

of whether you are fighting civilization or not. My deepest inspiration and solidarity goes out to those who have recognized this as their enemy and have resisted appropriately.

Notes:

1. Many of whom are continually involved in armed revolt, for more information check out *Do or Die* no. 8 or contact: Solidarity South Pacific: c/o sdef! Prior house, Tilbury Place, Brighton, E. Sussex, BN2 2GY, UK or www.eco-action.org/ssp.
2. It is important in order to draw out the differences between indigenous and civilized resistance here by pointing out that indigenous resistance has always been primarily brought about by prophets as opposed to ideologues. Their connection is generally brought about by appeals to 'return to old ways', and the power of these movements is vital as it speaks to the inner character of indigenous culture as it remains throughout the individuals. It speaks to them as people who have known themselves or are still connected rather than speaking to something entirely alien to their being.
3. As has been the case throughout Latin America, Russia, etc indigenous peoples and peasants are generally the 'strong arm' of resistance and they are left off or killed when they are seen as useless or have achieved the goals of the vanguard.
4. For more on this, read 'Insurrection and/or Revolution' in *Species Traitor* #3. Available for \$4 from CAC PO Box 835 Greensburg, PA 15601.

Contributing to Momentum against Civilization

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Along with the promising contagious articulation of anti-civilization ideas within the anarchist movement and beyond, there is a slippery and unfortunate tendency to repeat a motivational and organizational mistake of previous anarchists or revolutionaries; that is, the goal of constructing (whether egalitarian or not) a new social movement. It is baffling that those who have a strong critique of the Left (including an analysis of the fetishization of organization, representation, standardization, leadership, and mass society) can also stumble into the same pitfalls of trying to "build a movement". While I trust that they are motivated by liberatory intentions, I have a hard time understanding how these pursuits are fundamentally different from previous attempts at solidifying ideas or managing conflict with the social/civilized order. Is it a case of not being able to see their own ideological

baggage they wish to build a movement around? Do they see “their” movement as somehow different because they are addressing the “correct” or “fundamental” issues and speak rhetorically of diversity, so long as people agree on the same principles they espouse?

As an anarchist, and particularly as someone whose life undertaking is the destruction of civilization and creating ways to truly live outside of its logic, I find the movement model completely unsatisfactory, suffocating, and foreign to my personal project of liberation. I prioritize my own needs, passions, and dreams. I form my affinity and connection with others based on these. But, I also understand that a small group of green anarchists and primitivists cannot significantly alter the trajectory of civilization, and that a linkage, both directly through action and mutual aid, and in the development of critical theory with other decentralized groups is important.

But what might this look like as a truly nonideological and anti-authoritarian practice, one that prioritizes autonomy? As of late, the way I’ve been trying to articulate the opening of possibilities along these lines is not the development of a green anarchist movement, but instead, contributing, in my own unique way and in collaborations of affinity, to a diverse momentum against civilization.

There is certainly no shortage of reasons to despise and act against civilization, and each of us comes into the battle with our own experiences and our own agendas. This is demonstrated in our prioritization of certain articulations of analysis, by our strategic assessments, and by our actions. Ideally, these would not dwell on symptomatic elements, but rather grasp a totality of the civilized dynamic. Again, this totality will be articulated and acted upon differently, based on the filters through which we view civilization, our specific interface and entanglement with it (both past and present), the particular language and terminology we utilize, and our personal desires. How, say, a middle class academic white man in a college town with his own personal and social experiences and analysis approaches civilization will look much different than, let’s say, a black factory worker in Detroit, a peasant mother in rural (yet industrializing) Mexico, or a hunter-gatherer who is resisting the deadly encroachment of civilization upon her ancient life-way and the world that she is intimately connected to. Each has their reasons and motivations to destroy and escape from civilization, but their paths along the way, for a number of reasons, will look very different. This difference, this uniqueness, is what a movement (and ideology) tries to flatten in

an attempt to “get everyone on board”. As a “great unifier”, the “movement building” prescription is not that dissimilar in arrangement and motivation to imperialism or globalization, as it attempts to standardize our passions and goals into a lowest common denominator that moves further and further from us as numbers increase. We are left with either a very rigid and dogmatic set of ideas projected by the vanguard or elite thinkers or an absurdly vague and meaningless agenda based on the most superficial characteristics of “diversity”.

As we start to look at momentum—a general dynamic or process, rather than movement—a grouping based around specific political ideas or measurements of progress, things begin to open up. Without getting too caught up semantically or limited by the science from which these words are derived, it can still be somewhat helpful to look at momentum and movement in relation to physicality, where these concepts have their roots. Movement, while it is a description of activity, does not increase or decrease rate of motion; it stays at a constant. Momentum, however, by definition, is increasing or decreasing rate of motion.¹ If something is in motion (“on the move”) then it is said to have momentum. Momentum is dependent upon three variables: how much is moving, how fast it is moving, and where it is going.² Another important, yet obvious, reduction is that objects at rest, or at a constant speed, do not have momentum (one could say, like the Left).

Momentum is a commonly used term in sports. When an announcer proclaims that a team has momentum, they mean that the team is going to be hard to slow down or defeat. It is necessary to apply a force against its motion for a given period of time to halt it. The more momentum something has, the harder it is to stop. Thus, it would require a greater amount of force or a longer amount of time (or both) to bring something with more momentum to a rest, to change its velocity, and hence, its momentum. An unbalanced force will always accelerate or decelerate an object. If the force acts opposite the object’s motion, it slows the object down. If a force acts in the same direction as the object’s motion, then the force speeds the object up. Either way, a force will change the velocity of an object, and if the velocity of the object is changed, then the momentum of the object is changed.³

Obviously, these scientific definitions and explanations are extremely restrictive, but they do offer some insight in reference to the question of movement vs momentum.

In this light, we begin to view movement as a linear process

which neither offers nor describes any variety, directional change, or acceleration in transit from point A to point B. Momentum, however, is a dynamic or description of motion which takes into account various influences of force (both conflicting and supportive), the mass of what is being measured, and the rate of speed in connection to its acceleration and direction. While clumsy and hampered by the logic from which they come, these concepts can be applied to social dynamics, at the very minimum for their linguistic or metaphoric qualities.

But these are just words with somewhat arbitrary usage outside the problematic scientific realm, and this can take us only so far. What is more important is how these words and concepts have been used both historically and in contemporary social dynamics, and even more importantly, the concepts and practical applications which may be useful to an anti-civilization praxis. The concept of a movement has always been quite clear. To work to spread (read: package and sell) a specific idea or consciousness, so that when a critical mass of proponents, soldiers, sympathizers, converts, believers, or suckers is reached, either society will spontaneously begin to shift in a desired direction, or it will be deemed (by the elite within the movement, or through a democratically determined proposal) justifiable, reasonable, or strategically possible to structurally (physically or legally) change it. These movements tend to be tightly bound by a specific morality, world-view, ideology, strategy, or issue (ie Moral Majority, Anti-Globalization, Marxism-Leninism-Maoism, Peace Movement, Gay Marriage). They are often defensive in positioning (anti-racism, anti-sexism, anti-prisons, anti-abortion, anti-Bush, etc), and mostly reformist. They tend to accept and even promote hierarchy (organizations, parties), or at least some sort of informal leadership or expertise (writers, speakers, and organizers). They usually have some formal policies or codes (platforms, programs, manifestos), or at least informal norms (political correctness, etiquette, protocol) for people to adhere to, with accountability, social pressures, punishment, and even expulsion being negative consequences. Typically, these movements have publications, conferences, and projects which, although not always overtly stated, are intended to represent the movement to others and offer a certain amount of internal dialogue. But possibly the most defining characteristic of movements, despite any incoherence, ineffectiveness, or lack of direction or critical analysis they may have, is their inherent desire to have more people be a part of it; the old “numbers” game. At some point, even the most radical and autonomous political

or social impetus, unless movement consciousness is critically rejected, will lose sight of itself and become a distortion and shadow of its initial form. Sometimes, this mutation is not even detected until it is too late, but more often, this trade-off is accepted and even embraced in order to gain mass appeal or more converts.

On the other end of the spectrum from the tightly controlled or agenda-driven movements, are those which are so incoherent, arbitrary, and obscure, that they are virtually irrelevant. Every university, new age, alternative, and hippie town in America is filled with these “movements”, and the coinciding one-liner bumper-stickers (“One World”, “Save the Children”, “Freedom and Justice for All”, “Honor Diversity”, “Visualize World Peace”, and, of course, “It’ll Be A Great Day When Schools Get All the Money They Need, and the Military Has to Hold a Bake Sale to Buy a Bomber”) placed on their Volvos, Volkswagens, and Subarus, offering zero analysis or direction. These do-nothing dogooders feel they are a part of something bigger, some sort of movement, but when pressed, you’d be hard to find any coherent or articulate ideas or goals, and almost nothing as far as practice (outside recycling, sending out “good vibrations”, buying hemp, or voting for Nader, except this year when they voted Democrat). In a way, we can breathe easy, since these “movements” lack any authoritarian (or even visible) agenda.

Contributing to the momentum against civilization may not look like any movement model. Most, if not all, attempts at creating a social movement are naïve, and often come into conflict with anarchy. I have no interest in creating a “new” and “improved” paradigm, but in dispelling with the very notion. I seek to contribute to a diverse momentum against civilization without ideological limitations, moral constraints, or entrenched expectations; through rewilding and healing from the wounds inflicted upon us by civilization with those with whom I have deep affinity and desire for intimacy, while creating healthy living dynamics and projects with these people; putting out questions and my personal analysis of civilization, and resistance to it, for people to do with what they want; learning from and sharing experiences and ideas, and, when possible, supporting others who are unleashing their fury on civilization and moving outside of its confines; and attacking the symbolic and physical manifestations of civilization where I feel I can, and where I determine the strategic targets to be, and where they directly affect my life. I do not need the approval, or even understanding, of what I do (although, I may choose to put

energy in the latter) from anyone, except myself, and those I chose to enter into collaboration with when it concerns them.

These modes of activity are not consistent with working to create a “movement”, which implies, and has always meant, a singular or ideological project at the expense of the individual. While discussions of strategy, engagement in an ongoing dialogue, and our own personal analysis are important, we should be careful that they don’t become prescriptions or proposals for a “revolutionary agenda”. Nihilism can offer some healthy influence here (though, by definition no complete “resolution”), as it rejects the notion of something to “get behind”. This is a complete rejection of ideology, morality, or preconceived notions of “revolution” or “another world”, avoiding the same “blue-print” traps of the Left, and all that comes along with that framework. I see nothing of this civilized logic worth keeping, and wish to destroy it all without pre-occupying myself with delusions of another world. Do I think another world is possible? Of course, this is why I continue to fight, but I will not dwell excessively on what that might be until this one is gone. It is an important realization that our visions can only be abruptly limited and incomplete due to the unhealthy and stifling death culture. Can we offer specific critiques of this world? Sure, this is essential, especially when put forward in personal articulations rather than totalizing language, and always remaining flexible. Can we develop healthier ways of existing now? Yes, but again, the priority, for me, is destroying this world, and seeking collaboration where it is possible. I feel nihilism (as one finite tool) can help free us from our socialist tendencies to re-define society.

Striving for purity is a recurring problem. In relation to anti-civilization anarchy, I see a stiffness developing in two main directions: in the anarchist/nihilist/egoist direction (requiring complete openness, along with a suspicious reluctance to define many specifics) and the primitivist perspective (requiring a very specific analysis and praxis). There is a tension here, and one that I am, personally, fine with. We are complicated enough, and it is probably healthier and more strategic to exist within this tension between these directions (at least from where we are at right now). I do not presume to know for certain what my/our limitations or possibilities are. I am still, and will always be, learning and growing and not static or frozen by a singular world-view, although, there are some things we may generally assume or agree on. While a “primitivist” approach is my general orientation and I express these ideas in the theoretical and practical realms, it is still only one tool (granted,

my main tool) in my anti-civilization project. On the other hand, I find many limitations in the post-modern non-positions and egoist rejection of any finite realities. On a practical level, both in developing (at least temporary) strategies for survival and resistance, the need to reject fixed or complete thinking or purity, in any direction, is essential.

I wish to enter into concert with others who do not articulate or approach civilization exactly as I do. I can also be inspired by and learn from many different or even contradicting movements on the level of strategy without embracing all or even any of their specific motivations. I feel as complex beings (and anarchists in particular) we can be stimulated by and draw from an endless assortment of ideas and influences (for myself: anarchists, primitivists, luddites, insurrectionalists, situationists, surrealists, nihilists, deep ecologists, bioregionalists, eco-feminists, indigenous cultures, anti-colonial struggles, the feral, the wild, the earth, etc), without adopting any singular framework from which to view or interact with the world. I have no desire to be rigid and motionless in the physical, spiritual, or intellectual realm. This, however, is different from a “nothing has foundation” post-modern cop-out, the “it’s all good” ecumenical approach, or the liberal “we need to all work together” mindset. I feel we need to proceed without illusions, and fight civilization on our own terms, as with the lives we create for ourselves.

This hardly begins to investigate and articulate the strategic advantages to stepping outside the movement model. I have always put more trust in chaos than order, and I have always experienced more success at connecting to my desires and achieving my goals with small, tight, and intimate groups, rather than anything that is “progressing”. Perhaps most important, strategically it is a lot harder for our enemies to cut off more heads, especially when we are coming at them from all directions (back to physics again...sorry), and all motivated by our most potent and least alienated passions and instincts.

Notes:

1 Movement is defined as speed (time and space) and does not change velocity, where momentum (mass and velocity) expresses changed velocity.

2 As a vector (directed magnitude) quantity, the momentum of an object is more fully described by both magnitude and direction.

3 These concepts are an outgrowth of Newton’s Second ($F_{net}=m*a$) stated that the acceleration of an object is directly proportional to the net force upon the object and inversely proportional to the mass of an object.