Essays towards a new eco-anarchism

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Not Left But WILD!

[author's note: I (Chris) started writing this essay. Then my buddy Craig came in to S.F. for a month. The essay started many late night discussions between the two of us. Those talks turned into a jointly written piece. So instead of totally re-writing it, we decided to let you see it evolution. To clarify to essay when anything is written in first person there will either be (CK) after it or (CE). I hope it doesn't detract from the reading but we felt it was better then trying to cram our individual ideas into one single commentary]

"Are you ready for everything to crash? What a terrifying jump to be free." - Bedlam Rovers

What is our reaction to ecological collapse? I'm (CK) told by radical ecologists and eco-minded anarchists that there is an organized militant resistance to the atrocities against the natural world and all that is wild (including humans). You see them at demonstrations; yelling the loudest, telling us the proper way to live and how to relate to one another as well as which ideology we are to follow.
But are these militant actions really bringing down civilization and it's most recent incarnation, centralized global capitalism, or are they just playing their loyal role of reinforcing society with their ideologies and utopian visions by reinforcing their role in the spectacle?

I (CK) see activists (often including myself) with good intentions and a honest desire for authentic resistance who fall victim to the spectacle of society because they fear their own desires, passions and experiences. Through socialization they distrust their passions and experiences and submit to specialists, ideologies, "rational thought" or leaders. No matter how much we try to resist as long as we follow in the footsteps of the Left we are bound to fall just as they have.

THE LEFT...

Leftist ideology can't understand a critique of or a resistance to industrialism in its totality. And just as every other industrial society they too would "rationalize" every living thing including humans in relation to industrialism. They are materialists in denial, still believing maximum industry and maximum production. The only difference is they want to distribute more commodities to a larger portion of the human population never challenging commodities, western society's consumption levels and waste.

The Left is too tied to their "rational thought" stemming from the 18th century Enlightenment. The Enlightenment saw the importance of rational, scientific analysis as a way to free "man" from the shackles of superstition, irrationality and nature. Enlightenment thought held that the wild and dangerous world should be analyzed, classified and tamed by the rational, western man. The conflict between his own internal world of culture and the menacing wildness of nature could only be resolved by the taming and dominance of nature. So coming from this tradition "satisfaction is measured in terms of gaining material. So the mountain becomes gravel, the lake becomes coolant for a factory and the people are rounded up for processing through the indoctrination mill Europeans like to call school." (Means, 1987)

Even the ecologists coming out of the Leftist tradi-
woods growing my own food, hunting and enjoying my life with family and friends. 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. I wish they would stop trying to save me and tell me how to liberate myself." The statement my friend Craig said shows two other major flaws in Leftist ideology. The first being their devotion to work and work culture. The second is the constant need to save everyone from the working class to women to people of color if we all would just subscribe to their ideology we would all be free.

It's hard for most of us who work (and aren't college educated) to understand the romantic view of work. It doesn't take a genius (just a worker) to see the alienation in work.

In fact few workers I (CE) know even think in terms of left or right, mostly in terms of liberal or conservative. They do associate liberal with left and generally loathe the liberals and want them dead. I wonder how many "leftists" have actually talked to a worker this week. They don't know left from right and they don't care, they just want to make as much money for as little work as possible. And, they know the liberals are surely not going to help them with that.

I (CK) bring this up because as the Leftists continually try to nurse us workers into a better way. The trouble is they never listen to us. If they did, they would realize that the bottom line is we do not want to work and we especially don't want to work in a socialist world (even anarco-syndicalism or any other worker self-management program). The discussion about why must be saved for another time; but trust me, we don't want to work in a socialist system even more than a capitalist one. The idea of self-managing our own slavery is even less appealing then having an enemy cracking the whip. WE know that industry does not offer happiness or fulfillment because we live it and we built it.

The question needs to go out the Leftist telling us that only through worker controlled factories can we find self-liberation. Do you believe your utopia will eliminate the pollution and toxins created by industry, the child and spouse abuse created by the self-loathing of constant drudgery as well as the self abuse through drugs and alcohol to either cope with work or be more effective at it (the use of speed to work harder)? To all these the answer is NO! Industrialism can't function without toxins. Contrary to what most Leftists believe we can't have eco-friendly technology, the computer that you can't live without can not be made without toxins. So as you are liberating yourself you are also poisoning the air you breathe and the water you drink as well as killing many other species.

Even without capitalists the drudgery will still be there as long as we need to work. A commodity economy can't function without most people still doing the grunt work. I (CE) know we are told that the only reason why working people try so hard to accumulate wealth is because the capitalists dangle the carrot in front of us, but most of us working people know that we could never have what they have. Now create a world were we can have every commodity that we want and do you think people would work less? We then would be working for the commodity itself hence being a slave to the commodity no longer the capitalist.

We are not fighting to take our place on an assembly line (which most leftist have never seen or heard) to spend our life working. We don't believe humans are the rational "inheritors of the earth". The Left has nothing to offer our revolt of everyday life. So what are we to do? We have been taught that to change we must go either Right of Left. Screw that. The answer is wild insurrection, WILDERNESS....

WILDERNESS...

Pity the lanky Leftist who tries to coop wildness. There is no way because it is not based on language. It is not based on material goods so there's no way you can rip it off. There is nothing to talk about or you to talk us out of. There is nothing to buy so you can't sell it back to us in a safer more consumer friendly jar. One of the many examples of turning resistance into a commodity is Earth First and the monkey wrenching myth. When EFI started, they discussed monkey wrenching openly, often acts of
ecotages though not done by EFI may have been inspired by EFI. Then the myth built, and the t-shirts were for sale along with a bunch of other pretty monkey wrenching perifinalia. As the image of resistance is sold back to the masses the acts of revolt diminish. As we have seen the sales of monkey wrenching t-shirts (earrings, patches, stickers) go up we have actually see a decline in acts of ecotage.

Wildness is the playful insurrection of our deepest and most instinctual desires. These desires can only be defined and fulfilled by us as individuals or small clusters of individuals. It is raw unmediated emotion. It is living every moment on the brink of the unknown, like the butterflies you get in your stomach when you are interacting with a person you are attracted to (and you still don’t know if they are attracted to you); playing the mutually attraction dance not knowing who will admit the attraction first, raw and spontaneous sex with a new partner. The fear and excitement a snow boarder or skier feels when they hit a jump or mountain side that they are not prepared for. Or the stimulation someone feels jumping out a plane before they pull their parachute. Wildness is not only about sex and dangerous extreme sports but they are the few personal interactions with one another and life that can still possibly be spontaneous, raw and unmediated (but too often turned into a commodity). It is the free, untamed self the one that you find in the wilderness or in the midst of passion, the unpredictable, uncontrollable emotions that everyday life has killed.

We have no program, no plan, no organization, not even a name or slogan to rally under. None of us will lead you to were you need to go. This time it must come from you, from each of us, as individuals we must look around and feel what’s going on; see the alienation, the taming, controlling. NOW ACT! this time it is up to you there are no rules, no dialectic to adhere to. No manifestos will be written, no how-to books or battle plans. This revolution will not only not be televised it. In the process of living life in and for the moment, actualizing your desires and creating the wild side in you, confrontations with authority will accrue. This revolt of/l for life will bring down all we know now. It has no option because being free is not compatible with any incarnation of authority or control;
Lust for A Wild Life: emotions from an individual of the doomed generation.

I'm born of the doomed generation. Other generations cannot understand our feelings. There are some members of these generations who try to grasp this hopelessness but for us it is not theoretical, it is all we know. It is all we have ever known (emotionally, intellectually, spiritually). My parents tell a story about me when I was three years old. I was in their office in San Francisco and the Blue Angels were stunt flying over head, I jumped under the table yelling "they're dropping the bomb!" As a child I had friends who were refugees from Vietnam and central America so I heard first hand the atrocities of both capitalism and communism. By the age of ten I knew a hand full of people who died of AIDS, not to mention the people I watched decay in front of me. I've seen few marriages stay together and too many children stolen by "Child Protective Services" for the crime of being broke. I set foot in San Quentin for the first time at five and watched a person murdered at sixteen.

I've known nothing but ecological collapse. The hole in the ozone has always existed. Creeks and rivers have always smelled funny. I couldn't eat the craw dabs I caught in the creek behind my house, shit, I couldn't drink the water when I was backpacking with my dad. He had to try to explain why hillsides had no trees and why he was missing half his ear to skin cancer. Isn't there supposed to be brown foam around the tires on the beach at the Pacific Ocean? Babies dying from industrial waste that's natural right? Now you want to talk to me about Utopia. You want me to see the light at the end of the tunnel when I've never even seen a fucking match!

Industrialism has created a world where the whole human environment and every object in it are to serve the cause of "production" and to remind people that their only happiness lies in the industrial world. This artificial world built by humans who want to remove the last wild influence in the world, and their society promises to be so all-encompassing that it will be impossible for humans to see, imagine, or even hope for anything beyond it.

It's hard for me to understand or relate to any visions of hope or illusions of utopias. But within the decaying belly of civilization many of us are trying to connect with our own wildself. Those desires and instincts that makes me feel ill when I'm working, lost in the labyrinth of buildings and concrete, deafened by the buzzing of electricity and the inability to repress the violent reaction to being controlled, herded and manipulated. These connections may come from the recognition of our insignificance while standing in the wilderness or next to a gigantic cliff, may be from a camaraderie we felt when we made eye contact with a raccoon or it could have been in the erotic adrenaline rush and chaos of a street fight with the cops. Each of us found this path our own way, but what we have in common is unlike many activists we will not wait for the revolution, look to the future or visualize Utopia. We are attempting to live our resistance, to live for the moment and resist by the moment.

Like the flames that devour a building or a bulldozer, our lust to destroy this Leviathan is uncontrollable and unpredictable. Because of the rejection of ideology and a conch's refusal of dialectics, manifestos and programs our resistance can not be mapped, anticipated, or prepared for. Though analysis is vital to the dismantling of this technological society, action must also play its crucial role.
And it is in the shadow of this civilization that there is a 
creeping menace. This menace threatens the foundation 
of our civilization because it lacks the rationalism that is 
vital to the survival of industrialism. The rejection of 
productionism, to favor the desire of life and adventure 
over work. To pick the life of a single animal over the 
advancement of science and medicine. To put wilderness 
or the ocean over and above industrial society. The anti-
rational desire to be the one who throws the match that 
stops those who are poisoning the world and controlling 
me! anti-rationalist in the sense that it could cost me my 
life, but not as a martyr, as the individual who did it for 
the pure joy of living and that lust/love for life.

A free and wild world can only be created in the ruins 
of this civilization. When I say ruins I do mean physical 
ruins. The buildings and factories must be brought down 
and their technological innards demolished with hammers 
and flames. The roads and sidewalks must be ripped up 
to let the soil underneath breath again. The machines that 
think, run, control and live our lives for us must be assas-
sinated. All the caged animals and fenced wildlands must 
be liberated. The entire artificial world must be destroyed 
for the creation of a new society.

This new free and wild society must also be born among 
the ruins of another kind, a more important kind. These 
are the ruins of the death culture, the social relationships 
we create with everything in the world. The relationship 
with non-human world needs to move from a resource, 
superiority relationship to one of playmates in a world of 
adventure. With our fellow human beings we must dis-
mantle the commodity relationships that have been cre-
ated by work culture, instead of thinking about what we 
get from one another lets experience and feel one another. 
With our lovers the relationships are usually production 
based, we enter into one contract or another depending 
of the product outcome we except from our commitment. 
As radicals we are bring one of the most discussing 
attributes of industrial capitalism into the most beautiful 
places in our live. There should not be contracts with our 
lovers. Agreement, understandings, honest dialogue these 
are necessary but if you create your love life to a eco-
nomical/legal model it will be as lifeless and unfullfilling 
as economic life. Whether your relationship is for an 
evening or your life, non-monogamous or monogamous it 
must be spontaneous, passionate and void of laws. Trying 
to create new relationships with the world sounds better 
then waiting for the revolution, doesn't it?

Will we win? Can we create a new free society living 
within wilderness instead of destroying it? I doubt it, but 
I'm going to live my life in defiance because I enjoy it. I 
feel better at the throat of this destructive machine then 
living comfortable in it's belly. In the process of fighting 
for freedom and wildness we experience it, at least the 
closest emotions to authentic freedom. Our resistance also 
creates cracks in the foundation of civilization speeding 
up its inevitable collapse. Because this civilization will fall, 
it can't support itself. When it falls it will take all of hu-
manity with it, such is the way of evolution, entropy and 
life! 
Or maybe I'm wrong! maybe we can win!
WILDERNESS IN THE CITY

Many people have asked why I chose to live in San Francisco. If I love the wilderness and feel a connection to the natural world how come I live in the midst of human society? As an anti-industrialist my activism and writings focus on wilderness, animals, anti-technology, freedom and a small touch of misanthropy isn't it contradictory to live in a big city? Yes, there a level of contradiction as well as hypocrisy in my life. Everyone is connected to this civilization, so all those opposing techno-society are contradictory in one way or another. I guess the question really should be are cities devoid of wilderness?

As I walk down the street here in this toxic, cement jungle with cars and people tearing around me, rushing to work, shop, consume and die, I feel alienated from the natural world. The trees are planted individually in small squares of dirt surrounded by concrete. These trees are always in perfect rows like everything else in this city. Everything in the city is in grids and lines, nothing is nonlinear or spontaneous. Every decision that is made in the creation of this city is made to fit as many people as possible into the smallest space, offering them the most amount of products to consume. Cities are concrete scabs on what was once beautiful wilderness. Most of the world is now covered in almost identical scabs. If you are caught up in the rat race this is all you might see. But is this all that is out there?

When I walk down the street I see something different. I see the scab, the toxicity and the drone; consuming, breeding and not dying quick enough. But I also see something else. I see millions of cracks in the sidewalks from the movement of the earth's surface. The static nature of concrete is not compatible with the spontaneous movement of the earth. The roads, sidewalks, and buildings which seem so strong will not last against the evolving motion of the planet we call home.

Another beautiful thing I see as I walk down the street are thousands of weeds and mushrooms. Weeds creep up through the cracks in the concrete and keep the trees company that humans feel should be isolated. Mushrooms pop up through the cracks in the wall of apartments, forcing people interact with nature even in their solitary little boxes. Both weeds and fungi are great examples of humans lack of control over the natural world. No matter how many chemicals and toxins humans use they can never rid themselves of these “pests” which are abundant in the cities.

There is also the more apparent urban wildlife that is in every city. There are the falcons that live and swoop cars in New York City. Mountain lions are now appearing in southern California suburbs. Here in San Francisco we have many different species you can run into from the mice and rats in the train tunnels to opossums and even deer. There is one specie though that I personally love to hang out with, that is the raccoon. These little mischievous creatures reek havoc on the city every evening digging through trash, knocking over trash cans, breaking into apartments and raiding kitchens and devouring pet food. I even know someone who was riding their bike through Golden Gate Park one evening and was knocked off her bike by a pack of raccoons. There is a sense of friendship I feel with the raccoons I used to hang out with. For one year I used to set on my apartment roof with the same raccoon as I drank beer. One night she brought over three young raccoons. For hours the four of us would watch
eachother, play and taunt one another. Every night until I moved from that house I spent a few hours with my non-
human friends.

There is another aspect of living in San Francisco, the
biggest wilderness in the world is only a few miles from
my door step. It takes me minutes to get to the Pacific
Ocean. There is a connection with the ocean that is hard
to explain but if you can’t smell or taste the ocean in the
air you feel a craving for this lucid and chaotic body of
water. I can spend hours walking of the beach, or stand-
ing on rocks with the waves crashing around me. There is
nothing in the world more exciting and powerful as run-
ing on the beach in the middle of a thunderstorm. The
wind almost picking you up, lightning striking the ocean
and the waves crashing on the beach.

- The more humans encroach on the wild the more spe-
cies will adapt to survive in an urban environment. Though
this is not idea by any means it will start to teach people
that we are not in control. But in till this society crumbles
the more wildlife I see in the cities the happier I’ll be, for
it helps me connect with my own wildside and makes me
feel as if the collapse is happening quicker. You never know
maybe even in a few years there will be mountain lions
and bears roaming the streets of San Francisco.
The Question of Ideology

What role does ideology play on our path of resistance? This is an important question for the longevity and fluidity of our community (community being larger then EFI, all encompassing the resist to industrialism.) The ideologues on every side will explain that we need a coherent dialectic to follow and that ideology plays an important role in creating a “revolutionary” platform for us to move forward. But is this true? Can insurrection come from external ideas or does it need to come from within us as individuals and our personal connection to the wild.

Can ideology fit into a wild insurrection? To answer this question we must define ideology. Ideology is false consciousness. It doesn’t come from within us it comes from someone else; an idea created from their experience then given to us as a mold. There are many forms of ideology, fitting into every aspect of our lives: capitalism, communism, atheism, theism, humanism, rationalism, in the orthodox branch anarchism and in academic biocentrism. All of these were created outside of us as individuals centering the world outside of our personal experiences.

Because ideology doesn’t come from within us we can
not fully experience or define it in our own words. Often you hear statements like "Marxism says..." or "Bicentrism says..." and "The Bible states...", instead of "I feel..." or "I think...". These external ideas can not be fluid because they are already established in one form or another as "legitimate thought." They are used to justify our actions and ideas. Because we don't trust our own ideas, experiences and desires we must make them valid by fitting them into an external box of thought. It is because we must fit into this box instead of letting our ideas stand on their own that ideology becomes rigid and dogmatic. We do not have the ability to change and evolve with ideology because it is not ours, we are a part of it instead of it being a part of us.

This is not to say that the ideologies out there don't have some good ideas mixed up with their dogma. Almost all ideologies can teach us something, they have ideas that can expand our individual understanding of the world. But the important thing is to take these ideas when they fit in with our personal understanding of life and expand them to fit our personal world view. The same goes with sighting individual authors. There is a level of comradery and strength in agreement as long as this agreement is personal. To say "I agree with John Zerzan when he says..." or "I feel that Kirkpatrick Sales made a good point when he wrote..." This is personal, to take a personal idea from a conversation or article we read and apply it to our personal understanding. This strengthens and supports our ideas while keeping them ours. But ideologies such as "Bicentrism" or "Marxism" are not individuals they are abstract ideas. To sight these as "legitimate sources" instead of individuals as personal sources you keep the dialogue in academic realms instead of personal everyday life.

Ideologies Effect on Action

If our ideas become rigid and dogmatic in the midst of ideology, what happens to our actions? I answer that our actions become stagnant and ineffective. Factionalizing happens quickly as vicious and ugly fights break out over "moral, correct and right tactics." Just as with our ideas when we cling to ideology to justify our actions they become rigid and do not flow and evolve as is necessary to be effective.

As long as ERI has existed there has been an ideological split that has been battling under the guise of "strategy." It again has resurfaced in the last few issues of this paper in the wake of the Vail arson. Will this disagreement ever be resolved? No, not unless each ideological faction splits into its own ideological movement. Or we, as a resistance community, abandon ideological thinking and ideologically-driven actions. The debate of sabotage vs civil disobedience is not a strategic debate; it is a ideological/moralistic debate. Thus not leaving room for diversity within the community of resistance.

I am not asking "why can't we all just get along?" I understand that there are differences of opinion and I, myself, have very strong feeling on this topic. My opinion is based on my personal experiences, desires and view of efficiency instead of ideology or an external moralism. Because this is my understanding and what is right for me I do not judge others (or try not to) for what is best for them based on their experiences and desires. By bringing the debate out of the ideological realm into the practical and personal realm we can have authentic discussions on effectiveness and personal experiences leaving room for our differences.

Wild Self-theory

If ideology is destructive for our community of resistance where should we place our ideas? We need to form self-theory based in our own wildness and our personal connection to the wild we have experienced. I do not have the same connections to the wild as my friends who are "desert rats." They prefer hot and dry climates, backpacking in the desert, sage brush and cactus. Just the same they can not know my connection to the ocean, sharks, sea gulls and raccoons. We respect and understand each others desire for a free and wild nature and experience. But we can not fully understand each others emotional and personal base connection to the wild.

By creating an ideology around such a personal connection and emotion we sterilize and smother these wild desires, emotions and experiences. Our ideas can not be
presented in any way but thousands of individual ideas networked for a common goal; a wild and free world. Anything short of this is a disgrace to our wild visions and the diverse wildernesses we love and defend.

If we create a resistance community based on a network of self-theorists instead of ideologues and slogans, our actions will be more compatible and more productive. If the ideological lines have been brought down we can except each other’s actions as driven by our self-theory and desires and is correct for our individual part of the larger community of resistance. This respect and understanding will help to create a more encompassing and tolerant community towards the diverse tactical choices individuals make. Another strength that will come from actions driven by the desires of individuals and collectives is raw passion. Not to say that this passion is not already there but many individuals feel they need to fit into one “box of thought” or the other.

By expanding the freedom to tactics that we desire in the natural world, individuals will act from the heart. When an action comes from the heart, one puts all their effort (and hopefully their intelligence) into the form of resistance they chose.

I live in San Francisco, California, I have chosen not to participate in the Headwaters campaign because of our differences of opinion regarding tactics and participation with authorities. If the individuals engaging in this campaign have chosen this path I can not tell them they are “wrong.” I will engage in dialogue with them, share my ideas and perspective and hear theirs. Since we do not have the same desires regarding tactics. I chose not to work on their campaign, with respect, because the goal to protect the redwoods I understand. Instead of fighting with them about our differences I found a few individuals with similar desires towards tactics and I work with them. We fight a similar battle on a different front.

Let us tear down the walls of ideology, free our minds and desires towards authentic resistance. For if we are fighting for a wild and free world, free beings interacting and experiencing each other we can not build this world with rules and rigid thought. So, while each of us is fighting to free animals and the land itself, let’s remember to also free our desires and our own wilderness. Think for yourself and act, but most importantly think while you act!

IS MISANTHROPY REAL?
A Debate with My Own Misanthropic Side.

Am I a misanthrope? Do I hate or distrust humanity in general, as a species? Many have argued I am. I have even used the term to represent myself on many occasions. But it is a hard question to answer honestly without just being knee-jerk about it. I do definitely have misanthropic tendencies, and depending on my mood (usually after work) I rip into humanity in general for their hatred, violence and ignorance. Sometimes my day is so bad I dream of sitting on a rooftop with an AK-47. But what can be expected of me? I was born in and raised within “western culture” the good of the human species has/is a myth to me. I’ve read books on the beauty of tribal people and I do know that for most of human history we lived in mostly an egalitarian fashion, not just with each other but with the world around us as well. The question is not whether we have been a sustainable species or an “evil” one; the question is can we, as a species, walk away from this “Death Culture.” The culture we are apart of and force others to join at gun point.
MISANTHROPE'S MYTH OF THE "EVIL" HUMAN SPECIES

If we are to discuss misanthropy in any real way we must first be honest. Just as the humanists and leftists have perpetuated half-truths and propaganda about population and the glories of technology, the misanthropic fringe has run with some half-truths as well. We must be honest about our own species and it's past.

HUMANITY AS "UNNATURAL" OR "ALIEN"
Homo sapiens are a natural species. Nothing we do is "unnatural", it is just out of balance. Since the rise civilized we as "civilized" humans have not lived within the balance of the evolution or nature. We can't say we are unnatural but we can say we are throwing things out of balance, killing ourselves (as well as thousands of other species) and denying many other species their chance to evolve. But we must remove humans causing the extinction of some species and the mass extinction of mammoths and other large mammals as an example how "evil" we are, but all new species introduced in an environment changes that environment. Some species go extinct, that's evolution, that is how nature works; by eliminating humans from this equation we continue the "civilized" notion of humans as separate. The same notion that created the environmental and social problems we face today. Who is arrogant enough to say this is not natural, I'm not. I don't like it, I fight to change this but I'm only human, I can't know for certain.

HUMANS HAVE THE ABILITY TO KILL THE EARTH
Do any of us really believe we have the ability to kill the Earth? Life (nature or evolution whatever you want to call it) was around long before humans. There have been five major extinctions without human involvement. All of them were followed by growth and biodiversity. This is no different except that we, too, are going to go extinct. It is true that we are taking many other species out with us, I don't like this fact but we will not kill the Earth. Life will continue, species will evolve. There is no way that humans can kill all Life, we are just killing ourselves and there is nothing wrong with that (it's called evolution). By this I don't mean that we should stop fighting for the freedom of all life (including humans) or trying to halt the destruction. Just that we need to recognize the insignificance of humans as a blip in time of evolution.

HUMANS CAN PRESERVE THE EARTH
Many environmentalists want (or at least use the language) to preserve nature as it is. This is anti-evolution. Nothing is static. Evolution/extinction is a naturally occurring event; we should not try to interfere with this process. We should try to work on how we as a species live, fight mass extinction, industry and management of the wild. But fighting for the wild should not be a fight to keep things as they are; it is letting life evolve on its own for itself. We must stop meddling with and managing the wild.

All of the above mentioned myths not only hurt the arguments of misanthropes because they are based on half-truths but they are founded in human arrogance. These myths continue the idea of humans as separate and strengthen anthropocentric ideology cloaked as biocentrism. All of these ideas believe humans are superior.

MISANTHROPY AS A DEFENSE TO HUMANISM
Even with the flaws of the misanthropic arguments it has served as an effective tactic against humanist ideology. Humanism has been an effective tool in keeping the destructive ideologies of our culture in motion. It has continued the myth of humans as separate and superior. With its destruction of the God thesis (which I thank them for) they have created the Human as God thesis that has strengthened our violent and arrogant behavior. It has increased our dependency on technology and justified our control of the wild world and one another. Misanthropy has challenged the lies produced by humanism about the effects of human population (now at 6 billion) and western consumption, it also challenges those environmentalists who are trying to ease their guilt for contributing to the population issue. Human population
needs to be addressed as the gigantic issue it is. But in doing so we must reevaluate how we discuss human population. In the discussion of human population, western consumption needs to be addressed; this would directly address the necessary guilt of those who are contributing to the western population. We need a complete critique of the industrial and/or technological culture which is consuming the world; from this we would have a stronger analysis of our effect (westerners) on the rest of the world. This does not (and can not) be done in a fascist manner. Racism, classism, homophobia and any other bigoted tendencies have not place in this discussion they are just examples of the “control culture” that has lead to our destruction of wildness. But if human population is removed from our discussions, or ignored, extinction and domestication of the world (as we know it) will continue.

MISANTHROPY AS A TENDENCY NOT AN IDEOLOGY
I feel misanthropy can and does play a vital role in our critique of the human world and its effects on our larger home around us (the natural world); but it can't be an ideology, it needs to be spontaneous feelings that come and go. A realistic fight for evolution must not be afraid to challenge the institutions and ideologies that hinder it. I feel our misanthropic tendencies help shield us from these fears. In the process of these feelings coming and going we are able to challenge humanity and at the same time challenge the oppression against humanity. Fighting for the freedom of all life can not exclude humanity, but it must also embrace those misanthropic emotions that many people try to repress.

A New Story:
a different way to see ourselves and the world

I'm generally looked at as a pessimist, nihilistic and cynical. I have a hard time believing that we can change the world. I continue to fight, continue to resist, but ultimately knowing we will fail. Failure though not in the sense of capitalism, or the nation-state as we know it will rule forever but in the sense that humanity will go extinct (taking millions of other species with us.) The story that humans (in general) are enacting around the world, and have been for ten thousand years, is the same. This story is so ingrained in our minds that we can't see another way to live. With the rise and fall of civilizations, revolutions and new societies the story we teach our children is the same. The path we walk, no matter how revolutionary we believe we are, leads to the same cliff, extinction of life as we know it. I never believed we could change because I couldn't figure out the other story that we could enact. As many others did I looked to the past, there I saw another story but I had a hard time relating it to my personal life. The other problem was as a person who embraced the idea of evolution, the idea of “back” left me a bit uneasy. This other story (or stories if you want to be more accurate) have started to come to me, slowly unfolding them-
selves and opening my eyes and mind. Though I have figured nothing out, and don’t ever believe I will have any “answers” hearing these other stories that have been enacted sense the birth of humanity, and have continued to be enacted where “Our Story” has not swallowed or exterminated the story tellers, for the first time I have started to feel a new fire in my belly. This fire is not quite hope, and it has no less rage then I had before but it is a feeling that maybe we can win.

“OUR STORY”

Our story is the one taught to every child from birth to death in our society. The society I speak of though is not “North American” society, or “European” society. The story of our culture is found all over the globe, and it is the story of “Death Culture.” This story which we are taught, is the “only right story”, was started in the Fertile Crescent and has expanded by force to every place on this planet. So lets start looking at what our story teaches us.

The first thing we are taught is that “We”, humans, are the finishing point of creation. Now creation could be interpreted as God’s creation of the world ending with us appointed to rule “His Creation.” Or it could be that in the process of natural evolution the ending point is obviously humanity. When we start looking at the story of our culture we see that there is no difference between the atheist and the theist, both fit very comfortable in the story of “Death Culture” really these two different sects are just two different footnotes. Which ever footnote you chose to follow the story doesn’t change, either way creation ends with us, thus we must be different and special.

The next thing our story teaches us is that this difference, this special thing about us humans (which is proven by the “fact” we are the end of creation) is biological laws don’t apply to us. Though it is recognized biological that we too are animals, we are exempt from the system and balance that is required for any other species to continue evolution and avoid extinction. This exemption was given to us because we are to rule and conquer the natural world.

This world (the natural world) is chaotic, dangerous, and unpredictable. Around every turn there is something out to kill us. We as humans must take control of the world. Only by conquering and controlling the world will we as human fulfill our destiny as the chosen ones. Whether it was God who appointed us, or “evolution” we as the “special species” must protect ourselves, and create the utopia or “garden” that is our destiny. Only by manipulating the world around us will “the garden” be created. We and we alone must choose what lives and dies.

The choice of what lives and dies not only applies to plants and animals but to our own species as well. Through our history “Death Culture” has exterminated complete cultures and races for there own sake, to save them. We would rather kill a people then see them “live as animals” unable (or unwilling) to control the world but rather live off the bounty of the world. The choice to live of the world as a participant in all that surrounds us, to be apart of the biological community rather then taking our rightful throne above all other life is the greatest “sin” in “Death Culture.” It denies our destiny, puts us at the mercy of the world and makes us no more special then a tick or deer. So, the extermination of these lesser cultures was not only for them but also for the good of all humanity. There is only “one true way” to live, and if you will no assimilate in to our great culture your story ends at this point.

THE TREES TALK, BUT ONLY IF YOU LISTEN

What do you mean the trees talk? These are not the words of a true anarchist, no real atheist who speak in such a way.

The trees have talked to me. So has the ocean, I just had to open my ears and listen. Let go of our arrogance, stop looking at the world through the eyes of science and rationalism open our hearts to the wild, our ears to what it tells and teaches us. The rational mind can only see so much, science can only teach us a mechanistic was to see the world around us. Go sit on the beach and listen to the music of the earth, lay in a meadow during the rain, drink wine on a mountain top while you stare at the fire red sunset. I can’t tell you how to listen, that needs to come from within you. I can’t tell you what the world will tell you because all our relationships with our home is different but this is one of our first steps to finding different stories.

This sounds like nature worship! This is just irrational, religious or spiritual garbage.

Is it? I don’t live as if there is a god or gods, I defiantly am
not rational and I don't worship nature. I don't worship my home but I do live in it, why should I not live in my home the world around me. I don't worship my roommate or my wife but I do talk, listen and learn from they; why not talk, listen and learn to all those others we share our home the earth with?

LISTENING IS NOT PACIFYING OR QUIETIVISM

People tell me this sounds like pacifism, or some nature based quietivism. Some how listening and not preaching is quietly submitting to "death culture" letting the state keep it's power.

I, in no way think we need to stop acting, fighting or resisting. On the contrary I think we need more action and less preaching. I just feel our culture has taught us that we have "the right answers." It's time we start listening to the world and other cultures.

When we start listening to these other stories we get a strong desire to fight for life. Our own lives as well as the lives of other living things. And this is not pacifying. The state and industrialism must be destroyed. No form of revolution or evolution comes easy or smooth and there will be loses and it will get ugly but it needs to be done if life as we know it will survive.

It's time to listen

I'm ready to listen and live. I want to learn from all the stories that are taught around the camp fire, ride on the lightning, screamed by the thunder and crash on the rocks of the coast. I yearn to walk with my loved ones into our own Croatan, leaving this culture behind and starting fresh.

Can we set aside our arrogance and learn to listen to all that surrounds us, listen to the land and the cultures we have ignored? the only thing we have to lose is our dominion.

If you liked this, then you would like feral: a journal towards wildness co-edited by Chris Kortright

MISSION STATEMENT:
feral is a quarterly magazine dedicated to the expansion of bio-centric and anarchistic theory and practice. feral promotes wildness in all species including humans.

Bio-centric: The belief that all living things (including humans) exist for themselves, that they should live and flourish without interference and domination by the human race. A biocentric outlook searches for the wildness in everyone and fights for the tamed and enslaved to go free and feral.

Anarchity: Opposition to all forms of institutionalized authority (including domination of the natural world). Promotion of a society based on mutual aid and self-sufficiency.

feral will not let its discussions and dialogues be hindered by any "isms." We are dedicated to advancing the theories and practice of biocentrism, anarchity and just about anything intriguing; we must break the boundaries of ideology. We move beyond industrialism, reform environmentalism, Marxist-based leftist to explore ideas and communities that bring us closer to a feral (re-wild) existence. Our definitions of both anarchity and biocentrism are vague to enhance diversity, because in thought as in the natural world, diversity is healthier than monoculture.

feral: a journal towards wildness
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