed.

(2) Intensity of emotion is maximum when visual speed is minimum (25% of actual speed)

(3) The amount of chemical change associated with the emotion in the body(blood) will be found to increase with the decrease in visual speed.

(4) The chemical change is maximum when visual speed is minimum.

(5) The amount of chemical change will increase with the decrease in breathing rate. Breathing becomes so slow and non-rhythmic that it stops for some time at the inhalation/ exhalation stages.

The above co-relations will be valid for all subjects -even for those who cannot feel pain/ grief. Such subjects will experience emotion associated with boredom/ discomfort/ restlessness/ irritability/ uneasiness. The chemicals released will be different but the co-relation between visual speed and amount of chemical will be same(the breathing rates will be different/ fast).

All subjects will experience some kind of emotion.

In the 2nd stage of experiment we shall replace the silent video film with a Narrator (Audio only) and repeat the procedure thereby establishing the link between intensity of emotion and verbal speed.

Please note:

(1) A THINKING MIND CANNOT INTENSIFY / SUSTAIN ANY EMOTION.
While this statement is generally true for all emotions, it is particularly true for all painful emotions.

(2) In a society in which visual (verbal) speed and breathing- rates are fast , pain / remorse / grief cannot be experienced. It is impossible.

PROOF.

Proof of the link between pain and slow visuals / words :-

In the last century man has made thousands of movies / films on various themes / subjects. Whenever pain / tragedy is shown in any film the visuals (scenes) and words (dialogues) are always slowed down. In many films tragedy is shown in slow motion. At the most intense moment of pain the films almost become static / stationary.

Tragedy-films provide direct proof / evidence of the link between pain and slowness.

Painful/ higher-level emotions can intensify / sustain only when visual (and verbal) speed slows down(stops/ freezes) and breathing/heart-rates slow down as well.

CHANGE IN VISUAL SPEED OVER THE YEARS

One thousand years ago visuals would change only when man physically moved himself to a new place or when other people (animals / birds) and objects (clouds / water) physically moved themselves before him. Today man sits in front of TV / Computer and watches the rapidly changing visuals / audio.

He sits in a vehicle (car / train / bus) and as it moves he watches the rapidly changing visuals.

He turns the pages of a book / newspaper / magazine and sees many visuals / text in a short span.

The speed of visuals (and words) has increased so much during the last one hundred years that today the human brain has become incapable of focusing on slow visuals /words through perception, memory, imagery. If we cannot focus on slow visuals / words we cannot experience emotions associated with slow visuals /words.

Before the advent of Industrial Revolution Man's thinking was primarily limited to :

- (a) visual processing (slow visuals)
- (b) verbal / language processing (slow words)

Today there are many kinds of fast thinking :

- (1) visual processing (fast visuals)
- (2) verbal / language processing (fast words)

If visual / verbal processing is fast we cannot feel slow emotions.

- (3) Scientific / Technical thinking (fast)
- (4) Industrial thinking (fast)
- (5) Business thinking (fast)

Destroying Industrial Society

There are many people pulling out – rejecting society as we know it. The numbers of these people are growing everyday, some may see this as a good thing, however I don't see this as a solution to the growing environmental crisis. While these people who pull away from civilized society are one up on those who take part in this death race called civilization, many are doing nothing to dismantle the machine that's killing all of us. As I see it, the people who flee from consumer society and don't fight it are cowards. By fighting it I don't mean coming up with ways to avoid consumerism, I mean smashing the fucking corporations that endanger and eradicate any/all life forms. We do need to relearn alternative ways of living, but relearning how to coexist with nature is only one half of the equation, because no matter how well you live with nature, when everything dies you will too. This is why we need to hit these corporations repeatedly, without mercy, for this is precisely what they are doing to our ecosystems. Our little ecovillages won't mean shit when the air, water, and soil finally become pure poison, which is what we are allowing to happen every moment we allow factories to continually churn out more goods that consumers just "need". Even our language is corrupt – as if consumer goods are good. This is one more way this industrial culture brainwashes consumers into believing more is better. We need to destroy this consumer mentality, but just as importantly, we need to destroy the

institutions that created it and those that perpetuate it. We need to get back to a sustainable culture – one in which we live in harmony with nature – but this will never happen as long as industrial wastes, from packaging to poisons, are being pumped out by corporations whose only concern is profits. People have been led to believe that comfortability and security come from working half of their waking hours so they can buy things that will save them time and energy. Am I the only one who sees the utter ridiculousness of this? Fortunately not, but more of those who see it need to realize that even if they stop participating in this work/consume/die culture, the others that are still taking part, are helping to poison all of us. While I personally don't take issue with these people dying, I think a much more effective tactic is to take out the consumer goods at the point of production by destroying the factories, power plants, and laboratories that enable such a cancerous society to exist. Every moment that is not being spent on destroying industrial society is tantamount to condoning its destruction of us and every other life form. We are being poisoned by toxins that are being pumped out 24 hours a day, yet the average person spends less than 24 seconds a week doing anything about it. Hopefully this doesn't make you pat yourself on the back if you do more, hopefully it makes you realize how much harder those of us who are doing something need to attack.

-Citter. @nti-copyright 2001

Craig 'Citter' Marshall is serving a five and a half year sentence for actions on behalf of the Earth. His current location is: Craig Marshall #13797662, SRCI, 777 Stanton Blvd., Ontario, OR 97914
Jeffrey 'Free' Luers has received a ludicrous sentence of 22½ years in relation to the same cases. He, unfortunately, wasn't given the same ultimatums and thus became the 'warning' to eco-warriors. This is a clear message that we must keep up the pressure and solidarity for our prisoners of war. Write: Jeffrey Luers #13797671, 2605 State St. Salem, OR 97310

examples could go on, but they all point to one thing, that is the inevitable fatality of this way of life. If we are going to move beyond this, it is going to have to be something intrinsically different from the direction we are heading.

Contemporary Revolt

To conclude, we come back to the initial question of, "is class struggle still relevant?" It seems, that based on a more broad based analysis of our current situation that class struggle is relevant, but that its' relevance is becoming increasingly less important to the end of our current exploitative framework. The role of class struggle, as a historical and cumulative effort, will forever be apart of revolt against civilization. The State is best maintained by a fluid changing of situation, as a form of progression, but also serves a greater function of severing the movements of revolt from their earlier forms. With this understanding, we must always consider the changing times require new perspectives against the common delusions of things being forever 'better than before.' Such is the way that the totality of civilized thought seeks to eradicate and neutralize any radical currents into a state of passive nihilism and further assimilation into the faceless masses of existence.

The present, in its current standings and the resistance to it, has been shaped by the history of class struggle (on top of all those who

throughout the past of civilized existence have fought to keep the Megamachine from expanding). I'm personally reminded of these things on a daily basis, as is everyone within our society so prone to building monuments to itself. Here in eastern Pennsylvania, within range of Pittsburgh, one can everywhere see the historical jabs that the capitalists have made. Not far from here is Carnegie-Mellon University, across the city is Carnegie Science Center, throughout the city and surrounding areas you will find the many Henry Clay Frick parks and hospitals. One who is aware of the social past of these industrialists and their deadly social endeavors (the community contributions of Frick and his Pinkertons lay great example), can only feel a greater feeling of solidarity for such class warriors as Alexander Berkman for making their stand and (literally) taking a shot at the capitalist system.

Revolt against this system will always require critical analysis with stress on historical resistance, but we can never dwell upon anyone more than others. We are people with a plentitude of origins that create our subjective reality. It seems apparent that revolt aimed at dismantling the giant beast of civilization will require constant adaptation to the current situation. So perhaps the initial question should not be of the relevance of class struggle, but the role in which class society has played in the creation of our current society and how that may help us dismantle it.



(3), (4) & (5) ARE ASSOCIATED WITH NUMBERS / SYMBOLS / EQUATIONS / GRAPHS / CIRCUITS / DIAGRAMS / MONEY / ACCOUNTING etc...

As long as the mind is doing this kind of thinking it cannot feel any emotion - not an iota of emotion.

In a fast society slow emotions become extinct.

In a thinking (scientific / industrial) society emotion itself becomes extinct.

EMOTION IS WHAT REMAINS IN THE MIND WHEN VISUAL /VERBAL PROCESSING SLOWS

DOWN (STOPS/ FREEZES)

There are certain categories of people who feel more emotion (subjective experience) than others.

If we attempt to understand why (and how) they feel more emotion we can learn a lot about emotion.

Writers, poets, actors, painters (and other artists)

WRITERS

Writers do verbal (and associated visual) processing whole day- every day.

They do slow verbal (and associated visual) processing every day.

(A novel that we read in 2 hours might have taken 2 years to write. This is also the reason why the reader can never feel the intensity & duration of emotion experienced by the writer)

POETS

Poets do verbal (and associated visual) processing whole day- every day.

There is more emotion in poetry than in prose.

This happens because there are very few words (and associated visuals) in poetry than in any other kind of writing.

There is a very high degree of freezing / slowing down of visuals & words in poetry.

ACTORS

Actors do verbal (and associated visual) processing whole day- every day.

During shooting / rehearsal they repeat the dialogues (words) again and again (the associated visuals / scenes also get repeated along with the dialogues)

PAINTERS

Painters do visual (and associated verbal) processing whole day- every day.

They do extremely slow visual processing - The visual on the canvas changes only when the painter adds to what already exists on the canvas.

There are some important points to be noted :

(1) All these people do visual & verbal processing - whole day - every day.

(2) They do slow visual & verbal processing.

(3) They do not do scientific / industrial / business processing whole day - every day.

Most of the city people doing mental work either do this kind of mental processing which is associated with Numbers / Symbols/ Equations /

Graphs / Circuits / Diagrams / Money / Accounting etc... or they do fast visual (verbal) processing whole day - every day.

This kind of thinking (processing) has come into existence only during the last 200 years and has destroyed our emotional ability (circuits).

Please note : In today's modern world even artists have started using machines/ technology for their work and they are also involved with financial/business/commercial thinking. In addition to this they are also exposed to highly overstimulated environment like the rest of the population.

Because of these factors even the mind of an artist of a fast society has become quite different from the mind of an artist who lived in any slow/non-industrial society of the past. A modern artist is thinking more and feeling less than an artist of the past.

Please note :

Fast emotions = emotions associated with fast breathing/fast heart-rate(anger/pleasure/fear etc).

Slow emotions = emotions associated with slow breathing/slow heart-rate(pain/remorse/grief etc).

There are several kinds of slow breathing. What kind of subjective emotion we experience is determined by the combination of breathing-rate and heart-rate.

SELF-ASSESSMENT OF (SUBJECTIVE) INTENSITY OF EMOTION IS ALMOST ALWAYS WRONG.

Suppose the maximum intensity(and duration) of a particular emotion that can be experienced by any human being is 100 units.

Let us suppose the maximum intensity(and duration) of that particular emotion ever

experienced by two people A & B in their entire life is :

A - 100units

B - 20 units

Now suppose A & B are made subjects on a particular day and are asked to feel that particular emotion under experimental conditions (or

outside the laboratory) and the intensity &duration they actually experience is

:

A - 90 units

B - 18 units

If A & B are then asked to indicate the intensity &duration of emotion on a scale

of 0 -10 their response is likely to be ;

A - 9

B - 9

Who is right and who is wrong ?

A is right.

B is wrong - B is wrong by a wide margin - B has experienced an

industrialist areas. This brings light to the whole notion of possible transitions from a capitalist/civilized order, a constant sore spot in revolutionary theory. It seems that to merely have a vision of what is likely or possible must be accompanied by a play-by-play scenario with how to jump from here to there. That aspect of revolutionary theory seems, at most, to be almost completely useless as any kind of praxis. Revolutions failing have hardly been due to a lack of guidelines, but exceedingly more common is the failure of oversight.

This aspect of theory is where we will most likely find the traces of civilized thought that refuse to let go. For some reason or another, the possibility of revolution occurring spontaneously is always upheld, but moving beyond is hardly given much credit. Transitory theories are laid out from every angle, but why is it that we think that those theories will work? In most cases, it seems that those 'stages' are a progression of letting go of certain vices of capitalism. For class struggle, that vice would be the notion of a ruling class, bosses. For others, those vices could be centralized governing structures, some could be schools, some could be work, but what could really be more utopian than the thought that there will be some massive, voluntary downgrading of civilized vices? Why do we think we could get so far, but still 'need' this and that, or that something will spark in people and put them in the position to be 'enlightened' into groupthink?

I would never claim to possess any special or original knowledge on the subject, but it seems that if we are serious about taking out this way of life, that it would do us much better to work at dismantling all this as many ways as we can. I don't think making up possible scenarios for what may happen will be as successful as attempting to take this whole thing out of commission. Not that anyone one can do that, but if there is going to be anything, why not that? We live in a very fucked up society, and there is arguably more depression and alienation now than ever, but people aren't going to always just give up on it. And no matter what anyone thinks, those grips they have on capitalist society aren't going to stop the inevitable collapse from happening. It seems apparent that any realistic revolutionary praxis would lie in welcoming the inevitable and working to make the crash not so harsh as it would be.

I will be the last to say that many transitory actions are worthless. Certain acts, especially permaculture and other attempts to

help 'rewild' our lives and our bioregions, are absolutely vital to the permanence of this planet and life on it. Movements that attempt to stop civilization from destroying all wildness play an extremely important role. Actions that seek to help people overcome the alienation and devaluation of our mediated life are some of the most important ones. These are all important things, but we should always take them just as what they are, things that lessen the blow and make life more meaningful again.

Colonization and its Discontents

The problem that has commonly been overlooked (or in even worse scenarios, assimilated) by class strugglers is that the new nations that are being brought into the global economy are intrinsically different from our own situation. For class struggle to have any real meaning to those who are in the processes of being colonized (despite the mass media conceptions, this is most definitely non-voluntary for the most part) they would have to further move into the capitalist economy and continue the process of industrialization (which Marx and Engel's had been known to suggest they ought to do). So the destined path of humans, as pushed by the colonizers, remains that progress and development are the reason for our existence. Even from the supposed 'resistance' movements within the 'first world nations', the colonized are given no chance to remain autonomous. (This debate has been pursued for some time now, and a bit of it has been well chronicled in Marxism and Native Americans, edited by Ward Churchill.)

Is the above situation a per se aspect of class struggle? Not necessarily, but none-the-less, it is an aspect of the greater indication of the limits that class struggle offers, and highlights the minute contextual basis that it currently holds. This is what globalizing capitalism is working off of, and further evidence of the need for a total revolution. There are no more means of production that exist to be taken over, or at least any that would provide any kind of sustenance for societies, unless they remain within the globalized economy.

It simply is not going to provide any good for the sweatshops to be seized by the workers, the clerks to seize control of the convenience stores, the relocated farm hands to seize the control of the harvest, the rig workers to seize control of an offshore oil rig. The

With industrialism, we have a situation in which the common necessary resources pertaining to food rearing and distribution have moved from being the base of all occurrences within society, to becoming a support network for the newly emerging base, production. Capitalism (a symptom of the civilization which sprouts it) has always been dependent on a centralized system of distribution, thus granting power to those in the center, the government. The power in this sense has no longer been left in those who merely produce the foods (the increasing development of new technologies and methods involving and based upon automation have built upon the now century old systems of rearing and brought about a climate of greater manipulation to enhance production). In a sense, the age-old problem of providing adequate food is being dealt with (the overall ecological impacts still out of sight, to only later reappear to give a good kick in the ass, this however, was not something that would necessarily cause immediate problems for said society).

The problem with overcoming this hurdle is that, as human history has shown, the excesses of food have come hand in hand with expansion in population. The system is faulty in that there is no means to essentially enact bounds upon the population. The span of human life within mass society, especially pertaining to fixed living situations, primarily the vastly growing industrial cities (made possible by increasing abilities to move food), has been marked by the common occurrences of outbreaks of diseases. In any other society, this would in essence be one method of keeping the population in check. The civilized response in turn has been to consistently ignore the warnings, find a quick solution and carry on full speed (the problem of increasing immunity to super antibiotics should come as no surprise, our modern medicine is meant to 'heal' in the most superficial immediate sense of the word, we are constantly finding the downfalls of such an approach).

What this means is that industrialized living, without any kind of massively implemented program of limitation, will always be bound to the situation of constant growth (these programs, as even failures in historical senses, will lead towards fascist tendencies, and the likelihood of their success should be considered as ridiculous as past attempts to 'weed out'). The costly effects of which have been dealt with in great deals elsewhere. There

simply cannot be (and we are seeing increasingly that there should not be) - a sustainable or suitable industrial society, which is the only ideal society for the outcomes of class struggle.

the Revolt Against Work

It is becoming increasingly clear that the problem is not whom is the boss (be it an individual, a corporation, or the majority of the 'working class'), but that we have to work at all. We are always looking for the 'path of least resistance'. Communal work is still work, especially when it feeds the production/consumer dichotomy.

Every bit of work we do, especially any that would be available should the class struggle wish to attempt to maintain cities, feeds the alienation that accompanies life within a synthetic reality. There is hardly anything that can be done anymore that a person can see a process all the way through. There is very little sowing and reaping of harvests in cities (overlooking the fact that there is little glory in this tediously mechanistic labor, despite what the peasant idealizers would suggest), or any kind of sustaining project. The larger the society, the less 'meaningful' work there is to be done, but there will always be those 'little things' which become necessary in order to provide for the whole. It will therefore always be someone's job to produce and maintain such things. Any way you look at this, it will always be work. It is not much of a stretch to see the possible joy of communal food gathering or production (most especially by the endless possibilities of doing this on an individual basis), but it really stretches to think that there will be that same feeling of enthusiasm and joy for building tractors and all the mundane shit work that would have to make such an event possible. This is a realistic feat that class strugglers have downplayed. Granted post-capitalist/civilized situation is going to be filled with obstacles, but it seems clear that some are easier to just skip entirely, the industrial system being one of the more obvious of choices.

the Transitory Dilemma

It is not at all uncommon to hear of class struggle as a means to an end. As has been shown in the previous pages, however, that seems very debatable outside of certain

intensity (and duration) of 18 units out of a maximum of 100 units and his correct /

actual score should be 1.8

Self-assessment (self rating) can be accurate only if people have the capacity to experience the highest intensity & duration (units) of the particular emotion under study.

Because of physical work and slow visual/verbal processing in small (slow) agriculture based societies of the past, the mind used to experience a state of emotion all the time. They used to experience a kind of high which urban people today experience after doing physical-exercise. There is an inverse correlation between physical-work and thinking. Mental activity automatically gets reduced during physical-work. If we read one thousand-year-old literature we will not come across the term "boredom" - the concept of boredom did not exist in slow societies. There were long gaps between different visuals and between words/ sentences -and people had the ability to experience/ tolerate the gaps -it was normal for them. Emotion can intensify / sustain only when visual / verbal processing slows down (stops / freezes). In an Industrial (thinking) society people experience very little emotion because of fast (visual / verbal / scientific / industrial / business) thinking

Suppose the maximum intensity and duration of a particular emotion (for most people) in a fast society has reduced to 5 units (from 100 units that people used to experience in earlier /slower societies).

If such people experience 4 units of emotion they will give themselves a rating /score of 8 on a scale of 0-10 whereas their actual score should be 0.4

**IN A FAST SOCIETY SLOW EMOTIONS BECOME EXTINCT.
THE MORE WE THINK THE LESS WE FEEL.**

A society that speeds up mentally experiences every mental slowing-down as Depression / Anxiety.

A (traveling) society that speeds up physically experiences every physical slowing-down as Depression / Anxiety.

A society that entertains itself daily experiences every non-entertaining moment as Depression / Anxiety.

The number of words/sentences/ visuals (and other units of scientific/industrial/financial thinking) processed in a single day by a person living in today's urban world is thousands of times greater than the number of words/sentences/visuals processed in one day by a person who lived one thousand years ago.

As a result of this there are hardly any gaps between thinking -between words/sentences/visuals.

This is the reason why emotion has ceased to exist -It only exists for nanoseconds/ microseconds & milliseconds.

- (1) A thinking species destroys the planet.
- (2) Animals lived on earth for billions of years (in very large numbers) without destroying nature.
- (3) They did not destroy nature because their thinking / activity was limited to searching for food for one time only.
- (4) Man has existed on earth in large numbers for only a few thousand years / a few hundred years.
- (5) Within this short period Man has destroyed the environment.
- (6) This destruction took place because of Man's thinking.
- (7) When man thinks he makes things.
- (8) When he makes things he kills animals / trees / air / water / land. (Nothing can be made without killing these five elements of nature).
- (9) A thinking species destroys the planet.

There was a time when Man knew nothing about the number of species and millions of species existed. Today Man knows the names of millions of species and nothing is left of the species.

MENTAL WORK IS INJURIOUS TO THE MIND AND PLANET.

There is no higher purpose behind work.

People do not work because they want to work.

People work because they cannot stop working.

People cannot stop physical activity and mental activity (simultaneously) for even 2 minutes.

For most people it is a choice between physical and mental work.

The switch-over from physical work to mental work is disastrous for the planet.

Man can do the same physical work every day.

Man cannot do the same mental work every day.

When man used to do physical work (farming and related activities) he could do the same repetitive work day after day- generation after generation.

After the Industrial Revolution when man switched-over to mental work he began a never ending process of making new machines / things / products--

a process which can only end with the complete destruction of environment (planet).

The nature of mental work is such that man has to do new mental work every day-in fact he has to do new mental work every moment- Man cannot do in the next moment the mental work that he has already done in the previous moment.

A mathematician cannot solve the same problem of mathematics every day-once he has solved it he will be forced to take up a new(unsolved)

In modernized society, there are no setlines, and that is the selling point of the 'free market'. Essentially anything is possible (most definitely including its' own destruction), but the reality, as class strugglers have constantly kept in light, is that the whole society is 'unjust'. The capitalist system is dependent upon its mainframe of exploitation. This should come as little surprise to most readers here, which in itself could be seen as a kind of monument to the past 'fellow workers' dedicated to the class revolt (not that this was any great feat, in ever emerging trend there are always the whistleblowers). The notion of set social classes in modernized society has less base in reality as all lines are being blurred in the upsurge of capitalist-utopia delusions flood the 'common' vision, better sold as 'OUR future'.

In almost every aspect within our current condition, commodification has succeeded with the influx of misguided notions that we can all be rich. Whatever forms that notion reappears; the individual in consumer society sees the world in terms of capitalist value. The notion that food grows on trees is not seen as much of a truth, but a pipe dream, and generally a not very preferable one. The new domestication (preferred enslavement to technological industrial society) has taught us that food is not something that exists freely, but can be purchased freely at the many convenient supermarkets that have become a sick satire of the simplicity of finding food in pre-agrarian society.

There are, and always will be, exceptions to this. The many 'revolutionaries' that live off the fringes of our urban lifestyles are as much dependent on this way of 'life' as those who sell their life away at an hourly wage. While the individual sickness of existing in such a world is surely clearly different, one cannot realistically recommend a large-scale revolutionary current of dumpstering and/or stealing food.

The simple truth of the matter is that our society is not any kind of strict class society, regardless of how academics and social theorists map it out. Such a notion is not merely coming from a refusal to confront ones own 'privileges', but from taking in the obvious observation that our society is structured in a completely unique manner, although as with all capitalist systems, the rich are becoming richer, and the poor are becoming poorer. This alone, however, is by no means any indication that class will be, or should be, the determining

factor for insurrection or revolution. People know that they're being fucked, the poor know who is rich, but there is no comfort in being a part of a social class. This is why class struggle has continually lost its large-scale devotion and is only met by more cynicism.

The passive nihilism of consumption has absorbed and resold us as many packages of helplessness as can be imagined. It is always possible to break through that domesticated mentality, but the attempts to do so through a dated movement as class struggle has hardly proven to be much of a solution to the problems intrinsic to this way of 'life'. One need only spend at least a little time with the working class of our society (the extreme poor being another 'class') to realize that there is little interest with re-arrising as a massive class determined to take the means of production and distribution into their own hands. The drive to find avenues to venture further into the patently optimistic self-reflection of our society (pounded with the required capitalist reminder that 'we have never had it so good') the downtrodden of our society will be more prone to taking this to heart. Ones' social situation is taken less as a way of life, but as an indication of the effort one has put into 'bettering' their own situation. The scenario has succeeded in drawing many further into the beast than making radicals or class-conscious individuals. The stratification of social standing has only furthered alienation from collective efforts in exchange for a bloodthirsty lust for competition.

the Dangers of Industrial Society

There is no sanctuary in an idealized world of industrialism. The mode of thinking at the time (although still ever stronger in our own time) was on a collision course with the disasters that accompany any society that places such excesses on the environment and the peoples in the culture. This way of living, as best exemplified as our current society that has kept on the path laid out well before the industrial era, has an internalized mechanism that will always cause its own downfall. That is the aspect of continual growth that has remained a constant in civilized society. An industrial system is based upon a readily available and determinable system of agriculture to provide for the new centralized mode that has been developing along side the whole.

of class-consciousness that were once flagrant in industrial society have been lost into the pages of his-story. Where there was at one point a position in society that a mass of people could relate to, there now exists a field of competition and the lines have all been blurred. There is no solid working class that can identify with the mass collectivized movements that characterize class struggle. Even if such a group did exist, there are few means of productions remaining for them to take over.

There is undoubtedly a large portion of the population, just within the belly of the beast, who would definitely constitute a poor 'class'. The entire notion of work has been completely revamped to fit with the new economy, the almost fully automated workplace, and the ever-expanding realm of the service sector. It is very unlikely to find a solid mass of working class enthusiasts working in supermarkets and super outlet stores. Are there some remnants of organizing labor and class-consciousness? Yes, but the large portion of Marxists and Class Warriors are not out in the mainstream, but in academic pockets of universities or the downsizing remains of factories. There is a reason behind this, that simply is that the exploitation is all still there, but there no longer remains a massive community of consistency that those workers can relate too. The entire face of work has been forever changed.

the Effects of Commodification

The new forms of wage slavery have had profound effects on the contemporary worker. Long gone are working situations in which one can expect to be in the same place in 10, 20, or more years (although who really wants to be?). The centuries of being valued in terms of productivity, output, and all the other economic equations of degradation, have scared the mind to think in no other terms. The bounty of being the 'affluent society' has left us with a whole new set of institutions to further alienate and mediate our existence. The backlashes have been unforeseeable.

Just with the solution to eliminating child labor (forced schooling) has been another deprivatization of childhood; the most important time for personal development and laying out the limitations of ones own future (see Paul Shepard's Nature and Madness). Not that work should ever be considered the alternative; the 'civilized' solution to the original problem has

hardly helped the image of the word 'humane'. The child is now forced to spend the majority of their days until the age of 16-18 (at least within the United States) within the confines of one of the more efficient socializing devices available, the school system.

It is in this institution that the children are soaked with the glorious, self-gratifying histories of "their" own trials and tribulations. From the beginning of the day, when they are subjected to the 'Pledge of Allegiance', through mind numbing hours of conditioning to the scientific state of mind. The world is laid out, flat on paper, as the map of Empire, subjected to the simplistic equations of mathematicians, the proper dialect of language, the etiquette of proper domestication, and the Pride of being part of the greatest nation to ever grace the face of the flat planet depicted by graphs. Any way you look at it, you come out the product of the capitalist system. The well-rounded consumer: the tuned, efficient worker to further the cause of progress.

In this we will find that we end up in distinguishable social classes. However, the subjective classes of today are very much different from the set social standings of industrial society.

The citizen of post-industrial society is not the conscious industrial worker by any stretch of the imagination. The end product of the early socializing pattern is eager and ambitious. No longer going to be content with a set social standing, but constantly looking up and forward into a dreamy future of becoming wealthy (more of a disease than ghetto anymore).

To be apart of the economy of today is far from that of the inclusive workers of industrialism, and anyone who has been subjected to this degradation knows it. The current working class is hardly any concrete orientation or job category. If we attempt to draw lines as to who is where, we will find more people belong to the middle class than anything, the truth of the matter is that the structure of our society does actually have loopholes that make it possible for the poorest of poor to become superrich. In fact, such occurrences are highlighted excessively to keep such a loophole as being seen as a possibility for all (the reality being that capitalism will always require its 'shit pool' to rob at will, generally consisting of the natural environment, but always inclusive of the poor [poverty itself being the creation of such an intrinsic capitalist need]).

problem. Even when he is solving one particular problem he has to move from one step to another - there is a continuous change involved -- there is no constancy at any stage.

An engineer cannot design the same machine again and again -once he has made a machine he will try to make changes/ design a new one. A writer cannot write the same article every day-he will be forced to write something new every day/ every moment (This is also the reason behind endless discussions/ debates/ arguments).

AS LONG AS CITIES EXIST WE CAN NEITHER SAVE THE ENVIRONMENT NOR THE MIND.

To save the (remaining) environment from destruction man will have to return back to physical work (smaller communities).

To save the mind from mental diseases man will have to return back to physical work (smaller communities).

Environment can be saved only if we stop production of most (more than 99%) of the consumer goods we are making today.

ENVIRONMENT CANNOT BE SAVED BY RECYCLING TRYING TO SAVE THE ENVIRONMENT BY RECYCLING IS LIKE SHOOTING SOMEONE

10,000 TIMES AND THEN TRYING TO SAVE HIM BY TAKING OUT ONE BULLET.

The following is about to come true.

Nature can exist

(1) before man.

(2) after man.

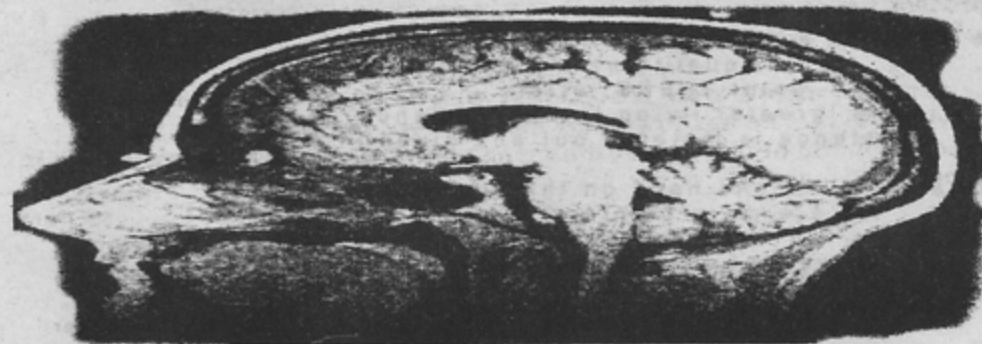
(3) not with man.

Yours Sincerely,

Sushil Yadav

www.netshooter.com/emotion

Please note: Neuroscience/ Brain-Imaging experiments are NOT needed for proving the correlations. Analysis of blood-chemicals and other body fluids can easily give the proof.



(DE)COMPOSITION OF THEN

Enter US, the lifeblood of this point:
a single point in THE line, linear, constant; ONE

The composition of a line is a set of constant
(isolatable) points.

The line is a mathematical equation, it does not
exist in nature. Lines are civilized, scientific:
lines are limits, boundaries,
Property.

They are drawn, imagined, forced then reinforced

point, line, linear, time line (point A, point D:
1492, 1949)
varying forms of importance (1,2: 5:30, 1:15)

The point is characterized by its definition as a point: it has
a set place in the larger view, which can be extended into
infinity and beyond as the equation comes to incorporate the
previously inconceivable.

Longitude, latitude, mile, inch, meter, kilometer;
WE are comprised of proportions, liters, fluid
ounces; measured, categorized, charted:
MAPPED.

There are no more surprises. The 'truth' is not 'out there',
but flows from the minds of 'intellectuals'. Although the
'intellectuals'; politicians, elitists, religious leaders,
historical martyrs, are bound to the linear settings of their
point, their insignificant speck of existence, they are forever
immersed in the pavement of OUR line, single, straight,
constant.

The 'intellectual' points are of vital importance to the line,
because THEY have a greater understanding of the significance
and importance of THE line.

their point	enhances	our point
their point	gives us	our point

We exist for a moment, in this line.

Our quality as a point here sets our
point THERE, after.

This is the 'greater living through science'.

Existence is metered out and given in doses.

We are the second hand on the clock.

WE are mere points of THEIR line.

As we embrace their sciences,
we bow to the worthlessness
of time, history: THEIR line.

-By Kevin Tucker

The industrial factory worker slaving
away on an hourly wage is a commodity. This is
indisputable. The economy turns us all into
prostitutes for the capitalists, merely renting our
bodies and abilities for the designated economic
value (always in light of the capitalist demands
or those they have cleverly crafted for the
yearning workers [which of course, is all we
really are within the religion of economics]). In
the period spawned by the times of heavy
industrial maturity, we still become further
alienated as commodity value. The intrinsic
capitalist interests in having producers are of a
different nature than the capitalist interests in
consumers, a tender breed. While the latter
requires more attention and gratification (the
effects of synthetic and virtual e-gratification are
huge issues in themselves), the industrial worker
requires a strict reinforcement of social position
as dominated in the physical sense. This is
central to an understanding of our current
dilemma.

The industrial worker has a clear
function within the realm of production. The
workerist ethics of our society are born of this
situation, and therefore, the industrial worker will
be prone to a larger sentiment of solidarity within
that context. Doing something so inherent to our
way of 'life' creates a profound sense of worth
for a large portion of the vanishing industrial
worker class (that of which is idealized by the
roots of class struggle), despite the blows made
to this by the increasing roles of specialization
and automation.

The Ford model assembly line of
production has in itself been one of the more
severe forms of modernization within the
factories, and serves as an example for the
sentiments within the overall post-industrial
society (highlighted by an increasingly
economically stratified society, with a constantly
raising 'standard of living' accompanied by
further stretches towards ultra-rich and its
bastard child, ultra-poor). This has only been
aided by the atmosphere of corporate
assimilated unions, which carries forth a greater
blow towards notions of worker solidarity and
nurtures the disillusionments of capitalist
fantasies. (see Unions Against Revolution, J.
Zerzan and G. Munis)

The industrial worker was well aware of
their role in industrial society as their most
recognized value was as a producer. This
creates a contingency within the working class,
which was easily identified, and even more

easily aligned with. It is clear to see that such a
context will only bring rise to worker solidarity, of
a oneness through the community of exploited.
The industrial worker of this era was definitely a
commodity to the capitalist system, but within
that system, there existed a community, which
produced its own value system (while we will
clearly recognize the notions that were carried
over from their other selves). There was a
definition and multifaceted existence of a
working class; it was clear and apparent to
everyone. Such notions as class-consciousness
were hardly radical or economic fringe notions,
but a daily reality that could be seen
everywhere. It should be no surprise that
socialist, communist and syndicalist ideologies
would find a place within that era. Yet,
contemporary class strugglers aren't willing to let
this go. For some the 'working class' remains a
constant infallible section of society that no
matter what happens, they have their working
class solidarity. It is likely such never existed,
but any radical theory is going to have to be
realistic about the situation they are in and just
whom they are dealing with.

the Death of Class-Consciousness

The ideals of class struggle (the
movement that a conscious, working class could
take over the means of production and base a
society 'each to their own needs, from their own
abilities') are of course contextual (not to
mention faulty, as we can see from a plentitude
of perspectives in hindsight. Including the
environmental effects of industrial society as a
whole on the planet and individual, the failures in
China and Russia, to mention the major ones.).

The general mood of the industrial era
was going with the flow of the capitalist vision of
constant progression and of worth in the
industrial system (with obvious exceptions as
the Luddites). The permeating notions of
'Progress' and emphasis on the level of
production and standard of living were taken as
a norm. The working class was usually a bit
more optimistic about the distribution of wealth
accumulated, but taking into account the areas
of immersion with capitalist conceptualizations, it
seems that the outcomes of such a society
would still hold to be as lethal as our own (an
issue to be dealt with in coming sections).

The most conflicting aspect of Class
Struggle and our current society lies here. The
times have drastically changed and the attitudes



CLASS STRUGGLE, COMMODIFICATION, AND MODERNIZED SOCIETY

By Kevin Tucker

"Forget those commies, I don't want to work in their factories. Why is it that all these intellectuals and rich college kids think work is cool...It's only people who have never worked at a dead end job with no future that thinks us working class people give a shit who runs the factory. Work is work; no matter if the boss is a capitalist or all of us."
-Craig E. quoted from *Essays Towards a New Eco-Anarchism*, Chris Kortright

Is class struggle still relevant? The relics of decaying leftist movements would still like us to hold onto this bit of his-story long past its due. As the anti-State publication *Black Star North* claims, "Suggestions that class struggle is no longer relevant to revolutionary theory and practice should be met with high suspicion. Those who make such claims are either naive, misguided, or middle/upper class and unwilling to confront their privilege." ("Towards an Understanding of Class Struggle in the 21st Century", BSN #3 pg. 27)

Class struggle undoubtedly has its specific origins within the rise of industrial society. The stages of society permeating the social turn in emphasis on production from food rearing to specialization within the varying fields of material goods that accent the idealistic wealth of the times. Agrarian societies certainly had their rich, but most class warriors will focus their attention towards the industrial age that will follow (a detail that will always cause a major problem of historical analysis in the class struggle perspective).

the Rise and Fall of Class Struggle

The rise of class struggle, in the industrial sense that it is most commonly referred to as, comes along during the ages of increasing mechanization and automation. A steady increase from human based power sources to machine based. The technological "advancements" made during this progression made a huge impact on the degrees of severity felt by the working class (the producers). Needless to say, this was accompanied by increasing profits for the upper class (the owners).

It seems extremely important to recognize the differences between the societies

of that time and now. The consumer society we live in now is a world apart from the industrial period of yester years (Granted that the same situation still exists, but has just changed on scale considering that the industrial process has not yet been fully automated, but relocated into the extending 'labor pools' of second and third world peoples thanks to our globalizing economy.). The vast amounts of labor required by industrial production, and the little amounts of wealth left off to the working class, made such nuances as general stores and vast shopping areas close to nonexistent. The service sector was therefore a mere percentage of the workers, compared to our current society in which this makes up the majority of work being done.

This constant force of dividing labor into more mundane and meaningless positions has completely altered the face of the work force. The worker in our modern stratified society has become even further alienated than the pre-Ford assembly line factory models that Marx spoke of. The effect, in turn, has caused an even greater loss of individual 'meaning' in a society flooded with workerist ethics. The entire scenario was hardly even something to be considered in the times of social uprising prior to the Second World War, despite the major steps towards modernization being made throughout the 1800s' up until this time of 'material prosperity', or more commonly misconstrued as the 'affluent society' (see Clive Pontings' *Green History of the World*). This is the society in which we (the privileged first world, who most likely make up the entire readership of this essay) exist. It seems appallingly apparent that we have moved into post-industrial society (a step which the socialist currents have patently rejected).

Industrial and Post-Industrial Workers

TIRED OF "THIS AND MORE" ? by John Zerzan

In May 2001 a Chilean friend of the Eugene anarchist community said, "Anarchy and indigenous movements fight against the civilized order and its practice of standardization. Anarchy and the different indigenous movements connect at some point." What Jesus Sepulveda said was amplified in June by another Chilean anarchist who spoke of the long, ongoing tradition of native resistance to Empire, and of his desire to see an alliance between the anarchy movement and indigenous

there is actually little they don't wish to preserve, from representation to the wonders of more technology; their sole concern is who's in charge.

Peter Kramer's novel, *Spectacular Happiness* (2001) is concerned with such topics as our society of the spectacle—how difficult it is to escape from its co-opting forces—and ELF-type activity on Cape Cod. In passing, Kramer describes the prevailing order as that of This and More. Techno-capitalism offers us This and the possibility

Nothing Less Than Totality



people in struggle. At the same time, a CIA report to certain Latin American governments (*Global Trends 2015*) warned of precisely this potential alliance.

Unfortunately, not everyone who identifies with anarchism opposes "the civilized order and its practice of standardization." This is exactly the question or challenge for the newly resurgent anti-authoritarian movement everywhere. The new movement, called anti-globalization among other things, is clearly increasingly anarchy-oriented, and it is the primitivist/anti-civilization orientation that is in the ascendant. There are also more traditional, leftist anarchists (e.g. syndicalists, anarcho-communists, social ecologists, Noam Chomsky) who embrace "the civilized order and its practice of standardization" and do not reject a massified, productionist model for the present and the future. For these leftovers from the past, the factories are fine if they are "self-managed." In fact,

of More of This: the consumerist wasteland.

How much does the Left differ in its vision—or lack of vision—from This and More? We see no qualitative break with what is, no sign of getting a clue that it is massified, technified production-oriented society that is itself the problem, no matter who is running it. Leftists thus have no interest in the deeper roots or origins of the current general crisis. They don't question basic institutions (division of labor, domestication, domination of nature) that account for the present situation of desolation and destruction.

After Genoa and the \$50 million damage to banks, etc., Italy's Minister of the Interior blamed primitivism. The Black Bloc folks and other militants in Genoa were not all enemies of civilization, but he was on the right track! The critique is making itself felt in words and acts, and must inform the new movement everywhere if we are to be equal to the challenge before us.

Coalition Against Civilization, Early Autumn Communiqué, 2001

Dearest Esteemed Revolutionaries and Insurgents,

Fall is here, and what better time for the fall of civilization! With all the hubbub surrounding recent acts of corrosion on the part of civilization, we here at the CAC offices have been working overtime to try and find that new campaign idea that will be that 'final shove!'

After late night sessions of team brainstorming, we think we finally hit the big one! We feel this new campaign is sure to be that final nail on the coffin of civilization. So without further ado, we present you with the newest CAC campaign:

LETTERS AGAINST CIVILIZATION!

We have provided you with a sample letter that can be mailed off to all the power wielding position holders from your local community, union, or chartered nation-state! The limits are endless! It's simple, just copy the below letter (personalizing the underlined sections), send off, and before you know it, we will arise from the ashes of civilization! Here's a sample letter:

Dear Imperial Powers Representative,

It has come to my attention that you, as a person currently holding status within a fixed position of power, are helping pursue and ensure the 'progressive' trance of civilization. It seems apparent that the civilized order (comprised of physical institutions and an intertwined, totalistic institutionalized mentality) is responsible for the miserable condition of this planet and the ensuing erosion of life for those who feel the blunt, i.e., all life on the planet and their respective bioregions.

The existence of institutions of fixed power, and the social order which maintains it, have resulted in the domestication of the humans directly under its grips and has extended well beyond that realm to 'maintain control and order'. This domestication is essentially slavery to the State, dressed up with words like 'protector' and 'harbinger of freedom.'

Sir/madam, it seems appallingly clear that the civilized order will collapse, either from direct overstressing, or revolt in response to this. The ecological impacts alone could essentially topple the whole Empire. On behalf of this realization, and my desire to be free (truly free, not 'comparatively free'), I am asking you to resign from your fixed position and turn your efforts towards eradicating civilization (most directly in its current form, as the State). If you do not comply with this query, I shall be forced to take measures into my own hands.

The revolt against the State is rising and attacking more efficiently, you must ask yourself, on whose side will you stand? A response need not be more than your immediate resignation and turn towards insurgency. No apology or justification should be given should you choose to do otherwise, especially if you now seek reform.

I thank you for your time.

Yours truly, for the destruction of civilization,
Sign Here

I can just feel the global power structures shaking in their dress shoes! Happy letter writing!
This message brought to you by, Subcomadante, Professor Yeti,
Co-director of the Insurgent Aesthetics Dept.
of the Institute for Revolutionary Armchairs.

happened), people have more reason to pass us off as more fanatics. If we don't address the very basic tenets of civilization and their problems as a whole as they are occurring now, then we are abstracting the reality of civilized destruction.

Understand the Implications of What You Are Saying

Way too often do we see good arguments be blown off by a criticism that is not unique to our situation. We need to be realistic about what would happen were we to enter a post-civilized world. One basic write off is that a lot of people would die upon civil collapse. While being a hard thing to argue to a moralistic person, we shouldn't pretend this wouldn't be the case. If technological collapse occurred, millions of humans on life support would die almost instantly. This is a fact, but be honest about it, be on the offense, what kind of life is it to live off a machine in the first place? Aside from this, millions of lives would continue that the automobile industry regularly claims. Aside from this, the unaccounted for deaths cause by ecological poisoning would potentially cap off. We may not have a solution for this, but one thing that is certain is that everyday the megamachine runs, ecological collapse comes closer and closer. The inevitable is bound to occur, but the aftermath of a conscious civil collapse is looking far more promising than the latter option. To those who ask what role they or their family will play as specialist in our current society, a realistic look at our current condition shows they have much more to fear by the competitive nature of capitalism, than the lack of systematic exploitation and the condition which defines by occupation.

This is by no means a complete listing of possibilities, suggestions, what have you, just some immediate issues we feel, if addressed, could help make the green anarchist critique hasten the coming of a post-civilized world. We hope this will encourage more discussion and tips on how to better deal with the population whom we should address.

Some other issues that have received some attention or we think should receive more are lessons from other/past social movements. Recent interviews (such as in Do or Die no. 9 [with ex-Black Panthers] and Green Anarchy no. 6 [with ex-Yippies]) and articles on other movements (such as the large amount of recent articles addressing a similarity and stressing convergence of anarchists and indigenous struggles) and especially past groups (such as focuses on the Black Liberation Army from AAC and GA) have been extremely important in helping to extend the reach of our critique and to help through difficulties other movements have had in actualizing their goals. While we have numerous differences with most of these groups, there is an obvious common ground which we have much to gain from analyzing critically. We feel that the green and insurrectionary anarchist strands being predominately white is a serious problem (especially considering those actualizing an anarchistic existence, remaining gather-hunter and other indigenous tribes, are non-white), and these lessons from history could help find how to better reach out and work with non-white groups and communities.

Hope that this will be taken for what it is worth and help to bring about a more viable green anarchist praxis. (While our personal focus has been more on primitiv-ism, but we feel that the same can be extended to the wider green and insurrectionary anarchist 'movement'.)

Towards a post-civilized world, Coalition Against Civilization



in maintaining, at some level, the exploitative State. This isn't to say anarcho-primitivism is free of all civilized vices, just a suggestion to constantly further mental decolonization as well as physical.

The power of the State's 'social fabric' should never be underestimated. The ten commandments still stand as a vantage point for many, in various forms, who grew up assuming those laws as all encompassing (with the State and God being exceptions, as the means of enacting and upholding such basic ideals) standard for existence. Even a blanket statement such as 'Thou shalt not kill' is able to further alienation from the 'natural world' (or any world really, none could exist without killing for food or as a balance system. To deny that all life requires death is one of the greatest signs of our ignorance of how things function. To deny death is to deny life.), and even put limits on insurrectionary activity. All aspects of civilization must be brought into question.

Use Language People Understand

Every word is loaded; we know the arguments of symbolic thought in general, but it is undeniable that we are going to have to live with some level of mediation to try and break mediation. There could be a long, critical, but sometimes necessary debate, about whether or not every medium is the message, but we don't have much more time to intellectually masturbate. So we are occasionally going to have to break down and use specific words that we might find questionable.

This is a specific response to the heavy criticism we received for attacking such 'abstracts' as Reason, Progress, Totality of civilized thought, and the like. We realize that the history and development of civilization is extremely complex. It is undeniably true that any attempt to reference it is going to be a drastic understatement and oversimplification. If we are going to try to develop a realizable praxis though, we are going to have to do this.

We will never say the words that we have chosen are by any means the right ones, but we feel that this is something that is going to have to be done out of reasons of practicality. Just because the referring word may understate the problem, it doesn't mean that the implications will be any less. The complexity of the problem should never be denied, but that shouldn't stop us from having to compromise some wordage.

The Role of His-Story

To move beyond the realm of civilization; a basic understanding of its' development is necessary to uncover the foundations and strong points for the development of our current social order. The problem is, and always will be, that the prolonged existence of the State is dependent on the suppression or contortion of the reality and motivations behind its' development. A plentitude of works have been dedicated to dealing with this complicated subject, (some of which include, Clive Ponting's' Green History of the World, Fredy Perlman's' Against His-story, Against Leviathan, John Zerzan's Elements of Refusal and Future Primitive). The savaging of academic and historical sources is a long, complicated process, but none-the-less extremely important. In order to help realize the importance of such historical accounts, they should be put forth in a manner that is relevant to our current condition. No author is particularly 'responsible' for doing such, but to read history in a 'neutral' manner is to rid the reality and horrors involved in the bloody development of civilization and ceases to show the relevance of our own domestication, our exploitation, and further trivializes the misery of our condition and buries potential for the liberation of desire and the desire of liberation.

Never Rely on the Worst Case Scenario

The failures of doing so can especially be seen in the animal rights and environmental movements. If you do this, you may end up with little room to stand on. If you don't critique the entirety of the situation, you leave yourself open to reasons for reform, in the best case, or just being written off, as is normally done.

If you address people by giving the impression that the worst is the norm, they will be looking for just that, and if they don't see it, you have deceived them and they will gain nothing from it. Groups such as PETA rely on the horrible images they are able to get from vivisection laboratories or factory farms, but if they are saying this is what always happens there, the issue becomes an issue of domestication and takes light away from THE issue of domestication. (Not that we agree at all with PETA's goals or anything, just a lesson from seeing the transparency of single issue politics.)

The same goes for the anti-civilization movement. Many people and groups dwell on the scenario of technology taking over the planet or causing its demise. These are realistic possibilities, but when you say in X number of years the planet will be dead or taken over, then X number of years away (supposing it hasn't

EXCERPTS FROM CIVILIZATION WILL EAT ITSELF

"I mean to end this civilization. What gets you out of bed in the morning?"

-Ran Prieur

Remember the Prince song, "tonight I'm gonna party like it's 1999"? That sounded like a big deal in 1985. Then when 1999 came it became a big joke. "Tonight I'm gonna party like it's this year." Now the song seems dead, but wait: Suppose, in the future, 1999 is looked back on as the peak year of our civilization. Then the song will live again with a meaning no one guessed. [pg. 1]

1999 is the obvious choice for the peak year - before the dot-com crash, before the WTO protest, before the New Democrats,

who oversaw a global concentration of wealth and tightening of power that even shocked some Republicans, lost the White House.

Of course, 1999 will not be the

peak when the consciousness that makes History is focused on something other than the momentary dominant perspective in the USA. IN the long view, the peak may be seen to have come sooner, maybe much sooner. I was going to say it couldn't possibly come later, but then I thought:

Suppose the bottom falls out of the global food supply, and 90% of us die from starvation, or from diseases caused by industry and technology, or from wars fought with secret energy weapons. And suppose, of the remaining 10%, 90% live on the surface, in straw bale houses and abandoned buildings, eating garden vegetables and old canned food, while 10% live in sealed underground compounds, with super-advanced bio- and nanotechnology. These people can

and will adjust their perspectives to declare themselves at an all-time peak of human progress.

We have done exactly the same thing. Compared to all but a handful of our ancestors, we live tiny, painful lives. Did you know that Americans used to have a 35-hour work week? The evidence survives in our language, in the phrase "9 to 5": Did you ever think to question where that came from, when actual day jobs are 8 to 5? Me neither, until someone told me: people literally did work 9 to 5, seven hours of labor and an hour

for lunch, that they counted their lunch hour when they called it an eight hour day and a 40 hour week. We have been tricked into working an extra five hours a week. Times 52 weeks a year, or 50 for the lucky ones with vacation, that's 250 hours, or more than an extra six weeks a year, that

we've been tricked into working. [pgs. 1&2]

Another trick word is "work", because working in your own garden is far different, even opposite, from working at your job to get money to pay your monthly extortion to the landowning interest and banks. And we are now doing less of the former, and more of the latter, than almost any people in history. Yet our wages are lower, in real dollars, than they were 30 years ago. Also we're living in smaller spaces and more isolated, the air is worse, there is more poison inside us and around us, politics and the media have become inaccessible, everyone is depressed, and although crime by poor people and young people is way down, the popular fear of it is enormous, and few



people seem to mind that there are more and more surveillance cameras and detectors, or that the USA keeps more of its population in prison than Nazi Germany or Stalin's USSR or Apartheid South Africa.

How can we call the last ten years a good time? Because TV screens got bigger? Because there are now cars with ten cup holders? Because computers now enable us to sit alone staring at a screen to do many things we used to have to do face to face with human, who we find increasingly disgusting and intolerable?

We call the last ten years a good time because a giant legal gambling scheme called the "stock market", where people buy and sell tokens representing shares of authoritarian patterns of human and machine activity that channel money from the poor to the rich and divert human work and attention from human interests to corporate interests. And the people who are run by this system calculate special numbers that represent how many stock-tokens exist and how much they're worth, and these numbers are taken everywhere as indicators of how prosperous and secure we all are. Liberal radio stations, which are supposedly critical of corporate interests, report these numbers many times per day.

And these numbers rose to all-time highs through the 1990's; so by skewing our perspectives to focus on these and a few other numbers that claimed to show our well-being but really showed the entrenchment of the ruling powers, we declared ourselves at an all-time high, when other views would

show us near the bottom of a long, long slide.

These excerpts come from Rans' pamphlet 'Civilization Will Eat Itself', and we feel they give a decent insight as to the tone and style of the larger essay. Ran writes with an enthusiastic narrative of his 'revelations' regarding the fate of civilization. The text is more of a stream of possibilities of what may or may not happen, and the consequences of both. Written with an extremely optimistic and open mind. You may not agree with it, but that's the beauty of it. The writing isn't to sell you on any obscure philosophical trend, but to open up the path of questioning the sacred of civilization. CWI is very personal in delivery and even aesthetically (the text is handwritten): well worth reading. \$2 from Ran Prieur PO Box 45564 Seattle, WA 98145

The decline and fall of the Roman Empire went largely unnoticed at the time. For one thing, the changes were slow that you would only see a few in a lifetime. But I'm sure they also rewrote their history the same way we do, to make it seem like the bad things have always been there and the good things are new, to make the good changes seem important, and the bad changes seem trivial, and the questionable changes seem good.

In hindsight, the sacking of Rome by the Visigoths looks like a fall at the end of centuries of decline. But Roman writings from right before the sack declare that the glory of Rome is greater than ever. And I wouldn't be surprised to see writings after the sack that called it a minor complication or ignored it completely, the same way my contemporaries are downplaying massive species extinctions and food supply epidemics and the spread of genetically manipulated organisms.

This stuff excites me. The end of civilization seems likely to kill me and everyone I know, yet the thought of it makes me feel alive. I recognize this way of thinking as hopelessness. I mean, I feel alive because I am sensing the countless potential worlds, all around us and inside us, compared to which this is horribly, tragically dead. But I am without hope when I think the only way out of this world is through shocking catastrophes. Whether this hopelessness is accurate, I don't know.

[pgs. 2-4]

the practical anarcho-primitivist

actualizing the implications of a critique

This is in part a response to what we have seen recently come from various green and insurrectionary anarchists, as well as from arguments stemming from our Where We Stand piece. The goal, however, is to take what we have seen from that and reflect what we see as the outcome of these arguments and our experiences of daily life, to try to nurture a realizable anarcho-primitivist/anti-civilization praxis.

[Note: many movements and groups mentioned serve as examples only and their being mentioned by no means entails our solidarity.]

Abandoning the Ivory Towers

The most obvious problem we see with the current strand of anti-civilization anarch-'ism', is that it is completely out of the realm of those whom it should be approaching. The average person would need a dictionary to understand what is being talked about, which is ridiculous seeing how obvious the harms of civilization are to everyone and everything. The point is that we are linking together all the things that a person encounters in their daily life. It is giving the rage and disgust people feel a name, it is saying, "don't grin and bear it, fight back and take your life from those who try to control it." This is a simple and powerful message, but we are wondering why it's not getting out there: we are speaking the language of academia.

We should clarify that we aren't anti-academic; we just feel that our work shouldn't be solely to spout out what the professionals and experts are saying (which shouldn't always be relied upon either), but interpret it in a manner that doesn't curdy cote the implications. If we don't put things together in a manner that can be presented to the rest of the population, then we become as functionalist as any other academic fringe.

Some of the most academic writings that exist in the green and insurrectionary anarchist circles are the most important ones, and we encourage that these are read, debated, and so on. We just want there to be no illusion that only those texts are going to get our message out. We know 'out reaching' isn't for everyone, but if we don't start working on this more, we will see the media, FBI and other infiltrators try and 'neutralize' us before the message even gets out as the State carries on.

Always be Upfront About Where You Stand

The strongest point of the anarcho-primitivist critique of civilization is that it really attacks the root of oppression. It is inherently all encompassing, considering the need for the State to cover all aspects of life. This can really give us the upper hand, but the problem is that we're still associated with leftists and liberals.

It doesn't take much to see right through leftist and liberal claims and goals, since they still follow the civilized rationality of necessary evils. This shouldn't have to be elaborated on more here, since so much focus has been put on the defeatist single issues. However, thanks to the media, animal liberation is associated with PETA, ecological action is associated with Sierra Club or Earth First!, and it goes on. People will associate our goals with such movements and look for reasons to not listen to us (for obvious reasons), so be upfront about where YOU stand and don't associate with any organization. If necessary bash the mainstream organizations, if only to find some common ground with whom you are talking to. If we are going to convince anyone, it's going to have to emphasize the importance of autonomy, or it will never 'break the spell'.

Abandon Your Morals

Our lives are intertwined with the culture we are a part of. While we stand against it, we are still its' byproducts. Any 'movement' that seeks to end the current condition must be willing to confront any internalized aspects of that condition. Radical currents have had a seemingly hard time dealing with this, and such an overlook could cause more problems than were apparent in the first place. Loyalty to ideology, treating civilized vices as neutral, upholding the use of sciences, and especially, appeals to morality, have been, and continue to be, potentially fatal flaws in radical currents. All of which show the powers of the totality of civilized thought have

cymbals, indivisible from the oppressions that made them and will come from them, the dreadful weight of a millstone of history, described by the king of Brobdingnag in Swift's *Gulliver's Travels*, as¹

Only a heap of conspiracies, rebellions, murders, massacres, revolutions, banishments, and [the] very worst effects that avarice, faction, hypocrisy, perfidiousness, cruelty, rage, madness, hatred, envy, lust, malice and ambition could produce.

But how can we resist totally and live? Some, of course, must resist because they cannot live in Civilisation an instant more or in the face of its encroachments, so this question is a pointless abstraction to them. As to myself, I have no qualms about taking from a system if it does not expect my gratitude – provided that this will not prevent me from looking forward to living without it and hitting it where I can help bring this about. Yes, hitting Civilisation at its joints, where it all holds together, and will fall apart and be gone when enough are ripped and broken. I don't kid myself that the majority of people will voluntarily abandon this system as it is already so total that they can see no alternative to it. It has filled their lives (the present) and filled their horizon (the future). They'll only see and feel anything else if it's taken out of their lives, and even if they don't like the prospect of that, why should my impinging on their lives and desires be so much more terrible than them impinging on mine, keeping me a prisoner in the next blind cell to theirs? Am I selfish? Thank the bourgeoisie and their history! Such are the contradictions that will bring down their world. But my vision is impure, still to invested with rational calculation and survival-sickness, even though the postmodernists tell me we are living in the last days of the human and Jacques Derrida has told me the human is already as dead as God. And perhaps any vision of the future is as much a millstone as the lessons of the past. Do those who have lost everything and in desperation finally turn to destroy those that have destroyed them, do they think of the future? Such desperation will make the future or it will be abolished as we become mere machines. We have learned—even if our disgust is not yet so great that we have also learned to feel—that to plan, to construct alliances with Machiavellian skill and insincerity, to defer anger or repress any other emotion or desire in our hearts, that too will make us machines or as good as, enslaved to them or those freedom-fearing, liberation-mouthing racketeers and power-mongers that might as well be them. If we are to live spontaneously in the future, with Time a forgotten fiction, then why not now? This will be the *real* end of history, not the powerless, pathetic, value-free blessed –out surrender to it envisioned by post-modernity.

¹ George Woodcock's *Anarchism* (Penguin, 1986), p. 13.

² Curiously, Bonanno's focus on the immediate denies him this useful insight. See, for example, *The Insurrectional Project* (Elephant Editions, 2000).

³ Jonathan Swift's *Gulliver's Travels* (Penguin, 1985), p. 172.

'The Real End of History' is taken from John Connor's excellent pamphlet *The Rise of the West: A Brief Outline of the Last Thousand Years*. It should be noted that this essay is the conclusion of the first section, *The Rise of the West*, since references are made to the bulk of that text. We felt this particular section was able to stand on its own enough to 1) convey the context and purpose of the pamphlet and 2) offer a critical look at what the role of an AP critique of civilization could mean (from a non-authoritative, individual stand point). We're hoping to see more of this in the future (and you will notice the topic has spawned a few other essays in this issue).

ROTW is, as the subtitle claims, a *brief* account of significant events in the shaping of the Western world, ideologically, and thus enactment. The reasons behind doing so are rather well articulated in the above section.

This also contains *Precedent for the New World: the Spanish Conquest of the Canary Islands*. This section further extenuates on Connor's critical assimilation of the past in its significance on the present, and the future. The Canary Islands served as a base for the African slave trade, and Connor's account goes into the effects of Western domination of indigenous peoples and nature.

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ANARCHO-PRIMITIVISM BEYOND ANTHROPOLOGY AND ARCHEOLOGY

BY COGNITIVE AGENTS CIVILIZATION

"Modern graverobbers have been digging up these gods' bones and displaying the bones in glass cases of Positive Evidence. The graverobbers use these bone cases to bully all stories other than their own out of human memory. But the graverobbers' stories are duller than the myriad other stories, and their cases of bones shed light only on the graverobbers themselves."

-Fredy Perlman,

Against His-story, Against Leviathan

It's easy to see the inconsistency of a line of critique of civilization that holds onto anthropology and archeology. In many cases, Anarcho-primitivists have been rightfully criticized for doing such, but are AP views depended on these two schools of sciences? While this may be argued extensively between constituents of AP theory, we feel that the AP critique of civilization stands strong without anthropological or archeological support.

In order to carry this, we must first make a few clarifications. Beginning with, what we feel, pretty accurately portrays AP theory:

- Society as we know it now in the industrialized world is pathological and the civilizing impulses of certain dominant groups and individuals are effectively to blame.
- Trends in communication towards acts of symbolic representation have obstructed human being's ability to directly experience one another socially, and alienated us from the rest of the natural world.
- Humanity basically took a wrong turn with the advent of animal domestication and sedentary agriculture, which laid the foundation for the exploitation of the earth, facilitated the growth of hierarchical social structures and subsequently the ideological control of the many by the few.
- All technology besides the stone-age techniques of hunter-gatherers is inherently detrimental to social relations and set the stage for the ecological catastrophe now being brought on by the techno industrial system.

Our goal here is not to extensively argue each of these points, but to draw upon such conclusions from the point of view that anthropology and archeology, like all sciences, are products of the civilization which spawns them. The scientific method, and more specifically, the scientists that use them, are by no means neutral, but a method and product of perceived reality.

It seems important that we clarify the certain avenues by which AP-ists have come about their critique of civilization. Of the more common methods is observation of existing foraging peoples.ⁱⁱ While this tends to have certain difficulties considering the impending intervention and destruction of civilization, there is an undeniably strong link between the way these dwindling peoples exist and the ways in which they had previously.ⁱⁱⁱ There is a strong tradition of oral mythology (which the sciences have been generally been squeamish in relying on, but have also consistently overlooked their own 'reality' being a comprehensive myth) that has been common

amongst much of these populations and provides a more comprehensive look at just what the changes made could be and their significance.^{iv}

Along this line of observation-data, there are the accounts of 'civilized' encounters with the 'primitive'. As with the case of European colonization of the Americas, there are vast amounts of texts dedicated to the lifestyles of the natives of the area.^v One of the more characteristic qualities of more recent 'civilized' people has been an incredible importance placed on written record. The encounters during this period have been rather well documented, although slanted with zealous righteousness that only a genocidal culture could nurture. Regardless of this, there is some information available here that can act as a buffer for information received via other methods.

There is the traditional archeological record of human history that has given a contextual basis to the path of civilization.^{vi} This is the tenet that has been most highly criticized, and passively referred to. The archeological record has given a sort of timeline to the development of civilization, and placed place and time together. This is the most scientifically based aspect of the critique of civilization.^{vii} The degree of importance this aspect is given varies on who is speaking, but we feel that this aspect is hardly the most pressing.

In essence, archeology has offered a timeline for civilization. Placing the origins of the massed civilized existence roughly 10,000-12,000 years ago in the area referred to as the Fertile Crescent. Contending views place human existence on this planet from 3-7 million years ago, and generally 40,000-100,000 years as *Homo Sapiens Sapiens*.^{viii} Arguments stem from these anchor points for the incremental encroachment of alienating, symbolic thought (and its concrete counterparts), as well as technological growth (as dependence and functionary).

However, as we see it, these dates aren't as important as the events themselves, which are undeniable. At some point, there has been a movement from horticultural and foraging into sedentary agriculture, at exactly what point this occurred hardly sheds light on the outcomes of agri-culture.^{ix} From another possibility, the majority of archeological data is based upon the process of carbon dating. We may find out at any point that the entire process of carbon dating is off. In such an instance, it is very likely that if that were the case, it would be off relatively consistently. So to say that humans existed in a foraging state for 99% of human history would still be correct, and so on. Not that this makes arguments much less valid, just another possibility, should the religion of science find another inevitable loophole in its dogma.

Our own critique of civilization is very highly defined by a direct observation relationship with the remaining wildness of the world.^x While this definitely includes foraging peoples, wildness can be found anywhere in the world, and despite popular belief, cannot be entirely tamed. This has been widely characterized by the example of Pavlov's dogs, whom were the subjects of domesticating experiments of the highest degree, but were able to break free of their programming when placed in a life threatening situation.

Contrary to popular myth, what is referred to as 'primitive' isn't just some phenomenon of human history, but the condition of primal living. It is alive in all of us, in some way or form, and primitivist isn't merely referring to a time or place, but a condition. Granted, it is most often characterized by life prior to civilization, the

- And extension of this—and of the increasingly complex nature of society—is how utterly unaccountable and inaccessible they are, and how little real power even they exercise in overview due to their specializations and the way this limits their capacity for vision and general understanding.
- The consequence of this has been a loss of the immediate, a loss of our sense of Self, of the selfhood of others (including non-human others) and our affinity with them, and also—paradoxically—a loss of control and of the meaningfulness and satisfaction of life the more Power is concentrated and elaborated.
- The futility of entering into an 'arms race' with Power—particularly when it comes to mobilising mass v. Mass, a relatively recent (c. 19th century) and highly contradictory phenomena—as this only accentuates the tendencies mentioned above, win or lose.
- An extension of this: that material affluence is what such eruptions are most usually bought off with and this does nothing to address our root dissatisfaction, as our alienation is the root of this affluence, a particular feature of the problematic above.
- The realisation that—however inaccessible it is to me now—that there is an 'outside' to this empire, Civilisation, whether in distant past or places where Civilisation's writ doesn't run and these are useful in drawing, comparing, contrasting and critiquing the existing world order.^{xi}

I'm only one person—maybe you will draw different lessons from history—but I think that we need to realise how far Bentham's panopticon extended from its original site above Holloway Road. His 'new model' has infiltrated every part of this society—or any part not infiltrated will be soon, thanks to the von Neumanns of this world—and now

everywhere is a prison, an sensorily deprived of any that we, our selves, are a process. We've been veil where the our hearts, our sense of expressed simply and can't perceive it as such. reading—the privatization Reformation's 'great gift' this is the consequence of us that we aren't fragmented into a mind (it's Descartes, so I won't that is even more rebels of the past—surely answers—I can't know they did in their hearts however good the just be projecting my onto them, tainted as they the 21st century. In a way,



isolation tank where we're real contradiction of it and prison, part of the isolation swaddled in an ideological dissatisfaction we feel in loss of being, can't be directly to others or they Part of this is the habit of of the self that was the to the world—and part of Cartesianism that taught ourselves, that we're and a body and everything say 'everyone') beyond problematic. If I look at the they, if anyone, had some whether I'm feeling what when they rebelled, documentation, as I might desires and meanings are by the restrictions of my projections should be

enough if they cause me to successfully rebel, but part of that rebellion is a re-creation of authentic human community where the communication of feeling will again be instinctive and unmediated. If I don't know what fellow rebels felt hundreds of years ago, how will I know the common wo/man now? But, no, let us assume that is enough or in the revolutionary process, the masks of Civilisation begin to slip as part of the process and the "doors of perception will be cleansed" through *praxis*. What the rebels of the past—the rioting Luddites, the Adamites on mounts Tabor, and all the others can teach us—is that there can be no compromise and no turning back. Once we have sensed what it is to be without Civilisation, beyond the veil, we must never surrender this vision and the connecting together of all things it supplies. When we know this, Civilisation is but an illusion, a ghastly one to be torn down as soon and as well as we are able. Even its benefits are as baubles and tinkling

THE REAL END OF HISTORY

-John Connor

The insurrectionist Alfredo Bonanno has mocked historians, saying they never sound more stupid than when asked to give their interpretation of current events. Ridiculously even more wedded to the pretensions of the objective than self-styled 'social scientists', historians stand back from history as mere spectators, gathering and arranging all their little 'facts' into pretty patterns so as to make themselves as much 'objects of history' as those they study. As the young Marx said in his *Thesis on Feuerbach* and the old Marx had carved on his oversized tombstone in posh Highgate cemetery: "Philosophers have so far only described the world. The point, surely, is to change it." However, *contre* Marx's *Commentary on the War in France*, in knowing history, are we not in danger of becoming prisoners of it, consciously playing roles learned from 'the lessons of History' and by arguing history is repetitive, and acting on in light of that, making it so?

My concern—like Bonanno's—is not with the past, at least not for its own sake, but for the future. How much more a fool the historian makes of himself talking of the future than of the present—but why else bother, if not just to shoot the breeze? It is usually at this point that your typical politico racketeer dons the cloak of the objective historian—after disparaging such things to soften you up and make your mind uncritically receptive, of course—and announces 'History proves...' this, that or the other, but most particularly that his particular brand of politics will be crowning glory of History and that you must all therefore trail along in his (it usually is 'his') wake. As a mere subject of history, I don't make any such grandiose claims. This isn't 'the green anarchist history' or any sort of anarchist history as such, it's just me sharing a few thoughts with you as a fellow amateur interested in opening questions and initiating dialogue that may help us—but particularly you, as it's your life—make for some sort of social change. I'm no authority, nor do I seek it. In fact, as I'm pro-anarchy, I seek the destruction and discrediting of all authority, including any you feel I may have had addressing you this way. It is you that determines your own relationship with reality—don't let anyone else! If it helps, I should say that writing this I came to fully appreciate how little impact anarchism as an ideology has had on the last thousand years, and that's counting the pre-1840 popular utopian and apocalyptic currents that never called themselves 'anarchist' as Proudhon did.¹ At best, it's existed as a mere subset of socialism or liberalism and, most recently, as an influence on the *avant garde* or recuperated trendy housing, education and childcare policies. I also appreciate that from a proselytising point of view, it's positively crazy for me to try to sell Anarcho-primitivism through the history of the last thousand years, particularly the last thousand years in Europe and its derivatives, where the imperial rhetoric of 'Progress' originated and that of 'Civilisation' has been so ascendant. Then again, a critic is hardly devalued for criticising what's most immediately under (or up) his or her nose. Without the experience of Civilisation, there would be no need for an anarcho-primitivist critique of it. *Contre* the postmodernists, this dualism doesn't affirm Civilisation, only the need to get shot of it. People got on just fine without it for the majority of human existence, and didn't need some wordy anarcho-primitivist meta-narrative to explain their lives to them either. However, granting that I do write from this perspective, the immediate and obvious lessons to be drawn from the last thousand years, I see them, are:

- The realisation that ideas of 'Progress' and 'Reason' are historically-specific (c. 18th century), were always pernicious and served only sectional interests, and have—if anything—now been superseded by ideologies more unchallenged but even worse.
- An extension of this: what a hypocritical class the bourgeoisie that have dominated this era are, always saying one thing and meaning another, and always presenting their own interests as the common interest. How repressed and in love with the artificial and abstraction they are, rather than reality they have abstracted from, presumably because they find their own creations easier to control. They are also a vicious lot, always accusing others of the atrocities they are responsible for.
- A tendency for Power—whether in the form of money, control, State structures or whatever—always to concentrate itself whilst simultaneously trying to elaborate and extend itself to control as far and as variously as possible. *Contre* Marx, if this tendency continues unchecked, it will keep doing this until what we know as human—or is worth knowing as human—wholly ceases to exist.

civilized hordes have not succeeded in destroying its opponent. In this sense, it doesn't take a science or a degree to get some kind of understanding of the primal world, only interactive observation.

Role of the Anarcho-Primitivist Critique of Civilization

The relevance of archeological and anthropological evidence in AP theory is generally scaled by the sociopolitical implications that the various writers take from them. For us, any critique of civilization or the state is useless unless it exists to offer up sociopolitical implications.

There is somewhat of a split in primitivist thinking. The greater percentage of Anarcho-Primitivists seek an understanding of 'our enemy, civilization', but there are some who merely wish to document or uphold a time and place prior to civilization, and a portion of those who would like to try to recreate that existence. We feel that the latter is not only an impossible pipedream, but doomed to failure. It is at this point that all the nitty gritty of scientific methodology and practice will cause problems. All absurdity aside, if we saw pre-civilized existence as a puzzle, and archeology and anthropology as a way to put that back together, it is highly doubtful that we could put anything back together again in a way that mirrors the original. Our 'great' scientific achievements are generally groundless, in that all progression is seen as positive, and there isn't much of a backdrop to hold it all up to. If we are moving, is it necessarily in the right direction? The civilized mentality that spawns and aggressively feeds science would like to think so. A realistic look at our own path towards extinction would knock that notion out. We feel this position is the only one that is dependent upon the sciences.

While anthropological findings can provide a good amount of insights to living beyond the techno-industrial nightmare, it hardly requires any scientific method to come to these conclusions. But what is important to going beyond civilization is an understanding of just what it is we are moving beyond. This is where the AP critique of civilization fits in, and upon further investigation, it seems the details provided by sciences become less important than an understanding of our own history and listening to the voices that have been suppressed, if not wiped out. We see this cumulative understanding of the nature of the beast as the beginning of a process of going wild.²

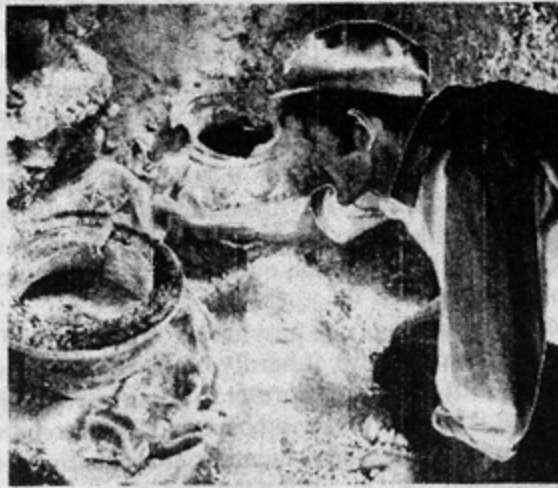
The main points of AP theory as laid out earlier in this essay become crucial at this point. It becomes vital to ask, how do we overcome these things, and what is realistic. The AP critique finds a sociopolitical basis upon these findings, and it is this point that the anarchists influence really separates AP from the bulk of primitivists.

A contextual AP understanding of the rise of civilization and the current mess we're in has given a clear indication that industrialism has only aided our destruction. This point is possibly the most commonly recognized trait of AP influence. Any move towards a society in which mutual aid and autonomy have any real meaning must rid itself of the techno-industrial menace. The effects of industrialism are very clear to us right now, but the AP critique has extended this to the larger issue of sedentary agriculture.

As has been proven elsewhere, a continued way of life dependent upon agriculture will most likely require the technological infrastructure that exists to continue feeding the worlds' ludicrous population. Even if that infrastructure was abandoned for some kind of small scale, manor-esque lifestyle, the devastation that the earth would face to carry so many townships could push the limit. Not to mention the possibility of a Mad Max style nomadic warrior phenomenon. Having drawn upon the constant growth of agricultural societies, and the consequential encroachment upon new land or others' land, a whole field of oppression has been realized. Where many have simply suggested a downscaling of the technological infrastructure, a steadfast AP critique has shown the downsides of such, opening up exploration into more viable ways to revitalize wildness and return to harmonious existence in a post-civilized world (regardless of how civilization will inevitably end).

So we must ask, how reliant upon scientific data is this theory? There are many points that have been highlighted by scientific findings, but they only serve to answer some basic

know for sure that always lived this long is another of an intellectual pertinent question. been countered reaffirming data, truly what is right? we know one thing humans have planet for an time (in human always been this have we made it respond that there



questions. We people have not way. Exactly how question, but more game than a Much data has with civilized how do we know We may never, but is for sure: existed on this extremely long terms). If we have destructive, how this far? AP would must be

something that went wrong, since we are now headed for a certain collision with extinction. Have AP constituents and anthropologists romanticized our history? It is possible, but the only thing we can be sure of is that primal existence is the only way of living that we know of that has made it possible to live truly autonomously and fulfill self-determination. Our current order makes no allocations for such occurrences, and we are finding more immediate problems with this daily.

So it is possible that AP theory could be wrong, but we are running out of time and options. There has been an increasing amount of research and seriousness spent on an intrinsically different way of life. The AP critique of civilization is an attempt to get us out of this mess, and quite frankly, what have we got to lose? All we can do is take from it as much as we can, and forge that into our own sociopolitical vision and praxis, with the possibility of scientific flaws, or without.

¹ Op. cit. Introduction: Theresa Kintz, Running on Emptiness. John Zerzan, 2001

² Decent portions of anthropological texts that are commonly cited by AP theorists have come from anthropologists who have had direct contact with foraging peoples. A few of the more significant writers include Richard B. Lee, whom studied amongst the Bushmen of Africa; Colin Turnbull, whom studied amongst the Mbuti Pygmies, and Pierre Clastres, whom studied amongst the Yanomami of South America.

³ See "Problems in the Study of Hunters and Gatherers" in Man the Hunter. Richard B. Lee and Irven DeVore.

⁴ In some anthropological circles, the importance of mythology has been given improving clout. Although Claude Levi-Strauss has played an important role in this, in Myth and Meaning, he indicates that the science of anthropology carries an ability to culminate mythology to find 'facts'. We don't feel this kind of optimism and it seems that Claude has overlooked the mythological importance within his own culture.

⁵ Columbus himself wrote of them extensively. While he carried a blatantly racist and conquering view, his accounts are countered by De Las Casas. Between the two (and the many similar cases) there can be perceptive insight to indigenous living.

⁶ This pattern has been extremely well accumulated by John Zerzan in his monumental essay, "Future Primitive" in the book by the same name.

⁷ The level of importance regarding the concrete findings varies greatly between theorists. Fredy Perlman's epic Against His-story, Against Leviathan offers a look at civilization that could be the product of oral mythology just as much as the archeological mythology. While painting a picture of the rise of civilization, it is not bound by archeological findings in a way that books such as John Livingstone's Rogue Primate: an exploration of human domestication have. While both offer vital insights, Perlman's book is not as reliant upon the ever-changing history of archeologists.

⁸ Arguments involving this timeline can be found in Clive Ponting's Green History of the World, although they are summed up in "Freedom and Civilization: a comparative analysis" in the pamphlet, Our Enemy, Civilization.

⁹ The creation and significance of time itself is another civilized vice. While even archeological and anthropological AP constituents hold on to these aspects, they generally hold an understanding of the civilized relevance of time. Some scientists may find inaccurate dates to be grounds for dismissing an argument, but we reject the scientific, civilized thought process.

¹⁰ A point excellently elaborated in Derrick Jensen's A Language Older Than Words.

¹¹ Previously debated by Wolfi Landstreicher in "How Then Do We Go Wild", Anarchy: a journal of desire armed #52.

subversion - the act of subverting, a cause of overthrow or ruin.

insurrection - an act of open revolt against established authority.

revolution - an overthrow of the authority brought about from within.

autonomy - condition of independence from the State or government.

anarchy - absence of governing powers

refuse.resist