

A text dump on The Society Dispatch

2024

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An attempt was made...

Tracking the eco-fascists on the periphery of anarchy

Published: April 17th, 2019

Note: A web archive capture shows the post was deleted by June 16th, 2019 at the latest.

Source: <web.archive.org/web/20190616104534/https://325.nostate.net/2019/04/17/who-is-archie-[REDACTED]-green-party-activist-or-eco-fascist-maggot-uk>

We've been looking into a little eco-fascist maggot on Facebook who's been getting involved with the US-based eco-extremist 'The Society Dispatch' Facebook group/blog which took over the English language translations for the reactionary eco-fascist/nihilist-right group 'Individualists Tending Towards the Wild (ITS)' after Atassa was shut down. His name is Archie [REDACTED] and he also runs a meme page called Everything Is Pretty Bad where he goes for a bit more of a subtler style slipping in bullshit praising eco-extremism / ITS. This meme page was also pretty vocal in support of 'Abe Cabrera' / '[REDACTED]' following his doxxing and they've also mouthed off quite a bit against 325- on Everything Is Pretty Bad meme page and also when he thinks he is being all secretive in the 'The Society Dispatch' closed from public viewing FB group.

It seems that Archie is not an uncivilized hip radical young poetic nihilo-eco-extremist; Archie [REDACTED] is actually based in [REDACTED].

This is the kind of guy who is playing radical fantasy online who think they have all the answers in posts so insightful as this:

"tl;dr – Why do we only hear about Anna Campbell? Because people only give a shit when a white girl dies. Boom."

2:09 PM – 22 Mar 2019 Everything is Pretty Bad

Anna Campbell, is not some 'white girl' to us, she is a beloved anarchist comrade that lived in Bristol, took part in many initiatives and went to fight with YPJ and died in a Turkish airstrike on a convoy going to defend Afrin. Anna has more living force and power than Archie [REDACTED] will ever know in his entire pathetic existence. Insults against fallen anarchist comrades are part of the trend in the fanclub of ITS, as

is mocking those killed in random and senseless attacks or wars, killed in earthquakes or natural disasters etc. If this guy shows up at any radical spaces in Bristol or elsewhere he deserves to get his head kicked in.

Fuck this freak poser, trying to stir shit up online, smear our projects, insult our fallen comrade and promote indiscriminate murders in the name of the environment. This guy is trying to cause division and spread poison in the anarchist movement but he is just a piece of shit reformist NGO liberal living a middle-class life with misanthropic outlook.

Hopefully this small contribution of info is of some use to the wider project of identifying and publicizing the identities of the scumbags who are supporting and promoting the Eco-Extremist project!

Fuck Eco-Extremism and its fallacies.

Strength to all of us who have positioned ourselves against eco-extremism and other attempts at authoritarian infiltration within anarchic spaces and movements.

[REDACTED]

TOTW: Doxxing

Date: Aug 05 2024

Author: thecollective

Source: <<https://anarchistnews.org/content/totw-doxxing>>

The website antifawatch is a project that “exists to document and track Antifa and the Extremist Left through a variety of methods.” The site description goes on to describe its targets as “anarchists and communists” who were “identified by the DoJ as involved in domestic terrorism.” It is home to thousands of photos of individuals the website identifies as a part of the “extreme left”, as well as police reports, newspaper articles, and individual research on these individuals.

In anarchist/anarcho-adjacent circles, efforts to “doxx” the enemy have been less centralized but they have nonetheless been celebrated as a tactic (see examples here and here).

I’ve always kind of hated the tactic of doxxing. To me it at worst emulates the tactics of our enemies and at best is little more than performative. It brings to mind Alexander Reid Ross working as a research fellow for a DHS-affiliated think tank, or the (now-defunct) website 325.nostate.net’s embarrassing attempt to dox “Archie Moore” (an inconsequential internet troll) by publishing the home address and multiple photos (including of children) of a person who turned out to be a completely-unrelated local politician, or of past attempts by many to dox Aragorn! and other affiliated people.

Then there's a question of the 'legality' and also 'ethics' of doxxing. For example, the website scenes.noblogs.org (hosted by the notoriously-privacy-conscious autistic) received a complaint about publishing 'illegally-obtained information' about individuals, citing their policy that forbids:

3. Publishing of others' personal information, whenever not already publicly available, especially when it is done by violating the personal sphere of an individual or does not constitute a legitimate right of reporting such information.

What are your thoughts about doxxing? Who is worth doxxing, and how can you tell? Does doxxing accomplish our goals as anarchists, or is it doing the busy work of law enforcement for free? Are there better things anarchists could be doing instead of doxxing people on the internet?

Eco-Extremism; An Intro & A Critique

An Intro to Individualists Tending toward the Wild

Source: The Politics of Attack.

[ITS] has explicitly rejected association with anarchism, and via a subsequent (i.e. second generation) moniker, rejected both the label of “leftist” and “insurrectionary”.

In a rare interview the group provided in 2014, it describes its purpose, stating:

[ITS] deemed it necessary to carry out the direct attack against the Technoindustrial System. We think that the struggle against this is not only a stance of wanting to abandon Civilization, regressing to Nature, or in refuting the system’s values, without also, attacking it.

ITS has received international attention after repeatedly targeting scientists and researchers with lethal force. ITS has stood out from other bombers due to its lengthy, academic-styled communiqués and direct attacks on individuals from outside the typical target set: heads of state and corporations, officials in law enforcement, jailing, etc. ITS is unique in at least two matters: its stated objective to *kill*, and its specific, tech-related target set. In the 2014 interview, cell members explain:

Our immediate objectives are very clear: injure or kill scientists and researchers (by the means of whatever violent act) who ensure the Technoindustrial System continues its course. As we have declared on various occasions, our concrete objective is not the destruction of the Technoindustrial system, it is the attack with all the necessary resources, lashing out at this system which threatens to close off all paths to the reaching of our Individual Freedom, putting into practice our defensive instinct

... ITS has from the beginning proposed the attack against the system as the objective, striving to make these kinds of ideas spread around the globe through extreme acts, in defense of Wild Nature, as we have done.

According to their own historical account, the group began experimenting in 2011 with “arson attacks on cars and construction machinery, companies and institutions

... until we decided to focus on terrorism and not sabotage”. From 2011–2014, ITS deployed at least 13 mail bombs, two mailed threats accompanied by bullets, and assassinated Méndez Salinas, a biotechnologist with the Institute of Bio-Technology at the National Autonomous University of Mexico. Salinas was shot in the head, and according to ITS, killed by “the most violent cell of ITS in Morelos, being already familiar with the purchase and use of firearms.”

Through their various communiqués and interviews, ITS has claimed responsibility for a series of attacks, many of which were claimed under other monikers and later linked to the ITS network. For example, in August 2014, ITS declared the formation of Wild Reaction (RS):

After a little more than three years of criminal-terrorist activity, the group ... [ITS] ... begins a new phase in this open war against the Technoindustrial System ... we want to explain that during all of 2012 and 2013, various groups of a terrorist and sabotage stripe were uniting themselves with the group ITS, so that now, after a long silence and for purely strategic reasons, we publicly claim [10 attacks from newly affiliated networks] ... All of these have now fused with the ITS groups in Morelos, Mexico City, Guanajuato, Hidalgo, Coahuila and Veracruz ... Due to this union, the extravagant and little-practical pseudonym of “Individualists Tending toward the Wild” (ITS) ceases to exist, and from now on the attacks against technology and civilization will be signed with the new name of “Wild Reaction”(RS).

Prior to this announcement, in April 2014 a group calling itself Obsidian Point Circle of *Analysis* (OPCA_n) activated a new clandestine cell (which would later be absorbed into RS) called Obsidian Point Circle of *Attack* (OPCA). The formation of OPCA_n was preceded by three commentaries on ITS and the authors “becoming tired of simply writing.” In its opening declaration OPCA writes:

It has been some time since we started writing about some situations that had arisen in Mexico concerning the terrorist group ITS; we published a total of three analyses, in which we have publicly demonstrated our support of the group ITS, in their actions as much as their position. Until now we have decided to solely be those who comfortably spread and highlighted the group’s communiques and actions, but that is over. The violent advance of the techno-industrial system, the degradation that civilization leaves in its wake and the oblivion they are forcing us toward, ceasing to be natural humans to the point of turning into humanoids: there must be a convincing response.

We abandon words and analyses in order to begin with our war ... We only seek confrontation with the system, the sharpening of the conflict against it. From this day we publicly put aside the word “analysis,” in order to become The Obsidian Point Circle of Attack.

Thus, according to its own narrative, ITS inspired public commentary and critique by OPCA_n and, in September 2014, when ITS became RS, it was announced that RS

included OPCA as well. In the first declaration by RS, the authors explain: “during this year ... two more terroristic groups have united with us who have put the development of the Technoindustrial System in their sights ... The ‘Obsidian Point Circle of Attack’ ... [and] ... The ‘Atlatl Group.’” Therefore, a complete history of ITS’s actions includes both attacks claimed under their name, those claimed under the OPCA and RS, as well as smaller groupings merged under the network’s banner. According to a chronology assembled from the networks’ communications, the network has claimed at least 27 distinct actions including 22 IED attacks (mostly mail and package/parcel bombs), three written threats, several arsons of property, one animal release, and one fatal shooting.

In early 2016, the ITS moniker saw its first usage outside of the borders of Mexico. In the second ITS communiqué of 2016, the “Uncivilized Southerners” cell “abandoned a homemade explosive charge” on a bus in Santiago, Chile writing:

The Eco-Extremist tendency spreads ... We are accomplices to its ideas and acts, forming part of it. We are giving life to an international project against civilization.

Because we are bullets to the head, mail-bombs, indiscriminate bombings and incinerating fire, we are:

Individualists Tending Toward the Wild – Chile.

A few days later, in the fourth ITS communiqué of 2016, an ITS cell in Argentina claimed responsibility for placing an IED in a Buenos Aires bus station. In the message accompanying the bomb, the attackers wrote: “ITS is in Argentina”. The emergence of new ITS cells appears to be an ongoing trend. Five days after the Argentina communiqué was posted to a Spanish-language insurrectionary hub, the same site featured a communiqué signed by five cells of ITS, three from Mexico, and one each from Argentina and Chile. The communiqué traces the origin and expansion of the ITS and RS monikers and announces “a new phase of the war against all that represents and sustains the advance of civilization and progress”.

In Mexico, ITS’s bombs have targeted civilian, seemingly ‘non-political’ scientists, professors, technical experts, researchers, and technocrats and within a politic most closely described as (Green) anarcho-primitivism. Famed “Unabomber” Theodore Kaczynski popularized this framework in the 1980s during a 17-year (1978–1995) bombing campaign involving 16 bombs, which killed three people and injured 23. Following the publication of “Industrial Society and its Future” – popularly known as the “Unabomber manifesto” and released five months after his final attack – Kaczynski’s spirit has been carried forth by ITS and a few similar networks.

The group's origins broadly

Source: Does the Unabomber have any relevance to anarchism?

ITS Mexico were originally part of the green & insurrectionary anarchist milieus and likely grew up on earth first monkey-wrenching manuals from the 80s:¹

The group draws its inspiration from anarcho-primitivism, an “*anti-civilization anarchy*” from which ITS is largely inspired. “*I took the theories of the ‘Earth Liberation Front’ further, and gave them a different tone,*” explains Xale. “*I was interested in the issues facing the American continent, in the indigenous cultures that opposed civilization,*” assures the Mexican member of ITS in the video.

With anarchism, the relationship at the moment is one of rupture, although there is no dishonor in accepting that many eco-extremists and some members of ITS come from anarchism, mostly from insurrectionist and eco-anarchist tendencies. Although at the time there were some ties, today the vast majority of anarchists hate us.

Referring to the groups history, Xale, a member of ITS Mexico wrote:²

This chronology could well be added to that of Individualities Tending to the Wild (2011–2013), or that of the anti civilization cells of the Earth Liberation Front (2008–2012), but we decided to focus on RS, for now.

Searching through the over 300 sabotage actions that occurred in Mexico between 2018 & 2012, and the at least 10 with ELF in the title of the post, there do appear to be a few attacks that fit ITS modus operandi and communiqués which fit their early idiolect:³

Early this morning, September 21, our cell placed a bomb made of butane gas at the gates of the headquarters of Nueva Escuela Tecnológica [*New School of Technology*] in the municipality of Coacalco, Mexico State.

¹ A text dump on eco-extremism

² Ibid.

³ Ibid.

The authorities in that municipality had previously implemented security systems that belong in the worst nightmares of Orwell.

Security cameras, artificial eyes guarding their damned social peace, throughout the major avenues in Coacalco.

In the commercial area, the police presence is evident, state police and the mediocre municipal police pass through the streets and on Lopez Portillo Avenue.

Guarding the centers of domination and domestication that are also protected by surveillance cameras and the idiot guardians of the imposed order.

Facing this situation of high surveillance, it seemed impossible to strike, but rebellious creativity is greater than the highest degree of 'security' that the state implements.

The Coacalco commercial area had been previously visited by eco-anarchist cells who conducted significant strikes right in front of the police, who were flabbergasted by an arson, a butane explosion, graffiti and paint spilled in anthropocentric business.

Our action was censured both by the directors of the Nueva Escuela Tecnológica and the Mexico State authorities. They hid the damage that we caused and concealed the evidence of our presence at night. This is not unusual; it happened after the 'celebrations' of the ephemeral bicentennial celebration which were held in 'total' peace.

The Agencia de Seguridad Estatal [*state security agency*] as well as detectives from the Mexico City police department are aware of our actions and our presence; they know that we were there and that we detonated our explosive charge as the lackeys on patrol passed by unable to stop us.

We chose to attack the NET because it represents the new era of these centers of domestication called schools, where they learn things that are useless for a free life, but necessary for a life of slavery and alienation. They create beings that depend on technology in order to live in these concrete nests called cities, but more closely resemble large prisons. They train malleable minds to be used for entrepreneurship and to expand civilization over wild nature. We will not permit this.

Once again we say: not with their cameras, nor their police officers, nor with their investigators, nor their prisons, will they be able to stop us; we once again skinned the rotten bastards, godammit!

This action is dedicated to the Chilean anarchist prisoners, captured after the wave of repression in that country on August 14; we send much strength, from Mexico we remember them in every direct action.

We did not want to wait until the 24th to show our solidarity.

Support is not only for one day, it is in our everyday actions!

Direct solidarity for the eco prisoners Abraham López and Adrian Magdaleno, for the eco revolutionaries on hunger strike in Switzerland, for the animal liberation prisoner Walter Bond in the U.S., and the vegan warriors imprisoned in Italy!

Keep running Diego, you're fucking awesome!

Earth Liberation Front/Mexico

Upon reading translated Unabomber material they started along a road that began with committing arsons aimed at sabotaging evil companies and ended with them desiring to have the wider effect of terrorizing people through fear of injury or death out of a simple hatred for humanity:⁴

... in 2011 the (newly formed) ITS was testing various modus operandi (from known and attempted arson attacks on cars and construction machinery, companies and institutions in Coahuila, Guanajuato, and Veracruz State of Mexico, until we decided to focus on terrorism and not sabotage).

Here are old members of the FAI / CCF in Mexico acknowledging former collaboration and ideological crossover:⁵

Exactly 5 years and seven months ago we signed a “joint statement” at the request of a comrade for whom we feel great affection and respect. That text was entitled “2nd Joint Statement of the Anarchist Insurrectional and Eco-Anarchist Groups”. ...

Back then, we let it be known publicly and energetically that:

“With these ITS partners, we can have theoretical differences and discuss them (always arguing fraternally in a constant attempt to update ideas and by building a unitary criticism attuned to the reality of the anarchist struggle), but we have never disagreed with the methods used, understanding anti-authoritarian violence and propaganda for the facts as they are : valid practices consistent with our ethical principles.”

Although ITS were one of the few clusters with which we did not directly coordinate when undertaking joint actions, we were in solidarity with them, in the same way that some of the comrades that made up our affinity groups obtained monetary resources for them to solve specific difficulties when requested. That has been (and is) the basis of practical co-ordination between the new anarchic insurrectionalism and eco-anarchism.

⁴ Ibid.

⁵ Anonymous. Joint declaration of the insurrectional anarchist and eco-anarchist groups of Mexico [Essay]. War On Society. November 10, 2011. Original link. Archived link.

In their early communiques they would express solidarity with anarchist prisoners:⁶

Total support with the Anti-civilization prisoners in Mexico, with the Chilean comrades and with the furious Italians and Swiss. ...

One more time: Direct and total support with the anti-civilization prisoners of Mexico, with those eco-anarchists of Switzerland, to the affinities in Argentina, Spain, Italy, Chile and Russia.

Here is an answer members of ITS gave in a text interview in 2014 I think showing they were part of a leftist milieu, in that they only later rejected leftist mass movement building and so are not simply post-left-&-right:⁷

Individualists tending towards the wild formed at the beginning of 2011, and was motivated by the reasoning acquired during a slow process of getting to know, questioning, and the rejection of all that encompasses leftism and the civilized, and accordingly, employing all the above, we deemed it necessary to carry out the direct attack against the Technoindustrial System. We think that the struggle against this is not only a stance of wanting to abandon Civilization, regressing to Nature, or in refuting the system's values, without also attacking it.

Finally, ITS also claimed that more ELF and Anarchist groups joined them later when they briefly took on the name Wild Reaction:⁸

First of all, we want to explain that during all of 2012 and 2013, various groups of a terrorist and sabotage stripe were uniting themselves with the group ITS, so that now, after a long silence and for purely strategic reasons, we publicly claim:

- 1) The "Informal Anti-civilization Group," which on June 29, 2011, took responsibility for the explosion that severely damaged a Santander bank in the city of Tultitlan, Mexico.
- 2) "Uncivilized Autonomous," who on October 16, 2011 set off a bomb inside the ATMs of a Banamex, located between the cities of Tultitlan and Coacalco in Mexico State. ...
- 4) "Wild Indomitables," who on October 16, 2011 left a butane gas bomb that did not detonate in a Santander bank in the Álvaro Obregón district of Mexico City. The act was never claimed until now.

⁶ A text dump on eco-extremism

⁷ Ibid.

⁸ Ibid.

5) “Terrorist Cells for the Direct Attack – Anti-civilization Fraction,” which in 2010 and 2011 left a fake bomb in front of the IFaB (Pharmacological and Biopharmaceutical Research), and detonated an explosive outside the building of the National Ecology Institute (INE), both in the Tlalpan district of Mexico City.

6) “Luddites against the Domestication of Wild Nature,” who during 2009 to 2011 had taken part in various incendiary attacks in some cities in Mexico State and various districts of Mexico City, claimed or unclaimed.

8) “Earth Liberation Front – Bajío”, which on November 16, 2011 set off an explosive charge creating damages within the ATM area of a branch of the Federal Electricity Commission (CFE) in the city of Irapuato in Guanajuato.

All of these have now fused with the ITS groups in Morelos, Mexico City, Guanajuato, Hidalgo, Coahuila and Veracruz.

Due to this union, the extravagant and little-practical pseudonym of “Individualists Tending toward the Wild” (ITS) ceases to exist, and from now on the attacks against technology and civilization will be signed with the new name of “Wild Reaction” (RS).

These were groups that other anarchists were relating to as anarchists also. As the *joint declaration of the insurrectional anarchist and eco-anarchist groups of Mexico* referred to earlier was signed by some of these groups who later merged with ITS or had a very similar ideology:⁹

Luddites against the Domestication of Wild Nature (LDNS)

Earth Liberation Front (FLT)

Free, Dangerous, Savage and Incendiary Individuals for the Black Plague (ILPSIPN)

Kaczynski’s influence specifically

An ITS propagandist:¹⁰

Born out of various radical ideologies such as animal liberation, insurrectionary anarchism, anarcho-primitivism, and the neo-Luddism of Theodore Kaczynski, it has germinated and sprouted forth into something entirely other ...

⁹ Anonymous. Joint declaration of the insurrectional anarchist and eco-anarchist groups of Mexico [Essay]. War On Society. November 10, 2011. Original link. Archived link.

¹⁰ A text dump on eco-extremism

ITS:¹¹

We have never denied that the essay, “Industrial Society and Its Future” has been an important part of our formation into what we are now. For that reason, in the past we used such terms as “leftists,” “power process,” “feelings of inferiority,” “liberty and autonomy,” etc. that in the present we have omitted or changed for other words so that we distinguish ourselves from the “indomitistas” of Kaczynski. ...

Michael Loadenthal:¹²

[ITS] specifically address their relationship to Kaczynski in their fourth communiqué:

Have *ITS* copied Ted Kaczynski? The million-dollar question.

Without a doubt, we see this person as an individual who with his profound rational analysis contributed greatly to the advance of antitechnological ideas; his simple way of living in a manner strictly away from Civilization and the persecution of his Freedom in an optimal environment make him a worthy individual who due to a family betrayal is serving multiple life sentences in the United States ... If we cite Stirner, Rand, Kaczynski, Nietzsche, Orwell, some scientists and other people in our communiques they are only for references, we do not have reason to be in agreement with all their lines and positions ... It has been said that we imitate the Unabomber; perhaps we have seen as strategic the action of [Kaczynski’s moniker] the Freedom Club against scientific personalities in the United States in the 70s, 80s and 90s, and we have adopted this, but let it be clear that we have not imitated all his discourse in its totality, since as we said above, there are points that are plainly contrary to the positions of the FC.

In their sixth communiqué, ITS (2012) notes that their early writings (i.e. first and second communiqués) did in fact borrow from Kaczynski, but that after reflecting on their “poor interpretations” the group has “discarded [Kaczynski’s ideas] and now for us they have no validity.” Despite what many regard as similarities in critique, and despite ITS occasionally quoting Kaczynski directly, ITS subsequently denies ideological connections. In the first communiqué as “Wild Reaction, ‘Kill or Die’ Group” (2014) the group writes:

We deny being followers of Ted Kaczynski ... we have indeed learned many things from reading Industrial Society and Its Future, the texts after this

¹¹ Ibid.

¹² Michael Loadenthal. *The Politics of Attack: Communiqués and Insurrectionary Violence* [Book]. Manchester University Press. 2017. [Original link](#). [Archived link](#).

and the letters before this text signed by ‘Freedom Club’ (FC), but that does not mean that we are his followers. In fact our position clashes with Kaczynski’s, FC’s ... since we do not consider ourselves revolutionaries, we do not want to form an ‘anti-technological movement’ that encourages the ‘total overthrow of the system,’ we do not see it as viable, we do not want victory, we do not pretend to win or lose, this is an individual fight against the mega-machine; we don’t care about getting something positive from this, since we are simply guided by our instincts of defense and survival.

Here one can witness RS’s declared revolutionary intent, to “bring it all crashing down” while avoiding the trapping of movement building and conceiving of the conflict in terms of winners and losers. In this communiqué, after the group changed its name, RS goes on to further declare their ideological independence from the prominent critics of technology (e.g. primitivists) as well as the global anarcho-insurrectional milieu through which their communications are circulated and consumed. In their proclamation of non-affiliation, RS states:

Thus neither Kaczynski ... or any other with the (supposed) “primitivist” stamp represents RS. Nor do the Informal Anarchist Federation (FAI), the Conspiracy of Cells of Fire (CCF), Feral Faun, or any other with the “ecoanarchist” or “anti-civilization cell of ...” stamp. RS and its groups only represent themselves. (Wild Reaction, “Kill or Die” Group 2014)

Despite ITS/RS’s insistence to the contrary, prominent anarcho-primitivist thinker John Zerzen, often spoken of as the “founder” of the movement, notes that “ITS group is real slavish to Ted Kaczynski” (Morin 2014). Zerzen goes on to say that he does not believe ITS’s methods will prove successful and that he is “turn[ed] off” by their usage of mailed explosives and their cavalier dismissal of human causalities (Morin 2014).

Sean Fleming:¹³

In thought and in action, Kaczynski is a lone wolf. His Manifesto articulates a theory or worldview that is peculiar to him and built from a unique combination of Ellul’s, Morris’s, and Seligman’s ideas. Terrorism scholars have recently questioned ‘whether it is time to put the “lone wolf” category to rest altogether’, since alleged lone wolves are rarely as independent as they appear: ‘ties to online and offline radical milieus are critical’. Yet, as I have shown, Kaczynski is unusual in that most of his ideological formation took place in a library, outside of any radical milieu. His association with radical environmentalists, who shared his disdain for modern technology,

¹³ Sean Fleming. The Unabomber and the origins of anti-tech radicalism [Essay]. Taylor & Francis. May 7, 2021. Original link. Archived link.

was a consequence rather than a cause of his radicalization. The Unabomber case shows that terrorists can emerge from a relative ideological vacuum, even if this is rare, and that the concept of the lone wolf might therefore be worth retaining.

Although Kaczynski began his anti-tech bombing campaign as a lone wolf, he has since become the leader of a pack. Just as he had hoped, his Manifesto has spawned an ideology – a public discourse of anti-tech – and inspired a cluster of anti-tech radical groups. Kaczynski is not just an extreme example of an anti-tech radical, but also the founder and lodestar of a new form of anti-tech radicalism.

In the immediate aftermath of his arrest, many of Kaczynski's followers came from the outer fringe of the green movement. One of his early correspondents and confidants was John Zerzan, a prominent anarcho-primitivist. Another was Derrick Jensen, cofounder of the radical environmentalist group Deep Green Resistance. Kaczynski's alliances with green anarchists and radical environmentalists were tenuous and short-lived. He ultimately fell out with Zerzan, Jensen, and their respective movements for the same reason: they are committed to many 'leftist' causes that he considers to be dangerous distractions. Whereas Kaczynski's opposition to technology is stubbornly single-minded, Zerzan and Jensen see technology as only one facet of 'civilization', alongside patriarchy, racism, and exploitation of animals. Only years later did Kaczynski begin to attract a following that was committed to *his* brand of anti-tech radicalism. As he notes in his 2016 book, 'it is only since 2011 that I've had people who have been willing and able to spend substantial amounts of time and effort in doing research for me'. Coincidentally or not, 2011 is also the year that the Mexican terrorist group ITS emerged.

John Jacobi, a follower of Kaczynski, distinguishes three clusters of Kaczynski-inspired anti-tech radicals. First are the 'apostles' of Kaczynski, the *indomitistas*, led by his pseudonymous Spanish correspondent *Último Reducto*. The *indomitistas* devote themselves mainly to translating and analysing Kaczynski's writings. They comprise part of his 'inner circle', which also conducts research for him and operates the publisher, Fitch & Madison, which prints his books. The other two clusters are the 'heretics', who are inspired by Kaczynski's writings but diverge from him and the *indomitistas* about the finer points of doctrine, strategy, and tactics. One is Jacobi's own group, the wildists, which broke away from the more orthodox *indomitistas* to build a broader coalition of 'anti-civilization' radicals. The other cluster of heretics, which is my focus in this article, comprises ITS and its offshoots. Whereas the *indomitistas* and the wildists

focus on developing and propagating anti-tech ideas, ITS is eager for dramatic and violent action.

Journalists and terrorism scholars have labelled ITS ‘eco-terrorists’ and sometimes ‘eco-anarchists’, comparing the group to Deep Green Resistance and the Earth Liberation Front. ITS itself uses the term ‘eco-extremist’, which invites these comparisons. However, ITS is not just a more bellicose variant of radical environmentalism or green anarchism. An analysis of the group’s communiqués shows that its ideology is a distinctly Kaczynskian form of anti-tech radicalism.

Although ITS was influenced by radical environmentalism, the ‘eco’ in ‘eco-extremism’ is misleading. It does not refer to ‘deep ecology’; ITS rejects the ‘sentimentalism, irrationalism and biocentrism’ that it sees in many radical environmentalist groups. Instead, the ‘eco’ refers to the group’s ideal of ‘wild nature’, which accords a central place to human nature. ITS’s central concern, like Kaczynski’s, is that ‘human beings are moving away more dangerously from their natural instincts’. Adopting Kaczynski’s ‘bioprimitivism’, as I have called it, ITS argues that ‘the human being is biologically programmed ... through evolution’ for the life of a ‘hunter-gatherer-nomad’.

Although it shares the hunter-gatherer ideal with green anarchists, ITS vehemently rejects any such label: ‘we are not “eco-anarchists” or “anarcho-environmentalists”’. The group describes as ‘delusional’ those who ‘romanticize Wild Nature’ and ‘believe that when Civilization falls everything will be rosy and a new world will flourish without social inequality, hunger, repression, etc’. This thinly-veiled attack on Zerzan’s anarcho-primitivism echoes Kaczynski’s essay, ‘The Truth About Primitive Life’, where he sets out to ‘debunk the anarcho-primitivist myth that portrays the life of hunter-gatherers as a kind of politically correct Garden of Eden’. ITS follows Kaczynski in condemning green anarchism as ‘leftist’.

Kaczynski’s influence on ITS is difficult to miss. Many parts of the group’s communiqués are merely paraphrases of the Manifesto: ‘The essence of the power process has four parts: setting out of the goal, effort, attainment of the goal, and Autonomy’. But the depth of Kaczynski’s influence on ITS is difficult to appreciate without knowing the origins of his ideas. ITS cites Morris’s *The Human Zoo* in support of its claim that ‘the Wild Nature of the human being in general was perverted when it started to become civilized’. The same communiqué later echoes Morris without citing him: ‘it is totally abnormal to live together with hundreds of strangers around you’.

ITS explicitly acknowledges some of its debts to Kaczynski. But this has not been enough to prevent misconceptions, because Kaczynski himself has

also been lumped in with radical environmentalists and green anarchists. It is necessary to understand Kaczynski's distinct constellation of concepts in order to appreciate the ideological distinctness of ITS. The group uses his signature vocabulary: the technological system, the power process, surrogate activities, leftism, feelings of inferiority, oversocialization, etc. This is not the vocabulary of radical environmentalism or green anarchism. With the exceptions of 'civilization' and 'domination', ITS explicitly rejects the 'leftist' vocabulary of anarchism: oppression, solidarity, mutual aid, class struggle, hierarchy, inequality, injustice, and imperialism. Further, as I have already shown, even the 'green' parts of ITS's communiqués have been filtered through Kaczynski. ITS is not an eco-terrorist or green anarchist group, but a novel kind of *anti-tech* terrorist group. The group's ideology is distinctly Kaczynskian, genealogically and morphologically.

The *modus operandi* of ITS is not typical of radical environmentalists or green anarchists, who tend to be saboteurs or 'monkeywrenchers'. Environmental radicals almost always target property rather than people. ITS, on the other hand, declares that it 'is not a group of saboteurs (we do not share the strategy of sabotage or damage or destruction of property)'. Instead, as Kaczynski did, ITS aims to kill or maim people, such as scientists, whose surrogate activities propel the development of the technological system.

Anti-tech radicals and environmental radicals have different attitudes towards violence in large part because they have different ideals. As Bron Taylor argues, environmental radicals share 'general religious sentiments – that the earth and all life is sacred – that lessen the possibility that [environmental] movement activists will engage in terrorist violence'. As he correctly points out, there is 'no indication that Kaczynski shared the sense, so prevalent in radical environmental subcultures, that life is worthy of reverence and the earth is sacred'. Kaczynski is instead committed to the ideal of wild nature, which serves to naturalize violence. He argues, and ITS concurs, that 'a significant amount of violence is a natural part of human life'. Part of what it means to be a wild human being is to be a violent one, unencumbered by the fetters of civilized morality.

The ideal of wild nature helps to explain anti-tech radicals' target selection. For Kaczynski and ITS, living things have value only insofar as they are wild, and to be wild is to be 'outside the power of the system'. When human beings become instruments of the system, they forfeit any value or dignity that they might have had. Scientists and technicians are permissible targets of violence because they have betrayed their wild nature, and they are desirable targets because they symbolize the technological system. Whereas environmental radicals' reverence for life tends to steer them away from

violence, towards destruction of property, anti-tech radicals' ideal of wild nature serves to justify their violence.

Yet ITS diverges from Kaczynski about the purpose of violence. For Kaczynski, violence is primarily a means to overthrow the technological system. ITS, on the other hand, argues that Kaczynski's proposed revolution is 'idealistic and irrational'. Not only is this revolution bound to fail; Kaczynski also falls into the trap of leftism when he models his revolution on the French and Russian revolutions. For members of ITS, violence is not a means to revolution, but a way to affirm or reclaim their own wildness: 'the attack against the system ... is a survival instinct, since the human is violent by nature'. Kaczynski condemns ITS and accuses the group of misappropriating his ideas. He hurls the charge of leftism right back at them, along with a diagnosis of learned helplessness: 'The most important error that ITS commits is that they express, and therefore promote, an attitude of hopelessness about the possibility of eliminating the technological system'. This attitude of hopelessness gives ITS a more vengeful and nihilistic character than Kaczynski himself.

A short thread

Source: <x.com/rechelon/status/1799516136645484935>

nihilistgf: book a friend gave me. no I'm not pro-ITS.

Anon: Counterpoint: you are an eco-fascist who has promoted ITS while pretending not to and approve of Atassa

nihilistgf: atassa and ITS are not eco-fascist. they're eco-extremist. I call myself an eco-extremism because it has a lot to do with indigenous resistance. cope.

This Desiring-Machine Kills Fascists: To be clear, ITS's "indiscriminate attack" is code for rape. It's a deeply misogynistic collective and anyone looking approvingly on at them is not a friend of anarchists

ITS and its english language press office Atassa are not technically "fascist" because they're not *nationalist*. They're just hyper reactionaries who want to exterminate everyone on the planet, delight in misogyny, praise nazis, and had an alt-right trad cath spokesman/editor.

ITS was basically just a Mexico City crew that weren't indigenous and tried to murder anarchists, plus, in the US, a trad cath Berkeley graduate lawyer who married a vivisectionist and hosted all their content on the Atassa site back before he turned it into a journal.

Like the Mexico City ITS crew, Arturo was not indigenous in the sense of involved in any tribe or community, etc, he just had some genes and fetishized that on occasion.

He was also, and this is important, a snitch who snitched on anarchists to the FBI <https://web.archive.org/web/20200601041750/https://325.nostate.net/2018/11/16/eco>

Arturo *was* Atassa. He created the website and popularized it, pretty much exclusively as the press office of ITS, then later he got together a crew (of mostly white contributors like the rich WASP John Jacobi) and edited them together in a print journal version of his site.

What NihilistGF is attempting to do with the "ITS is just ecoextremism which is just indigenous resistance" is a long chain of blurrings. This turns on the fact that when Arturo published the print journal version of Atassa he included an article cheering rape of colonizers.

Later, when there was anarchist blowup over the absurdity of LBC publishing Arturo and his Atassa website as a journal, they crafted the second issue with a pinwheel design on the cover taken from indigenous americans in the most immature “this’ll get them” level provocation.

Arturo is mexican and not a member of any tribe that used said pinwheel designs, plus the tribes in question explicitly retired and forbid use of the swastika/pinwheel after world war 2. Again Arturo is a trad cath. He’s fucking catholic!

It’s completely absurd to frame ITS and Atassa as being about “indigenous resistance”, they’re anarcho-primitivists who loudly and publicly ditched anarchism for nihilism, siding with Ted K over John Zerzan. Any reference to indigenous struggle was adopted opportunistically.

Ted explicitly rejected anarchism on the grounds that he believed that a non-industrial society would be patriarchal and warring, and that this was good. John clung to basic anarchist values against hierarchy. ITS were ideological primitivists who followed Ted in this.

ITS encouraged people to blow up nuclear plants and “kill 200 million in your local bioregion” as part of a campaign to exterminate humans. That kind of edgelording has absolutely nothing to do with indigenous struggles against settler colonialism and it’s gross to pretend so.

Now a whole fucking grip of edgelords in the US *loved* ITS, fucking adored it. The “anarchist” podcast Free Radical Radio that was prominent back then and run by the rich white dude Rydra pumped out endless praise for them and their “nihilism.”

In this original context “nihilism” was explicitly chosen as a term to signify a rejection of anarchism and break from it. Like ITS, over time Rydra repeatedly denounced anarchists and presented his nihilism as a rejection of anarchism.

While in Mexico City, ITS planted a bomb at an anarchist infoshop and planned to gun down an anarchist prisoner, in the US a bunch of rich white dipshit edgelords masturbated furiously to their provocations like endorsing murdering women for sport.

These US edgelords were completely unprepared for any sort of consequences, and after some Seattle insurrectos threw hands against them and the UK insurrecto journal 325 doxed Arturo and promised to murder him, they all fell apart trying to find excuses.

LBC tried pushing the line that Atassa was unrelated to ITS (utterly preposterous), and was just a journal that “raised interesting points that anarchists should engage with.” In this backpeddling the article praising indigenous warriors raping colonizers got held up.

In this desperate twisting, folks tried to reframe the entire issue as one of “do we abet violence and collateral damage in struggle?”

In this they tried to rally a bunch of older anarchists still smarting from the ideological nonviolence wars of the late 90s.

Basically LBC could go to a bunch of their genx and boomer connections and explain the backlash they were getting in terms these disconnected olds could get and would sympathize with. “The dastardly pacifists are back!!!”

Instead of being frank about the ITS/Atassa ideological platform of killing all humans, warring with anarchists, and endorsing rape and femicide as a return to “wild nature,” the shit got reframed as “some indigenous radicals said we should use violence and people hate that.”

But the problem is of course that while LBC’s middle aged book peddlers were terrified of drawing real fire and getting punched or even bombed and murdered by anarchists like we would respond to ITS directly, a bunch of younger edgelords didn’t want to retreat at all.

So the LBC line that Atassa doesn’t have anything to do with ITS got ignored, folks continued distroing ITS communiques (Atassa’s translations, but also it’s been widely claimed that Arturo just wrote his own communiques as ‘ITS’).

But of course occasionally they need to throw out defenses online when they get too much heat.

This creates a situation wherein the bullshit defense used to reframe Atassa as *not* ITS is now applied just as opportunistically to backpropagate into a defense of ITS.

Anyway, 325’s line on ITS/Atassa was shared widely by insurrectionary anarchists: It’s that ITS/Atassa should be ruthlessly murdered by anarchists and violence should freely be used against their defenders. This is not a pacifist position.

On eco-extremism and anarchy

Source: <autistici.org/cna/2016/05/23/chile-comunicato-del-branco-di-sabotatori-heriberto-salazar-fai-fri/>

We really do not want to stand in firm defense of every soul that sets itself up as an enemy against the state and every form of government (over man, animals and nature). We believe that — and many anarchist and other prisoners agree with this — not everyone can be friends and that it is not possible to develop a relationship with everyone.

More specifically, we want to encourage discussion about direct action groups that reject anarchy as a political goal and as a daily struggle. These are the so-called eco-extremists who relentlessly shout “death to anarchy”, rejecting their own origin and formation, an idea that nourished them through a fraternal relationship with the urban guerrilla fighters of today and the past, only to later move on to emphasize certain aspects that have always been part of anarchist milieu and its struggle for the liberation of man, our animal brothers and the earth.

Far from the constant tension that we who want and fight for a life of anarchy want to maintain, a certain trend that is considered eco-extremist throws in the trash the libertarian ideal that manifests itself through the insurgent struggle.

One small group, tied to a certain imaginary of “symbolic” peoples and to musical/alternative and university environments (they reject the university they still attend... and study what they hate so much), hates the human animal and therefore sees the enemy everywhere.

In that “wild fog”, caused by their own smugness and messianism, they include the last worker, the victim of this crappy exploitative system, among their enemies. They talk about killing workers, farmers or any other person who, let’s be honest, the discussion of our relatives over the years has not considered worthy interlocutors. Although we are accomplices, the enemy is someone else, and that is quite clear to any anarchist, libertarian, punk or nihilist. But for the eco-extremists, it is not so, in an attempt to be avant-garde and even trendy.

That is why we call on individuals and coordinated affinities who are fighting today to continue fighting for the liberation of all living beings and the earth, without losing sight of the political aspect of our actions, and the real enemies and targets.

Seven years since the death of Mauricio Morales, we salute the group “Manada de Choque Anarquico Nihilista” for its sober and insurgent action during the protests of May 1 and April 21, when they once again proved the success of coordination among affinities. In order to be clear and refute the “Maldicion Ecoextremista” page, which tried to present these acts as an act of irresponsible urban guerrillas, in order to appropriate libertarian activity!

We salute the fighters of the Paulino Scarfó Revolutionary Cell (FAI-FRI), who wrote in their statement of responsibility for the attack on the Santander Bank in La Cisterna: “ *The attack has its ethics and is not indiscriminate; we have embraced the arson attack and we no longer support the ideas that are trying to spread .*”

Pack of Saboteurs Heriberto Salazar (FAI-FRI)

There's Nothing Anarchist about Eco-Fascism

Source: <<https://itsgoingdown.org/nothing-anarchist-eco-fascism-condemnation/>>

“When horror knocks at your door, it’s difficult to hide from. All that can be done is to breathe, gather strength, and face it....I shared news of the woman found in University City. From the first moment, I was angered and protested the criminalization of the victim. The next morning I woke up to the horror and pain that she was my relative.”

– Statement from the family of Lesvy Rivera to Mexican society

“[W]e take responsibility for the homicide of another human in University City on May 3rd....Much has emerged about that damned thing leaning lifeless on a payphone... ‘that she suffered from alcoholism, that she wasn’t a student, this and that.’ But what does it matter? She’s just another mass, just another damned human who deserved death.”

– 29th Statement of Individualists Tending Toward the Wild (ITS)

Some things shouldn’t have to be said, but as is too often the case in this disaster of a world, that which should be most obvious often gets subsumed to the exigencies of politics, ideologies, money, emotion, or internet clicks. The purpose of this piece is to condemn the recent acts of eco-extremists in Mexico and those who cheer them on from abroad.

This critique does not aspire to alter the behavior of Individualists Tending Toward the Wild (ITS), Individualities Tending Toward the Wild (ITS), Wild Reaction (RS), Indiscriminate Group Tending Toward the Wild (GITS), Eco-extremist Mafia, or whatever they will change their name to tomorrow. Like any other deluded, sociopathic tyrant, these individuals have declared themselves above reproach, critique, reason, or accountability. They have appointed themselves judge, jury, and executioner; the guardians and enforcers of Truth using a romanticized past to justify their actions. As absolutist authoritarians, they have constructed a theoretical framework that, while

ever-shifting and inconsistent, somehow always ends with a justification for why they get to hold a knife to the throats of all of humankind. In short, they think and act like the State.

There was a discussion about ITS on an *IGD* podcast from last December. For those unfamiliar, ITS and its spawn of affiliated acronyms publicly emerged in 2011 as an anti-civilization grouping that blew things up and tried to kill people they didn't like, primarily university research scientists. In early statements, they spoke of favorably of anarchism and revolution. Over the course of just a few years and various groupings and splittings, they adopted a firm stance of rejection and reaction. They disavowed anarchism, revolution, leftism, or anything related to the social or human. They proudly adopted the mantle of eco-terrorism and proclaimed their disgust for the likes of John Zerzan or Ted Kaczynski, who they previously praised.

Unsurprisingly, through their increasing isolation and reactivity, ITS has turned into just plain murderers. (Or at least they'd like you to think so.) "The human being deserves extinction" and "We position ourselves against the human being, without caring about the use of civilization to carry out our acts" is now their creed. As such, in the State of Mexico, ITS claims it went out hunting for loggers to kill, but not finding any, they decided to ambush, shoot and murder a couple on a hike on April 30th, because, "We just want it to be clear that no human being will be safe in nature." They suggest humans should instead stay in the cities, but then claim responsibility for the May 3rd femicide of Lesvy Rivera at the National Autonomous University of Mexico, stating, "Not even in your damned cities will you be safe." The ITS phenomenon, while beginning in Mexico, has spread throughout much of Latin America, with groups using the ITS name claiming responsibility for attacks – including attempts at the mass murder of ordinary, working-class people – in multiple countries.

Understanding what led to the creation and evolution of groups such as ITS is a topic best addressed in a separate piece. As mentioned above and in the podcast, they find their roots in the insurrectionary and anti-civilization streams of anarchism. Mexico in particular has a vibrant clandestine, direct action insurrectionary movement. Mexico is also where 99 percent of all "crimes" go unpunished, where narcos, police, military and politicians either work hand in hand or kill one another and anyone else nearby in the tens of thousands. They also team up against aboveground social movements – repression being the only language the Mexican state speaks. It is not difficult to understand, in a country being gutted by neoliberalism, where appeals to the state are met with batons and bullets, where anarchists are already blowing things up, and where everyone else with an agenda seems to be killing people and getting away with it, why a group like ITS would emerge.

Yet at the same time in Mexico, aside from a few websites, ITS and its actions have not been praised or embraced by anarchists or anyone else. This likely also contributes to the escalating violence on ITS's part – no one really pays attention to them except to dismiss or condemn. At least one anarchist group has publicly stated its belief that ITS is a state-run operation, designed to delegitimize the broader radical movement.

It seems more likely that ITS is a genuine group that believes what it says. Whether it has actually done what it says is another matter. Some attacks have certainly occurred, but a curiously large number of ITS attacks fail or go unmentioned anywhere except in their statements. They claim this is due to the police and media conspiring to not call attention to their acts. Yet the typical insurrectionary anarchist direct action is almost always reported with precise information, photos showing the damage caused, and can be verified in corporate media reports. How ITS is so much worse than other direct action groups at carrying out direct actions is an unanswered question. That ITS killed any of the three people they recently claimed to have killed is unlikely. The statement shares no details of the killings and only includes a photo taken from Facebook. Especially with regards to the femicide of Lesvy Rivera at UNAM, ITS is likely seeking to get a free ride on the coattails of a tragedy that has generated considerable action and coverage amongst the anarchists and radicals they hate so much yet whose attention they so desperately seek.

So do we anarchists give it to them? Admittedly, even the existence of this piece is a capitulation to their attention seeking. But worse are those that promote, even implicitly, the actions of ITS. Sites such as Anarchist News, Free Radical Radio, Atassa, and Little Black Cart. The “a retweet does not constitute endorsement” excuse doesn’t fly here. As ITS says, “We’ve been warning you since the beginning.” And now they are claiming to have killed three humans simply because they were human. Will ITS fans continue to distribute the propaganda of a group that by its own admission is not only *not anarchist*, but proudly terroristic, rejecting of all ethics, morals, or principles of liberation? They solely exist to kill people. It should not have to be explained why such a position does not merit support. Of a less pressing matter is the way in which ITS conceives of “nature” is itself a social and civilizational construct. Their (already constantly shifting) ideological basis for murder falls apart under any real scrutiny.

Some defend the publications and discussions (or trolling, as it were) they engender because while perhaps they don’t agree with killing people, the analysis ITS presents is intellectually stimulating and worthy of consideration. If ITS did kill her, Lesvy Rivera can surely appreciate that her brutal murder was found intellectually stimulating for some. It is the peak of colonial, racist arrogance that those from the safety of their U.S. or European homes feel comfortable debating the finer points of an ideology that amounts to brown people killing other brown people. We eagerly await the publishing on these sites of ISIS or al-Qaida communiques due to their intellectually stimulating critiques of U.S. imperialism in the Middle East.

The only support ITS should be receiving from anarchists is encouragement that they practice their dedication to human extinction on themselves. Just as the fascists of ISIS are meeting a true anarchist response, the fascists of ITS should be called to task, rather than coddled.

Eco-extremism and the indiscriminate attack

Source: <web.archive.org/.../325.nostate.net/.../>

“And Severino Di Giovanni’s actions were never violent for the sake of it. They were never indiscriminate or striking at anything at all in order to create a tension that would favour power and its politics of consolidation. They were always guided by a precise revolutionary reasoning: to strike the centres of power with punitive actions that find their justification in the State’s violence, and which were aimed at pushing the mass towards a revolutionary objective. Di Giovanni always took account of the situation of the mass, even though he was often accused of not having done so”

— JW & AMB, *Anarchism and Violence: Severino Di Giovanni in Argentina* by Osvaldo Bayer, Elephant Editions

I don’t represent any organisation or group, I am writing this from my personal perspective, as nihilist-anarchist of an anti-civilisation insurrectional tendency. I have carried out direct action in defense of the Earth, so the state and society would probably view me as an “Eco-Extremist,” although I’m unconcerned with this term as it’s become a sect-like ideology of the Church. I haven’t written before about the Church of ITS Mexico or the idiot pseudo-nihilist(s) in Italy because over the last few years they clearly became reactionary and more akin to far-right “black” groupscules.

It has been some years since the Church of ITS Mexico said something like that “the FAI doesn’t represent us,” that the “CCF doesn’t represent us”... Well I can’t recall anything like that being said by CCF or FAI or anyone else in the first place, so why is the ITS Church still issuing sermons about it now and why have they not embarked on a one-way trip far away from the black anarchy they proclaim is irrelevant and gone off into the nihilising abyss like they said they would, leaving all us anarchist nuns alone?

It was obvious to foresee what this groupscule and their related neurotic fanclub was going towards—cultish green authoritarianism, paganism, irrationalism and indiscriminate attacks—and haven’t we seen this before? Although the Church of ITS Mexico

with its tiny few self-described eco-extremists and pseudo-nihilists like to pose as the *most radical* and *truly anarchistic* and *chaotic latest trend* that is *very different* and *abyssal*, far from anything that goes before, they are just another offshoot of an old idea with rotten roots in soil and blood, either that or they just have shit for brains.

The murders that ITS Mexico has done in their current phase and the words that accompany the actions are those of one of the enemies, no equivocation—it doesn't matter at this point what justifications and philosophical manipulations they use to explain how they became irrationalist fanatics. Those who indiscriminately attack regular people are authoritarians and would-be dictators, mass killers, and they and their fanclub of sychophants brag and boast as such behind a myriad of regressive ideas.

Reactionary, nationalist, neo-nazi, racist and pagan networks converging inward autonomously in Europe at least, is nothing new, because for decades we can find their groups dwelling in a spectrum of misanthropic nihilist-right planes of thought, often informed by various degrees of biocentrism, traditionalism, green authoritarianism, anti-humanism, anti-progress etc. It's easy to find their blogs with old runic indigent obscurantism, glorification of mass murder, death camps, genocide imagery and glorification of weapons and killing.

In the UK in the 90's, a tiny few anarcho-primitivists also flirted with this eco-fascist thinking which had seeped in amongst "when animals attack"-type stories and news-clippings about earthquakes and plagues, in the newspaper "Green Anarchist." The idea was that indiscriminate attacks and/or mass killings of people are justified as "war against civilisation/society." There was a split in the newspaper "Green Anarchist" about the topic ("The Irrationalists" by Steve Booth). One of the editors left and started an eco-fascist paper. Green Anarchist continued to provide lists of direct actions which were taking place and had articles and reports. The controversy came during an operation by the state against the earth and animal liberation movement which was strong at the time (so-called GANDALF operation). The state spent millions of pounds trying to shut GA down and one of their editors was jailed. Looking back on the text that started the affair it is nothing in comparison to the shit that ITS Mexico have been spewing for the last few years, a hex upon them.

Indiscriminate killings and attacks only have authoritarian outcomes, the methods are elitist and fundamentally anti-individualist. The acts end up only entrenching power and the existing strategy of the techno-industrial system. It is a very dominant and conditioned human behaviour of mass psychology to harm or kill indiscriminately. It's what humans do to each other all the time, it gears the machine and it's certainly not an anti-civilisation act or one that cuts radically to the social system. Each person is just pathologically programmed under the stress of society—by religion and hierarchical orders—socially coded to distrust, hate, abuse and kill others. I want something different; it enlightens me as an anarchist and a nihilist—an individual defending their life and experience of the world. Discrimination of thought, choice and action.

The last couple of months in UK there have been three spectacular indiscriminate killings: the Manchester suicide bomb against a crowd of mostly (very) young women at an Ariana Grande concert, the London Tower Bridge suicide van and knife attack, both by those inspired by Daesh, who ITS Mexico and their adoring flock seem to idolise and fetishize now, much like the rest of the misanthropic and nihilist-right; and there also was the Grenfell Tower fire, which killed unknown scores of people, arguably a massacre which had an unavoidable class basis and which is a social murder. But who cares, society is the enemy, right? In the ultra-moralising Church of ITS Mexico where they issue regular sermons you don't have to think about things too much.

The Church and the sheep have already rejected anti-authoritarianism and "liberation," so such concepts do not illuminate them, by their own admission, opting for a direction where from their friendless epic-loser script they endlessly preside over their dastardly marginalisation of anarchy and the extermination of humanity in the lowly and minor acts they have recently been taking responsibility for.

Their critique of the anarchist movement is both nothing new and yet deluded with ignorance about many facts and yet they want to use the names of Severino di Giovanni and Mauricio Morales to cover their cowardice. I'm no stranger to criticising civil anarchism but the Church of ITS Mexico have remained so boringly obsessionate in their anti-anarchism discourse that it is obvious that they don't know when they are banging a dead horse. Their desperate clinging to the anarchist movement—now issuing death threats against anarchists that bother to publically criticise them—is indicative of individuals who, claiming to have shot dead a hiking couple from the bushes and choked a woman to death in a phone box at university, at heart don't appear to feel they have any power in their own lives and obviously spend too much time on the internet worrying what others think of them whilst taking their pain out on other people. Sounds like quite a few civilised people I know except some don't see the results of their actions. I mean, haven't ITS actually killed some people, why are they crying about it on the internet? As the saying goes, they "*gotta lot to learn*" as a terrorist group. Hearing that ITS apparently got "*tired of waiting for 325's critique*" is a sloppy, revealing and highly amusing admission of how much they actually do care about being the subject of dialogue and discussion amongst an (unruly and anarchic) humanity they hate!

To go back to why I haven't bothered to write anything before now about ITS recent experiments in serial killerdom, I think just simply I had better things to do and my comrades were debating whether or not it was even worth making any critiques since, we figured, we don't make critiques of any other random serial killers?! Why would we bother contributing to the fiction that ITS are actors with any validity by commenting on their wanton acts of pointless and sadly untargetted murders? And nor are they anarchists, saying for many years to the anarchist movement internationally that they were not interested, and were even hostile to concepts such as prisoner solidarity, internationalism, anarchist revolution (so leftist!) and so on and to just leave them alone. So we did... And so why are they now chasing after our views

and after the opinions of FAI/IRF cells, anarchist-insurrectionalists, blogs of counter-information, etc. when they have been rejecting them for years and years? Why is their fanclub sending us their ridiculous texts and claims? To remind us they exist in anger and frustration? And who cares? I don't care but the Church of ITS Mexico evidently does care and can't bear that somehow others have a path separate to theirs. It shows up their blatant isolationist narcissism and sociopathic psychosis.

Consequences...

Reading the nationalism, racism and homophobia evident in the recent communique of ITS, a new pathological, repetitive, singular voice trying to lash out vainly is emerging. I'm sure they will respond with a threatening old testament sermon; or is that an earthquake coming?!

Although the Church has given many sermons where they pontificate about feeling superior, laughing in fantasy, it's striking how much they reveal their silly obsessions, psychological loops and regressive traits in public. This key weakness is certainly a sign of the regressive nature of narcissistic authoritarians, who as individuals display, collectively, unintegrated psychologies, lacking in empathic intelligence and emotional centering.

Maybe in the age of the internet the ITS Church did not know there was a far-right of maladjusted pagan eco-religious fanatics in Europe already? Join and share your savage racist rituals of purity, blood and black metal records! The Pope of ITS Mexico should issue an immediate elect order to direct the faithful sheep to send their bible of testaments to those web-crazies of the nihilist-right and failing that, "*New Scientist*" magazine or some such other shit as they seem to be obsessed with, instead of bothering those nasty sectarian anarchist nuns who have excommunicated them. Wouldn't want you to get upset and send in the inquisition after killing some women.

After banging their keyboards on anarchists for running around the world "intervening" in every topic under the sun other than killing random individuals in the name of some wacko gods, they offer out an invitation to intervene in Mexico and have it out with them! Why would anyone bother? I certainly shall stay here in my own native indigenous lands and get on with my life. If they feel that strongly, why don't they come here? We have gangs and murders here too, not just the Queen and Cricket. I think that the ITS in "Church of ITS Mexico" stands for "*Idiots Tending toward Stupidity.*" Who knew that the Church was so linked to the "Mafia"? Pretty hilarious really, as it fits into their displaced wish to project a "strong" or "hard image"; "ruthless," "organised," "murderous" etc. The reality appears that they have dropped any individualist or nihilist-egoist values, any pretense of ecological struggle and are rather weak, conduct easy (basically cowardly), opportunistic, random and valueless actions and come across like a bunch of wet bananas with a hurting self-obsessed sociopath as leader, blowing their mouths off in public. So what's new?

The idiots that we know of in this “Eco-Extremist Mafia” are all wee dafties, like the pseudo-nihilist fool in Italy¹ and this Greek robot of chaos, Archie the Scot², who are exactly the same types, socially dysfunctional mal-geeks, arseholes basically and losers without a sense of humour, looking to play the bigman. They definity don’t have a sense of humour, but we guess you have to have some “human” values to have a decent sense of “humour” never mind “humility.” I mean, some of the actions we just laugh at, you are a joke, Church of ITS Mexico and faithful flock! Even the killings, you are embarassing yourself! Like a shit on a corpse! And you want the names of Severino Di Giovanni and Mauricio Morales to cover your shit?! Fuck off and die! You are a joke!!
Ha Ha Ha!

I shit on your pagan gods!

Love to all the friends and comrades; imprisoned, out and on the run!

L

¹ Psuedo-nihilist serial blogger, collector of doubtful “terror” manuals and writer of complex verbs and words.

² Antisocial evolution, “Falcon of Chaos,” “Archie” Archegonos or whatever he’s decided to call himself this week in a ten-thousand word gush of verbal diarrhea.

Arrests & Doxxings

The capture of Individualist Tending to the Wild member Camilo Gajardo

Bus stops, universities and public administration: the targets of the “lone wolf” obsessed with bombings

Source: <biobiochile.cl/noticias/nacional/region-metropolitana/2022/09/02/declaran-culpable-al-individualista-tendiente-a-lo-salvaje-por-atentados-explosivos-en-la-rm.shtml>

Date: 09 August 2019

Author: Valentina González

Note: The information is from Felipe Cornejo

The South Metropolitan Prosecutor’s Office described Camilo Gajardo Escalona as a “**lone wolf**”, the 28-year-old who was arrested for his alleged participation in at least six attacks with explosive devices in the Metropolitan region.

According to the investigation, Gajardo would be behind the preparation, placement and shipment of at least five “package bombs” that reached, among others, less than the former president of Codelco, Óscar Landerretche and the president of the Metro board, Louis de Grange.

It was in January 2017 when, after 6:00 p.m., an alleged “gift” that had arrived at Landerretche’s home in La Reina ended up exploding, causing minor injuries to the then-president of the state mining company.

The following year, in April, the headquarters of the Raúl Silva Henríquez University had to be evacuated due to a bomb warning. Carabineros found a cardboard box with a battery with cables and a copper tube.

Meanwhile, in September 2018, a box with a bottle and gunpowder was found at a Transantiago bus stop on Santa Rosa Avenue, in front of the Faculty of Agronomy of the University of Chile.

On January 4, 2019, the capital experienced a new explosion , when an explosive device detonated at a Transantiago bus stop, leaving **five people injured**.

A few months later, in May of this year, the police managed to deactivate a bomb package addressed to the chairman of the Metro board, Louis de Granje.

After two years of investigation, the suspect is arrested

It was in the commune of Puente Alto where the operation carried out by the Carabineros OS-9 to arrest the alleged perpetrator of the explosive attacks was concentrated, after the South Metropolitan Prosecutor's Office requested his arrest warrant in the 20th Second Guarantee Court of Santiago.

Christopher Escobar | ONE Agency

It was the result of months of investigation carried out by the prosecution, with expert reports that intensified after the latest attacks on the 54th police station in Huechuraba and the package bomb received by the former Minister of the Interior, Rodrigo Hinzpeter, in his office in the district of Huechuraba. The Counts.

And it is that despite the fact that a "group" of anarchists was always targeted behind these attacks, the investigation of the Public Ministry has revealed that it would be a 28-year-old man, the only author behind a series of attacks since 2017 To the date.

Although there were attacks that were attributed by the eco-terrorist group Individualists Tending to the Wild, for the Prosecutor's Office it was a "**lone wolf**", identified as Camilo Eduardo Gajardo Escalona.

Carabineros General Esteban Díaz explained that the procedure consisted of the arrest of the main suspect behind these attacks, as well as a search of his home to seize items that would link him to these crimes.

The police raid was carried out in the town of Atenas de Mena. At the scene, the police seized various elements linked to the making of explosive devices, without confirming whether it was a bomb with a possible future recipient.

The prosecutor in these cases, Héctor Barros, ruled out that the defendant is part of an anarchist group and emphasized that, based on the investigation, he would be the person behind the making and placement of these bombs.

Even so, the national prosecutor Jorge Abbott referred to his alleged link with ITS, pointing out that "they are organizations in which the behaviors are displayed by individual people and belong to a larger group, but they are not attached to an organization, but rather an idea".

Camilo Gajardo Escalona has three previous arrests since 2012, all related to the crime of public disorder.

During this day, Gajardo will be transferred to the Justice Center for his detention control in the evening block. At the moment, the South Metropolitan Prosecutor's Office has not ruled out requesting an extension of the detention, in order to carry out expert reports on the elements seized yesterday from his home and present them at the next formalization hearing, where he will face charges for the preparation, placement and shipment of explosive devices.

They declare guilty the “individualist tending to the wild” for explosive attacks in the RM

Source: <biobiochile.cl/noticias/nacional/region-metropolitana/2022/09/02/declaran-culpable-al-individualista-tendiente-a-lo-salvaje-por-atentados-explosivos-en-la-rm.shtml>

Date: 02 September 2022

Author: Felipe Delgado

Note: With information from **Daniela Forero-Ortiz**.

Camilo Gajardo was found guilty of planting and sending explosive devices in the capital, under the group “Individualists Tending to the Wild.” Among them are the explosives sent to Óscar Landerretche and Louis De Grange, as well as the placement of a bomb in a Transantiago bus stop.

The South Prosecutor’s Office managed to get **Camilo Gajardo Escalona** convicted , who perpetrated various explosive attacks in the Metropolitan region that were claimed by the group “**Individualists Tending to the Wild**” (ITS).

The individual was charged with the crimes of **sending and placing explosive devices between 2017 and 2019** in different parts of the capital. This after an investigation carried out together with the Carabineros OS9.

Gajardo was accused of the following facts:

- 1.- The device that detonated in the house of the then president of Codelco, **Óscar Landerretche** , on January 13, 2017, where the charges of frustrated homicide, injuries and damages are added.
- 2.- An explosive that detonated on a **public transport bus** in La Reina, on September 28, 2017.
- 3.- The placement of a bomb on a bench in front of the **Raúl Silva Henríquez Catholic University** (UCSH), on April 13, 2018. Here he is accused of frustrated homicide.
- 4.- The installation of another explosive in a bus stop in front of the Faculty of Agronomy of the **University of Chile** in La Pintana, on September 7, 2018.
- 5.- The explosion of a device at a **Transantiago bus stop** in Vicuña Mackenna with Bilbao, on January 4, 2019, also with the accusation of frustrated homicide.
- 6.- The sending of an explosive package to the president of Metro, **Louis De Grange** , on May 5, 2019, which was found abandoned and did not reach its destination.

In the trial, **Gajardo was found guilty in facts 1, 3, 5 and 6** , but not in facts 2 and 4 in which he was acquitted. In addition, **terrorism was ruled out**.

In this regard, Louis De Grange told **Radio Bío Bío** that after what happened he experienced “a period of great anguish, and it was difficult to understand why this was happening to me. Fortunately, I received a lot of love and support from many people, both from Metro and from Carabineros and the Prosecutor’s Office. Today is part of the past, of the difficulties that all of us have to face”.

Gajardo risks more than 100 years in prison for what happened. Prosecutor Alex Cortez highlighted that in the explosion that affected Landerretche, the conviction for **qualified frustrated homicide** was achieved , the same as for the explosion in the bus stop of Vicuña Mackenna.

Meanwhile, Alejandra Rubio, Gajardo’s public criminal defender, **highlighted the acquittal obtained in two of the accused crimes**. Along with this, she indicated that the legal qualification for the device installed at UCSH and the one directed at Louis De Grange was finally lowered.

As he pointed out, this will lower the penalty he could obtain, which will be announced on **October 19**. Only then, Rubio pointed out, will the steps to be followed be decided.

45 years in prison for subject who detonated bomb in Transantiago bus stop and who sent explosives

Source: <biobiochile.cl/noticias/nacional/region-metropolitana/2022/09/02/declaran-culpable-al-individualista-tendiente-a-lo-salvaje-por-atentados-explosivos-en-la-rm.shtml>

Date: October 19, 2022

Author: Felipe Delgado

Note: The information is from Daniela Forero-Ortiz

Camilo Gajardo, guilty of sending explosive devices and detonating a bomb at a Transantiago bus stop, was sentenced to 45 years and one day in jail for various crimes, including attempted murder.

Camilo Gajardo Escalona was sentenced to **45 years and one day in jail** , who perpetrated several **explosive attacks** in the Metropolitan region and who were claimed by the group “**Individualists Tending to the Wild**” (ITS).

Gajardo was found guilty of various **shipments and installations of bombs** , all this between 2017 and 2019 in different parts of the Metropolitan region.

They declare guilty the “individualist tending to the wild” for explosive attacks in the RM

These are the following episodes:

- 1.- The device that detonated in the house of the then president of Codelco, **Óscar Landerretche** , on January 13, 2017.
- 2.- The placement of a bomb on a bench in front of the **Raúl Silva Henríquez Catholic University** (UCSH), on April 13, 2018.
- 3.- The explosion of a device at a **Transantiago bus stop** in Vicuña Mackenna with Bilbao, on January 4, 2019.
- 4.- The sending of an explosive package to the president of Metro, **Louis De Grange** , on May 5, 2019, which did not reach its destination.

Meanwhile, he was acquitted of the accusation for an explosive that detonated on a public transport bus in La Reina, on September 28, 2017; and for the installation of another explosive in a bus stop in front of the **Faculty of Agronomy of the University of Chile** in La Pintana, on September 7, 2018.

The South Prosecutor's Office **had requested more than 100 years in prison** for Gajardo, given the various acts for which he was convicted, where charges of frustrated homicide were added.

Finally, the **Sixth Oral Criminal Court of Santiago** decreed 45 years and one day in jail for him. Prosecutor Alex Cortez pointed out that the conviction was achieved thanks to the large amount of evidence obtained together with OS9, Labocar and GOPE de Carabineros.

In the breakdown, he was given **20 years in prison in its maximum degree** for all placements of explosive devices. Another 20 years more for the frustrated qualified homicides of the wounded in the home of Óscar Landerretche and in the bus stop of Vicuña Mackenna.

To this, another five years were added for the **injuries** in the last mentioned events.

Camilo Gajardo and Bajos De Mena

Source: Siete Kabezas by Iván Poduje. Pages 148–149.
— Worldcat + Author's Website

Founded as a rural hamlet next to a cemetery Puente Alto, Bajosde Mena shared a lot of low-cost urban land with La Pintana, which facilitated the construction of eleven thousand homes to receive families living in camps. One of the first settlements were the El Volcán I, II and III villas, which totaled more than three thousand social housing units in five-story buildings known as blocks.

The Volcano made the news in 1997, after a storm flooded Santiago and flooded the recently delivered homes, generating indignation among the neighbors. The construction failure of the Copeva company was serious and extended to thousands of apartments that had to be covered by plastic tents to prevent them from continuing to get wet. The press discovered that the owner of Copeva had given a fine blood horse to the Minister of Housing and Urban Planning, Edmundo Hermosilla, whose distribution entails the obligation to assign the contracts and then supervise their compliance. That scandal ended with the departure of the minister.

Almost fifteen years later, the first administration of Sebastián Piñera decided to demolish the blocks of the El Volcán villas to move the families to better quality houses. The works began in 2011 with the transformation of an old La Cafiamera garbage dump into Juan Pablo II Park and was complemented with paving projects and the creation of public spaces.

In the second government of Michelle Bachelet, the metropolitan mayor, Cláudio Orrego, promoted a comprehensive plan that combined training for leaders, control of public order and social investments to break segregation, whose symbol would be a new civic center, with a modern police station and a fire station that were inaugurated before the former president left La Moneda.

The post continues in the second term of Sebastián Piñera, who announced the extension of Line 4 of the Metro from the Plaza de Puente Alto to the intersection of Juanita and Sargento Menadier streets in the center of Bajos de Mena, which would be a key milestone for the definitive inclusion of the district to the city network. A few blocks from where that future Metro station would be located, lived Camilo Gajardo Escalona, a twenty-eight-year-old young man who every morning went to work in a mechanical workshop in the commune of San Joaquín, near the foundation center. His colleagues described him as a shy and withdrawn guy, who limited himself to doing his job and interacted very little with the rest.

When I arrived at his house, Camilo changed. He locked himself in his room for hours browsing pages of hard anarchism, downloading manifestos and manuals to make homemade bombs. His work in the mechanical workshop helped him find parts for factories and so he began to assemble in the bedroom of his home. He also went out to try out in places with few people, such as nearby Bajos de Mena.

This is how he tried until one day he detonated the first explosive device at the Vicuña Mackenna and Bilbao bus stop, near Bustamante Park. When Camilo sent the bomb letter to the president of the Metro, Luis de Grange, the cameras in the Post Office where he left the parcel noticed him with a suspicious attitude.

The PDI studied those records for hours and compared them with those that had been taken near Vicuña's whereabouts Mackenna and created profiles to begin tracking several suspects, until they closed the circle. On August 6, 2019, Camilo was arrested by PDI agents and accused of being the only person responsible for the attacks on Oscar Landerretche, Luis de Grange and the whereabouts of Vicuña Mackenna. Camilo was the one behind Individualistas Tendientes a Io Salvaje. There was no European

anarchist collective, nor Chilean accomplices nor Codelco mafias who wanted to take revenge and mislead the police. Camilo was a lone wolf who had become radicalized in his house in Bajos de Mena. I do not know if that urban context influenced his decision to go out and kill authorities and users or if he saw in Codelco a symbol of the State that left its population abandoned for years. His case is very relevant in this story, since it brings together several of the forces that were activated on October 18: the segregation of Bajos de Mena generated by bad housing policies and increased by public transportation, the Metro as the focus of the attack and the expectations excessive in relation to the authors. Excessive expectations about the threat posed by the attacks. It was thought that they were European anarchist cells, linked to Chileans, when in reality it was just one person. This same situation began to be seen when the first arrests were made for the attacks on the Metro and for the looting of commercial premises...

Satanist ITS member's communique and arrest report

Communique of the Individualists Tending Towards the Wild #48

Source: A text dump on eco-extremism

My End is My Beginning.

Abyss rises. The sound of the tunnels is thumping to my ears. I walk in desolation into the fields of urban greyness. All that surrounds me, every "normal" humanoid, is performing a litany towards crushing determinism. One more time I seize the opportunity to act and unleash My Hatred. I get ready not to stray from the mechanistic "life-form". I call upon Death and we enter in a maelstrom of the heartbeat of Chaos that transforms blood into a pumping engine in the libido of voidance that dissolves humanity attempting indiscriminate Destruction and Murder.

In extreme misanthropic skepticism and experimentation, beyond any human notion, I claim nihilistically the following attacks:

-The arson of 2 mini buses transporting elder people.

Why? Why don't you ask the guys from the books you read to tell you why? Oh shit! They're dead? I'll tell you why then! Because I hate old people! Hahahahahaha-hahahahhahahahahahahhahahahahhahahahahahahahaha!!!

-A package bomb left totally indiscriminately at a central location selectively.

Why do I not think of the "innocent" people one might think... I answer with a question... Did my birth giver's pussy think when it was fucked to be fertilized with microscopic semen that creates the vessels that I hate? Did anybody ask me to be born? Did anyone know what I would become? Do you know that some see consciousness as a curse? Fuck you, pathetic pricks, you don't know shit then! I do not seek justification for existence, neither do I seek someone to blame. I seek the amoral rape of existence through the injection of life passing from the Death Gate. Anti-human odium is my life's blood, transforming my vessel into the Beast.

The joke of human consciousness and what it creates I confront with nihilistic laughter, unconscious cynicism and misanthropic passion! When I say "fuck you all", it might as well be the most sincere thing I have said my

whole life! I wish my scream could burn you all, but it can't do fuckin shit! Hahahahahahah! This is why I have to experiment with fire, poison, bombs, even if the attack fails. Next time it might not, until I satisfy my Egotistical Satanity.

I do not care at all to offer an "alternative" to the cops' rhetoric, I will let them have it their way, since this is not a conversation anyway! Though they broke my heart that they didn't share my "message" to the world! Hahahahahahaha! My acts and their claims are personalised and I will enjoy them in the way I want. In this only I make the rules. I learned what my mistakes were this time and I am not going to repeat them. But for me the experimentation is all that matters. Really beyond good and evil and not just in words.

All those who think they have theoretically banished morality make me laugh morbidly. To destroy morality one carries the knife and jabs it in the flesh till it reaches the bone. I blow myself amorally against the foundations of ethics to nihilistically recreate myself. Going beyond the normal nihilist and the tolerant attitude of internalized humanist emotional limit created by the evolutionary disease of the training epiphanies of modernity and the anthropocene.

Any judgement comes through thought. A world that for me doesn't exist. All I hear is vomit coming out of a hole we named mouth. The correlation of thought with reality is for me as contemptible as is the human condition itself. I do not judge, I do not justify, I take the instance of Nihilism and I transform it into an attack on Life and a flirt of Death. I obliterate any ethical question as a clutch of conscience that devours an organism. As a concept that conciliates its creation with the supposed "reality". If humans were to go extinct this instant nothing would happen except that there would be no consciousness to tell about it. What are ethics if not sophisticated human artificiality? What are ethics if not the soothing, illusory agreement of the valuer and what is valued? What are values if not a leap of faith in the continuation of "human" existence? Values, either metaphysical or not are a branch for the human being to grasp in order not to fall into the Void of the Abyss, stare at itself, and see nothing.

In my descent there are no words to describe how I feel or who I am. Language is a useless mass of human sounds and holy scripts that limit my Ego. The foundationless Nihilism is concluded Anti-human, at least for me. If only we could be free of metaphysicality! But especially today where the image makes a host out of everyone and consolidates ideology nothing can be expected. Beyond good and evil means only one thing. Not even I am liable to re-establishing this concept. This human notion.

I am an enclosed circuit, but one that wouldn't exist without the world that surrounds it. I am not a spirit. Nothing is ethically important. I have no important targets and others not so important. In my scorn for the human animal and its projection of existence I experiment with Total Nihilism into Unknown territory. I seek the dissolution of the limit, "spiritual" or "physical", that had been imposed by man. I deny any injection of the spirit through the flesh opening the window to ideological compartmentalization. Flesh has its own life and the metaphysical gate is denied. I deny

god without replacing it with anything and for this I am Satan. For every ethics and ideology I will always be Satan.

It takes one to have known the spirit in all its aspects to be able to negate it. The illusion of freedom of the "untouched ones" by civilization, hahahahahahahahaha, this is another form of slavery, a form of humanistic denial of reality. Misanthropy will either be real experimentation through Nihilism or it will be the will of Christ. You choose. My Misanthropy is a bomb at the core of "human existence". I see the human condition and consequently the human being as an inherently artificial animal. Its cognition and the conciliation of the perception/ value/ judgement/ reality/ action with the world is an error. If human consciousness is a "privilege" of "being human", I only see imbecility of the highest kind and I attack it nihilistically, embracing the Dead End.

Everything I write is blood, sweat, flesh and semen. This creates My Spirit that claims itself in the Moment of emanation out of the Abyss in direct contact with reality. Everything else is humanistic trash that will be eradicated through Nihilism. The human spirit runs rampant today and every word is diarrhoea blown backwards. Idealism is crushed in the same way humans are crushed like bugs by the cycles of nature. Knowing of course that every aspiration, passion and ego worshipping desire will never be the same in contact with reality. The correlation of the two is totally discarded. But this is not an impediment for me and My Will, only an admittance and realization.

I believe in uniqueness but not as an ideology which sees it as a value, but only as a reductive tool for analysing a neverending battle that can never be completed inside human nature. After Stirner became an ideology throughout the years, it was a clear example that ideology is part of human nature, and that freedom, whichever the approach, is a disease.

I ask all those who want to create an ideological consciousness, or let's call it for what it is, conscience, where is the clear distinction between determinism and free choice? Where is the clear distinction between "domination" and "free relations"? I assume they have the answer in hand because all of them have lived these "pure" relations in reality and know how to go about them. And how to synchronize their minds with others to learn how to do it! But it appears that some have taken it upon themselves to become the next relics taking their rightful and righteous place among the legacy of humanochristianism.

Just to make it clear I am not conducting an anti-anarchist war nor an anti-fascist war, these are concerns that I don't give a fuck about. I have seen so much hypocrisy in people that I cannot forget. I have seen so much torment by ideas but also from habit, I have seen hidden but also crude moralism, I have met so many people that wasted my time, I have been betrayed indirectly and directly. My Hate has moved to other fields, I have become something else and I thank all of you for creating me!

Furthermore I claim myself as part of the international Terrorist Mafia known as ITS. Between egoist conspirators I accepted a criminal offering on the basis of common

interest. This is no spiritual union like those of the anarchists. I am not an Eco-extremist, I am a Nihilist Misanthrope as I like to call myself. Of course words mean nothing and are used in a specific context and for my own benefit.

"ITS is no longer a merely eco-extremist group but is nourished by the strongest egos, the most isolated solitaires and the most resentful individuals with civilization / humanity, within ITS there are people who do

not share spirituality either, they do not have beliefs, they do not have deities or anything like that, and we respect that completely, for the purpose is destruction and not so much "creed affiliation" or any other affiliation to some rotten and decadent ideology. That is, we want to make ITS a unique group, primordial, that represents everything we think and do, that is a latent danger, constant and mobile to act anywhere, unstoppable and dangerous."

-X

We unite on the basis of egoistic respect, for concrete things that we share, for the materialization of our instincts against artificiality and not for the spiritualization of our desires, that dissolves the foundations of anarchochristianic solidarity and seeks to maximize power amongst interests for destruction of this humanistically pious world.

"The expansion of knowledge and egocentric experimentation are very important for individualists like us, climbing animalistic violence to more extreme degrees makes our personal war unique, so that we can experience and nurture our experiences, at the end of the day ITS is just a timeless meeting of individuals with a desire for destruction, where you can learn and teach with tangible facts, destroying the idea that a "terrorist group" "must be" a circle where only rotten ideologies are shared among the members. The passion above all!"

-X

Misanthropos Cacogen is a lover of nihilist anti-political violence. Terror inside the pettiness of this world is fun! My attempts for "unholy" pleasure and murder are not over yet. All aspects of humanism are dead! Long live Death! Who would have the power to face the intensity of Nihil and survive? Then the question that arises is, who would become a Nihilist instead of a christly "contemplator"?

Nihilist aggressor, Misanthropos Cacogen – Individualists Tending towards the Wild

‘Eco-terrorist’ who planted bomb in Edinburgh park jailed

Source: <theguardian.com/uk-news/2022/feb/16/eco-terrorist-who-planted-bomb-in-edinburgh-park-jailed>

Nikolaos Karvounakis had placed improvised device at Princes Street Gardens in January 2018

Nikolaos Karvounakis, 35. Photograph: Police Scotland/PA

A self-styled eco-terrorist who planted a viable homemade bomb in a popular public park in central Edinburgh has been jailed for more than eight years.

Nikolaos Karvounakis, originally from the Greek island of Crete, had placed the improvised device packed with 58 nails and sections of metal pipe in a shelter at Princes Street Gardens in January 2018.

Written on the flap inside the box were the words “fuck you all”. The device included low grade explosive, and a primitive but disconnected fuse made from a light filament and a battery.

Army explosives experts believed that had it been made operational or accidentally detonated, it would have been capable of causing significant injuries, the high court in Edinburgh heard. Karvounakis later claimed to be linked to a fringe group accused of eco-terrorism which originated in Mexico.

It took nearly two years before Karvounakis, 35, a former Greek national serviceman, was arrested. In December 2020 Police Scotland counter-terrorism officers received intelligence from European counterparts linking him to the offence. DNA taken from tape used in the device was found to belong to him.

Six weeks after the device was found, the Edinburgh Evening News received an email headed “International Terrorist Group in UK”. It contained a link to an extremist website where Karvounakis had anonymously claimed responsibility with a picture of the device and signed “Misanthropos Cacogen”.

Speaking for the prosecution, Angela Gray, the advocate depute, said Karvounakis claimed to be a “lover of nihilist anti-political violence” and to support an anarchist terror group Individualidades Tendiendo a lo Salvaje. The group has been blamed for bombing a nano-technology lab in Mexico City in 2011 that seriously injured a robotics researcher.

Gray told the court: “This is known as ITS, an abbreviation of a Spanish phrase translating to ‘individualists tending to the wild’. This Mexican terrorist organisation was formed during 2011. The group focuses on eco-terrorism, which involves acts of violence committed against people and or property in support of environmental causes.”

John Scullion QC, Karvounakis’s defence counsel, said he had been struggling with anxiety and low self-esteem, and had spent increasing amounts of time online. There he had drifted into conversations with extremists, whose beliefs he now repudiated.

Scullion said his client, who pleaded guilty to an offence under the Terrorism Act, had intended to cause disruption but had not planned to injure people, so had left the detonator unconnected. “It is fair to say he now bitterly regrets what he did and will bitterly regret it for the rest of his life,” Scullion told the court.

Lord Braid jailed Karvounakis for eight years and four months, and said he would have been jailed for 10 years had he not admitted his guilt and had no previous convictions.

“The offence involved a high degree of culpability on your part as shown by the significant degree of planning,” the judge said. “Afterwards you appeared to exult in the commission in your claim of responsibility.”

Det Chief Supt Stuart Houston, Police Scotland’s head of counter-terrorism, said: “The ideological beliefs held by Karvounakis were unusual.

“His reckless actions showed utter disregard for the safety of anyone within Princes Street Gardens [and] there is no doubt his presence and engagement online after the event could have easily encouraged others to carry out similar acts, with potentially catastrophic consequences. Not just in Scotland.”

The doxing of the eco-extremist propagandist Abe Cabrera

Who is [REDACTED], a Paralegal or an Eco-Extremist Mafia?

Source: <web.archive.org/.../325.nostate.net/2018/10/23/more-non-news-about-the-eco-extremist-mafia-by-l-uk>

[REDACTED]

[REDACTED]

[REDACTED]

Telephone: [REDACTED]

ES: ¿Quién es [REDACTED], un asistente legal o uno de la “Mafia Eco-Extremista”? — [https://web.archive.org/web/20210302230609/https://325.nostate.net/2018/09/19/ee-uu-quien-es- \[REDACTED\] -un-asistente-legal-o-uno-de-la-mafia-eco-extremista/](https://web.archive.org/web/20210302230609/https://325.nostate.net/2018/09/19/ee-uu-quien-es-[REDACTED]-un-asistente-legal-o-uno-de-la-mafia-eco-extremista/)

BAHASA: Mengungkap Art Cabrera! (Mengungkap Gereja ITS bag i)

DE: Wer ist [REDACTED]? Ein Anwaltsassistent oder ein Oeko-Extremist? — [https://web.archive.org/web/20210302230609/https://325.nostate.net/2018/10/07/wer-ist- \[REDACTED\] -ein-anwaltsassistent-oder-ein-oeko-extremist/](https://web.archive.org/web/20210302230609/https://325.nostate.net/2018/10/07/wer-ist-[REDACTED]-ein-anwaltsassistent-oder-ein-oeko-extremist/)

Let’s help pull back the curtain on the so-called “Eco-Extremist Mafia” and expose them a bit more with the aid of our contacts. Tracking and collecting information on our authoritarian, fascist, reactionary and irrationalist enemies is part of our activities as anarchists. This “Mafia” have said they have been hiding in the shadows for a long time, but possibly this one has been hiding in the broom cupboard with the envelopes, papers, pens and computers.

“Art Cabrera” is [REDACTED]. Who is “Art Cabrera”? That is the editor of the eco-fascist journal Atassa, which is the English language mouth-piece of the Church of ITS Mexico, ‘Individualists Tending Toward the Wild’.

[REDACTED], a piece of trash who is responsible for translating and spreading so-called ‘Eco-Extremism’ from the United States, is trying to advance his reactionary doctrine whilst living a completely fake and inauthentic double-life. We are happy to publish his real name, photo and workplace contact details to cause him problems,

minor or major. Since [REDACTED] has always been very glad to serve the Church of Eco-Extremism, instigated death threats against our anarchist comrades and is believing he is untouchable, we take great delight in doxxing him. This is the company he works for in his real life, not the fantasy one where he is the boss of the “Eco-Extremist Mafia” in America:

[https://www. \[REDACTED\]](https://www.[REDACTED])

Maybe some of the anti-fascist and anarchist comrades in America would like to contact his workplace and his wife to warn her that he is a dangerous member of the “Eco-Extremist Mafia”, all their contact details are to be found there.

[REDACTED] is a paralegal in his day job. If he isn’t fully lying, his day job is supposed to be legal work for migrants, but he claims he voted for Trump. Considering the infusion of corporate espionage these days, it’s just as probable that a troll like [REDACTED] might just as well be a corporate spy, as a deluded fantasist authoritarian. According to the workplace website of his real life, [REDACTED] graduated from the University of California, Berkeley with a Bachelor’s Degree in Latin American Studies, and he works primarily in the area of employment-based immigration law. It also mentions that [REDACTED] spent considerable time in both Mexico and Argentina, and is fluent in Spanish, which certainly fits the picture of a Berkeley University graduate who travelled abroad and thinks himself rather clever.

That this simple-looking, ugly, bald, fat-necked Catholic asshole has convinced quite a few supposedly radical ‘anarchists’ and ‘nihilists’ to join the Choir of the ITS is hilarious, more fool them. This is who Aragorn and LBC is willing to get into bed with just to irresponsibly try to stir shit up. [REDACTED] is a fucking loser and should be used as target practice. Shot, stabbed, beaten, burned, whatever. Come to Europe, [REDACTED], on a speaking tour and promote your book, let’s see what will happen to you. May there be some willing anarchists of praxis near-by who will put you out of your misery, you misanthropic waste.

And, as what most of us suspected to be true, the editor of Atassa is a Catholic, ex-Liberation Theologist, with a Marxist back-story. [REDACTED]’s wife works for the same Legal firm, her name is [REDACTED]. Apparently, neither [REDACTED] nor [REDACTED]’s kids know about his online eco-fascist “Mafia“ life at all. [REDACTED] studied Biomedical Engineering in Texas A&M University and has a doctorate in Neurobiology from the University of [REDACTED]. Are they not similar studies to those ITS targeted in Mexico?

Maybe [REDACTED] wants his wife dead, raped or maimed too in his secret life.

[REDACTED], maybe it’s time to tell your wife [REDACTED] and your kids that you believe in rape culture, femicide, and indiscriminate terror in the name of your newest religious concept, Wild Nature. Or does [REDACTED] already know you had a ‘*Wild Nature*’, a Janus? Is there something else that also is as two-faced and inauthentic in [REDACTED]’s inner life that expresses itself in a life lived in deceit? Let’s find out.

L.

Thank you to our source.

More non-news about the “Eco-Extremist Mafia”

Source: <web.archive.org/.../325.nostate.net/2018/10/23/more-non-news-about-the-eco-extremist-mafia-by-l-uk>

Our last release [[https://325.nostate.net/2018/09/15/who-is- \[REDACTED\]-a-paralegal-or-an-eco-extremist-mafia-usa](https://325.nostate.net/2018/09/15/who-is-[REDACTED]-a-paralegal-or-an-eco-extremist-mafia-usa)] of information about the so-called “Eco-Extremist Mafia” caused a commotion in the Church of ITS Mexico. Without giving them the oxygen they require in their parasitic nature on the international anarchist movement which they need to survive, we release a report and reply to the smears and idiocy of their position.

Within 12 hours of the doxxing of [REDACTED] being released, the so-called ITS “Mafia”, who virtually live on the internet now, were so upset they had to describe the age and dryness of my Vagina! And take responsibility for the “massacre” beating of an anarcho-punk after a Zapatista rally last December! What is there left to say either to or about these misogynist, misanthropic, psychopathic high priests of the ITS death-cult?

Predictable smears from the post-truth ITS, who take responsibility for actions they have not done, imitating a tactic of IS/Daesh, and now, calling us “cops” who apparently emailed the UK police to inform them that the laughable ‘Archie the Robot’ “Archegonas” is responsible for the ‘Misanthropos Cacoguen’ ITS bomb that was indiscriminately left in a busy street in Edinburgh, Scotland where young people hang out and meet each other. Hilarious! And the basis for this? That a mainstream newspaper reported that cops received the communique (which reads more like a psychotic meltdown), from a Riseup.net mail server! It is more likely that the ‘Archegonas’ or another member of the “Eco-Extremist Mafia” did such a stupid act just to cause shit for Riseup, as they hate it so much, and now print lies against us as befits them. After years of shit from this idiot ‘Archegonas’, is this all that he and ITS can achieve? No, their words and texts reveal it all, and we are fucking laughing at the Church of the ITS Mexico and their choir-boys. That is the tactic of their silly smear, now repeated by some delusional idiot in Brazil. If that is the extent of their logic, it is no wonder that they have made the ideological and practical mistakes which have taken them to the abyss of shit, taking responsibility for minor homicides and planting bombs in public places with the sole intention of hurting as many people as possible. Eco-fascist scum.

After almost ten years of threats, smears and attacks, we are fighting back with some of the means we have, and we will continue to collect and publish information

about the Eco-Extremists; the same as we do with the fascists. This is a known anti-fascist tactic proven to work, and we are not afraid of any reprisals. This tactic is an open source method to alert true comrades to the location and identity of their enemies: Our comrades who have been repeatedly smeared, threatened and harassed by this cringing little ITS gang. It has nothing to do with the police, we don't give a fuck about the police, it is for us. Our comrades are using this tactic to great effect in UK, Germany, Spain, Australia, Canada, United States, Greece, Italy, Netherlands and everywhere that there are anarchists of action. Since ITS have always made it clear that they intend to kill us, that they are not anarchists and their actions and their 'philosophy' are not anarchic, we owe them nothing, nor do we owe their sheep-like supporters in America or Europe anything. The Church of ITS is nothing more than the murderous and mentally disturbed acting-out of any ordinary psychopath to whom we equally owe no allegiance whatsoever. We are not sure why they think they can demand any silence from us on the grounds of, what? Comradeship (or not even)? Criminalism? Don't make us laugh, the 'code of the streets'? 'Moralism' from those who don't believe in anything? As one of our comrades in America wrote to us, "Funny how the nihilists turn into politicians as soon as another side draws a line in the sand and says enough is enough".

The Church of ITS is an opportunistic authority of those that try to throw enough shit until some of it sticks, the classic tactic of fascists and bosses – "repeat a lie enough times and it becomes true", propaganda at its best, written like the liars that they are. In the typical way of ITS, they try to use the words of other anarchists against us, in this case the CCF. We cannot and will not speak for our comrades of CCF, but in the quoted section by this minor ITS Brazil loser, CCF are describing their relationship to those they have worked with, not those who are already enemies and targets. Information regarding targets is to be circulated, and ITS are now Eco-fascist targets, having always eschewed any anarchist solidarity and comradeship. Maybe there was a time in the past there was some confusion as to the destination of the Church of ITS Mexico and their choir-boys, but now it is clear and has been for so long. Where are the original comrades of ITS? Where has the intelligent and articulate writing concerning technology and the direction of the techno-industrial-society gone? Disappeared in injuries, in arrests, not made public? Disappeared into hatred, fear and terror? Reduced to the garbage of blogs and social media? The international anarchist space is much more than this, and ITS needs conflict and division to feed their project, which has been given a platform by some of the most irresponsible shit-stirring post-modernist gamers and book-nerds in Europe and USA.

ITS and their sub-groups are simply vile, abusive performers in their own sick circus of hate and homicide. If we have the ability to fuck with them and make things difficult for them, even disrupt or attack them, then we will. Especially their "Eco-Extremist theorists" like [REDACTED] and co. If it is possible for us to arrange for dozens and dozens of comrades to travel to Iraq and Syria to fight IS/Daesh, then we can send a few comrades to Mexico and Brazil. We are not scared, come and try to attack

us, we will obliterate your wee dafties ‘Wildfire Cell’ and ‘Archegonas’. It’s not a problem for us, they know that they have never even emailed us to arrange a meeting in all this time. Same goes for the pathetically proud and thin-skinned ‘Maldicion Eco-Extremista’, what a joke. We have been emailing you, why won’t you meet our people in Mexico? Is it because your IP address is in Berkeley, San Francisco? The Church of ITS are nothing but cowards playing games, using the anarchist space for their own entertainment, just fucking scum who will get hurt and die soon.

[REDACTED], ‘Abe Cabrera’. Now he has problems. Both himself and Guillory, his partner ‘removed’ from the website of their employer, and here we publish his address, as a response to the smears of ITS. This is how your ‘indomitable’ translator and “theorist” [REDACTED] ended up. A coward, and his “comrades” all betrayed him in public and left him for the dogs. That is the “Eco-Extremist Mafia”, the “theorists” who will go “forward”. The deafening silence from the “eco-extremist theorists” is really revealing after all the baiting, smears and threats taking place. And for each new provocation of the Church of ITS we will add the fire to the flames for the Americans and those we find in Europe. That each threat and attack will be answered.

[REDACTED]

[REDACTED]

[REDACTED]

Telephone: [REDACTED]

[REDACTED]’s house is a \$250,000 family home, not in the Latin American “Jungle” nor the “Ghetto”, nor the “Favelas”. He’s just another poser and fake like the rest of the “Eco-Extremist Mafia”. As part of our doxxing campaign, let’s look now at the emails we received from [REDACTED] via the Atassa email account as [REDACTED] tried to formulate an exit-scam and mitigate the impact we had on his life. These emails reveal a lot about his character and state of mind, and that of an “Eco-Extremist theorist”...

—

From: Atassa

Date: Sunday, September 16, 2018, 4:21 am

Subject: You Win

While we only have a vague idea of who told you that paralegal guy is the master mind behind all this, it’s evident that you care about this stuff more than we do. So you win. We’ve disappeared and you will never hear from us again. We wish you well in your projects.

—

Yes, [REDACTED] wishes us well. What a cowardly piece of shit. He immediately ceased his Atassa project and took down every online evidence that Atassa existed, helped by the pseudo-comrade Aragorn/LBC, who continues to distribute the Atassa book-journal; hell, everything helps sales, right? [REDACTED], who was translating the ITS texts, helping ITS/MaldicionEE write texts, make threats and glorifying in

the murders, buckled so quickly. He even sent this next email shortly after, just to beg us a little more to save his miserable life, here it is.

—

From: Atassa

Date: Sunday, September 16, 2018, 5:12 am

Subject: You Win

Also, in exchange for taking down the supposed doxxing post against Mr. [REDACTED], we can offer a public retraction of the Atassa project which you can publish on your site. You can assess whether that retraction is enough to end this whole business. We are not entirely unsympathetic to your aims and regret any damage that our actions have caused.

—

A retraction to “regret any damage that our actions have caused”. I had to repeat that, because it is just so beautiful. The Church of ITS Mexico who gave a long pontification about my old ‘anarcho-cop’ Vagina, and who had so much faith in [REDACTED], and in his Catholic vivisectionist wife [[https://325.nostate.net/2018/09/16/\[REDACTED\]-wife-of-eco-extremist-mafia-is-a-vivisectionist-usa](https://325.nostate.net/2018/09/16/[REDACTED]-wife-of-eco-extremist-mafia-is-a-vivisectionist-usa)], and this is how he repaid them. Beautiful. [REDACTED] has no idea how much danger he is in, maybe now he’s starting to understand. What did the so-called “comrades” of [REDACTED] have to say about it? Nothing. They dumped him. All of them.

—

From: Ramon Elani

Date: Wednesday, September 19, 7:10 am

Subject: Re: 7

Thank you for sending this to me. I no longer have dealings with this person or his project.

for the wild

ramon

—

Thanks Ramon, for confirming [REDACTED] was Abe Cabrera, you did the right thing and it’s good to see that kind of solidarity “eco-extremist theorists” show each other.

—

From: Ramon Elani

Date: Wednesday, September 19, 8:56 am

Subject: Re: Betrayal

yes, i’ve long since regretted my involvement. though i still feel that my essay was misunderstood.

for the wild

ramon

—

Poor Ramon, he's so misunderstood. As a co-editor of the 'Black Seed' garbage journal distributed by Aragorn/LBC, which tries to mix green anarchism and eco-extremism, and insert this toxic poison into the international anarchist 'movement', you are not misunderstood. It was clear in the decision to print the text 'To the World Builders' and its inclusion in the 'The Anarchist Library' what the position is you all have taken. Post-modern crap theorising around rape culture and murder, fuck you and die.

Elani is so "misunderstood" that the shit eco-academic-activist philosophy and creative writing project 'Dark Mountain', has published his new text, where he takes the opportunity to fully renege; disavowing property destruction, sabotage and attacks. So much for the "indomitable" Eco-Extremist theorists, what cowards.

—

From: Armenio Lewis

Date: Sunday, September 22, 2018, 1:46 pm

Subject: Atassa

I dont even know how to really word this so im gonna make this simple. ALL participants and friendlies around the atassa project have reached out to me hoping I can, for lack of a better term, alleviate any animosity over the atassaproject. Abe went off the deep end. What started as theoretical exploration of violence with no one except abe actually declaring and supporting ITS Nobody wants beef, I'm just a middle man relaying this. You can email back, call @ +150*****, or completely ignore. Fuck with abe all you want, he deserves it, but everyone else doesnt.

—

There it is; there is "ALL the participants and friendlies around the Atassa project", which we assume includes LBC/Aragorn totally throwing [REDACTED] under the bus just to save themselves any bother. They must seriously underestimate us to write such ridiculous shit – Ah, just a "theoretical exploration of violence". What a fucking collection of cretins. So much for the claims of the Pope of ITS Mexico about their "theorists", these people couldn't theorise themselves out of a paper bag.

"Eco-Extremism" is an opportunistic trend of parasitism, online fakes and sacred beliefs, recycling on facebook, twitter and the "altvista" or "wordpress". Although they would like you to think that their groups are spreading, instead they are dwindling, with a few people traveling between countries (or staying put in Mexico!) and believing in their sacred misanthropic mission. A mission which is expressed as hatred of women, hatred of anarchy, and 'humanity'.

What we did find out, was that a few months ago [REDACTED] promoted on his summer reading list on Atassa Facebook, the book "Iron Gates," which is a fascist written and published book that is set in a concentration camp. Part rape fantasy, part pro-Nazi propaganda. It's also one of the 'go-to' texts promoted by Atomwaffen Divison in the USA, which is like the American version of National Action (Neo-Nazi group in UK). A lot of comrades have pointed to a potential cross over between the

Eco-Extremist material and Satanic/Neo-Nazi crap like Atomwaffen who has killed about half a dozen people in the US.

Yeah, so much for all these “theorists” and ITS “cells” that like to philosophise about what is and what is not “fascism”, and how dare the ‘anarcho-cops’ call them fascists.

We specifically warn against this EE tendency because of the potential for cross-overs with the nationalist-autonomous & nationalist-anarchist, neo-nazi and indigenous pagan “white tribe” eco-fascists who target the dredge of the anarchist scene with their irrationalist, green authoritarian and runic occult bullshit.

In the last text-threat from ITS Brazil, where they blame the Hambach Forest defenders for the death of the comrade who fell from the trees, we find the jealousy, the resentment, the bitterness of those who understand nothing about what it is that we are fighting for. In all the texts from ITS these past years we find a gross lack of understanding of what the anarchist ideas are and what anarchist methods are. Instead we just find a perverse and fanatic pathology and a weakness, leading to their ongoing blatant failures and authoritarian outcomes.

The “Eco-Extremist Curse” remains a joke, and for all the lies and smears that come from their mouths, we will target those that come within our reach.

As one of our comrades remarked “keep on threatening me with the evil-eye, come on...”

From my vast, old, soul eating Vagina...

L.

“Eco-Extremist Mafia” [REDACTED] submits legal & FBI threat to anarchist counter-info site 325

Source: [https://325.nostate.net/2018/11/16/eco-extremist-mafia- \[REDACTED\] -submits-legal-fbi-threat-to-anarchist-counter-info-site-325](https://325.nostate.net/2018/11/16/eco-extremist-mafia-[REDACTED]-submits-legal-fbi-threat-to-anarchist-counter-info-site-325)

Just as we had been convinced that the eco-extreme/nihilist-right “Mafia” could not get even more ridiculous, we were sent this email below by the comrades of nostate.net. It’s a threat via their domain provider by the boss of the North American ‘indomitable’ “eco-extremist theorists”, [REDACTED], editor of eco-fascist journal Atassa to call the FBI. After all those other ‘indomitable’ ‘comrades’ of his hung him out to dry the only thing for him to do is threaten to call the police.

This threat the eco-fascist makes is nothing but a gift to us and shows what the pope Atassa is really about. A miserable snitch fantasist who thinks he can mock and threaten without consequences, moving around online spaces and blogs promoting the indiscriminate terrorism and authoritarianism of the Individualists Tending Toward the Wild (ITS) whilst attacking anarchy. A Catholic flea attached to the anarchist

space and the controversy of spreading death threats against comrades, mixing up anarchist ideas with irrationalist and religious ones.

[REDACTED], informer and worthless coward, doesn't he think that the FBI and dozens of other security agencies don't already monitor our site? Doesn't this "Mafia" already know that if our small organisation can find out exactly where he lives, who he associates with, where he works and spends time, then the FBI might also know exactly who and what he is? [REDACTED] always was a useful idiot to the arms of the State, just like the entire "Eco-Extremism" trend.

Counter-information is an ongoing, continuous practice directed towards our anarchist, nihilist and anti-authoritarian aims. It really doesn't matter to us if our site is taken down, it will be back in one form or another. Everything will continue.

Solidarity to the comrades fighting against authoritarian and misanthropic trash.

—
Dear Sir or Madam: My name is [REDACTED], and I live in the United States. I have been the target of a harassment campaign based on mistaken identity from a site that you host, namely: 325.nostate.net

The offending links are listed here:

[https://325.nostate.net/tag/\[REDACTED\]-art-cabrera-eco-fascist](https://325.nostate.net/tag/[REDACTED]-art-cabrera-eco-fascist)

<https://325.nostate.net/2018/10/23/more-non-news-about-the-eco-extremist-mafia-by-l-uk>

As you can see, my picture, a picture of my wife, and my address have been posted on that site, as well as death threats. Due to the nature of the threats, I do not believe that the webmaster would take these articles down. Please advise if you believe that this content is acceptable according to your current policies of website hosting, otherwise we will be forced to investigate legal action, as well as inform the FBI. Their posting of my address and our pictures on their site is not acceptable. Please find my contact information below. I look forward to your reply.

Sincerely, [REDACTED]

phone: [REDACTED]

email: [REDACTED]

— **Primary Source Texts** —

Discord Server

Source: <discord.com/invite/aXgtvSsDbf>

Womster - 29/10/2020

So for this server, we might cover eco-extreme views. It would be an interesting project to examine the Hispanic eco-extreme writings and develop a post-Atassa project for Anglophone ee.

Add in all the fun influences that revolve around the discussion as well. As noted in the topics for here.

Finally, making posters for street art, so real world presence for above ground propagandists to participate beyond the internet and fucking up bookfairs might be fun

Facebook Group

Source: <https://www.facebook.com/groups/646802032076726/>

The Society Dispatch

Private group

637 members

About this group

Eco-extremism, green anarchy, anti-civilization, anti-leftism, anti-moralism, anti-humanism, indiscriminate violence and external misanthropy.

Private: Only members can see who's in the group and what they post.

Visible: Anyone can find this group.

History: Group created on 29 May 2014. Name last changed on 9 October 2018.

Members: 637

The Society Dispatch and Ray are admins.

There are Pages in this group. Pages may be managed by multiple people who can see all group members and content. Learn more

Activity: 1 post in the last month

637 total members

Created 10 years ago

Twitter

Source: <x.com/hpwombat>

Oct 30, 2020

So, was just going to promote my podcast, then I discovered Twitter has interesting conversations. My position is work abolition, destruction of civilization, subsistence, illegalism, post left anarchh, egoism, nihilism and archaic socialism, like Russian nihilism. Let's have fun

Oct 30, 2020

A bit late on entering this game. I can't edit ☒, but that's fine. I also like that I can go by my handle, so people know who I am. If you were around 10-15 years ago on Anarchist News or Infoshop news, you might recognize me.

Oct 29, 2020

Podcast for those interested in green anarchy, anti-civ, and humor under the influence..

<https://open.spotify.com/show/33c5d9e7S0jQBgFP9WEE5b>

The Wordpress

Blog title: the Society Dispatch

Blog subtitle: eco-extreme nihilist anarchy

About

Source: <<https://thesocietydispatch.wordpress.com/about/>>

Fans of Atassa rejoice! English language eco-extreme nihilist anarchy is now alive and well on the web.

(México) 76 Communique of Its

Author: HP Wombat

Source: <<https://thesocietydispatch.wordpress.com/2019/03/22/mexico-76-communicue-of-its>>

Date: March 22, 2019

Note: Republic of now dead ‘press office’ of ITS: <<http://maldicionecoextremista.altervista.org/en-mexico-76-communicue-of-its>> called Eco-Extremist Curse.

From: Eco-Extremist Curse

“When I reach this point, I have to forcefully repress a sigh. There are moments when I am assaulted by a feeling darker than the darkest melancholy: contempt for men. So that there is no doubt about what I despise and who I despise, I will say that it is modern man, of which I am unfortunately contemporary. The impure breath of the man of the day suffocates me”
F.N.

About the recent media scandal concerning our acts we want to say some things:

1. ITS is not responsible for the explosive devices detonated the past February in Mexico State, those were part of a coordination of a group named “Conspiracy of Thunder” (CT), and even if we share some of their motivations, they DO NOT belong

to ITS, don't give us the credit please. However, from this short communique we invite them to join this international group for the Chaos, and to share not only this acronym but the will of seeing EVERYTHING burn. Honestly you did a very clean job, and your stealthy operation put the state security agencies into trouble. Well done!

To CT, we encourage you to continue your criminal project until the last consequences. (1)

2. It is not very useful try to hide our existence wherever we operate, it has been done before and it did not work very good, while we are on the news in Mexico, also we are on France from the last interview that we gave, lately we are on the news on Chile, Brasil and Greece, so, Mr. President, get some actualized information about ITS from those useless senile and altenative hipster that you have as assistants, because during your government, as we did with Peña, we will continue our attacks, because we do not care if the government of the moment are right, left or center, ALL of them are progresists and human progress is our target. (2)

3. As it seems, after the coordination of CT, there were a bunch of people that decided to do bomb threats, leaving fake grenades in courts and set buses on fire, the media point us as responibile for this as well, we will not deny nor accept the responsibility for those acts, we just want to say that this is the evidence that a one or several little actions are enough to encourage others to take initiative and go out there to make their own disaster, to spread the contagion, oh well!

Also is a evidence of the collective paranoia that reigns in a timorous society, used to lynching or conformism of a so grey reality that is disgusting only to mention it. And how is that just with one phone call warning to explode a bomb in an specific moment, how a simple toy that looks like a grenade, etc... the stablishied order is left obsolete and broken by a single person who choosed to break with the routine of the fake reality, there is a lesson, and only the smartest will be able to understand it. (3)

4. The army wandering around the streets, so many federal and state cops stopping "suspicious" people, or so many joint operations with the Tactical Team together with the implementation of the National Guard will be useless, the terrorists actions of ITS, or the Conspiracy of Thunder or any other group with similar motivations will continue no matter what, whatever it takes, because remember it good: YOU ARE A JOKE!

*We still continue the international project of conspiracy against human progress!
Forward criminals!*

With the Occult on our side:

Individualists Tending Towards the Wild-Mexico

ITS Communication 75

Source: <<https://thesocietydispatch.wordpress.com/2019/03/21/its-communication-75/>>

Author: HP Wombat

Date: 43545

From: Eco-Extremist Curse

“I love those who are capable of great contempt, because they too can venerate with great intensity, they are like arrows at will thrown to the other shore. I love those who do not look beyond the stars for a reason to go to meet their decline and sacrifice, but sacrifice themselves in honor of the Earth and for the superman to arise in it. ”

FN

I

We warn you, we have been saying it for years, ITS is an invisible threat that tends towards Chaos in the name of the Wild, that conspires, creates networks, that does not stop and that has crossed entire nations and continents, expanding its presence with great power.

After the international coordination that we executed in December 2018-January 2019, we will not be minimized again, maybe they hide our future attacks but as long as we remain outside, we will continue to leave injured and causing deaths, unleashing terror, paranoia and general alert in the countries where we choose to attack.

Our operational level in this coordination left States and governments in check, caused great media impact, interviews and reports that delved into the philosophy of the Tendency, caused and most importantly; wounded and true terror.

We witnessed how the collective panic took over the streets in Santiago de Chile for several days after the detonation of the explosive. Of the great national alarm that put all the security systems in trouble in the takeover of Bolsonaro in Brazil. The outbursts that in Mexico deafened and the unprecedented attack that alerted the intelligence services in Greece.

In this way and with pure will our brothers around the globe decided to join with gunpowder and staining the asphalt with human blood. As we said a long time ago, “the dead and wounded will be a blood offering to Wild Nature.”

This coordination also responded to a call from the underworld, the death of a warrior will always be a reason to blow up the routines of the hyper-civilized, that is why this international operation is dedicated to memory, to the life and death of Kevin Garrido We hope that in the abyss you heard the explosions and cries of pain of the civilized we hurt.

We’re still outside, unpunished, ready for the next attack. This can not be stopped, because even if they detained all the ITS members in all the countries in which we operate, the threat against the civilized would continue, very few manage to understand that we, the ITS individualists, are not only part of this Mafia International of Indiscriminate and Selective Crime, but we are part of something bigger, we are part

of the force of the unleashed fire, of the destruction of the tsunamis, of the untimely immensity of the enraged sea, of the incomprehensible for the modern human being.

We have shown our reach and our operation, we are in this since 2011 and our global presence began in 2016, until now, 2019, we have not suffered casualties, nor have we had detainees, nor the elite investigation agencies with their intimidating operatives, nor the anti-terrorist police have been able to find us, we have ridiculed them, and with this rhetorical statement we are facing them, once again we repeat it again: THEY ARE A BURLA!

II

“How many times they tried, planned, alerted but they could never shoot us, they climbed down, they asked, they kept quiet, but in my [Mafia] nobody will ever talk.”

A.

There is no external financing for ITS, unlike other armed groups, ITS uses its own means, mainly several series of thefts and scams that serve to maintain each group. We are not the Islamic State that was financed by sympathetic sheikhs of Arab countries, we are not the FARC that in the beginning were financed by Cuba and the USSR, we are not the ELF that received money from Infoshop's, book fairs and anarchist events, etc. , that is why our artifacts are rudimentary, year after year, slowly and stealthily, the small groups of ITS are making firearms and acquired experiences of common crime, if in December and January we leave a chaos with phosphorus powder and black powder, you do not have to imagine what we will do when we try ANFO, Prepare then for the next attacks, they will keep breaking their heads trying to find our whereabouts, after their pathetic unsuccessful searches they will invent nonexistent links with this or that group (and they have already done so, in Mexico they linked us with posters and judges, in Chile with anarchist groups, in Greece with the Sect of the revolutionaries, ALL FALSE) because their incompetence and their disappointing investigative work will be null and void before us, so we know that ITS moves ONLY, there is no one to “move the strings”, we handle differently and it has worked for us, the new form of criminality set in motion by these individualists who have come together in this acronym continues its course.

III

We are certain that there are individualists out there with the same aspirations to destroy civilized morals and transform them into shit with gunpowder, fire and lead, we know very well that we are not the only ones who rejoice at the high death toll after the response from the Wild in Indonesia, of the gigantic fire that devastates everything in the United States and in Chile.

We keep in mind that those related individualists need only a push to create their own projects and gradually fill with terrorist experience, the ITS members from our own corners of America and Europe urge and support them in their process, we salute every politically incorrect text that publish, every amoral claim, every editorial project that propagates the Tendency and every sample of misanthropic hatred spit with disdain and disgust at the face of the disgusting society. Because if anti-humanist

criticism is REAL, it MUST have continuity.

We greet the small groups of accomplices in Italy, Peru, Turkey, Colombia, Germany, the United States, the Netherlands, Canada, France, Uruguay, Finland, etc., know that all the small groups of STIs encourage them to continue their war against the artificial by all possible means.

IV

We are violent stars. Our actions precede us and we are proud to accept that historical role. We are flashes of primitive violence that awaken the civilized of their peaceful dreams about egalitarian societies and computer-designed worlds. Like a distorted mirror we show humanity its most twisted face, but equally its own, in us it reflects all that of the human that would like to forget, restless strive to hide our existence but our strength prevents them from achieving it, here we continue to remind the civilized that the war against chaos has not ended ... And in the infected social body the symptoms of this sick and expanding violence begin to be noticed. Our accomplices overflow with the impetus to know this, overflow their furious intentions to break with modern false peace.

Our role is uncomfortable, disconcerting for many. But as we claim for ourselves, for years we faced this path and we left behind the point of no return, now we only have to escalate the violence, that the wounds are transformed into deaths to be able to leave a scar in the body of history . And to be remembered as what we are, declared enemies of the human race.

We continue our war in the cities and in the Wild. Our motivations escape humanistic reason. In the darkness of the woods. In the mountains isolated from all human trace. In the night skies illuminated by the stars. In the clarity of the moon on the ground, because only in absolute darkness can you see its light power. In the eternal noise of the current of the rivers. In the flight of birds and in all the wildness of the earth. There are our motivations.

Through us flow to the civilization the dark forces of the Wild and the ancestral word of the primitive peoples who perished. This flows, and is projected in the form of explosives and shots against humanity.

Chile has been the scene of all the revenge of the earth. The last time the narrow country has registered ferocious forest fires in the south and terrible rains that have overflowed rivers in the north. The furious wind that knocked down house in the most austral zone of the territory. Added to a 6.7 earthquake that affected the town of Coquimbo in January in January. All this is part of the violent response of the wild nature against the settlements of mankind. There is the unstoppable and omnipotent force to which we obey and honor.

We will continue attacking, coordinating or not, and always bear in mind that we are the invisible threat that tends to Chaos, that honors the earth with hyper-civilized blood and that revives the dead with gunpowder and fire.

Ahead!

Chaos, Misanthropy and Wild Nature always!

- Individualists Tending to the Wild-International**
- Ouroboros Silvestre (State of Mexico, Mexico)
 - Pagana de la Montaña Straight (State of Mexico, Mexico)
 - Salvajes Seriales Seriales (State of Mexico, Mexico)
 - Group 7 (State of Mexico, Mexico City, Nuevo León and Guanajuato) , Mexico)
 - Clan del Popocatezin (Mexico City, Mexico)
 - Banda Desértica (Chihuahua, Mexico)
 - Grupúsculo Indiscriminado Tending to the Wild (Mexico City, Mexico)
 - Mafia Eco-extremist Nihilista (Morelos and Mexico City, Mexico)
 - Banda Feral Delincuencial (Guadalajara, Mexico)
 - Clan Oculito Filo de Pedernal (Coahuila, Mexico)
 - Science Secret Wild (Brasilia, Brazil)
 - Historical Mystic of the Forest – (Santiago, Chile)
 - Sureños Incivilizados- (Santiago, Chile)
 - Bandada Inquisitor Vengeiva (Santiago, Chile)
 - Iceoclasto Tract (Athens, Greece)
 - National Hunters (Athens, Greece)
 - Constellaciones Salvajes (Buenos Aires, Argentina)
 - Secta Rojo Sangre (Buenos Aires, Argentina)

(Greece) 74 Communique of Its: Two Injured in Explosion

Source: <https://thesocietydispatch.wordpress.com/2019/01/19/greece-74-communique-of-its-two-injured-in-explosion/>

Author: HP Wombat

Date: 43484

From: Maldición Eco-extremista

“many would mark us as insane. insanity is only a word for how far one is willing to go to accomplish one’s goals.”

“And when your existence is flooded with the blood of your dreams, always remember this: Despair is more dangerous than hope.”

Near to our first year of life as an active group, many things have changed since we started this path of confrontation. We have evolved and learn from our own experiences but also from the lessons left by our brothers and sisters. We learned from the wild nature and its cycles, as nature does not stop, neither do we.

On Thursday, December 27 we left a bomb in the door of the Agios Dyonisios Church, in the very heart of Athens. In the middle of an apparently “safe” and controlled neighborhood and in a moment of anti-terrorist hysteria, we enter and leave the area without any problem at all, smashing their illusion of safety. (1)

Our christmas present was made of a box containing a can of drink filled with blackpowder wich had glued a bunch of nails and was tied with wire to 2 botles filled with gasoline (one of 500ml and other of 250ml), as well as a bunch of nails as shrapnel glued to the can. The device had a double system of activation, one was a clock timed detonator and the other a trap wich was made to detonate the device once it was open.

This was not a symbolic act, our purpose was to make a blast once the expected religious function for that morning started, either by the timer or because someone open it, wishing to cause the biggest damage possible to the priests and/or their flocks of believers.

Finally, a cop and a church employee were wounded, if their wounds were not more serius or even lethal was just by luck or maybe because the blast was not powerfull enough as we expected, we took this as a lesson for the next time.

We attack the church because we hate that despicable institution and because of the historical role for the developement of the western civilized society. We hate their temples, their faith, their morals, their priests and their flocks. We laught at the indignation and repulse showed by the parrots from the media, politicians, cops and specially from the church hypocrites, and we will laught even more with your reactions when you read our claim.

However, our attack was not aimed only against the church, but against the whole society.

If we attack indiscriminately against society is, among many other reasons, because we do not believe in the the false dichotomy of “innocent” or “guilt”.

We do not believe all this leftist propaganda telling us that the citizen, the people, is totally alienated and manipulated. Each one make its own choices, most of the people support and defend directly or indirectly the civilization, the system, the existent or whatever you want to name it because it provides them with that they want, what they wish and what they need. Reality is that the techno-industrial system satisfies its slaves, on exchange of ther lives and their dignity. Until certain point, it provides them a balanced, safe and quiet life, it promise them golden dreams and if this is not enough, overwhelm them with cheap entertainment, vices and leisure.

To believe that the problem is just the civilization and the techno-industrial progress is being myopic. Nowadays Society (and by society we mean not only that abstract entity or set of relationships and interactions interlaced with each other, but the set of communities, groups and individuals that form it) is absolutely dependent of the artificial world/lifestyle created by the technoindustrial system. Simply, humanity can not (and do not want) to live or survive without the “advances” archieved by the scientific-technological-industrial progress, even if to sustain the technoindustrial society of consumerism the wild nature has to pay the price with its destruccion.

Humankind will not renounce to their frenetic and insatiable lifestyle no matter what, in their head there is no place for any concern about the negative impact that they cause to the environment and wild life. In any case is too late to fix anything, the environmental agreements, the NGO campaigns, recycling and the fake ecologism promoted by the so called “green capitalism” are useless and a consciousness cleaner. Meanwhile, recent news affirm that the 60% of the wild animal life in the world has been eliminated since 1970 until today.(2)

Thus, modern humankind is a part of the problem, as their way of life represents an extreme threat for the wild nature. For this and other reasons, we took position as enemies of humanity.

We rejoice watching how your society succumb before the disgrace and its own decadence, watching how criminality and social cannibalism take over the metropolis.

We rejoice when the wild takes ruthless revenge hitting your cities and your defenseless citizens with earthquakes, volcanoes, storms, floods, fires and other catastrophes as a reminder of how insignificant are your human achievements.

We rejoice when our devices explode in the middle of your disgusting urban areas and terrorize the citizens, when we see our accomplices in other places of the world keep spreading the virus of the individualist extremist theory and praxis. We rejoice of the trail of victims and destruction that we left on our way.

This has been an introduction of what is coming. With this we send a message not only to the state authorities or the society but also to those who stand as our enemies. Our hands don't shake when comes the time to spill blood.

We will show no consideration nor mercy towards our enemies.

Our words and actions will scandalize many, even those who call themselves “anti-social”, nihilists and blabla. They speak harsh words against the complacency and servitude of the citizenry, they fill whole texts with hostile words against the mass and blame it of being accomplice of the system, but they freak out if a civilian is wounded or killed, and in that moment the citizens pass from the category of “accomplice of the system” to “innocent victim”. Obviously we do not expect you to understand us, neither to share or justify what we say and do, in any case we are not asking for support or the acceptance of anyone, either if you like it or not.

We are not a bunch of noble revolutionaries nor a good-hearted guerrilla group that fights for justice, equality or any other humanist illusion. We are not here to fix problems, but to create them, we are an instrument of revenge of the Wild Nature.

We dedicate our attack to the memory of the warrior Kevin Garrido, you will live forever in our memory and actions.

Strenght to the individualists at war with the existent!

Strenght to our brothers and sisters of ITS in America and Europe!

Nothing is over, we will be back...

Individualists Tending Towards the Wild – Athens

-Iconoclastic Sect

NOTES:

- (1) <https://www.zougla.gr/greece/article/ekriksi-sto-kolonaki>
(2) <https://www.lifo.gr/now/perivallon/213206/i-anthropotita-sarose-tin-agria-zoi-eksafanisame-to-60-ton-allon-plasmaton-mesa-se-liges-dekaeties>

MORE:

<https://m.chron.com/news/world/article/Greek-policeman-injured-in-small-explosion-13492730.php>

https://www.wsj.com/articles/bomb-explosion-in-athens-fuels-fear-of-new-generation-of-terror-11545907002?mod=hp_lead_pos10

(Argentina) 73 Its Statement: Wild Constellations Positions Itself

Source: <https://thesocietydispatch.wordpress.com/2019/01/19/argentina-73-its-statement-wild-constellations-positions-itself/>

Author: HP Wombat

Date: 43484

From: Eco-extremist curse

Constelaciones Salvajes, a group of ITS in Argentina, comes out on the basis of statements made in a television program in that country.

With the heat of the South the eco-extremist threat rises!

May your buds grow to the sky!

We took the floor to make some clarifications on a note made by TN, a massive media from Argentina in which they interviewed Gastón Cavanagh, the journalist who contacted us in the framework of the G20.

Member of Wild Constellations with some weapons and materials to make bombs.

I. “Strange denomination”

We are Individualists Tending to the Wild, “Individualists” because our struggle is for ourselves, not for the people, the mass or some oppressed group. We fight against civilization and humanity since its existence leads to the destruction of the wild nature of which we are part, many do not want to see it, sooner or later it will be evident as the way in which our species lives is unsustainable, we are digging our own grave and that of the rest of life forms on this planet. The same scientists who work in the service of progress have been warning humanity for decades about the consequences of their actions. We are experiencing the sixth mass extinction of species in the history of this planet, greater than that which occurred with the dinosaurs. In 2007, The UN

announced that about 150 species are extinct per day, more recent studies leave the number around 900, while only today 14,000 hectares of forest were cut. Humans do not fare much better, suicides are counted by 3,000 every 24 hours and in the same period of time 22,000 people die of cancer, the disease of the modern era. These figures serve to show the hypocrisy of a society for which “One death is tragedy and one million deaths is statistical”. In this context it should not be uncommon for a few people to decide to take a consistent stand against all this system crap. We have killed 8 people, we have injured a few dozen others, that is NOTHING compared to the destructive reach of the techno-industrial system,

“Tending to the Wild” is about recovering the resistance actions of our native ancestors, for whom it was evident even more than 500 years ago that the arrival of those white and strange men in their boats would only bring devastation and misery. It is about rejecting the morality imposed by society and valuing the natural over the artificial. Now you see all the children on the “eco-radical” fashion, friends of the Mapuche cause or defending the feminism of the fourth wave, they go to demonstrations and make threatening publications on social networks, where they swear revenge and death against the ” males / speciesist / police “or enemy of turn. We go down the street and see a disgusting institution that promotes nanotechnology, which will be used later for the domestication or destruction of nature or to perpetuate the harmful human existence and instead of downloading our frustrations on facebook / twitter or drowning them in drugs like most leftist cowards, we make a homemade bomb and the We leave at the door so they feel the consequences of their actions. That is to say, unlike the common person, we take a frontal attitude against the modern aberration in which we live. They may be outraged or condemn us media, in the case of journalists should do so. But inside they know what we are talking about, sooner or later the account will be settled. When there is no clean drinking water, when the forests die, and the seas and rivers dry up,

II. Our war and our contradictions

We touch briefly on this point so as not to be too repetitive. We use technology, we live normal lives, we have smartphones, cars, houses, computers. Civilization with its way of life has dominated us, we have no illusions to change that and on the contrary, we use the advantages of civilized life (cronyism, prejudice by appearance, promiscuous solidarity, etc.) to develop our terrorist activities. If we wanted to change the system through consumption choices, as the stupid proposal of green fashion points out, it would be contradictory what we do, but our only goal is to sow chaos, any means is acceptable.

III. The invisible threat

The media is not clear if they should take us seriously. The reactions of the States increase this “shadow” that covers eco-extremist activities. In Mexico, where our brothers have been murdered by human waste since 2011, they have resolved to ignore our existence, now that a populist party governs this trend, it will surely be increased. This on the one hand gives greater impunity to groups that have demonstrated their capac-

ity to attack with industrial explosives such as C-4 and dynamite, pistols of different calibers and even machine guns but on the other hand it makes it difficult for the eco-extremist threat to expand, although only partially. In Chile they spend all their efforts in finding us, denying our existence or planting strange conspiracy theories, this is due to its total inoperability to catch those who have been mocking the national security agencies for more than three years, carrying out attacks under their noses. In Argentina they have given wide diffusion to our acts, but back when it comes to relating them to us and our demands, we are thinking about strategies to reverse that situation.

In December of 2017, we sent a package-bomb to the dean of the UTN, at the time we did not reveal this information as we thought to attack it again, we changed our mind after finding out that the authorities did know to whom the package was directed, something that It did not reach the media and we could only know thanks to our informants. The workers of the Monte Grande power plant reported how the nuts and bolts came out as bullets after the explosion, drilling other encomiendas, and as the closest person flew out due to the blast, one ear burst, another his shoulder was hurt. If the package had been opened by Guillermo Oliveto on his desk and inches from his body as we had planned, it is not difficult to imagine what the result would have been. They may fear us or they may ignore us,

IV. Proliferation of eco-extremism

The eco-extremism in Argentina has been an intermittent threat, in this past year we do not claim any act, we have not attacked but the threat is there, with the patience of the ancients waiting for their arrival when they least expect it. For now it was the turn of the Secret Society Wild and its attack that sowed panic in Brazilândia, followed by the bloodthirsty bomb of the Horde and all the impact it has had, our time will also come.

Individualists Tending to the Wild – Argentina

Wild Constellations

Notes:

<https://www.lavanguardia.com/natural/20170711/424052148874/sexta-extincion-especies-reduccion-poblaciones-animales.html>

https://elpais.com/sociedad/2007/05/22/actualidad/1179784806_850215.html

<https://www.natura-medioambiental.com/cuantas-especies-se-extinguen-cada-dia/>

<http://www.worldometers.info/>

(Chile) 72 ITS Statement: Indiscriminate Over-bomb

Source: <https://thesocietydispatch.wordpress.com/2019/01/17/chile-72-its-statement-indiscriminate-over-bomb/>

Author: HP Wombat

Date: 43482

From: Eco-extremist curse

” (...) *For the Immoral and Indiscriminate Long live the Terror, the explosions and the fire !! Death to civilization and all human progress !! (...) I expect the public to explode infinite bombs (...)* “- Kevin Garrido

Unlike humanism and the stinking reason of revolutionaries, we speak with the dead, we invoke them and we revive them. We ask the spirits of the warriors who have not left, we ask the unknown to guide and take care of us. We believe in the forces of the earth and our mysticism carries the wisdom of the ancients.

In this way, with blood and wounds, we remember and honor them!

Let's cut to the chase, we take absolute responsibility for the abandonment of our explosive gift in a transantiago location in the heart of the capital. Our over-pump was composed of an artisan steel nipple. Remember that nipple with which we exploded the fingers to the miner in 2017 ?, the same. Filled with 100 grams of black powder whose activation is generated by pulling a cardboard.

The same container but the packaging changed, this time in an exercise of ancestral imagination a brother craftsman invented a complex over-pump method.

Why attempt against the “oppressed people” ?, because we do not care about social status. Rich, poor, destitute, any filthy civilized human deserves to die. In our postulates you will not find demands or demands or anything. We hate modern human behaviors, their approval of progress and technology disgusts us. Let everyone explode!

Let them explode for each felled tree, for each forest destroyed, for each extinct animal.

The truth is that we no longer care that they doubt our existence and invent insane conspiracies to hide us. The reality is only one: ITS. We have attacked indiscriminately since 2016, and after wounding the miner we have tried to burn and tear. All those frustrated attacks have been rewarded today. Irrefutable proof of what patience and commitment can do. We are ITS the invisible threat that expands like bacteria, we operate internationally with accomplices in Mexico, Argentina, Brazil, Scotland, Spain and Greece.

Our steel nipple against Silva Henriquez Catholic University last April and our thermos with knives abandoned at a whereabouts in front of the agronomy faculty in September were the preamble of the disaster ...

We are already far, hidden and preparing the next, we have more vessel and more will. Our small artifacts have caused a great terror and have had a great media impact. That it be an experience for those who want disaster; with little much is done.

Days ago we slept in the wild nature, from the dark mountains we conspired for Chaos. The lights of the dark sky hypnotized us, the intense sound of the crickets, the

trees, the rocks, the flies, the rivers and everything wild ordered us revenge. Here is the answer!

Revenge against humanity and civilization. Revenge for each river poisoned by human progress, revenge for our savage ancestors exterminated by civilized life.

This is our war greeting to the spirit of Kevin Garrido and Mark Conditt, for you unique warriors we hurt a couple of humans. For you we shed the blood of humanoids. We wound them with pride and ecstasy. Because any smelly civilized human deserves splinters, bullets and sharp edges.

Great executives, politicians, students and simple citizens are in our sights. The explosion will warn them ...

Misanthropy and Wild Nature always!

With the blessing of the Unknown we continue to conspire!

Contributing to the international coordination of attacks by the eco-extremist mafia!

Individualists Tending to the Wild-Chile

Mystical Horde of the Forest

(Brazil) ITS Statement 71: Secret Society of the Wild

Source: <https://thesocietydispatch.wordpress.com/2019/01/15/brazil-its-statement-71-secret-society-of-the-wild/>

Author: HP Wombat

Date: 43480

From: Eco-extremist curse

Translation of the SSS statement on the alleged detainees of ITS members in Brazil.

Forward ITS Warriors!

We recently learned of some information shared by the press that after the seven search and seizure warrants in the Federal District, Goiás and São Paulo by the Federal and Civil Police, the PCDF reported that it stopped three people in Alto Paraíso de Goiás. accused of belonging to the Secret Society Wild. They even mentioned that the “blog had stopped updating and that it would be an indication that the terrorists had finally arrived”. They missed, stupid.

We see signs of mental insanity in the Federal and Civil Police for believing that it would stop the STI extremists with such ease. Until today we have never touched

a finger, the Wild Secret Society remains free and in touch, making up the chaos that will soon impose on the civilized. The police have been so effective in finding the eco-extremists as they are to clarify the Queiroz case. There were no fingerprints on the explosive, there were no traces of DNA, there were no bar codes, there were no tracking numbers, there were no camera records, there were no effective witnesses, there were no clues, there was nothing that could attract the police U.S. The Wild Secret Society is a hermetically closed group and absent from external dialogues that could compromise our activities, We do not use social networks or make any kind of compromising exposure, so this is an invisible threat. There is no way to find us, the wind undoes our tracks and the darkness covers our bodies, we inherit the ancient wisdom.

Soon they will be sure that we continue on this criminal path in the age of catastrophes in order to provide the year of fire, bullets and explosives, all against the same target, humanity. That Krakatoa roars as high as more than a century ago, because the public will exploit endless bombs. In this wild symbiosis we walk, looking for lucid extinctionism.

It hurts us to have to look from the top of the mountains and see the human advance colossally swallowing the Wild Nature, see the deer, the guará wolf, the jaguar, the ema, the teiú and so many other wild animals with no exit before the imminent end of the sacred Closed consumed by civilization. It hurt us to see the river that we loved dried up and that with the sound of its natural course filled our minds with serenity. It was unbearable to know that the tree that we touched and made us feel part of the All had been torn away. Returning to that living forest after years and witnessing it silently, absent from the song of birds and other living beings, was unforgivable. The human has pushed everything beautiful in this world into the abyss, what they did in Alto Paraíso at the end of the year proves once again the contempt of our species for nature. If the human species does not care about the earth, we will not care about their lives either. We do not fight for a future, the future is already decided and it will not be for utopias.

Jair Bolsonaro, Ricardo Salles, Damares Alvos and company, these harmful signs that we prefer to threaten them and that we will seek his death are just major manifestations of each common civilian who wanders madly through the asphyxiating cities. As expected, the biggest of the stupid and their main allies in their few hours of government declared war on the environment and the native peoples. What little remains of Wild Nature will be swallowed up by progress. We do not expect them to go back, we are not regretting. We are going to indiscriminately kill how many humans we achieve, until they kill us, we swear that.

Finally, to those who want chaos, regardless of what groups or individuals they are, the explosives await them. We learned that the Nucleus of Opposition to the System (NOS) gave us another “friendly” communication. Is the individual they oppose there, do they want to do something useful? Stop whining leftist and attack and also look at your team, supporters and supporters. We know that there are other groups numbed

out there, equally attack in a wild way. And as indiscriminate and opportunistic as we are, we also call on the mujahadin to attack indiscriminately. If you lone wolves have the ability, do it, against Christian targets or any other objective of Western civilization.

The Moro manifested himself on isolating faction leaders with the PCC and CV. We know how it ended in 2006, we know well with that it will end again. Chaos and destabilization are already sighted on the horizon.

For the moment, the war of nerves.

With the wisdom of the ancients!

La tocaia continues ...

Individualists Tending to the Selvaje – Brazil
– **Secret Wild Society**

(Chile) 70 ITS Statement: Arson Attack Frustrated

Source: <https://thesocietydispatch.wordpress.com/2019/01/14/chile-70-its-statement-arson-attack-frustrated/>

Author: HP Wombat

Date: 43479

From: Eco-extremist curse

Indiscriminate and selective attacks of STIs continue in the South and in the North.

Courage, brothers, that the spirits will give them revenge.

We have not returned, because we never left and we have always been there, appearing among the mass of purulent moral false, simulating stereotypes, but aware of not being part of the disgusting plague that swarms a city that has its days numbered and that afternoon or early will be extinguished along with the entire human species.

The bus company of the transantiago METBUS and ENEL X, brought to these lands of the south 100 electric buses of the China BYD brand, with the excuse of progress. These morons and the sheep that occupy it do not manage to understand that there is no tomorrow, progress does not exist, it is only an illusion that hides another slavery, humanity advances irremediably to a sure destruction, which only nature will survive.

That is the illusion that we intended to incinerate on Monday, December 31, with the abandonment of an indiscriminate device on a bus from the Transantiago of the 508 METBUS route. Neither are we naive, we know the cameras and other security

measures of the electric routes and we will not let ourselves fall by the imprudence, in this we have been years and we know to be as cautious as the puma, hidden to jump to give the zarpaso. This attack is not random, it was carefully planned, to always continue in the shadows and never fall into the hands of the bastards that we mock today and in every blow we have given before.

The hot sun over our heads guarded our steps and look where they seek not to find us and if they do, death will face them in the war, of that there is no doubt, we are part of the force of revenge of the earth, that force of nature that always ends up being victorious.

Although disappointment was the first word that came to our head when we saw that our end of the year gift did not turn out as we expected, our sick mind went from disappointment to euphoria, we just have to wait, we will not be paralyzed and the fire can give way to splinters, only time will tell, we continue to conspire ...

Let everyone burn!

With the Spirit of the warrior KEVIN present in the fight against human progress !
INDIVIDUALISTS TENDING TO THE WILD BANDED INQUISITIVE VENAGING

(Brazil) ITS Communication 69: the Secret Society of the Wild is Positioning Itself

Source: <https://thesocietydispatch.wordpress.com/2019/01/14/brazil-its-communication-69-the-secret-society-of-the-wild-is-positioning-itself/>

Author: HP Wombat

Date: 43479

From: Eco-extremist curse

Four moons have already passed since our attack and much has been speculated, a great terror was imposed when the authorities found our artifact of high destructive power capable of causing a massacre in a strategically chosen area where there were about 1,500 people celebrating a Christian mass. The act is part of a larger coordination that refers to the international project Individualists Tending the Wild, and serves to demonstrate our ability to attack and the latent terrorist threat that we are, the Eco-extremist Mafia. Impunity surrounds us because the mantle of the Unknown protects us and erases our traces. The eco-extremist war will not stop.

I.

The stupid ones have declared that we are an invention of the “right” to criminalize the “left” and vice versa. We are anti-political, we do not care if we attack right or left, since our goal is the progressive human without distinctions. As we declare,

opportunism moves us, that is why we decided to position ourselves antipolitically in the face of political instability to provoke it. ITS is a real threat and it has been operating since 2011, from Mexico, expanding in the world and arriving in Brazil in 2016, when the Secret Society of Silvestre detonated a pressure cooker bomb with splinters on the eve of the 2016 Olympic Games in the center of Brasilia (1) There are several attacks in which ITS is responsible in the countries in which it operates. In Mexico we can mention the known attacks on nanotechnologists at the Tec de Monterrey (2) (3) (4), and the murders of José Jaime Barrera Moreno (5) and Lesby Osorio (6), both in the incubator of progress called UNAM. There were hundreds of other attacks for which the ITS is attributed. In Chile, without a doubt, the most notorious case was the attack on the former president of the mega-mining company Codelco, Óscar Landerretche (7) (8). In Argentina, the Wild Constellations bomb pack aimed at a great scientific figure exploded while being handled at Correos and wounded two workers (9) (10). At the beginning of this year ITS crossed the ocean and arrived in Greece (11), United Kingdom (12) and Spain (13), also sowing terror. Only a lazy and ill-informed reader would claim that we are a farce. In Chile, without a doubt, the most notorious case was the attack on the former president of the mega-mining company Codelco, Óscar Landerretche (7) (8). In Argentina, the Wild Constellations bomb pack aimed at a great scientific figure exploded while being handled at Correos and wounded two workers (9) (10). At the beginning of this year ITS crossed the ocean and arrived in Greece (11), United Kingdom (12) and Spain (13), also sowing terror. Only a lazy and ill-informed reader would claim that we are a farce. At the beginning of this year ITS crossed the ocean and arrived in Greece (11), United Kingdom (12) and Spain (13), also sowing terror. Only a lazy and ill-informed reader would claim that we are a farce. At the beginning of this year ITS crossed the ocean and arrived in Greece (11), United Kingdom (12) and Spain (13), also sowing terror. Only a lazy and ill-informed reader would claim that we are a farce.

II.

As additional evidence to the authorship of the attack in a city of the Federal District, we released a video of the explosive recorded before its detonation:

https://player.vimeo.com/video/308601209?app_id=122963

We also leave public the link in which we announced the attack in advance:

<https://telegra.ph/Atentado-en-Brazil%C3%A2ndia-DF-12-24>

The attack was scheduled for the 25th, at 07:30 in the morning during the Christmas Mass of the Church, but we learned through an informant that he would have a mass on the 24th, at night, then we anticipated the attack. As it is possible to see through

the date, it was published on the 24th. It is impossible that we would have created this link after learning about the media, since the explosive was effectively neutralized only at 04:00 on the morning of the 25th, and the media reported what happened only at the beginning of the afternoon of the 25th. That alone proves that ITS is behind the attack.

III.

We make it clear that we can attack during the possession of the elect. What we can say is that, we do have the ability to attack the 01 and cause great damage and death. The proof of this was our first attack under the name of Secret Society Wild / ITS-Brazil, on the eve of the 2016 Olympics. There was a large military and intelligence operation working to annihilate any threat, and even completely surrounded by military, we exploited a big bomb under the nose of the authorities and went unpunished through the darkness. We deal with civilized humans, and they are completely predictable, if they are well studied. The GSI prepares a defense structure as if a large and extravagant enemy army were to attack Bolsonaro frontally during the ceremony, when in fact a few people well disguised and with few kilos of the correct explosive and a good actuator can cause a massacre. They see big, but they think small. They are not used to the unconventional warfare that ITS handles. The objective is not only Jair Bolsonaro. As much as we have a particular hatred of this stupid because of their positions in relation to the “environment”, our goal is much greater than him. The eco-extremism defends that besides the civilization, the modern and civilized human being itself is harmful to the Wild Nature, therefore it becomes our target, that is why Individualists Tending the Wild defends the amoral and indiscriminate attack to destabilize and gnaw human progress. But we also attack selectively, and this is the case of the elect. Our objectives against Jair, its affiliates, supporters and supporters start from an anti-political perspective and revenge for their positions in relation to Wild Nature. It can be him, or it can be anyone who is there. Who knows, the authorities, can focus too much on Bolsonaro, while the target can, in reality, be a civilian. Maybe we will attack, maybe we will concentrate our forces in another great attack nearby. That only the Unknown will say. maybe we will concentrate our forces in another great attack nearby. That only the Unknown will say. maybe we will concentrate our forces in another great attack nearby. That only the Unknown will say.

IV.

We reiterate our threats to “Don” Sérgio da Rocha, president of the National Conference of the Bishops of Brazil and other Christian figures, such as Damares Alves. Perhaps they will end up like the priest Ruben Díaz Acántara, former maximum representative of the church “Nuestra Señora del Carmen”, in Cuautitlán Izcalli, State of Mexico, murdered by Salvajes Seriales Seriales, of ITS-México. Or also as the damned missionary equally murdered by the tribe isolated from the savage “Centinenses”.

Misanthropy and Wild Nature always!

It's also for you, Kevin! You will not be forgotten, fallen warrior!

Individualists Tending to the Wild-Brazil Secret Society Wild

Notes:

1. <https://www.thesun.co.uk/news/1577179/eco-terrorists-who-detonated-pressure-cooker-bomb-last-week-declare-war-on-the-olympics-in-revenge-for-bulldozing-wildlife/>
2. <http://www.nature.com/news/nanotechnology-armed-resistance-1.11287>
3. <https://www.jornada.com.mx/2011/08/10/estados/035n1est>
4. <https://www.youtube.com/watch?v=TrpYpsHvGUM>
5. <https://www.proceso.com.mx/445951/eco-extremistas-se-atribuyen-asesinato-en-la-unam-habra-crimenes-anticipan>
6. <https://www.pacozea.com/grupo-ecoterrorista-se-adjudica-la-muerte-de-lesvy-en-cu-2>
7. <https://www.youtube.com/watch?v=Y2MCuxZVm5Q>
8. <https://www.biobiochile.cl/noticias/nacional/chile/2017/01/18/que-es-el-eco-extremismo-analisis-de-individualistas-tendiendo-a-lo-salvaje.shtml>
9. <http://maldicionecoextremista.altervista.org/argentina-cuadragesimo-quinto-comunicado-its-reivindicacion-paquete-bomba-en-correo-argentino/>
10. https://www.eltrece.com.ar/videos/periodismo-para-todos-2018/operacion-g20-buenos-aires-convertida-en-un-escenario-de-pelicula_107892
11. <http://maldicionecoextremista.altervista.org/grecia-cuadragesimo-septimo-comunicado-its/>
12. <http://maldicionecoextremista.altervista.org/abismo-reivindicacion-nihilistica-actos-misantronicos-48-comunicado-its/>
13. <http://maldicionecoextremista.altervista.org/espana-comunicado-52-de-its/>

(Mexico) 68 ITS Release: Bomb in Shopping Center

Source: <https://thesocietydispatch.wordpress.com/2019/01/13/236/>

Author: HP Wombat

Date: 43478

From: Eco-extremist curse

Through this brief statement, we are responsible for the explosive detonated outside the Power Center shopping center in Coacalco, State of Mexico on December 26 of this year.

We left the bomb on the pedestrian bridge at the edge of 20:00 hrs, the detonation was

heard several meters around and damaged one of the concrete structures of the bridge without any injuries, a pity.

Our misanthropic hatred translates into wounds and terror for the humans that swarm everywhere with those disgusting cravings for unbridled consumption, that they fuck up EVERYTHING.

Although the authorities hide things, we advance that the bombs will continue to explode in public places during these dates, as demonstrated by the accomplices of the Pagan Mountain Sect and we reiterate it.

Strength for the ITS-Brazil brothers, who are currently being targeted by the state and its security agencies!

May the Unknown cover them with their mantle of impunity!

Because nothing human stops the Wild!

Individualists Tending to the Wild

-Ouroboros Silvestre

(Brazil) ITS Release 67 – Secret Society of the Wild

Source: <https://thesocietydispatch.wordpress.com/2019/01/11/brazil-its-release-67-secret-society-of-the-wild/>

Author: HP Wombat

Date: 43476

From: Eco-extremist curse

“Despite all the focus on ISIS, those guys are the only ones who managed to detonate a bomb with real intent to cause any harm, they are a very serious threat ... This seems to have been silenced by the government and the media in Brazil. [...]” – Peter Martin, global security consultant at The Sun

Under the light of the full Moon and with the Hidden one next to us we left yesterday stubborn to provoke a massacre. Again, a surprise factor, once again the only ones with the capacity of conspiracy and real power of terrorist damage. Peter Martin was right. Will the authorities and the media cover us up again as they always have in this ridiculous game while the eco-extremism continues to grow and annihilate what is within reach? We are destined to do it in such a way that it never happens again that we are silenced. ITS, this is the acronym. They recognize us as a public threat and say our name with dread as we fill our chest with warrior pride, as the coming months will be catastrophes bringing down the human empire more intensely, like the cataclysm in Indonesia on the eve of our attack. We are part of the inhuman catharsis while the Wild bury the future of the human species in revenge for civilized destruction, and

nothing can stop it, the “anthropocene” will be swallowed up by Chaos. In the past the ancestors have seen in their spiritual visions that civilization will return to barbarism, because there is no space on Earth for those who do not kneel before the Spirits of Nature, those who turn their backs on rivers, mountains, to the wind, to the forests and embrace humanity deserve complete annihilation, since humanity is the greatest enemy of Nature, and it was what we wanted yesterday with a selective attack of considerable proportions. We the Wild Secret Society vindicated the abandonment of a 5 kilo explosive filled with nails and black powder in the Santuário Menino Jesus, this time, in Brazlândia, towards 21:20. The Sanctuary is the second largest Catholic temple in the country. In the place, which was filled with miserable Christians, a mass was celebrated on Christmas eve, and we hoped to provoke a great massacre during the departure of the faithful from the church. Unfortunately, a large operation of the BOPE deactivated our explosive because a person suspected of the abandoned backpack and called the police. Only that they can not neutralize the imposed terror, something that we owe him cult and praise during the next selective and indiscriminate actions. Some words: and we hoped to provoke a great massacre during the departure of the faithful from the church. Unfortunately, a large operation of the BOPE deactivated our explosive because a person suspected of the abandoned backpack and called the police. Only that they can not neutralize the imposed terror, something that we owe him cult and praise during the next selective and indiscriminate actions. Some words: and we hoped to provoke a great massacre during the departure of the faithful from the church. Unfortunately, a large operation of the BOPE deactivated our explosive because a person suspected of the abandoned backpack and called the police. Only that they can not neutralize the imposed terror, something that we owe him cult and praise during the next selective and indiscriminate actions. Some words:

I.

ITS continues to operate actively and causing damage with its asymmetric war in the various countries in which it conspires. There are no indications that these activities will decrease, on the contrary. It has become untenable to deny the eco-extremist threat, and some “experts” in the world have corroborated this. We are a threatening eco-terrorist group and we will provoke destabilization and chaos in civilization by all necessary means, lies have short legs, they will not cover us up forever. We are a public threat. Things that well-structured groups like ISIS have not managed to do in the Americas ITS have reached and gone unpunished, and we are talking about attacking and sowing terror. There are no limits to our capacity, this will continue to expand and self-perfect, and if one day we reach the capacity to kill thousands, we will do it. All those who harm the Earth are in our sights.

II.

We will assume a public anti-terrorism policy position. This will be a particularity of ours and refers only to the situation of great political instability from which we wish to take advantage and generate more destabilization. It also refers to a situation of revenge. Since the eldest of the stupid was elected, he has shown great opposition to the

“environment” with his liberal policies. He will place human slag in his ministries like Ricardo Salles and Damares Alves. If the stabbing was not enough to kill Bolsonaro, maybe he comes to have more surprises at some other time, since we are not the only ones to want his head, the Primeiro Comando da Capital and the Comando Vermelho also want him dead and can also resort to terrorist methods for this. If it is not him, he will serve any of his team, affiliates, or even supporters and supporters. On January 1, 2019 there will be here in Brasilia the presidential possession, and we are in Brasilia and we have weapons and more explosives stored ...

III.

We align ourselves with the PCC in terms of plans disclosed during the dismantled terrorist attacks with C-4 explosives that would be perpetrated by the paulista band (1) during the elections. This is not an alliance, it is a criminal alignment that refers to objectives, then the police can also be our target, it is part of our anti-political position. It is public knowledge that Primeiro Comando da Capital prepares large operations with focus on their demands on the prison system and in the attempts to free Marcola, a General Salve (2) can be given at any time. If we are faced with the opportunity, we will also terroristically attack the police for our selfish and chaotic goals.

We are very happy to know that yesterday, also at night, the brothers of the Pagan Sect of the Mountain of ITS-Mexico also attacked and to our surprise, also against an unfortunate church. This only reinforces the pagan war we wage against the Christian faith. The guitar continues.

They can not stop us, they can not hide us!

The ancestral war against Christ and his followers continues!

Go ahead, ITS America and Europe!

Individualists Tending the Wild – Brazil

– Secret Wild Society

<https://g1.globo.com/df/distrito-federal/noticia/2018/12/25/pm-detona-mochila-com-suposto-explosivo-deixada-em-frente-de-igreja-do-df-na-noite-de-natal.ghtml>

Notes:

1. *Refers to the São Paulo faction or band.*

2. *“Salve Geral” is the PCC’s maximum warning to its accomplices, is to call the group’s war, when a “Salve Geral” is issued all the members of the PCC in Brazil, outside and inside the prisons need to be prepared for the war to death waged against the chosen objective.*

Rant on Post Left Failure and Potential Directions

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2019/01/02/rant-on-post-left-failure-and-potential-directions/>

Date: 43467

So the ruthless criticism of the post-left has failed. The left's appeal to anarchists remains strong. The recent swing into antifa from supposed sources of a position taken in criticism of the left, like crimethinc and insurrectionary anarchists, has largely moved into left anarchist territory.

What this means is most anarchists are also leftists that I may want to have a discourse with. As I have recently seen, attempting to grow outside the left, in a more popular direction, could cause problems because of badjacketing anyone that moves too far from the left's discourse. Why is this important?

At present anarchists don't control the streets. We don't control them from the view of protests nor do they control any aspect of the streets as far as the police and gangs are concerned.

The anarchist critique of institutions and technology has had to take a step back because perceived people's needs are tied to both. The critique of mass as organizing model has more often removed an anarchist presence in mass organizations rather than creating an anarchist presence outside of them.

The critique of recuperation has failed to take in the fact that most everything can be commodified today, so the very system of power we conflict with, eventually turns us towards serving it and its logic even while we feel we are building a resistance to it.

Anarchists could call for a stronger language, but precision of language is not truly an exemplary act and more often language is twisted and abused rather than followed as contextually intended by the author. What anarchists say, no matter how precise, no matter how vague, no matter how funny, in the long term, will grow based on individual intentions on the language rather than the intentions of the author. This is good for individualism in some ways, if people can see that we are free from author-ism and page turning the hand, but anarchists know this is not necessarily the case.

More often, the selfish drive of individuals is short sighted and will seek the authority of institutions before breaking from institutions. So while we can probably shave off a few individuals into our antics, pulling significant numbers from any institution is such a massive task it hasn't even been tried to fail at.

So this brings me to my point. While this all could mean integration into the left is the answer, there are still plenty of positions to take. 1.) The role of agitator: For the agitator, anarchy is impossible because freedom can always be something so much better than what we are willing to accept under the presence of the social order. The tenability of the social order depends on order and the agitator seeks to unbalance this order.

The agitator goes against unions and aims for so much more, but also they may not accept the more militant language nor should they. This too has failed, the language of the hardest and the harshest attracts fans of violence but doesn't rally support. Just being the perpetual critic in the group doesn't necessarily mean much either. The agitator goes against other institutions that unions can hardly take on in a meaningful

way. From custody battles with the state to get children back into the hands of parents to battles with the prison system to ensure prisoners ties to the world are not taken from them, there are plenty of arenas the agitator can take on, as an individual, though the impact is very questionable, in the same way as the post left as a whole.

The agitator can easily fall prey to the left despite avoid traditional left organizations because the left is so much more than that now. Advocacy groups can absorb the agitator in these cases as well and the agitator would be competing with these groups to break various chains if they weren't inclined to join them in their advocacy.

So, remaining inside institutions or competing in the same arenas as the left often means they will absorb our efforts, so 2.) Individual impact only. All ground given to the left as far as changing people or making their lives better on any statistical measurement. We can't be more helpful than the left because that is their recruitment strategy. While we oppose the idea of institutions and representation and all that jazz, we gather and frame ourselves on grounds not centered on institutional opposition nor rivaling the left in any way.

In this manner, we are moving into ludic territory, the territory of play, the post-situationist ideas centered on getting over boring politics with fun subversive activities. But even here we have competition. Less so with the left, but more so with game manufacturers and activity groups. This was the case in the S.I.'s day as well, that other forms of fun existed, so they decided to rival these other forms of fun and present the S.I. as the only revolutionary form of fun.

Yet, the S.I.'s version of fun is now today's form of fun, in so many different forms. Detournement and memes are pretty much along the same vein and has been replicated so many times in the medium of comedy as satire the only thing truly lacking is a revolutionary language and this, as I was noting above, is not a very acceptable weakness. The derive or drift has become so many things as well, from Grand Theft Auto to U.S. special forces making walking maps to the very connection of use between GPS and on the ground walking using Google maps and streetview, these forms of revolutionary activity are very much a part of how the social order maintains its dominance today.

So if we are going with an individual impact, we are looking not at statistical measurements but rather at measurements in individual growth and becoming. Our identity as society defines us melts away as our identity as our personal connections with each individual grow and deepen.

Rebellious acts today might be to find ways to deeply understand those we care about rather than to superficially dismiss, defame and destroy those whose identities are tainted with societal residue that makes strangers question the reason for deeper connection. We see these as political positions, but it is more a question of breaking bread. Can we sit down with each other and see each other as people and want to continue that connection? Sure, we could blow something up, but climate change destroys pretty damn good so it isn't as loud a statement as the fading uniqueness into representation..

(Mexico) 66 ITS Communiqué: Bomba en Catedral De Ecatepec

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/12/30/mexico-66-its-communicue-bomba-en-catedral-de-ecatepec/>

Date: 43464

From: Eco-Extremist Curse

With the blessing of the Unknown, we abandoned a homemade explosive device in the Cathedral of the Sacred Heart of Jesus in San Cristóbal Ecatepec, yesterday December 24 at night.

The explosive was left in the chest of a red truck parked in front of the target, while the ignominious Christmas mass was celebrated. Our bomb exploded, leaving passers-by and nearby tenants surprised. Our intention was to have someone injured or killed since the bomb was full of nails and shrapnel ready to tear and pierce human bodies, but it was not like that, it will be for the next one.

After the shrill sound, the street filled with smoke, smell of gunpowder and more than one commented what he had seen, a deafening fireball of more than 3 meters that was lifted by the air and that left damages in the truck, our attack. It was a symbol of the millenary War of pagan beliefs against the Catholic religion waged for thousands of years by our ancestors, War to which we give continuity to this day.

Azkan Kema Tehuatl Nehuatl!

Terror, wounds and death for civilization and its ridiculous celebrations!

Go ahead, ITS groups!

**Individualists Tending to the Wild-
Pagan Mountain Sect**

A War Without Civilian Casualties

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/12/27/a-war-without-civilian-casualties/>

Date: 43461

From: Animus Delendi

A war without civilian casualties:
An Eco-extremist defense of indiscriminate violence.
Por: Chahta-IMA.

Being an eco-extremist propagandist, I realize the reactions of anarchist and leftist readers when reading about the actions of its and other eco-extremist groups. The first reaction is often revulsion. How can eco-extremists execute attacks against people and property, such as burning buses or sending packages-bombs where you can damage "Innocent civilians"?, and if a child is near the explosive, or what if the Secretary of the scientist, also a mother and a wife, opens the package and dies instead of the scientist?, where comes this obsession with nihilistic violence, where the innocent are killed?, this does not help for the "cause" For the destruction of civilization?, this is not a sample that eco-extremists are mentally disturbed, maybe they are angry with their parents, they need to take their medicines, they are marginalized, etc.?

But the truth, the opposition of leftists, anarchists, Anarcho-Primitivists, and several other classes of people who oppose eco-extremist violence, is hypocritical, is hypocrisy at the level that Nietzsche and any other adept thinker could refute. Since civilization, as any ideology, is based on indiscriminate violence, and in the effort to hide this violence from the light of the day.

Let's do the calculations: the opposition to eco-extremist violence can be considered from the point of view of the Christian Gold Rule: "treat others as you want them to treat you", "you wouldn't like someone Explode a bomb on the bus where you're traveling", "you don't want to lose your fingers in an explosion, or someone shoot bullets in your head when you're only working to get ahead", "we all have the right to work and Live honestly", right? But the probability of being close to an eco-extremist explosion is minimal, you are more likely to win the lottery. In Comparison, the probability of dying in a car accident is much higher, the probability of dying from a disease caused by eating processed food, such as cancer or heart disease, is even higher. One usually says in the last case, someone died of "natural causes", but on the other hand if someone dies after an attack -"low civilian"- in the eco-extremist war is a tragedy. This is something absurd.

Of course, a condemnation of eco-extremist violence in this case is a tacit approval of the violence of the state or civilization. For the bourgeois liberal, "terrorist violence" is horrible, since only the state can determine who must lose life (for example, if anyone lives in Yemen or Afghanistan must fear more car accidents, than "drones" they launch death daily, but there is no inconvenience because everything was approved by Yankee democracy.) on the other hand, it seems that the leftist or the anarchist have more right to criticize violence, since they oppose the state and capitalism. Anyway they still invent fantasies where they take power, and execute the rich parasites who have been judged and sentenced to death in their meetings, and kill them in a cruel way and without mercy, not taking into account that the bourgeois are also parents, Children, husbands, etc. And obviously, violence in that revolution will be the smallest possible, since, few innocents have died unnecessarily in a popular uprising...

We collided with the great illusion of civilization, which forces us to worry about people we will never know, to have empathy with the abstract citizen, the partner, and a son of God. We must get involved watching a burnt bus, or a destroyed office, or the vestiges of an explosive device left out of a government ministry. We are forced to ask ourselves things like: what would happen if my daughter was in front of that building?, and if my wife was in that office?, if I was that dead scientist and covered in blood in the parking Well, if so, what would change? But actually, you weren't there, so why are you making up that movie?

Isn't this the great narrative of civilization, that we are all involved in this matter? It's a lie, because we're not. You are one more link of the chain, and if the great machine of civilization chooses to reject you, you will be thrown into the You have no personal agency, morality is an illusion. Only cover the violence and death necessary to produce the food you eat and the clothes you dress with. It is perfectly acceptable that numerous animals die, that burn the forests, that pavement the fields, that millions become slaves in factories, that monuments to the people who destroyed the worlds of the wild, who sacrifice the dreams and mental health of Those who live today to get a "better tomorrow", but for God's sake, don't leave a bomb in front of a government ministry, we don't hold it!

Here I present the key to your release: you owe nothing to society, and you don't have to do what you ask for. Those people who are killed on the other side of the world don't care about you, and they never will. You are one more person in your Dunbar numbers: you will be a headline in the newspaper and you will be forgotten Identify with the death of a citizen or a "son of God" thousands of miles from you, is the way society manipulates you to do what you are ordered: it is a tool for your domestication and nothing else.

American Poet Robinson Jeffers wrote that, cruelty is something very natural, but civilized man believes it contrary to nature. Europeans observed that some indigenous groups in Northern California, were the most peaceful at the same time the most violent: peaceful because they did not have organized wars, violent because they used violence to solve interpersonal problems. Those who oppose the most fervently eco-extremist violence are defending the exclusive right of the state and civilization to determine which, among human beings, must live or die. People with this attitude are exclusive property of the state, so how dare the eco-extremists, to challenge that absolute right that has been for ten thousand years, the laws that determine life and death?

I finish this speech with two appointments (Apocryphal?) by Iosif Stalin, the first is: "you can't make tortilla without breaking some eggs". those who oppose eco-extremism will say that we are sacrificing the lives of innocents to establish our paradise on earth. Anyone with the minimum intelligence that reads a little, will realize that this is a lie. Eco-extremism does not seek to break eggs to make an omelette, rather wants to destroy the whole box, and if some eggs break in this event, no way. How many eggs break into an industrial farm every day?

Stalin's second quote is: "a single death is a tragedy, a million deaths is a statistic". isn't this the logic of civilization, leftist and anarchist? They seek to ignore that the world is being destroyed by civilization, they are disturbed little by the savages who died defending the land of their ancestors, they make a video game in their imagination where they strangle the sleeping capitalists in their beds, but if they see a burnt Or a lab destroyed, they scream, " my God, how barbaric!

Maybe you think these acts are few effective, maybe you think they're some acts of sociopaths, or whatever. We don't want to change the world, we prefer to see it consumed And if not the destruction of the earth, the rivers, mountains, forests and oceans, is the real madness, we can't help you, and we don't want to help you. Just get down when you see us arrive.

@Critic Comment: Cybernetics, Conveyor Belt Theory, and Grooming

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/12/26/critic-comment-cybernetics-conveyor-belt-theory-and-grooming/>

Date: 43460

From: Anarchist News

Well, I think the concept originally appeared in the specific context of responses to dominatory forms of abuse, where the abuser will typically manipulate the potential victim into a vulnerable situation or forming a dependent emotional tie to the abuser so that abuse can escalate. The stereotypical puppies/bag of sweets in the back of a pedo's van is a crude example. In reality the process is usually more complex as the abuser will build up a relationship with the target over a long period, provide emotional support or validation (such as "lovebombing"), and only gradually escalate to abuse. The pattern is very similar with child sexual abusers, men who abuse women, and situations like modern slavery. AFAIK it's only grooming if the aim is to get someone into a situation where they'll later be abused.

The problem is that the concept is premised on invisible motives or future risks. And this makes it something of a catch-all. Unfortunately it's very difficult to tell "grooming" from other kinds of "being nice to someone". So it's easy to characterise "being nice to someone" as "grooming" regardless of intent and effect, particularly if it's non-normative. In western cultures it's normal to treat children in a fascistic way, so any humanising treatment of children is instantly suspect as potential "grooming". Risk-management kicks in to pre-empt any kind of humanising treatment. I've heard of this happening with anarchist groups providing play activities for children. It's similar with adult

sexual relationships: in principle “grooming” someone for a consensual relationship isn’t grooming at all, it’s only “grooming” *stricto sensu* if it’s manipulative/fraudulent and aims at abuse. But since this relies on knowledge of intent and/or future consequences, it’s often impossible to tell the two apart. There might well be particular predictors that particular overtures are “grooming”, which would enable discernment of the two (see any of a thousand “how to spot an abuser/narcissist/sociopath” articles; dishonesty is probably a good sign, and so is the use of emotional, material or sexual “goods” to reward and punish), but ultimately it’s guesswork or at best probability.

In Britain we are also seeing political dissent framed as grooming and banned under anti-grooming laws.

<https://www.theguardian.com/world/2018/jul/30/boy-14-referred-to-anti-ex...>

Even encouraging dissident views can be depicted as grooming.

<https://www.theguardian.com/politics/2014/mar/03/boris-johnson-radicalis...>

There’s also been cases where two teenagers hanging out after being banned by one child’s parents can trigger these laws. The child who is **not** banned by their parents can be charged with “abducting” the banned child, because they’re hanging out with them without parental consent (can’t find the references now but there’s been several convictions along these lines).

Paranoia about false abuse accusations has become so prevalent that it’s now considered good risk-management practice for adults never to be alone with children unless they’re parents, and adults never to interact with children in ways such as hugging or holding hands. Since most sexual abuse actually takes place inside families, and the absence of trusting relationships with other adults outside the family contributes to sexual abuse in these cases, the entire regime is actually rather counterproductive. Not surprisingly, there is considerable antagonism against attempts to extend a similar regime to relationships between men and women. By analogy with the case of children, the obvious way to avoid abuse accusations is for men and women to never be alone together. Which, followed through consistently, would probably lead to gender segregation through the backdoor (the opposite of what feminists intend).

We’ve already seen this kind of slippage with “harassment”. Feminists introduced ideas like “sexual harassment” specifically to target coercion and bullying, and men using power inequalities to pressure women for sex. They never intended that **all** sexual contact be considered harassment. But since they consider any occasion where they **feel** there’s a power differential to be harassment (see <https://www.ihollaback.org/wp-content/uploads/2012/06/understanding-wome...>), they’ve been unable to provide an interpersonally communicable definition. As a result, managers have used the idea to ban **all** sexual language and actions in the workplace (see this book: <https://www.ucpress.edu/book/9780520237414/what-is-sexual-harassment>). This has led to a backlash elsewhere against American “puritanism” and “going too far”... which feminists seem to be unable to recognise is partly due to their **own** inability to make clear definitions.

It all stems quite logically from cybernetic counterinsurgency theory (c.f. conveyor belt theory, broken windows policing, rape culture pyramid) – the idea that deviance arises from a continuum which people gradually slip along, and should be prevented by cracking down hard on the early stages of slippage. If every instance of a particular type of deviance evolves in a “deviant career” through phases 1 – 2 – 3 – 4, then stamping hard on 2 should mean that 4 never happens. In the age of cybernetic profiling (social credit, algorithms etc), it’s easier to look for all the instances of 2 and either criminalise them or otherwise intervene in an attempt to “pre-empt” 3 and 4. Hence a constant witch-hunt for “signs” of possible precursors of serious deviance – a kid who jokes about shooting up their school is treated as a potential mass murderer, dissident views on foreign policy are monitored as forerunners of possible terrorism, people are criminalised for forms of dress before they’re even caught committing a “gang crime”, harmless pedo actions are banned (e.g. owning a child sex doll) because they might portend future harmful actions, sexist or sexual humour is banned as a precursor to rape, protesters are arrested for carrying masks before there’s even any “violence”, etc. The theoretical model is not very well-proven (the number of people involved in “precursor” actions are always far more numerous than those involved in serious deviance; early criminalisation may cause deviance amplification; resources spent on petty offences are not being spent on major offences; very often, the correlation between 2 and 4 in the sequence is only a correlation or statistical predictor, most 2’s never become 4’s and an awful lot of relatively innocent 2’s will be stamped on to prevent a very small number of 4’s; and often the potential 4’s will be lost amongst the mass of 2’s) but it’s very helpful as an excuse for generalised crackdowns on anything and everything deemed mildly deviant, for lowering the bar to criminalisation, creating constant public fear, serving up scapegoats, and generally destroying freedom and harmless deviance in public spaces. And this is the real agenda: draining the swamp in relation to any kind of dissent, enforcing public hyperconformity to such a degree that autonomous action can’t compose, denying infrapolitical spaces to potential opponents and undercutting the “old mole” of everyday resistance. Logistical control of territory to incapacitate any potential adversary. Idpols and Third Way and managers love vague concepts that can mean anything or nothing. It means they can accuse people when they feel like it, and turn a blind eye when they feel like it.

Hence an idea like “grooming”. “Grooming” is a 2, a kind of low-level deviance, which might or might not predict a 4, a serious kind of deviance (like child rape or an abusive relationship). Spotting and stamping out 2 (witch-hunt) is meant to pre-empt 4. But of course, nobody can tell a 2 which is only a 2 from a 2 which will escalate to 4. A lot of babies get thrown out with each load of bathwater.

There’s a fad in pomo idpol scholarship for arguments that vague concepts are better than clear ones because they’re “fluid”, “complex” or “not essentialist”. This becomes extremely dangerous when it intersects with dominant power structures because the powerful will create and enforce undefined rules. This leads to Kafkaesque situations as described in this TOTW – people don’t know whether they’re breaking the rule or

not, and media, politicians, and judges can *retroactively* define what a law means in a way which makes it epistemically impossible (not just undesirable) to stay inside the law. For examples in British law, see: “violent disorder”; “breach of the peace” (Scotland especially); “causing harassment, alarm or distress”; “anti-social behaviour” (which to complicate things further, was never technically a crime); “malicious communication”; “causing a public nuisance”; “threatening behaviour”; “misconduct in public office”; “acts preparatory to terrorism”. And that’s just the state laws – corporate codes of practice and those imposed by informal bodies are even worse. Of course all of this is closely plugged into the cybernetic conveyor-belt model in its various incarnations. It’s also closely tied to the growing police-state and its databases and profiles, and the ability of the police not only to make crap arrests but to turn them into convictions or punishment-by-process. In reality we’re moving away from the idea that there’s particular laws and particular crimes, where people are identical “citizens” with identical rights until convicted beyond reasonable doubt of a particular act (or alternatively: are divided into prior ascriptive categories based on macro-level traits like race and gender), towards something like the Chinese social credit system, where people are ranked in terms of their behavioural profile as mapped by computer algorithms in databases, divided into a continuum of predictably conformist and risky, and correspondingly “enabled/facilitated” or “disrupted” as a result; there is no social equality, no due process, no legal or social rights, no “rule of law”, but rather, a micro-differentiated regime of discrimination operating at an individuated or very-small-group level, modulating social participation into a series of “earned privileges” (c.f. also No Fly Lists; Schedule 7; Bavaria’s police law; “hooligan” watchlists; “terror” watchlists; bank credit ratings; sex offender registries; anti-gang laws; etc).

Breaking Bread with Uncle Ted

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/12/17/breaking-bread-with-uncle-ted/>

Date: 43451

For green anarchists, egoists and nihilists, when divorced from the larger narratives of the left, we are left with our own quests. Quests that are sometimes fraught with difficulty and conflict, just as much as they grant us the experience of adventures few get to achieve. Uncle Ted’s shadow still is cast on the ground and while his acolytes have largely moved away from his vision and strategy of anti-industrial revolution, there still is a feeling that action for its own sake is worth pursuing.

In the age of Climate Change, the Anthropocene mass extinction event and the totalizing of society in a web so delicate to upset its balance would to destroy the

integrity of our connectiveness. Seeking action in this environment is not a matter of achieving upheaval. Time and again small groups fail to rally the popular interest against nations and regimes, while vanguards move in to state power and use governing institutions to create minor political change. But no more is there a drive to dismantle the state from supposedly radical forces.

There is the rhetoric of revolution, insurrection; tough posing that that suggests rebellion, but the atmosphere created is not that of encouraging individual empowerment and activity. Rather, the dominant politic is centered on individual and group shaming, ostracism, petty ego bantering and other behaviors that are divisive in the name of unity. Only after crushing dissent can the movement roll forward, comrade.

Moving beyond this can be difficult because creating space away from these behaviors is less about physical space and more about social and virtual space. More about creating an entirely different internal dialogue that somehow both addresses the dominant politic while shifting the conversation from shame to desire. From suppressing the transgressions we don't like to encouraging the transgressions we do. This is the most profound difference between the Apollonian and the Dionysian.

While the dominant politic complains about chains, points at them and shames those with weaker chains than others, we should be encouraging chains to be broken, to be unchained, to let our desires bloom and our wills express our drive for freedom. But how to?

Green anarchists have a long history of asking why. From many of our influences in the theories of anarcho-primitivism and deep ecology, we can understand the human at root (anarcho-primitivism), the world at root (deep ecology) and how the human impact on the world has been disastrous in one form or another.

It is not the origins of the problem we are dealing with. However, origins are part of our story, a story of why we are where we are. The importance of origins is that it exposes we aren't rotten authoritarian savages at heart, but humans are also far less noble or neutral in how we've imposed control on each other and the world since before history has been recorded. Point made.

For how to, we can look far more recently. We see the actions of Freedom Club attributed to Ted Kaczynski, the actions of Earth First!, ALF, ELF and ITS. A short list in some ways, which aren't counting the many other varieties green anarchists and related have also organized themselves. However, it is here we have been loudest and for good reason. Despite the rhetoric to the contrary, deeds are still great propaganda. While we aren't necessarily aiming to hit them where it hurts, as we see the effects of climate change capable of far more damage than we could ever hope to cause as small groups, there is still the capability to inspire others, to carry forward a message that can change the conversation on what we are capable of.

In recent green anarchist texts, a new variety of activities have been opened up, but the takers haven been few. We are perhaps still in an infancy, hindered by time consuming activities from work to media interaction. To break this spell would be to

promote and grow our face to face connections and expand on our lived time space with each other.

So the first how to. How to green anarchy is to break bread with each other. To share in conversations with each other and to see reason to connect with each other despite our flaws, rather than divide because of them. How to create green anarchy? Create trust, love and attention. The impact we would like to see in the world is not necessarily born from the most alienated, but rather, perhaps from those that want more connection to ourselves and to others. Alienated by society, yes, but not to the want of the social. To act from the love of the self, the planet, friends and family. It is those forces that prevent and divide us from our will to love that deserve our spite and give us our reason to fight.

On Collectivities

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/12/15/on-collectivities/>

Date: 43449

I am not against collectivities completely in principle. In many cases, groups and classifications are brought to me rather than being chosen. This is where I stand on certain historical narratives, like dictatorship of the proletariat, insurrection, revolution and so on.

Large collectivities that are created by situations don't need cheerleaders and should a dictatorship of the proletariat actually exist, the activities of eco-extremists would disappear within such a large collectivity. In the case of revolutionary or insurrectionary situations, obviously eco-extremist activities would hardly be noticed as the spread of destruction would be massified.

Which brings me to smaller collectivities, that of eco-extremism, that of attentat that of autonomous zones and that of mutual aid. Unlike the previous examples, these smaller examples are within my range to create. Massive collectivities, whether true or not, can't be managed into existence nor controlled. This is perhaps where I have been most bothered by communism, including its left communist forms.

I see a situation in France with the yellow vests. We could debate the ins and outs of it, but it came into being by subjected forces and not because of active vanguards. I have not read deeply on the situation so I'll leave my comment on that vague detail because it exposes a point.

We can create our own immediate worlds with other individuals as we desire. We need not be insurrectionary nor revolutionary nor approve or disapprove of the proletarian dictatorship. These mass concepts aren't my enemy, but they are blinders. They harm our ability to see where our impact can be developed.

Eco-extremism is just a style of attack with a context, same with attentat actions that aren't necessarily eco-extreme. Those that want to do these things, can do these things, but the consequences are just as extreme. This is discouraging, but I wouldn't limit myself to this. This is where my point on other ways to connect comes in.

There are so many ways to grow and we can support each other instead of looking for how to manage each other. The ideas of finding ways to connect, to grow as both individuals and as groups that see in each other the universe, rather than see the group as one more vehicle towards a mass strategy with a mass goal.

(Chile) 65 ITS Communique, Incendiary Device on Behalf of Kevin

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/12/06/chile-65-its-communicue-incendiary-device-on-behalf-of-kevin/>

Date: 43440

From: Eco-extremist curse

We left for you Kevin, for your essence that still accompanies us. We go out to honor your name of war with our materials full of Chaos. For you brother we are responsible for abandoning an incendiary charge inside a bus of the transantiago with passengers inside, this last Friday, November 30.

In a ritualistic act we set out to incinerate the same micro that we burned in the year 2016. In the same place and at the same time we left them the gift. Entrusted to the spirits of the old and the new, we left for the abyss and returned.

We invoke the Fire God but he did not answer ... patience is ours, the fire will be for the next one.

We shit on all the experts of the GOPE, they do not care that they inspect our devices, keep checking that they will not find anything. Not all of your modern technology can give you clues of us.

Brother Kevin, what you say and imply that you were an ITS member is a source of pride for us. The anarcho-cagones reject you and excommunicate you from their church. Damn cowards. What a shame they give. What disgust they give.

Manito Kevin, we will continue to try it for you, for the rivers, for the mountains and the puma. For our ancestors and their spirituality.

War on civilization and human progress!

More Chaos for Kevin!

Individualists Tending to the Wild-Chile

– *Kevin's spirit*

the Presence of STI Threatens the Security of the G-20

Source: <https://thesocietydispatch.wordpress.com/2018/11/30/the-presence-of-sti-threatens-the-security-of-the-g-20/>

Author: HP Wombat

Date: 43434

From: Eco-extremist Curse

With the criminal pride characteristic of eco-extremist propaganda. We publish a note made by the Argentinean program “Periodismo Para Todos” (“Journalism for All”), which mentions, although only briefly, a note they made with ITS-Argentina, Constelaciones Salvajes as of minute 14 of the video. In an audio sent by the members of the group there is a general review of the trends and talks about the G-20, the international summit to be held in Argentina in the coming days.

On the one hand, eco-extremist groups are mentioned as one of the two greatest threats at the national level in the framework of this summit, together with the radical anarchists who played a leading role in several recent failed attacks in Argentina. It is important to emphasize how the invisible threat of the eco-extremists operates in all the countries where the related groups are located, where they go from being addressed as minority groups to being on the immediate national security agenda. The propaganda of the trend grows accompanied by terrorist acts, although you hear the same old comments, of those who call “unserious” a group that dares to face the progress of humanity without concessions or half measures. It is to be expected that the incorrect positions that exalt the wild are crossed out by the worse by trash progressives and shoddy critics who from their comfortable place of judges determine “the sensible and the serious”. But the eco-extremist madness will not end, although many can not accept it.

Courage ITS terrorist groups, in the South, in the North and in Europe!
May the poisonings, the bombings and the threats continue!

ME

Anokchan Memes: The Villain Series

Source: <https://thesocietydispatch.wordpress.com/2018/11/29/anokchan-memes-the-villain-series/>

Author: HP Wombat

Date: 43433

Anokchan.org is running a short promotion using a meme template centered on villainy. Hopefully you will find it inspirational.

Comment on Post-Apocalyptic Farming

Source: <https://thesocietydispatch.wordpress.com/2018/11/25/comment-on-post-apocalyptic-farming/>

Author: HP Wombat

Date: 43429

“Even with apocalypse on the horizon, we must never stop trying to build utopia.”
– Solar Anarchist, Original Post

Unlike Solarpunk Anarchist, I wouldn't caption this as an attempt at utopia. Based on the way they are organized, they are still involved in mass society, so I'd guess at best these people are democratically organized. More likely, they are part of some quasi-fascist grouping, they are the ones that sided with the citizens against the barbarians, under the auspice of freedom under threat from outsiders.

Building the new world so close to the old is kind of weird also. Though I enjoy the symbolism of it, it also isn't hard to get a good distance from any city center and carve out a plot of land that is usable for agriculture outside the shadow of a cityscape.

This image suggests agriculture and all its flaws including those of the ghost of modern society, apply in this situation. If these are apocalyptic people, meaning people that lived through such an event, as opposed to post-apocalyptic, meaning people that live after such an event, or even a blend of the two, it suggests modern thinking would still be intact.

It isn't that agriculture has essential features that doom it to be opposed to nature. But its first act is often to destroy the life of an area in order to grow new life and then control that area to continue to produce crops while preventing or attacking other life forms to increase the productivity of the land in producing a good crop yield.

Like a serial killer that experiments with torturing small animals, agriculture's many small deaths and destructions prepare the farmer to be cruel to the world around

them so they can ensure the survival of crops, which in turn ensures the survival of the farmers. The social structure that forms from this style of living, with lots of unpleasant labor, is pretty much where the cycle for me starts for the authoritarian monsters.

When you have unpleasant labor, delayed return societies are full of it, there is a desire to either avoid this labor or to force others to do this labor. If you don't want to farm and you are farmers, there is going to be a lot of social pressure to produce something if not take part in the roles of production they have taken into their own life.

With hunting and gathering, by understanding and directly harvesting food from the surrounding area, there is a different game and by game, I mean fun. Humans are stimulated by these activities, just as we are stimulated by sex. It is because it is something we are supposed to be doing. We are harvesters that uses treachery (traps, mimicry, artificial camouflage, etc.) to produce food directly.

The stimulation we feel in using treachery and displaying power comes from these direct everyday activities of gathering food, yet we don't apply these traits in the world in this way anymore. A bored security guard will abuse their powers, a bored human will abuse their powers. Work is boring and, pretty much, most forms of agriculture have a lack of stimulation.

Some Criminal Tips: DNA, video-Surveillance and other traces.

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/20/some-criminal-tips-dna-video-surveillance-and-other-traces/>

Date: 43424

From: Animus Delendi

For some time now, the study and practical application of techniques in the field of genetics for police purposes is increasingly developing. Given the importance that police research bodies give to this field, as it makes them very easy to work, it is inevitable that the advance of technology focused on this field will develop quickly and become cheaper, this makes it every time a technique More used even for "Minor" crimes.

Obviously not everywhere police investigations are done in the same way, and it is clear that it depends on the characteristics of crime to investigate (number of victims, media / political impact... etc.) more funds and effort will be devoted, anyway it is convenient to never trust and act always with maximum caution.

Extremist extremists will never enjoy acceptance, always being a minority, we cannot afford unnecessary risks or become martyrs.

We consider extremely useful, and practically obligation for any individualist in war to learn from the methods that the enemy uses to catch us (or kill us) that information in our favor.

For this reason, part of the information here is out of police sources such as the interpol dna research report (the pdf file is uploaded to the internet in English) and we also recommend the fanzine "Exclusion: no coincidence" (at the moment Only in Spanish) recently edited by anarchists and with very interesting information on the research of dna traces. Without any moral or ethical problem, we take the information valid for our purposes and recommend your reading for more detailed information on the subject, as this text only contains very basic information.

We will not focus on technical-scientific details, we will go directly to the useful for the extremist.

DNA

DNA is used for the identification of people, dna is found practically in anything that comes out of our body, blood, sweat, saliva, tears, feces, hairs, remains or skin cells... although it takes a specific amount To make a successful identification, the percentage of dna needed is becoming less and less due to the great advances in the field of genetic research. You can say safely that everything we touch, the clothes we put etc., is impregnated with traces with our dna, the thing is to maximize them to the fullest to avoid or hinder research.

But how can we avoid or counter dna traces? There are a few tips.

The first thing is not to touch anything that will be used in a crime, not only with our hands, if not with any part of the body. Try to acquire the materials or tools we need in the most safe way (for example that are packaged), in the same way, do not store these materials, tools, weapons or whatever is home, in our closet, under bed or In any other place that frequent you, your accomplices or people related to you (especially family, as they contain many similarities with your dna) because these places are full of traces of your dna like hairs or cells that are derived from the skin... Etc., and they can easily adhere to materials. Animal or pet dna can also be identified.

The Ideal is to store sensitive material in a place that is not your home (this for multiple reasons not only dna) with several plastic bags (new, which have not been used previously) as coverage to avoid contamination of dna, dust, land Or other traces that can be identified.

The same thing happens with the construction of artifacts, arms cleaning etc., it has to be done on aseptic surfaces, we can use for example plastics or large bags to cover the entire surface on which we will work, the same way we will have to cover Body completely, including eyes as they can discard eyelashes, eyebrow hair, tears..., the ideal thing is to use a work monkey. Obviously all the material must be new to brand new, so much what we use to isolate the environment like the clothes we wear, the tools we use... and yes, the tools also leave specific traces. We can also work in the

middle of the forest, if we do not need electricity and we have no other place to do it, yet we have to take precautions both with the environment

In the case of touching something accidentally, fingerprints can be removed by rubbing vigorously with a rag soaked in degreasing Liquid (alcohol or acetone go well), some materials such as metal require the cleaning to be with metal mop for the surface to be "Deformed" or modify as the prints will not go with a simple cleaning with rag.

Don't leave anything in the place of crime or in its surroundings, no clothes, no tools, no weapons, no casings or anything. Blood stains don't go, even if they don't "see" the trail is still in the clothes, even if there was struggle or fight body to body with someone, their traces remain in us and our clothes. Shoot or manipulate Gunpowder Black (for example in the construction of an explosive device) leave also traces impossible to remove and assume that the same happens with other chemicals, so better to use one-use clothes in each action (depending on what Let's do, of course. Get rid of everything safely, better destroy it and burn it if possible, and far from the place where the action has happened.

Finally, it is said that cleaning with Liquid Antiseptic (like those in hospitals) contaminates or destroys dna traces, we do not know how far this is safe, although it is not more to give you one last cleaning with this substance...

All this may seem very cumbersome to perform, but in extremist action it is better to take time, patience and good preparation to hit more and better.

Cameras

It's been years since most big cities are plagued by video-Surveillance Cameras, now not only traffic or those that install for "citizen security", as well as public buildings, Ministries, train stations... etc., If not thanks to the boom of cheap technology, any asshole can install his own closed video-Surveillance Video. This way we find cameras in private homes, shops, garages and there are even those who place cameras in their vehicles.

Some are false, that consists of us, others are high definition and others record with a painful quality but we must treat them all as if they were real, every camera represents danger.

Apart from this, there is still another type, mobile phone cameras, any idiot today, even children have a smartphone, which not only empowers you to call the police, but also to record or take pictures.

How do you contrast this? Here are some proposals:

Search Routes without cameras, look good every corner, every trade... the cameras can be placed anywhere, sometimes they are hidden...

Prepare several alternative routes always, look for hidden place where to change appearance and clothes, make sure there's no one watching from a window...

If it is impossible to make a route without cameras, if they are only one or few and they are within reach of the hand, they can be deactivated or destroyed without attracting attention (for example cutting the wires or hanging them with a paint spray) but not the From action because this can attract unwanted attentions, it can be done

several days before the action and check if they have repaired them before carrying out the prank.

If there is no other remedy than being recorded, wear preferably wide clothes that distort body characteristics, body shape, height, gender... get clothes for better action in second hand, street markets, or stolen. In General, don't even think about paying anything you're going to use in any illegal action with credit card or keep purchase tickets, buy clothes and materials with enough time in advance and away from your place of residence and where the action goes to Happen.

Walking at high hours of the night one or several people dressed completely black and with ski masks draws the attention of anyone who crosses through. For some actions in urban areas it is preferable to wear "normal" clothes, which is not flashy, or even dress to "fashion". and instead of ski masks, a cap, glasses and scarf or, better yet, wigs, beards Fake and artistic latex. Obviously the costume must seem realistic and credible, otherwise better not use it.

Double Life, psychology and mental state.

Living a double life, sometimes it can be difficult to cope, especially in the beginnings, not only because you have to be extremely meticulous to keep the "facade", but because in not few occasions it can cause a mental conflict with yourself. Living a double life requires a willpower of steel, patience, sacrifice and a lot of cold blood.

When an individualist decides to move from words / thoughts to the facts is, today, given the characteristics of this type of war and the factors surrounding it, it practically makes it impossible to have durability and "success" without carrying any type Double life that conceals our intentions and acts in the eyes of the rest of the world. You have to have clear things in your mind before you face yourself in a life immersed in the chaos of war without permanent barracks, as the consequences that lead if certain "rules" are not fulfilled can be irreversible. This is not a joke, death and presidio are very real and the risk accompanies us daily.

Before starting a criminal / terrorist activity it is necessary to change many things to have minimum security guarantees, or rather, to live a double life it is possible that you have to change all your being: starting with your look and "look", Your personality and even your way of socializing, your circle of friends and acquaintances, where you move and what places you frequent... you have to immerse yourself in knowledge about different ways to go unnoticed both in real life and on the internet, a thousand and a Things that change life completely and for what must be mentally prepared, and keep in mind that this change could not occur from one day to another, because this also draws attention. We have to be aware that we have to give up many things and have to be prepared to assume certain sacrifices with fortitude. For example if we have "problem" friendships or we offer places that attract the attention of the authorities... they are luxuries that we can't afford and must give up, even if these friendships are of years or if we share the same blood... And give up ourselves, to our past life... it's something that doesn't get easy. One of the characteristics of double life includes lying and acting falsely to camouflage in the society we hate, not rarely have to bite

the tongue and pretend a smile, in front of strangers but also of acquaintances and family. Endure all day absurd conversations and pretend interest for the same nonsense without sense that the rest of sheep to you al redor... you have to have a great capacity of self-control to not tell yourself and fit as a hyper being – civilized more, like one more of the flock. Build a parallel personality on which to hide our true me, and in a way “transform” in everything we hate is not at all an easy task.

The human being is a social animal, the fact that extremist extremists (of the type they are) are and will always be a minority living in the shadows, makes it difficult for many to find accomplices or affinities that share our points of view And sometimes this can lead us to feel alone and therefore try to look for affinities in our nearby circles or internet. This is a fatal mistake.

Starting conversations of “sensitive” topics with acquaintances or family, can make them begin to suspect, in addition, the fact that they can share some point of view with you does not involve real complicity.

Keep in mind that for the vast majority of people around us, we are the enemy, if they knew what we were dealing with or, worse yet, they came to know or simply to imagine our criminal / terrorist activities, they would spread out and would give us Authorities, and little matter that they are friends or family, there are topics and conversations that are much better or touch and obviously no one alien to our group of accomplices (if there is such a group) must be aware of our activities under no circumstances

For the rest of the world we must be common and ordinary people, people who do not dirty their hands and respect the law and order. The last one who would think of the time to point with the finger as the author of an illegal act.

“@Critic” Comment on Doxxing

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/20/critic-comment-on-doxxing/>

Date: 43424

Comment From: Anarchist News

I’ve posted about doxxing before. I am seriously unhappy with anarchists doxxing/outing anarchists, because this helps the bigger enemy, the state, and it could easily escalate beyond the ITS feud. As I’ve said before, I don’t think doxxing is always anti-anarchist, especially when it’s used against corporate and state targets like Anonymous did in 2011 (leaking lists of police addresses, Huntington Life Science staff and shareholders, board members of companies and so on). I think outing homophobic public figures who are secretly gay is fair enough. I’m not against doxxing fascists, although

I'm against doxxing fascists if the intent is to use the police or get them fired etc. (In my view, publishing the entire membership list of a legal fascist party is justified; outing a clearly disturbed individual who posts far-right rants in a country where this is a crime is not – the latter is helping the state more and harming fascism less than the former). This isn't a moral question but a question of tactics and a question of holding to a principled ethos based on desire. Helping stronger enemies against weaker enemies is generally bad tactics, and feeding into criminalisation promotes deep roots of oppression so as to suppress more superficial forms. Someone trying to build an anarchist world doesn't do things which undermine anarchic elements of the existing world or which makes an anarchist world harder to build.

Doxxing people involved in anonymous opposition movements even if they're imperfect or offensive to us, in my view is tactically utterly fucked and also sets a very bad precedent which others will copy and which is self-destructive. I don't think anyone would think it's an anarchist thing to do to help the cops identify criminals or to find all the people involved in a drug cartel and post their details online (though I remember Anonymous doing this once). I doubt anyone would call for anarchists to dox a group like November 17 or the Red Brigades even though they have horrible leftist politics and quite possibly hate anarchists. And I certainly hope the Anonymous campaign had nothing to do with the eventual shutdown of Freedom Hosting which (if so) was a massive own-goal. I'd add I'm not a misanthrope, I don't agree with the ITS perspective and especially targeting other anarchists, but I think it's an interesting perspective which needs to be heard, especially in light of all the mass killings going on and the failure of the eco movement to stop climate change... much the same way I think various idpol perspectives and Marxist perspectives need to be heard, even though I disagree a lot with the conclusions they reach. I'd also add that there's far more disgusting things being published by the average mainstream publisher (e.g. how-to guides for pigs; COIN bullshit), and they aren't getting hate campaigns or no-platforms for it (though I doubt they field at anarchist bookfairs), which makes me wonder about whether the attacks on LBC are in good faith. ITS have posted aggressive material directed at other anarchists (including dubious claims of responsibility for actual attacks), but this isn't exactly unusual and I can think of lots of cases historically where one anarchist group has called for other groups to be destroyed (especially leftists saying this about primmies), without anyone outing or snitching on anyone. Doxxing is an escalation from aggressive rhetoric which poses much greater dangers of real harm, and not just a tit-for-tat response.

However, I'd also add that, as far as I've seen, it's very rare for someone to come to real-world harm (other than distress arising from the doxxing itself or from resultant hate-mail or low-level nuisance) from being doxxed. Even in big cases like the Anonymous leaks and Gamergate, physical attacks were very rare. In principle someone who's doxxed can then be swatted, mail-bombed or even assassinated on their doorstep, but in practice there's a lot more people prepared to do (low-risk) doxxing than (high-risk) violent attacks. We all know Trump lives in the White House, it doesn't mean anyone's

going to go there and shoot him. HOWEVER, if the person doxxed is involved in illegal activity or socially stigmatised, then doxxing carries a higher risk. And mostly, a risk of being victimised by forms of power anarchists oppose in general (police, courts, bosses/firing). In these cases, doxxing is dangerously close to snitching. Doxxing also aids the state by allowing names to be added to databases and profiling systems (no-fly, social credit, Schengen watchlist etc). And generally, the harder it is to add people (of any stripe) to these lists, the better it is for anarchists.

So, why is this happening?

First problem: anarchism has a weak spot regarding cybernetic power. This is the kind of power which is increasingly prominent today – and relies on incentives, deterrence, opportunity structures, blocked opportunities, “nudges”, and “feedback” for social control. Everyone is nodes in a computer-like system. Each node provides “feedback” to the surrounding nodes. “Feedback” is expected to lead to “behaviour change” (but usually doesn’t). Anarchism isn’t designed to oppose cybernetic power, it’s designed to oppose centralised authoritarian power. Cybernetic power is often dispersed, diffuse. It doesn’t necessarily have a central point. It can look very participatory and crowdsourced. It’s often networked. It doesn’t necessarily involve an identifiable “boss”. This means that it can be mistaken for anarchist power. It looks vaguely similar to diffuse sanctioning in indigenous groups, or social pressure in “scenes”.

Don’t be mistaken. Cybernetic power isn’t anarchist power. It’s a conservative form of power which seeks to render the system self-sustaining. It’s highly hostile to individual freedom, anonymity, and small-group or even large-group formations. It relies on everyone being transparent, surveilled, atomised, and correspondingly vulnerable to “nudges”. Like in “free” markets, the most powerful are often invisible. The power of the hivemind operates as if there are no powerholders. The same way everyone except the poorest has a little bit of power as a consumer, everyone but the most isolated has a little bit of cybernetic power to provide nudges, feedback, sanctions etc. But it’s easy to identify who the main powerholders are. Those with greater power over information or greater ability to monopolise attention have greater cybernetic power. States, owners of social media and other opinion sites, and people with large sums of money to spend on “nudging” (such as Cambridge Analytica) hold more cybernetic power than anyone else. However, people have fallen under the illusion that everyone has cybernetic power and marginalised people can use cybernetic power to shift power at its most basic levels – for instance, to redress police brutality or large-scale social inequality. A lot of anarchists and other radicals have started aggressively using cybernetic power as a means to eliminate everything from racial slurs to corrupt politicians (even though there is very little evidence that it “works” even when the powerful use it). This weak spot spreads over into today’s version of antifa and no-platforming (which I hasten to add is NOT what antifa was/is in Europe, or what no-platforming or heckling/event disruption were until very recently). Two of the problems it runs up against. 1) someone who’s anonymous can’t be cybernetically targeted until they’re identified,

2) cybernetic action by radicals whose friends are radicals will impact mainly on other radicals.

Second problem: radical groups have for a long time relied on the “band”, “gang”, “sect”, “neo-tribe”, or “affinity” form of organisation, in which small groups of people form group fantasies and quasi-normative systems specific to the group in question. I’m currently working with a model where the band form is distinct from, and has different power-structures and conditions of success to, the dominant form of integrated authoritarian society. However, bands themselves can also be radical or reactionary, and more or less authoritarian. Conflict with “society” or with other bands is often a central “glue” for these kinds of groups. The band form gives considerable autonomy to groups. It partly neutralises normative pressure from the dominant system. But with each band or sect accountable only to itself, the relations among bands or sects become a point of potential conflict or weakness. At points of effective movement formation (like the 1999–2001 summit protests and the Greek revolt of 2008), different anarchist/radical bands tend to network within a loose structure where each band requires freedom of action, but there is a negative unity in a moment of struggle against the system/society.

In other periods, however, band-on-band conflict sometimes replaces band vs society conflict and weakens the band-form overall. There’s a few versions of this. Firstly, different types of anarchists have always been prone to intergroup conflict. Secondly, anarchists are often sharply antagonistic (and vice-versa) with other types of radical bands such as Trotskyites and Maoists. These groups also tend to be divided into mutually hostile sects (e.g. different brands of Trotskyites). Thirdly, fascist and other grassroots right-wing groups often also use the band form, and are in an extremely hostile relationship to anarchists and radicals in general. Again, fascists (and apolitical criminal gangs, and religious sects, etc) are also prone to internecine band feuds. This kind of conflict isn’t always a bad thing. Fascists and some other bands are a real threat to anarchists. Group-on-group conflict can itself become part of how the band sustains itself. But the difficulty is, there is also a structural conflict between the band/network form and the integrated society form. And cybernetic power provides a line of recuperation for bands. I think we are seeing a pattern today where the appeal of cybernetic power is leading bands to adopt cybernetic methods against rival bands, and where this undermines the strength of the band-form in general.

There’s also the distinct possibility that this stuff is being used for COIN. One of the standard tactics in COINTELPRO was turning groups against one another. Fake letters from members of one group denouncing another, incitements to violence, infiltrators encouraging hostility. And since we’re dealing with anonymous groups, it’s very hard to know whether this is going on. We know Russian trolls were doing something like this in 2016 – creating accounts which ramped up tension on both sides of a controversial issue, so as to destabilise American politics and possibly to get Trump elected (though that’s less clear).

(Chile) 64 ITS communique: On the internet neighborhood watch

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/17/chile-64-its-communique-on-the-internet-neighborhood-watch/>

Date: 43421

I.

The truth is that we have few or not-at-all interest in enter in discussion with the local or international anarchist scenes, we understood that this is only a waste of words and we got bored of virtual fights, in general we rather preffer to continue with our activities, but sometimes the scandals of certain characters deserve to be adressed. As it is the case with the last bullshit from some european bloggers.

At this point, we are not surprised that things scalate until this level, we think that those are the consequences of our extremist war against the civilized humanity. And as southerners members of ITS, we have something to say.

We will start with a question, those “anarchists” owe loyalty to us? respect? empathy or something like that? The answer is clearly NO, they dont own absolutely nothing to us, they are not even a little bit affine to us, as we are ENEMIES. Can we expect anything good from an enemy? the answer is again NO. So then, about what can we complain? They are totally legitimate. How can we complain if our brothers attacked anarchists and their spaces, this is just the obvius consequences tha we have to face with intelgence and violence if necessary.

The brothers from SSS in Brazil already spoken, we could payback with the same tactic, and begin to expose pics, names and adresses as well, but we will not do so because we are not miserable, period. We are not here to go around snitching on any criminal, that never. We are in this earth to spread chaos, to shatter human flesh with our explosives, we are here to unleash the revenge of the spirits of the earth against humanity.

We will not waste words threatening these people, we know that will be useless and honestly we believe that do not have any effect on them. This is ratified after the brothers from ITS in Mexico and Brazil spoke about that issue. What these people did, did they got scared? they retreat? no, actually the opposite, they still in they path no matter what. And not happy enough with exposing a theorist of the tendency, they exposed also his home adress, and even “expose” the IP adress from the blog “Maldicion Eco-extremista” (that make us laught).

To say that their methods did not have any effect in the tendency would be illusory, as the consequences are on sight, some valuable projects of propaganda and DIFUSION on the internet have been abandoned, It could be say that their accusatory campaign

have been successful. But, what do you think? Do you think that the activities of ITS will stop? That we will bow before your virtual campaigns? That we are afraid of being exposed in your website? That we will abandon the war? THAT WILL NEVER HAPPEN. We avoided the investigations of the cops, avoiding you will not be a major issue.

So you can continue with your virtual doxxing that seems to be the only thing you can do good. We will continue mixing the potassium nitrate, carbon and sulfur, we continue experimenting with different containers, we still checking routes. Be careless, we continue our path of terror.

II.

This is how the veil fell and the true intentions of those people are revealed. They are not on this to attack or destroy any society, not even to defend it if was the case, they are not the “anti” of any civilization, in fact, they are the forces of social cohesion taken one step further, like the superheroes of the movies, enemies of the police because of their radical methods, but always in pursuit of the real villains. Those that in the acts and not in words, want to see everything burning.

The veil fell long time ago, those characters are revealing their true face, the most citizen one. We can't, we refuse to believe that this accusatory campaign was being headed by “anarchists”, it could not be. We can't fit in our mind that some “anarchists” arrived to that point...

This thing of posting pics and addresses is something worthy of an NGO or a neighborhood watch. You are a shame for the anarchy (the true anarchy), you are a shame for the memory of the old anarchist terrorists, you are a shame for the anarchy of Mauricio Morales, for the anarchy risks everything with the fuses, for the anarchy that detonates fire extinguishers full of gunpowder and burn down banks.

You are not any more anarchists lads (if you ever were), you dont have anymore not even a single cell of anarchy in your body. And if this is the “new anarchy” , “may god save us”...

For the memory of the countless anarchist terrorists from the past and some of the present, leave this category and stop staining the few respectable things about anarchy that left in this world.

We ask ourselves why not even one of your internet friends reposted the pics and addresses of your accusatory campaign, why is that? May your internet friends realize that this methods have nothing to do with anarchists?

And please, told that “little chinese” to stop talking foolishness, as he already wrote two letters about us and nobody cares. You are out of fashion...

III.

We had a conversation between the brothers of the south and this situation of the pics leave us worried, may someone from here recognize us and send pics of any of us to those people in order to post them in their webpage so we can get imprisoned. We have been for several years mocking the police intelligence on the south and now some

guys from the other side of the world will come to catch us. And thus, do in a moment what the local governments were unable to do in three years.

On the sight of this difficult situation we want to make a public call-out to everyone who knows our identity; “To all the rebel scene, we would deeply appreciate if you do not send our pics to those gentlemen so they can’t post us in their blog, thanks a lot in advance”. Ha-ha.

The truth is that we handle this situation with humor, as we don’t care if we are exposed in your webpage, lets see first if you manage to find us. They spoke about send the antifascists mercenaries who were in Rojava to Mexico and Brasil to hunt down ITS groups, (LOL), good luck in the mexican slums and in the brazilian favelas, where the blood gush on the streets and the smell of death is a daily thing.

We can make jokes about that, but facts are facts, this neighborhood watch exposed an eco-extremist propagandist and this is something that can’t be fixed. There are some accomplices enraged, many things crossed our minds to act accordingly to this, many are the possibilities, for now in the south we did not have big fights with the anarchist scene. In any case, we are aware to what could happens...

They can discredit us and slander us, they want to point us with the finger, expose our names or faces, but those jelaous nuns do not scare us, we take a shit and a piss on their bastard and virginal morality.

Despite who gets upset, ITS will continue the path of destruction. The tragedies of the humanity will continue and we are on the side of the disaster, is just matter of time that the balance tilts towards the Chaos.

We continue our way, never doing the work of the police, never playing the heroes. Always proud criminals and truly antisocial.

Courage to the diffusers of the Trend, who despite the adversities raise projects and continue to contribute with their words to the war.

Avoiding all the police, the professionals and the self-taught!

Individualists Tending Towards the Wild – Chile

-Mistic Horde of the Forest

-Inquisitive Revengeful Band

Anarchy In The 9/11 Generation

Author: hjacksonxiii

Source: <https://thesocietydispatch.wordpress.com/2018/11/16/anarchy-in-the-9-11-generation/>

Date: 43420

I think it’s more than obvious that our culture changed as a result of ‘the 9/11’ – it’s something that obviously, regardless of who did it, changed the dynamic of

society further towards counter-terrorism. In our generation we have a media that speaks constantly of terrorism. Here in the UK the terrorist catchers of the state are always spoken of highly in the media. They achieve sporadic goals. There is an impression of a locked down country.

Here our safety is also guaranteed by a general fear of foreigners, but this is business as usual. The point being though, that in the Euro-dominated societies the 'domestic terror' hysteria has caused the dynamic of popular socialisation to change. In effect this has moved the zeitgeist or public information sphere to one that very openly shuns or is suspicious of clandestine activity, and balks at any perceived threat of random violence.

There is no way to avoid noting that this suspicion has translated into an ethno-nationalist position aside from an ideological one; it's never about studying the dogma of the 'foreigner terrorist', he is bad because being bad is a trait essential to his 'type'. This is a typical European view.

But the atmosphere of security culture and surveillance is also taking its toll on the left. Fear of cyber-omnipotence from the state, fear of security services monitoring the slightest detail of our lives. Though use of online and camera information is not uncommon, the state's posturing has also induced paranoia. The social anarchists, despite their status in the UK as 'not a threat', still quake at the scent of Big Brother.

This of course, induces domestication, of a form. We fear to act because of security. There is no concept of a gap between what is on our computers and the state. Corporations still play a role in diluting surveillance, but the problem is murky. Encryption and web proxy services help alleviate these concerns, but there's still an atmosphere of profound fear.

Among the anarchists, the idea of 'surviving' is given the most interest. Compromise, dealing with, and with one ear to the ground of, 'traditional labour politics'. Pseudo-trotskyism, encroaching liberalism, platformism and 'the party' loom in every conversation. The milieu is prone to entryism by the moneyed, and is consistently failing to attract the attention of those it stands for.

This is the nature of the beast. There is no drive to nihilism, no sense of urgency or of having nothing to lose. Anticipation of upheaval, and work to prepare and kindle, is ignored for the usual geists of hope and progress and comfort in the ever shrinking idea of 'results'.

This country has the feel of a death camp, its broken denizens strewn across a greyscale of drudge work, historic buildings, boredom and an environment being slowly strangled by pollution and domestication. The life pours from all things, even 'resistance'. We live in fear of the unknown, when we could so easily move forward into it. But here we cower.

The days of our lives are soft, out of focus around the edges. This is a cage, we are all the same here. The state deals with everything outside. And nobody has the will to imagine bright shocks of fire. At least not currently. But idle hands must do the work

of majestic devils. There shall be a catalyst. More research currently required. Signing off.

The Return of Anokchan

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/07/the-return-of-anokchan/>

Date: 43411

Anokchan has returned as Anokchan.org

For Anarchist News old dandies, they may remember way back in the stone ages when Anokchan first came around as a response to images being removed from comments here, just as images were becoming an interest to anarchist meme creation. The ups and downs of getting the imageboard going eventually had to yield to the overflow of spam, which pretty much forced the site to be put down as it was.

Today, time has passed and things are different. Some of the administration after the fall of Anokchan moved efforts into Facebook groups and pages, which were successful enough to now expand out of Facebook and back onto the real web with new alliances, new efforts and new intentions.

In addition to Anokchan, our project also includes The Society Dispatch, a web community portal for eco-extreme nihilist anarchy, posting original content as well as linking to various articles, essays, thoughts and media from like minded sources that are often difficult to find on the internet.

Interested in talking to us? You can find us regularly at [#anokchan](irc://irc.anarchyplanet.org) or come on by the Anarchy Planet lounge and chat it up with the regulars at [#anarchyplanet](irc://irc.anarchyplanet.org).

We are interested in helping you create with us. If we seem to be your flavor of anarchy, test your image manipulation skills out at Anokchan, write a rant for The Society Dispatch or just swing on in our IRC and spout off your latest ideas. We are interested.

Edited Chat On the Real Challenge

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/06/edited-chat-on-the-real-challenge/>

Date: 43410

(9:23:11 AM) Wombat: oh, on the topic of anarchists wanting to present a real challenge...they choose low targets that are tangents from their objectives

(9:23:22 AM) Wombat: this antifa zeitgeist is a partisan distraction

(9:23:58 AM) Wombat: if they were actually attempting a serious challenge, they would've done what that crazy ass failed bomber just did

(9:24:34 AM) Wombat: that was pretty much on target, though the context of the intentions defeated how really awesome the targeting was for the action

(9:24:58 AM) Wombat: high level authority figures, just straight up

(9:25:01 AM) zadiste: partisan distraction is right

(9:25:32 AM) zadiste: all democrats though. wouldn't it be better to be non-discriminating?

(9:25:41 AM) Wombat: right

(9:25:50 AM) Wombat: like people in actual positions of power rather than retired

(9:26:02 AM) zadiste: and poor poor Robert De Niro

(9:26:06 AM) Wombat: lol

(9:26:17 AM) Wombat: that is a good symbolic target

(9:26:32 AM) zadiste: what does he symbolize?

(9:26:41 AM) Wombat: he symbolizes the voice of Hollywood

(9:26:56 AM) Wombat: or "Hollywood" as the case is

(9:27:58 AM) Wombat: what Trump and the Republicans fear...if anarchists attacked it, it would be the aspects of power attached to celebrity and how they manipulate and reify struggles, for their ultimate dissolution and recuperation of rebellion into the system or something

(9:29:40 AM) Wombat: so Robert De Niro or whatever is still legit, but the context of targeting is also far different for anarchists, which are typically anti-system. Tholately it seems like alternative system would be more accurate

(9:31:07 AM) zadiste: yes, alt system, they love their farmer's markets

(9:32:14 AM) zadiste: why do anarchists hate on each other so much? I've been guilty of this myself. is it an anxiety of influence?

(9:33:50 AM) Wombat: It is because of proximity to each other. To be the gang leader of a city you have to win a number of turf wars. This is kind of what anarchists are doing without knowing it. And despite winning or coming ahead, there are still many other gangs with voices that people aren't paying as close attention to which might threaten the operations of said popular gang

(9:35:25 AM) Wombat: there is this desire within the social order to raise up a hierarchy within their enemy's ranks, which works like a form of divide and conquer...recognition that someone is speaking for a wave of gang violence or speaking for a social movement, defeats both by creating a legitimacy issue..it is a smart tactic of control

(9:36:42 AM) Wombat: like the “if there was a leader, it would be me” complex within anarchists, is hidden vanguardism, which they are often called out on

(9:37:38 AM) Wombat: Also why platformism is dishonest and near Stalinism in disreputable behavior

(9:38:13 AM) zadiste: everyone wants to be a fascist

(9:38:31 AM) Wombat: ☒

(9:38:45 AM) zadiste: do you think this means its impossible to escape hierarchy?

(9:41:08 AM) Wombat: Looking at things as they have been and the failure of potential, I'd say we've played our cards and showed our hand. The amount of accumulated wealth the system has at its disposal makes our actions appear as nothing. Climate change, however, is the equalizer in this era. In the early era of industry, I'd say it was the masses. If the masses would've could've should've, then things might of been much different, but that didn't happen and we lost.

(9:42:34 AM) zadiste: so the only revolutionary course left is to die?

(9:42:46 AM) Wombat: today, it is climate change. the real consequences of devastation is finally upon us. We can now see the effects rather than slightly notice them.

(9:43:31 AM) zadiste: but what does that mean for political action? just watch the world implode and say, “see, we were right!” ?

(9:43:46 AM) Wombat: the revolutionary course of today, the direct action response to the world as we know it, is currently tied to a “resistance” mode because there isn't an opening available to our knowledge

(9:45:15 AM) zadiste: yes, and the resistance is focused on small targets, as you said, but it sounds like you're saying all action is hopeless

(9:45:22 AM) Wombat: for political action, it means that mass and general answers have failed...perhaps there is no grand thing we can do together? Perhaps any attempt at grandness will backfire? Stirner seemed to think so

(9:46:27 AM) Wombat: I am saying, if we are looking for something that will affect the empire and cause a revolution or a collapse, there isn't some secret power individuals have to stop it

(9:46:56 AM) zadiste: I absolutely agree

(9:47:04 AM) Wombat: attempt to cohere and be torn asunder by the very forces you seek the rally because that is the type of era we live in and we don't see it stops us from winning

(9:47:56 AM) Wombat: this is because of game theory...well can be explained by...I should say...because the selfish interest of people is guiding them

(9:48:04 AM) zadiste: but that is also what even anarchists are trying to do, to re-inscribe hierarchy into anti-state social movements.

(9:49:26 AM) zadiste: you said that the masses could've been political actors during the industrial age. who is it now, other than climate change? or is it only climate change and we are just waiting for the slate to be wiped clean?

(9:50:01 AM) Wombat: so they are getting played to prevent revolt by toying with their selfish interests. This selling of metadata has no implicitly evil plan of control, but it is part of a larger plan from a long time ago, to give bread and circuses to the people to keep them from rebelling. Also, American doctrine since Monroe, at least, is founded on explicit use of commodities to undermine enemy powers and to rally allies. Capitalism has always been good to America, unlike many other nations

(9:50:38 AM) Wombat: there are actors in waiting

(9:50:58 AM) Wombat: I can't say now that they are possible, but I can't also say that it is a forever given

(9:52:10 AM) Wombat: To be an anarchist today might be to remove the grand and global scale of what is happening and instead focus more specifically on the local area and what can be affected there

(9:53:53 AM) Wombat: to do any form of political reform, activism, whatever, despite who it helps, etc. has nothing to do with rebellion. To justify it with anarchist ethics from another era is weak minded idiocy and has nothing to do with present day rebellion. Very few of Bakunin's points are revolutionary today, for example. Most have succeeded and/or been defeated

(9:54:38 AM) zadiste: yes, I totally agree that the focus should be local

The Anarchist Myth

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/05/the-anarchist-myth/>

Date: 43409

From: Animus Delendi

By Anonymous

I) dismantling the myth

" anything based on the masses, the flock, bears in itself the seeds of slavery. That crowd, who does not self-determines their values, is unable to define their own life."

Everyone has roots, a past from which through different experiences lived you learn, analyze facts and evolve if you have the ability to do it, or it stays stuck in a loop of mediocrity and pathos. So, a part of the individuals that today form the terrorist groups and eco-extremists (not everyone!) including those who write this text, come from the "Antiautoritarios" environments of anarchism or radical leftism.

Having spent in some cases several years within this area full of misery and miserable, of cowardly hypocrites and cures of morality, we know what we are talking about and that is why we think it is opportune to clarify why we are untied of the anarchists and

their Old and outdated theories at the same time we do a little and brief analysis. It is also necessary to clarify that not all who are called anarchists follow the same line of thought / performance nor fit the description we do and, in fact, among some small and minority anarchist circles we still find similar positions and complicit attitudes, although we have Of course these are the minority within the minority.

To start, some of us started to have contact and approach anarchist ideas precisely because we saw in it an alternative antagonist to the values of society, values that are completely hostile to us. We believed that within the so-called "anarchist movement" we could form that "FREE" community facing a world we hate, nothing further from reality when after years of wandering through the ruins of mediocrity, squatters, concerts, parties and subcultural nonsense, to participate in "Mass" struggles and actions and attacks in most of the symbolic cases that useless, where we risk a lot to get very little, we have finally realized many things, especially the fraud that is The Myth of anarchism.

Because we have checked first hand how that "free community" of anarchists reproduces exactly the same values of society or the system it says to fight, because we have seen the hierarchies of the anarcho-leaders and their followers, the roles marked, the Struggles of power between different groups or groups, those who speak and those who listen, the attitude of "if you do not agree with my dogma you are less anarcho or directly I will give you the head" and a thousand and a child nonsense that is not worth No writing, anyone who has been in contact with this knows well what we talked about. Because we have checked how the "movement", the squatters and others is just a product of consumption, an ideology for sale, a "radical" fashion or subcultural or a degenerate form of leisure for drug addicts who are far from being a real threat For the system as it says to be and is simply a form practically assimilated and controlled by the system.

Because we have understood the unfeasible of anarchist and leftists programs, the utopian fantasy of a world in harmony is a ridiculous and we are not interested because to start who knows how the world will be in a few years, the more to walk with a magical solution and A determined program for the post-revolutionary anarchist world. We are tired of throwing our life through the toilet for nonsense that seems to be taken from teenage dreams, to make a more complex analysis of the reality that surrounds us, free from the bandages and chains of romantic idealism has put us on our site. Because we get tired of waiting for a "Revolution" that will never arrive, and that in case it came, taking a look back in the history and in the own behavior of anarchists (which does not stop being a sample more of nature Human) maybe it would be even worse than the world we know today. Because we have been tired of putting hopes in popular uprisings but also in "the minority awareness" of the "insurgents", because many times we have heard incendiary and belligerent speeches that then remained in that, quackery. Maybe we can say that we are or are crazy or we are lunatics, that ours is "kill for killing until they kill us"... they can say this and a thousand more things but at least we are realistic and above all, honest. Anarchists, either of the type that is (Red,

Red, Black, eco-Anarchists... etc.), they have a very clear thing in common, that their programs are based on illusions and hopes, and that distort the existing reality to fit in their ideological fantasies.

The basic values and pillars on which anarchy is built do not represent us anymore if they ever did. The Humanist and Christian nature of those values disgusts us and repels us. Concepts such as mutual support (Universal and among unknown) Solidarity Promiscuous and indiscriminate for example to people we do not know of anything, simply for belonging to a certain social stratum such as prisoners, migrants or workers without stopping to analyze Each subject individually for its decisions / actions and not simply for the forced category in which it has been placed. The belief that the human being is of nature " good " under certain conditions and is " Debases " under others... that for not talking about horrific vision of life that has many anarchists (not all) and many other things Which are, as we have already said, intrinsic values of anarchism and that they do nothing but separate us with the world of anarchists.

If we delve into the concepts of " authority " , " hierarchy " , " power " , " Domination " and the rest of concepts against those who say fight the anarchists we first found a tremendously hypocritical posture when they themselves have struggles of power, They are authoritarian and try to dominate others who are not like them.

Because when anarchists (or anyone) exercise violence against their enemies are imposing their authority on them through the use of power of force or other means. Even a simple dialectical debate between two opposing positions consists basically of trying to master your opponent and impose your way of seeing things.

On the other hand, we find it tremendously hypocritical and utopian to deny a reality of human behavior. Although our position as individualistic makes it clear that we do not blow our head before anyone nor do we need to tell us what we have to do, think or make decisions for us, we understand that the authority and the hierarchical organization is not therefore or "good" "bad" if it's not something that it's just, like it or not, very natural in human behavior forever. Therefore we can be fake and fall into the hypocrisy of anarchists and the "Anti-authoritarian" or assume reality and use it in what suits us.

We understand that in certain moments and situations a figure of authority or "Guide" may be necessary and beneficial. For example when carrying actions, robberies, armed assaults or whatever, there are those who have self-control and cold blood in moments of great tension and danger, in addition to experience in similar situations, or know the area, Or has in general one or several skills that make it more trained than the rest of the team. As it is logical, it will be this person the most indicated to give the indications of how to do or undo Because in a robbery that lasts 30 seconds, there is no time to make an assembly in case of an unforeseen (and often there are). Not only should there be a great coordination and pre-preparation of all members to know which role plays each, but there must be some patterns of behavior of the group next to a figure that for their experience and skills handling these delicate situations know react, take Difficult decisions quickly and guide members of the group who do not have

that experience or skills to save themselves and the rest of the group and succeed in their task.

Part of this must be very well defined roles based on the experience and personal skills of each component of the command, and yes, again we collided with the anarchist idealism that is positioned against the specializations and roles, and we can even share That of “everything for all” in the sense that we see the usefulness of all members of the group learn a bit of everything (manufacture of explosives, shot to white, driving, vehicle theft, encrypted computer files, combat body to Body, costumes... etc.) what we can't ignore is that there are people with specific skills, for example some are better handles than others, likewise, there will be other individuals who are more trained to drive in extreme situations and others who are more familiar with other practices. That is why in actions there must be some roles based on the specialization and experience of each individual, in this way increase the guarantees of success in action.

The authority exists in various forms, some are coercive and others not, but obviously the concept of authority of civilization is not something that we can understand as something “positive”.

For example the police and other means of artificial regulation of the techno-moral civilization are different and hostile concepts because to start the wild already has its cycles and means of regulation own and does not need other means, and to finish, because these media They are made to measure to perpetuate the civilized order. The question is how each face the reality that the authority and hierarchy in its various forms exist within the human being, the individualistic extremists do not give any allegiance to the civilized authority or whoever is in their way, Only they choose their way, only they decide that it is what they do, out of the anarchist hypocrisy that appearing ” Horizontal “, ” FREE ” and ” without God or love “, build his day to day and his relationships, equal That the rest of the people in a series of defined constructions and roles, including the very natural authoritarian and hierarchical attitudes. The individualist extremist who follows his wild and selfish instinct, using the authority when it is necessary in his benefit (for example when taking the life of his enemies or imposing himself on strength to ensure his survival) not finding himself in this way locked inside From the moral cages of ideologies, religions, enlightenment and humanism and taking reality as it is, make it more pleasant to make it easier to swallow, in the end it is more ” FREE “, even more ” Anarchy ” in the More purely chaotic sense, that all those “Anti-authoritarian” animanted soaked with romantic idealism, prisoners of the mental chains of the stereotype of the politically correct.

On the other hand most people (if not all) have completely assimilated the daily life present and do not know, nor want, to live otherwise that is not the established, the dresser, the easy way. Who will convince all those millions who wander around the world here to establish Anarchy? In the eventual case of the disappearance of the state and the institutions that regulate common life. How do you agree to all or simply prevent them from killing each other?, with pedagogy?, making assemblies? That confidence blind humanity and in “the good faith” of the people of anarchists

gives us laughter. In addition to the tremendous arrogance of who presents himself as a kind of "Messiah", a divine being touched by the grace of "God" who has seen the light, is believed to be the holder of the absolute truth and has been selected for The very important task of "releasing" and teaching the true path of light and truth to the rest of the mortals of that massive entity called "the people" who are, of course, blind slaves and idiots who have been and are deceived and manipulated By Evil Entities (State-Capital, the "power", the rich... etc.) and they are not able to make decisions or think for themselves or understand what surrounds them, and of course, they have no responsibility in what will make the functioning of the current world.

You just have to observe how the attitudes of domination, the desire of power, the internal fights for being the one who has the reason or the one who sends, authoritarian attitudes or rotten social values reproduce and campan to their wide within the movement "anti – authoritarian". because even in history, in the few cases where anarchy was imposed or something similar (and we say it was imposed because it was never spoiled without the use of force) within that program or anarchist government there were authorities, leaders , leaders, (Durruti, Nestor Makhno... etc.) people whose voice was heard higher and whose opinion was worth more than others, a few who made important decisions and a few who followed and obeyed, so in these experiences of history we see that there were organs responsible for "keeping the order", etc., etc. That the authority emanates from an assembly, a "Revolutionary" Committee, of a worker council or one or another "Horizontal" organizational structure (ha!) does not make it different from the one that emanates from an institution of the government or the canyon of a rifle.

We have understood that human nature is conflicting, that the hierarchy and authority in its various variants are very rooted concepts in the human being and that there were always and there will be people who, or because they were trained for it or by force have become In Leaders, and there was always and there will be who is willing to follow these leaders. There was always and there will be people looking forward to power, to send, to be someone respected or feared and even more people are the one who will choose the easy way, which is to bend the head, obey and not get into trouble, nor have To complicate life thinking for yourself if there is already one who makes the decisions for you. And that happens even in the anarchist circles, that's why it is not that we charge specifically against the rot of the anarchists, if not that we carry against the rot of humanity of which anarchists and leftists are part. Ideologies sell the image of prefabricated enemies and that we must fight and sacrifice ourselves for a "superior" cause, but we have come to the conclusion that the enemy of man is the man.

Because while there was a time where we thought the root of all evil was the state / capital /, then we realized that it was more complicated, and that the origin of this was the complicated network of power relations that is society and after This, we understood that society is the product of civilization and is in turn of human progress, which is responsible for the unfortunate reality. And whether we like it or not, the human being naturally tends to progress, and the modern human being to the worst

kind of progress that there is, that one has an anthropocentric vision where everything on earth, from water, mountains, Trees, animals, people... everything is reduced to resources or products, benefits, land to conquer or bodies / minds to dominate or tame.

And in this, many anarchists not only stay tremendously short by doing the simple analysis of "State / Capital Source of all evil in the world", if they don't even raise a criticism of civilization and progress, or worse Still, they are tremendously pro-civilization, thinking that with changing the form of government, directing resources and means of production and modifying the social / economic organization is enough.

Finally having reached these conclusions based on what was lived, what world "new" expect us to build with this riffraff?, what new experiences and liberating moments can arise from between so much rot? Nothing absolutely can wait for anarchists, because their faith in humanity blind them, victims of their own idealism have a romanticized and unrealistic vision of the world and the nature of people. Keep hoping that, especially in the mass society we live, the "Awakening of consciousness" and people "learn" to live in Anarchy, especially if those responsible for bringing anarchy to the people are these characters. For us you can lose your whole life chasing your utopia.

Because to approach an experience the most "real" possible of authentic, wild and free life would have to look at ways of life or social organization on a very small scale, with few members, tribal forms or "Primitive" already lost or almost lost, Far away from civilization and yet this was not or is nothing perfect we do not even consider as an example to follow, since we do not identify anything or anyone and we prefer that each one seek and make its way.

II) "Anarchy Black" and "new" Urban Guerrillas

"idols do not exist more than for me; just stop creating them, to disappear: there are no superior powers, but because I raise them and put myself under them"

While we have spoken in general of anarchy as a movement we want to stop more deeply in one of its "variants", which may seem to have certain similarities with the extremist and terrorist tendencies. We talk about the so-called "Anarcho-Nihilists" Trends, "Antisocial" Anarchism and "Anarchy Black" and the experiment of the "new" anarchist urban guerrillas.

To begin, reading the texts and claims of actions of this trend, we see nothing more than the repetition of the same speech over and over, a purely identity speech based mostly on criticizing what the other trends of anarchy do or do not do, or Why the rest of anarcos do not do what I do or laugh at jokes (that I am more anarcho than you because you do not follow my dogma, something very common among the anarchists as we have seen before).

At the same time the need to write a text for everything, often too exaggerated and with words and terminology that stays too big compared to the ridicule of the "actions" carried out in most cases (Seal a lock, Put banners or painted.

The need to convince, to win followers and followers for "His cause" (although this some do not recognize him) leads them to have a presence and speech at the public

and open level, which puts them obviously in the point of look of the Snitches and research. Just like the communists and the social anarchists have the hopes deposited in the absolute revolutionary subject ("the people", "the working class", etc.), Anarchy black deposits its hopes that its texts and actions push the awakening of the awareness of individuals who are already part of the "movement" or their younger and energetic part and push them to action. Basically, some trust in the masses and others in the "minorities of unruly", but in the end everything is the same, deposit hopes that others will follow you and do the same thing you do, following the anarchist tradition of that species "Faith" humanist mystical that deposit in people. Beyond that, the proposal "Black" offers nothing more than waiting for the "Contagion" of the night a day and makes waters everywhere.

Besides, the incendiary and war speech of anarchy black does not correspond to reality, where most of these subjects live within the comfort of the aesthetic pose of the movement "insurrectionist".

Then we have this famous concept of the "verted" of actions, so according to the theory of "Polymorphic action" the anarchist "of praxis" Can (and must!) combine to put posters to put bombs (as if it were the same), to do guerrilla actions while participating in public or propaganda moves and actions, speak, defend and promote anarchist violence in debates, assemblies and conversations Public... and so follow the thing... but what nonsense is this?, what nonsense exit from the mind of an unconscious or a mentally ill is this concept of the "polymorph"?

Anyway, the bragging, the bravado, the rumors, the mouth and the hanging dealers counting comics and stories even in phone conversations or on Facebook type social networks (long live coherence!) is something very common in the circles of the "Black anarchists", and let's say the "Fame" that gives the being or being imprisoned...

If we enter the map of the concept of actions and the "new" Anarchist Urban Guerrillas, we reach the worst part of all.

First the strategy, planning and execution of actions are disastrous, the lack of measures or better said of a culture of security and self-conservation instinct is one of the many fallas of these groups. The examples to follow many of these "Anarcho-nihilists revolutionaries" are the disastrous guerrilla experiences (leftists or communists mostly) of the past or present and their historical failures (RAF, etc.), examples that are followed not based on a strategic approach or in view of improving the effectiveness of armed action, but simply based on a moral approach, ideological stiffness or fetish admiration. Because despite being called "new" these guerrillas do nothing but copy the schemes of the "old" Guerrillas in many aspects, perhaps the greatest of their differences is the theoretical part.

Ineptitude, unconsciousness and irresponsibility are the words that best define these "guerrillas", since these are their main qualities, those that put them in unnecessary danger to them and to anyone who is around him. The "Guerrillas" prisoners in the past and especially in the present are the nefarious example for a new generation of idiots who love them fetichísticamente without stopping to think or make the slightest

criticism, nor question why the anarchist groups of guerrilla action They had a fleeting duration and most of their members ended up prisoners, dead, hidden or denying what they were. The example given by these “guerrillas”, their experiences, their words and texts encouraging to follow their steps and make their same mistakes leaves a new generation of followers ready for jail. On the other hand, the ” requirement ” of the samples of ” solidarity “, such as attending trials or maintaining contact or direct relationship (be by letter, phone, social networks, visits...) with prisoners do nothing but Fill the research files of the anti-terrorist police. Not to mention the lack of responsibility, on both sides, of those who have direct and continuous contact with prisoners when they are carrying out actions or have in mind to do so.

Martyrdom and self-credit are another of their ” virtues “, the claim of responsibility when they are captured, even without evidence that the them directly is one more proof of the stupidity of these ” guerrillas “, confusing pride with stupidity. As if they had to give their face or accountability before “the movement” or give some political responsibility for their actions to people who do not even know them, who will not follow their steps and probably in a few years or remember all this. Because in addition, even if it seems to us a tremendous nonsense to give the enemies our life in the court, we believe that we must be consistent with the decisions taken and face them until the end. Because you can’t declare ” Anti-legal “, refuse to participate in judicial proceedings, refuse to recognize the authority of any judge or prosecutor, announce to voices that the escape, mutiny and rebellion is the only option of the ” Urban Guerrilla ” Prisoner and then claim to benefit from prison benefits, participate in trials (even if he is doing theatre), participate in the legal defense process etc., and even after ” refusing to participate in the farce that are the trials ” and ” no Expect nothing from a system that declare irreconcilable enemies ” complain because they left them without their prison benefits, because the convictions were very hard or because things do not come out as expected. Because when you see yourself in the mouth of the wolf is when it is shown that material is made of your convictions, because we know that it is very easy to speak or write texts and be very bravo in theory, but after all, the practical example It’s what counts. Because we have already seen how when some have been isolated and more alone than one, with those who in the past supported them by turning their back or changing their jacket “and if i have seen you I don’t remember”, how fast they lowered the Speeches and disappeared the radical and aggressiveness of the beginnings.

And when we go to the practical example of the “Guerrilla” actions of these anarcos, we see many stupid actions, poorly executed, with lousy results, a lot of risk for such poor

Attacks that in many cases only resulted in a stain black on some wall. In addition, these actions were rarely directed to directly affect the life of one of their enemies if not against the property and almost always the same repetitive goals (Banks and Atms), and normally on symbolic specific dates for the “movement” (Anniversaries of some police murder, of any revolt of the past, by calls of “Solidarity” with such or which

cause or prisoner... etc.) if someone was injured, texts and communiqués were quickly released asking for forgiveness and understanding that it was not their intention to hurt "innocent". because despite declaring antisocial, terrorists, eternal enemies of society and other words, these "Terrorists" and "Antisocial" have a lot of consideration with society and their fellow citizens.

By way of conclusion we can say that the experiences of the "experiment" of the "new" Urban Guerrillas have only left a lot of prisoners, another even bigger pile of people under research and probably another lot of future prisoners. All this is the high price that has been paid for a short-term activity and a ridiculously small amount of damage caused (in the vast majority of cases), which in economic terms are recovering well based on payments of judicial expenses. This is the high price for bad planning, big mouths, for getting carried away by emotions and nonsense, and especially for thinking that this is a game. In strategic terms and doing a cold and common analysis, the experiment of urban guerrillas and anarchist action groups has been and is an absolute disaster, and there are the facts that prove it.

We have always been aware that those who immerse themselves in this life, who choose the path of illegality, the attack with all their consequences until the end have no guarantees of anything, and much less "success" or "victory", Rather they have many guarantees to end up dead or prisoner. But one thing is to know this reality and assume it by acting accordingly, whatever happens but always being cautious, patients and cautious to keep us out of jail or cemetery, to continue attacking more and better, and another very different thing is to be a Suicide that goes directly to the mouth of the wolf, because we reject and deeply despise that garbage garbage that "jail is a stop in the life of the revolutionary / Anarchist / whatever" that has led to the imaginary of many idiots the belief Imprisonment is not "for so much". jail, especially with a firm condemnation for terrorism of years and years, is simply the end. We no longer live in the middle ages, nor are we in the 80, modern prisons make practically impossible to escape from them. A long or life sentence is not "a stop", it means that you have fucked your life, in most cases for making the wrong decisions, and instead of keeping these stupid arguments and those anarcho-nonsense about jail They should look in the mirror and assume they fucked up. In our case, we prefer a fast and direct death that a "life" of martyrdom between bars that in the best of the scenarios you end up dropping after half life prisoner, being a human dispossession, sick and old, that if you don't They kill being between clear bars. We insist, one thing is to take risks and another very different is to be suicidal.

The growing shortage in both quality and amount of offensive activity even in places that had a wide history of anarchist activity shows a movement in decline, consumed by grudges and internal disputes, which could be and was not, or better said a love and not I can. The bombings, fires and specific attacks are nothing more than the last legs of something already expired.

Those who made anarchism more than a useless talk and a pacified and reformist attempt to make social policy and gave a chaotic and threatening dye to Anarchy,

which even in certain moments came to represent a headache for governments, they are dead Or in jail (mostly due to committing nonsense and mistakes of children), others changed their positions when they were scared of fear thinking they could end up as their "Compass" prisoners or when they saw that carry the pose of "Anarcho-social activist" it's less dangerous. Many others continue to carry the pose of the anarcho-Insurrectionist-Antisocial-blackblock that only remains in that, speech and pose but nothing or almost nothing to put into practice.

Who knows maybe new generations of anarcos know how to give a twist to this decline that consumes them and take it through other trails, more dangerous for the established, this we do not know and contrary to what many think, we would be glad that so it was More tension in society, more attacks, more bombings and fires, murders and alterations of the normality of any kind, ultimately, extremist and destructive criminal activity (of the court) adds more chaos and destabilization to a civilization in decline.

We are going to put a clear example in terms of effectiveness brought to practice: the trend of eco-extremist terrorism has been hitting since 2011, when the first stis emerged in Mexico, in its 6 years of life, this trend, that It has gone through different phases has expanded to several countries (namely: Argentina, Brazil and Chile, at the moment, although it has "supporters" in various parts of the world), and operates in several states of Mexico counting on its history with dozens Of vindicated attacks (from shipment of packages bomb, incendiary attacks, attacks with firearms and white weapon, placement and detonation of explosive ordnance, murders...) plus an unspecified number of attacks without claims that have left not only material damage , terror and shock in citizens and authorities alike, but several wounded and mutilated and a few dead. Likewise, for years in various parts of Europe, with special presence in Italy, they operate and expand groups and individuals of the nihilistic terrorist trend that have left a trail of incendiary attacks and explosives spreading their poison to the bowels of society Putrid, and all this without counting the acts without vindication and without taking into account that, some of the people who today act under these trends, have already used years ago for other reasons (similar or not). In all this time, to date and we know, he has not been arrested or imprisoned or a single person under the accusation of being part of any of these groups or to be author of any of these attacks, even despite the Great notoriety that these trends have acquired (and taking into account the concealment, denial and manipulation practically systematic of their activities by the media, governments, and the "Anti-information" Media), and to have To the police and intelligence agencies of several countries trying to give with them.

Meanwhile "the anarchist urban guerrillas", the anarcho-Nihilists of anarchy black and the insurrectional of IAF (or better said of what's left of it, a shadow of what it was) that they have achieved in these years? Nothing apart from decreasing in quality and quantity of actions in a decline to all foreseeable lights, and bringing a lot of people head to jail with long-term convictions while in their "history" does not figure a single dead. This is the price paid by following the theoretical / practice action line of anarchist armed action as we know it, that is, the mixture of wanting to be a political activist

and terrorist guerrilla at the same time, which is all lights, A suicide. Again much loss for so little result

That is why instead of looking for acceptance or towards of anyone, to grow in number or expand, it should be emphasized to keep our trends incorruptible, at any price, in order to prevent imitators, followers / admirers or to become a Circus or a fashion, just as it happened with the anarchists. This is not an activity for all audiences, it is only for the best, the most trained, those who have no qualms about the time to shed blood (especially other blood), if necessary, we must close hermetically and distrust everything Strange. We must keep “Pure” the essence that characterizes the trend without degrade, even if it involves being few and having few (or none) sympathies.

Comment on Nationalism

Author: HP Wombat

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On the analytical side, I agree more with the point that the rise of nationalism corresponds with the loss of faith in the neoliberal order. Nationalism seeks to become the new faith for the same infrastructure.

Seeing how it actually behaves, it is less about nation building and more about force. The wedding of state and capital has interwoven in ways that “nationalism” today is more about exploiting the dominant cultural forces to justify arbitrary uses of power internally, with some state interventions on trade while still maintaining the global infrastructure of trade.

Making it about the suppression of an ideology means that power is not actually being challenged, but rather a cultural conflict is taking place, perhaps a civil war.

This is all being done in the shadow of climate change. Its real world effects, from my observation, has caused many nations to take a position where they are looking out for themselves while the world burns. There will be no big save, but those that are trying to make such a thing reality are also slowly losing steam.

If there is no enlightenment, there is no progress, there is no move towards a world of freedom. Instead there is a world that grows worse everyday, each “stage” of human development is a shift in how humans adjust to artificial scarcity. Yes, it is very true that overpopulation can be seen as a severe problem. The only problem is that this has been an issue since permanent agriculture.

This isn't to say agriculture is the original sin, but it is to say that something that should've wiped out humans in drought ridden areas instead gave them the ability to subsist despite conditions pressing for the contrary. The human fear of being without subsistence persisted this behavior as did the changing of collective memory, as hu-

man society took more time and effort, humans began to forget how to live without agriculture.. Something like that.

Anarchy Planet IRC Lounge

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/03/anarchy-planet-irc-lounge/>

Date: 43407

If you are interested in our continuing line of old internet stuff repurposed as the Rebellion (copyright pending), then come on by [#anarchyplanet](irc://irc.anarchyplanet.org) and shoot the shit with us. This isn't necessarily a move away from Facebook as much as a move towards other avenues and (re-)exploring them.

As Facebook becomes less about the user and more about what the user is being forced to observe, it is nice to have a good place to chat it up and get to grasp your own understandings without having to spend half the day scrolling through nonsense. I'm not promising utopia, but I am promising a better internet experience by supplementing your internet time in IRC with us.

Anokchan.org is Live

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/11/02/anokchan-org-is-live/>

Date: 43406

Anokchan has returned as Anokchan.org! This wonderful cesspool has been a missed feature of my online life for years. It has, at times, been absolutely crazy and awful, but then also very fucking great.

Come on by. If you are reading this, you are probably part of the community.

(Brazil) 63 Communique of ITS: About the 325 anarcho-cops

Source: <https://thesocietydispatch.wordpress.com/2018/10/31/brazil-63-communique-of-its-about-the-325-anarcho-cops/>

Author: HP Wombat

Date: 43404

From: Maldición Eco-extremista

I shoot him in his mouth because of the lies he said, and I shoot his hand because of the dirty things he wrote.” – Jaques Mesrine, about the kidnapping of a french journalist.

One last time the anarcho-friars spoke against us eco-extremists attempting to affect us in some way. You from the 325 NGO and your allies will pay the highest price for your delations against the alleged person behind the eco-extremist theorist Abe Cabrera, who is not even part of ITS and for slander and try to give information about Misanthropos Cacoguen to the United Kingdom police. Eye for an eye, tooth for a tooth.

Every one of you behind this plot have within your bodies the spirit of Jacob Ferguson.(1) You are humanist of the worst kind, of the kind that even your own “comrades” should not trust so you tend to the betrayal, of the kind of traitor scumbag that affectively collaborate with the cops in an investigation case, of the kind of lunatic that expose and slander those who dare to criticize or overcome the failed theory and “praxis” of the corpse of the anarchy. You should know that here in Brazil the first of the laws that rule the favelas and the criminals of the streets is “never snitch”. That will be never forgiven, snitches pay with the life. Betrayal and delation are disgusting behaviours in every place, even between anarchists, and those who did it will pay a price for it. Between your people exist those who condemn in any case the delation, even when involves enemies or discordants, Who does not remember what happens in the failed scape attempt carried out by the CCF terrorists when a scumbag like you are called Christodopoulos Xiros talk against members of that guerrilla? They position theirselves against such snitch attitude (2):

“At least we, with our “mafia-style practices” never betray our ideas and our comrades. But even those who were arrested and accused of being members of our group, without having relation with it, even if we do not consider some of them comrades, or even if we consider some of them as our personal enemies, the only thing that is sure is that there was not a snitch or a traitor between them.”

We have no doubts that you found little support in what you did even between your own comrades.

So, anarchists how goes the preparation to access the police? Who would say it, the abolitionist anti-prison revolutionaries trying to send dissidents to prison.

You remind to the stalinists sending the dissidents to the gulags. You are a shame for the real anarchists that blew up in the air some army elements in the 19 and 20 centuries. The old Bakunin told that “if the power is given to you, you will be worst than the tsar”. We solve our differences without involving the police authorities, either

debating or with violence. But you, “anarcho-cops” choose the filthiest way. Then you will have to face us in the worst way. The most recent eco-terrorist sent to prison by the FBI was Joseph Mahmoud Dibee (3), now the para-state patrol of anarcho-cops put their effort in send some of our people behind the same bars. This symbiosis between the police and the anarchists is something than only the modern anarchism is able to provide.

Obviously, you are not the only ones who knows secrets. If we opt for snitching anarchists certainly some of your comrades from here will fall. We have in our hands the capacity of reply with the same method, but we will not do so because we are not so miserable as you are. And dont be fools, ITS-Mexico take a hard position against Scott Campbell and John Zerzan because they were asking for it, they fill their mouth talking shit about them. Now you try to harm us with what you did. So if you want to send our people to prison, we will send yours to the world of the dead.

What drives you against us is the desperation, as the “new anarchy”, “black anarchy” and any other silly thing regardless how you want to name it has failed, accept that, period.

Everyone knows thate there is a strong discomfort inside the international anarchist scene and more and more individuals of courage step away of the foolish utopism, without waiting for better days, for any kind of collapsed or deceived by the already outdated revolutionary and humanistic fairy tales in favour of the “humankind”- Those 47 chromosomes idiots have a childish arsenal of adjectives to yell against anyone who shows sympathy towards ITS and because they have nothing else to write against us now they appeal to ridiculousness, as it is the case of the blog “Christian Instinct” (Because they have nothing of wild) (4) they republished a text calling ITS-Mexico “Nazi-Aztecs” (What the hell is that? Those leftist writers dont have anything else to invent!) So in Brazil what we would be? “Nazi-Tupinambas”? This only a question of moral judgement rooted within yourselves libertarian missionaries. The Anarchist Black Cross should be confuse when the ex-comulgated Kevin Garrido drop a bomb in support of ITS (5). Mario Lopez Tripa was another who set on fire your cassock (6). By the way, have blood in your eyes, Kevin, stay strong, your day will come. And for you Tripa, we are with you to get payback on those miserable.

In Brazil the scenario is not different, and recently some called Nucleo de Oposicion al Sistema (NOS) after some attacks in São Paulo release a “call” for a “unity and struggle against the system” (7). Really? Those leftist where so naive trying to “call” us for their ridiculous “struggle” that is incoherent even for theirselves as they ask in ther “demands” the liberation of the former president Lula, a left-wing politician that at the time of his government reinforced the actual system. What kind of shitty anarchist group demand the liberation of a former president? To counter the “Bolsonaro threat” and make a sort of Popular Front like in Spain on 1936 that tried to stop the ascend of the right wing? The justifications are dubious.

We are aware that there are many honest efforts to discuss about eco-extremism and deepen not only the eco-extremist critic, there have been many debates and texts

in the last years.

Lately those interested are being coerced by a plot of idiots that harshly condemn anyone that mention the tendency and put them in some kind of black list of “ex-comrades corrupted by the eco-extremists”. This is an anarchist effort to block at all costs the expansion of eco-extremist theory and praxis. The most recent case that deserve a mention comes from a british eco-anarchist author that released an interesting essay about “decolonial violence and eco-extremism” that was presented during the Anarchist Studies Network Conference, in the University of Loughborough. In less than one week the anarchist prosecutors criminalise him in base of the moral laws of what is acceptable and what is not within the left (the author was victim of the same thing thah he describes in his own text) and they forced him to exclude his text (8) and instead release a clarification note (9). Of course, a situation like this can not pass unnoticed, We have the text and we spread it in this communique for those who want to read and discuss it, acess here.

The essay “Paper On Decolonial Violence and Eco-Extremism For 2018 ASN Conference” may have been excluded by the coercion of the liberatarians”, but we have the full content. The author express also that one of the reasons to delete the essay is his own safety (in reality he was pushed with the idea of “safety”), but with a text like this one at the momento his only enemies are the anarchist inquisitors, and not because he threat anarchists like ITS did in their thirty first communique(10), but because he rationalized in a intelligent way about the morality and terrorist violence. A fragment of the note of aclaration “Avoiding misinterpretation”:

“I understand that discussing the ugliest aspects of civilisation is something that is very uncomfortable for a lot of people and I can understand why people are not fond of me doing so. I believe that if we are to respond in any way to the uglinesses we are confronted by, we first need to acknowledge them, discuss them and not disregard or try to ignore. This seems to me to be true regardless of whether or not we are talking about the terrorism of ISIS, eco-extremism, the capitalist military-industrial complex, totalitarian agriculture or any other context.”

Leftists are prisoners in some kind or paralell reality in wich what they do and approve in their moral audits is right and acceptable (ELF, MEND, Ted Kaczynski, CCF, YPG, Baader-Meinhof, Rote Zora, Zapatistas, Revolutionary Struggle, etc.) and whatever we do is just fascism!!! (with emphasis). In the world of the adults were things are taken serius, the theory and praxis of the group, now exctinct, Wild Reaction and ITS was much more debated by several groups and individuals interested in the topic. Wildists admitted that the eco-extremist theory contributed to the fall of the revolutionary myth that was present within the wildism (11). The eco-extremist theory also contributes as an anarchist critic from former anarchists from Chile, Argentina and Mexico. Here in Brasil we know that this topic was seriously debated in other states. In the United States and Europe the debate has contributed also, and was big within certain circles. And the anachists of the kind of “325, IGD, Voz Como Arma and Instinto Salvaje” arise and the only thing they have to say is yell “you fascists!!!” and

irrationally condemn anything that the eco-extremists theorist and anyone interested in the topic have to write or say? The only word to describe this is dementia. As we said, they are desperate because the failure of modern anarchism and the spreading of eco-extremism. And the same eco-radical author condemned by anarchists that was censored in the ASN Conference, had already published in the past a respectable point of view about the actions of ITS called “Eco-terrorism, Eco-fascism, Eco-extremism, Eco-anarchism and the Bialowieza Forest” (12). An interesting part of the text says:

“I can sympathise aspects with this critique of anarchists by this eco-extremist writer, in the weakness of anarchist arguments, where anarchists just call anything they don’t like fascist”

A thorough evidence that these anarchists are demented is that if we look at the definition of fascism there is absolutely nothing in common with what we defend, so, what they say is just a delirium, everything is said in a very emotional way. Instead of reviewing their methodology and theory, they spend their time dedicated to write books and texts filled of slanders and yelling “fascists, fascists, fascists!”. If Steffen Horst Meyn died (13) nobody but the anarchists present at the place are the ones to blame as they were 20 meters high in their useless and outdated tree sitting while the Hambach forest awaits for its end. Blocades, tree sitting, posters, all that haven been proven to be totally ineffective since years ago and its only result have been the identification and imprisonment of a lot of ecologists. Despite the moral endorsement of the leftists, the decedents of MEND are terrorists and they force the withdrawal of the oil companys from the Niger Delta, what did the natives from the isle of Bougainville is called terrorism and they managed to destroy the mining activity. What have been done by the Mapuche to defend their pagan beliefs and their ancestral lands in Chile is terrorism. The santified CCF are purely terrorists. No matter how much they demonize this this concept, is pure terror. The difference with our terrorism is just the objective and the indiscriminate method, as the problem for us is not just the techno-industrial society and its progress, but the humanity itself.

In the other hand you practice terror with blind faith seeking a new and unattainable human being, with the hope hopes deposited in some kind of anarchist Eden’s garden for this catastrophe of almost 8 billion of insatiable anthropocentric creatures. That is just stupid. In the end, are you really selective? And what about the death of Sergio Landskron? And the several statements of civilians that were almost tear apart by the shrapnel in the bombs planted by CCF? What about the bomb in a metro station in a Military School in Chile? And the death of the worker in a pharmacy set on fire during a demostration in Chile? Those “inconvenient cases” are swept under the red carpet of morality and never re-opened again. You are an incoherent universal shame.

The regret for trying to harm us will be bitter, just wait.

Forward eco-extremist theorist!

Let the hunt begin, ITS from America and Europe, because here we will do our part!

Regards to Garbage Guerrilla!

Individualists Tending Towards the Wild – Brasil

– *Wilderness Secret Society*

Notes:

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2. <https://publicacionrefractario.wordpress.com/2015/04/02/valio-la-pena-intentarlo-nada-ha-acabadotodo-continua-diptico-en-solidaridad-con-la-huelga-de-hambre-de-la-conspiracion-de-celulas-del-fuego-marzo-2015/>
3. <https://earthfirstjournal.org/newswire/2018/08/11/alleged-elf-and-alf-fugitive-joseph-dibee-arrested-after-12-years/>
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8. <https://ecorevoltblog.wordpress.com/2018/09/23/paper-on-decolonial-violence-and-eco-extremism-for-2018-asn-conference/>
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Tomorrow.

Source: <https://thesocietydispatch.wordpress.com/2018/10/28/tomorrow/>

Author: HP Wombat

Date: 43401

By Abe Cabrera.

Scenes of a double life

I like to get to work early. This is not just because it's an early morning, but it has a lot to do with this I wake up naturally at 4:30 a.m. I want to get out of the house for 5:30 a.m. but I usually end up leaving around 6 a.m. for several reasons. I'm the first in my office. It takes me some time to "warm up", but I walk through the hallways of my office, empty, and I think of all the years I've been here I do some work.

Sometimes I leave my office and look out the window. I have the privilege of having an office with a door and a little stimulating view of the city. Still, in the distance, on bridges and roads, I see cars flow in all directions. Traffic. Shining like a luminous snake towards a million destinations. I can watch this before the calls come in and the e-mails start to reach my box. I do more work.

I have held an ideology “Anti-civilization” for almost 5 years already, and even before that, I have had my own skepticism towards the world and modernity. Still can’t help but amaze me before all this. What moves this? What moves them to them? Why does this move them? And so. To say that we live in a world divided by the dichotomy “Nature-Savagery / civilization” at this point is a little simplistic. The whole world, all Gaia, so to speak, is dragged into the cycle that makes people get up to their cars in the morning and drive to work. It’S 8 a.m. my wife takes the boys to school, I’ve been here a couple of hours. The same trend, the same blood drives my own watch and the movements of my own family. I know where I need to be when I need to be. It’s comforting. I hear audiobooks on the way, I look forward to carrying things out. I do errands. Et cetera.

People may think I’m a prisoner of all this, that I’m unhealthy, alienated. Maybe they’re right. I could lose a couple of pounds, get rid of bad habits. I could say what I think. I could plan a better future for my children. Et cetera. When people say things like ” Hunter-gatherers were more free and happy “, a little I want to say too, ” sure, but a lot of them died in childhood or during childbirth, or in their youth “. I remember a recent quote I read from an indigenous tribe somewhere, where they were wondering why they didn’t disciplinaban their children. The answer was something like: when they reach adults, life will be difficult, so their lives should be easy in the meantime. A boy in that situation would see and encourage adults as they strive to catch a prey, defend themselves from intruders, or die of diseases that have no idea how to heal. The safest thing in life is death, the most inevitable thing is deterioration. Man or die young or age, or die in the middle of tragedy or live to see all the people who ever loved to die before him. Life is never imperfect because of this, it was made this way. The death of the individual body is the life of the world. Even Christianity understands some things...

What moves everything now is the capital. For those who did not study Marx, the capital is the impulse of value to increase itself. You are an employee because your employer gets more value of your ability to work by keeping you going. You produce more than you get paid. Once this is no longer the case, you have no more work. That’s why you get up in the morning, that’s what makes you stay late, eat like shit because you’re always in a hurry, etc, etc. That’s why you take your kids to school, teach them to say ” please ” and ” thank you “, so you worry if they’re not smart or cute, etc. You can be the “most free spirit in the world”, but when it comes to your children, you will be a conformist because you don’t want their lives to be difficult for them, and they were born in a world that you Value making more value, regardless of what is actually done (gadgets, socks, nuclear bombs, marshmallows, Anthrax, etc.). It’s like cancer:

things that grow where they don't benefit the organism but continue to grow anyway. It's almost cliché to say that "man is now a cancer on earth", but like all diseases, he will end up self-self, even if only in extinction.

Here I should insert the predictable insults against humanity, the hyper-civilized, civilization, etc. But I won't. The reason for this is that, to be honest, watching traffic arrive, watching people enter in a hurry to thousands of different rooms, in hundreds of different buildings, the speed, the brightness of everything; all this impresses me. So many visionary thinkers dream of managing this same world exactly the same but for different reasons: replace capital with socialism, Anarchy, the brotherhood of man, the caliphate, etc. And yet you wouldn't put anything close to what incites people to get out of bed in the morning and pour their lives on numbers registered in a spreadsheet. It's a great miracle that's what it is. I will not come to the altar of capitalism, but at least I will recognize him as a formidable opponent I don't know what another idea or moral imperative could do the work apart from this cancerous compulsion to earn more, do more, spend more, and consume more. If I wasn't there, everyone would go fishing and no one would do anything, even if it meant social chaos or slow death. People would be lost.

I guess the only difference for me is that I don't add any ethical or moral weight to our stay. Organisms emerge and then die. They are attacked by Predators, and by failing predators, they are attacked by parasites. Or collapse under the weight of your own success (like a person who eats too much can find many health problems). In this large painting of asphalt and steel that is modernity, its declared enemies, although numbered, are simply a part of the image, an actor necessary in the dramatic work. It is the fear of chaos that keeps things going, fear of death and poverty, fear of the insecurity of the future. Maybe he's just acting a scripted part, but chaos is still there, moving in the cracks, hiding in the shadows. Chaos is probably the only enemy that fits all this, the moments of doubt, the forbidden thoughts, the cruel and unspeakable wishes. It is the only truth of the unknown that remains, the rest have been appropriated by the hysterical energy of civilization even before this one could express itself well.

The essence of the city is the movement, frantic movement, until everything flies. Immobility is somewhere else. Civilization is revolutionary for excellence. The only difference between another "normal" person and I is that I will not be surprised when all this disappears, I will not be particularly dismayed. We receive what we deserve because the universe owes us nothing. We are waiting for the moment until the inevitable happens to us, at a personal or cosmic level.

And now back to work...

Fragment On Anti-Anti-Anti-Anti-Anti-

Source: <https://thesocietydispatch.wordpress.com/2018/10/26/fragment-on-anti-anti-anti-anti/>

Author: HP Wombat

Date: 43399

I am against those that are against those that are against anti-fascists, but I'm not anti-anti-fascist, fascist or anti-fascist. Anti-moral, might be were it matters in this debate. I'm not really sure what that means really, but I'm not a fan of fascism, in that I see in them a potential enemy and a bunch of dumb dumbs, to boot. But then, I'm disappointed in anti-fascism.

Anti-fascist is a mantle I've worn at times, though I more considered it anti-racist and was involved with ARA for years. My move away from ARA was more due to the collapse of the NSM and other threats at the time that were briefly rising in the early 2000s before falling in on themselves.

Without a viable threat, I moved away. Time passed and though I've grown far more critical of many things, I've always kept it in mind that actual threats, rather than be driven by grand narratives, would get me reactivated. To me, this meant if the anarchist space was attacked by Nazis or was being surveilled or whatever.

As time passed, who the anarchists were changed. Most my anarchists, those of my time, had fallen out or became some type of progressive or leftist. My affinity with the anarchists in town ended. While I still talk with a few anarchists, who the anarchists are, that are in local anarchist spaces, are different people than any I've known and I don't feel any unity for them.

As time passed as well, I've felt a great divide. I've always been more critical and darker than my peers. More prone to destruction than most I've known. Vandalism, mayhem, pandemonium, these are things I do. The way anarchists talk now though, this is not what they are about. They are about a moral crusade against fascists.

So I just don't know anymore. At least those anarchists in town are often afraid to label their groups as anarchist ones, preferring all the watering down they can think of in order to fit in. This is just not a crowd I can get into.

I used to be about being explicitly anarchist and if failing that, find some signifier that said "yes, I am down for some chaos, sign me up". But now, I don't even know where to start to get people to even know who I am if I were to try to make a push among anarchists towards a more aggressive position..

(Argentina-Chile) 62 communique from ITS

Source: <https://thesocietydispatch.wordpress.com/2018/10/24/argentina-chile-62-communique-from-its/>

Author: HP Wombat

Date: 43397

From: Maldición Eco-extremista

I. SRS

Only one way bring us here, there are no other possibilities. We found our truth, unique and final manifestation of the power of our ego. Far away from the lies and deceptions of fools.

We are going to open a portal to the other side, are we going to ascend? No! We are going to be part of something else.

We will make the rest of the humanity become our slaves, servants to the highest authority of the gunpowder, the fire, knives and bullets. The death claim for its prey, we are its emissaries.

The dark gods want to send a message. They send us to war. The bomb, weapon of the rascals and scoundrels is our select tool.

We have been sharpening our daggers in the Chilean State together with our affinities in the last years. Between conspirancies and complicities we cross our way with ITS, in the action gets materialized the truth of the potentialities and we could corroborate it, after almost two years we conclude phase full of rich experiences for the extremist ego, We can confidently say that the criminal interactions between members of the Mafia have given positive results and today we uncover officially this transandean conspiracy, in the background of the international and transcontinental conspiracy against human progress. Today we detach ourselves from the nourished Mystic Horde of the Forest (HMB) to claim our own identity, we are ITS-Argentina, Red Blood Sect (SRS).

We can proudly assure that the efforts of the cops trying to follow our traces since that summer of 2017 still being futile, they cant put their hands neither on us nor the Horde. Their repetitive and humiliating attempts dont get even close to find us, and dont you think that we cross to another country because we are on the run from you. We are moved by our passion, this keep our blood running and our teeth tight, so better follow its flow and its commands, is what we have to do. The constante movement also nourish and prevent us from stagnation. It is unnecessary to say more.

Now we are only seeking for blood as a mean to transcend the human, every wound we cause detaches us from this notion. Every step get us closer to our desired objective, blood and death.

We are seeking to negate the humanity by the amoral attack, but not any attack. We throw into the corridors of oblivion the simbolism of the praxis, we see the individual human being, each one of them, as the concrete materialization of the Human ideal that dictates that is exactly this

species, our species, the one that dominates over the earth, the end is also the beginning. Surrounded by the world of the ephemeral of the human being only archieve to see itself anywhere its looks. The material extension of the antrum filling the earth's surface, this is how the illusion is sustained.

We begin the human hunting that between dreams and vigils will bring us to our prey, by placing a incendiary bomb in the door of a random house in the neighborhood of Villa Devoto, we would like that the fire engulfed the structure and its magnitude swallowed its inhabitants but we dont have any news, so we think that did not happen.

We offer the death our courage, but not the blood for this time, the blade will be waiting patiently.

Need a terrorist unity like us give reasons about its attacks? We cant explain in ideological terms what is driving us, even if the words fly from our rotten mouths. Is not the mouth, it will be not. There will be the hands and legs, brain, heart, flesh and guts what we can put onto something. This will tell what we are.

War, blood and decadence, there wil be nothing else left.

II. HMB

We are the eco-extremist seeds that germinated in the fertile lands of the south, lands that since some years ago are witnessing of the arise of ferocious individualists. We do not forget how years back we experimented with fire and managed to burn structures. This path was left behind but we revive it with pride.

Now, we conspired in the shadows to cause dead and wounded, with our blood brothers we throw devastating hits. Our unprecedented attacks left the whole goverment ashamed, and others attacks have been left only in terrible intentions. We continue the path of chaos and terror that we started with the uncontrollable fire. We still trying and plotting, checking scenarios and ways to scape, making conections and developing new containers...

Our way until here,as ITS-HMB has been full of marvelous experiences, accompanied and surrounded by invaluable accomplices. It is the moment to recognise the importance that had (and still have) in our way the "original" ITS from Mexico, because we accept it with pride, those brothers from the start seduce us with their sharpened words and their overwhelming attacks. From the distance in the south we thank them for forge a part of our way, for shudder our soul with each new communique from Wild Reaction (RS) and for make us fly with those great issues of the Regresion Magazine, full of all those esential theoretical contributions that nourish us even until today. Brothers, you can be sure that your thoughts travel and spread to the end of the world, here they come to stay and they are still persevering in war. We made ours your motivations in this war against human progress and the civilized world, your ideas are embedded in our minds and we choose to arise with pride those mythical acronyms. Incorrect and perverse acronyms that have marked the difference between the anti-system rebeliousness and the extremist war against humanity.

With everything against us, we have managed to continue with the expansion of the extremist affine ideas in different parts of the south. Thus, after being us the ones who got infected by the extremist germ, the moment and the opportunity to bring our virus far away has arrived, crossing the borders above the freezing mountains of los Andes. But this time it was not only by the word, not only by inlay of ideas in accomplices minds, no. This time we did one step more and bring the infection in flesh

and bone. This is why in this way and through this joint communique we made officially public the network of eco-extremists that is being formed on the south. Thus, finally we expose officially the operation consisting in the propagation of the eco-extremist tendency.

As you see, some ex-members of Mystic Horde of the Forest (HMB) are already on the other side of the mountain range, so this is how they return to their “motherland”. There, now in the midst of the putrid argentinean civilization are some of our brothers ready for everything, with the same purposes that they had here, with the same knowledge, skills and materials.

To you blood brothers, that bravely choose to undertake this way on return to your far native lands to continue the ancestral war. We send you all our strength in your new criminal project, we wait to see you again and laugh diabolically as we did when we enter in the FCFM from the University of Chile. This other laughs in the bus after placing the device will be never forget. We will not forget also that it was because of your distraction maneuver that day on the campus we managed to get away safe.

no less important were the nights that nights without moon that we light up only with a bonfire. The stars of those nights are the same that we still seeing now and we see you in them. Sleep with the crickets chorus and the sound of the river bring us back again to those moments. Here we will not step back, we still going on with the attacks.

so we say goodbye with a heart swollen with sadness and crying eyes, we wish you the best in your path overthere brothers, we wait to delight us with your attacks in the lands of Argentina. May the spirits of the ancient keep you under their protection there. We see each other in the bright of the moon and blaze of the sun. From here we still listening your howls, we are spiritually connected and this link nothing nor nobody can break it. May the energy of the mountain range nourish our bond. From ocean to ocean, together in brotherhood until the day of our extinction.

Brothers, we continue from this side of the mountains, our explosions will be our greetings in complicity.

For the propagation of the eco-extremist and misanthropic nihilist tendency!

Forward with the war groups of ITS and accomplices!

Individualists Tending Towards the Wild (Argentina)

-Red Blood Sect

Individualists Tending Towards the Wild(Chile)

-Mistic Horde of the Forest

(Chile) Claim responsibility to attacks

Source: <https://thesocietydispatch.wordpress.com/2018/10/23/chile-claim-responsability-to-attacks/>

Author: HP Wombat

Date: 43396

From: MALDICIÓN ECO-EXTREMISTA

“I think the human race should be annihilated, actually even us, since I consider that it is the human being the greatest enemy of nature. As a destructive agent it is the most harmful for the planet and for that reason we deserve our own extermination.”

-Mauricio Morales

“Those who sleep also rule the world”

-Sebastian Oversluij

Earthquakes, volcanoes, hurricanes and tsunamis are happening around the globe, as a reminder to the human about how insignificant is before the chaotic forces of nature. The crisis (humanitarian, economical, environmental etc) advance so fast as the cursed technology and everything follows the same course towards the total homicide. This is a war between the winka civilization and the ÑukeMapu. We, recognizing ourselves as animals before humans, stand up in arms, against our specie, being one more manifestation of the natural and cosmic chaos.

This is why through this text we claim responsibility for the placing of an incendiary device in the 226 route bus of transantiago towards Providencia on October 3, outside the campus “Juan Gomez Milla” at nightfall. Also, we claim the use of waste from the consumer society for the making of the device (those materials are contaminated with countless traces of DNA), thus we convert their garbage in our beautiful homemade weapons. However, we do not know if its went off, anyway if our little present did not liberate the great fire-consumer, some human would have notice its presence, generating panic and horror... psychological terrorism is also a weapon against the annihilating normality. As said by the Celula Deflagrante Gerasimos Tsakalos: “our intentions were and are clear, to cause the greatest possible damage”.

We also claim the placing of another device of similar characteristics on the route 104 of transantiago in the suburban district of Puente Alto, on December 12 of the last year, because of difficulties did not went off but we dont care, we did not lose ANYTHING hahaha, we are happy to acquire new experiences and we will not stop, actually the opposite, we are anxious to set fire to everything.

30 YEARS AFTER THE PEBLISCITE, IF THE JOY DID NOT ARRIVE IT IS BECAUSE THE “YES” WON!

IT IS A PLEASURE TO ATTACK THEIR “DEMOS-GRACIAS”!

*FORWARD ANARCHO-TERRORISTS, ACTIVE NIHILISTS, UNCIVILISED WE-
ICHAFES, THE NEW AND ANTAGONISTS GUERRILLAS, LADS WITH WILD
TENDENCIES, ICONOCLASTIC EGOISTS AND ECO-MISANTHROPES!*

KISSES AND HUGS TO KEVIN GARRIDO!

LONG LIVE THE CHAOS

-GARBAGE GUERRILLA

Assur and the Mountain

Author: hjacksonxiii

Source: <https://thesocietydispatch.wordpress.com/2018/10/15/assur-and-the-mountain/>

Date: 43388

In the hallowed calm of the long time before writing and recorded thought, at least in the way we understand it, the great kings of the first cities raised mighty edifices to show their power over all that they surveyed. Temple, palace and monument stood like an assemblage of bright stone trees, rearing up out of the sand next to the glowing rivers by which their makers lived.

But still greater than these edifices stood the slumbering mountains, towering on and on past cloud and bird and the sight of man, snow capped and eternal. And then, on an ordinary day, the mighty being known as Assur, not quite king not quite city not quite god, came to look upon these mountains and became impressed by the glory through which they pierced the skyline.

So inspired was Assur that he journeyed alone to the peak of those mountains for many days and many nights, upwards and unyielding, stopping neither for rest nor food. His back was laid bare to a sun that neither punished nor warmed his body, so determined was he to make his way to the terminus of this pillar of ancient earth.

Upon the final rise lay the summit, and there he beheld a vast plateau of barren stones, rustic and burned under the skies of heaven, and filled with a lonely obsidian emptiness when lit by the lesser stars of the darkening night.

Not a moment hence his mounting of the peak, a group of wiry, hooded elders appeared to Assur. First they formed as carvings in great rocks and jagged boulders, but then the figures strode out, clad in robes of brown and grey. They greeted Assur at the summit and directed him to look back down at the great valley of sand and green, and the city of his namesake, and said:

“Here from this summit the world is laid bare, we see the truth as it must be, we behold all in which the people live. Our understanding of the function and the problems of their lives is tempered with intellectual debate based on the empirical evidence that unfolds before us, day by day. In our great knowledge and council, we speak a truth which can raise a common man out of ignorance.”

Yet Assur stood alone, towering over the barren summit and all of the earth in his might – but after consulting with the elders it was plain to see that in comparison to them, he was a child in a world so easily deconstructed by the ones on high; his solutions paled to their mighty, distant knowledge, and their ideas were indeed the key to the salvation of all. And so he asks;

“Great elders, why not come down from your mountain, compile your empirical thought and your debates and give them to the people – bring them sanctuary in your

great knowledge for the benefit of all, and fight for them, and their welfare. Free them from tyranny, even from me if they choose.”

Through the rest of the day and over the course of the night, the elders stand in thought, silently putting this idea to lengthy comprehensive debate. With the encroachment of dawn, they arise again from the rocks to answer;

“This mountain is the source of our perspective, it is both our enlightenment and our only means of holding onto great knowledge and understanding. Without it, all that we are is insignificant, and all our debate and thought derived from evidence is meaningless.”

And Assur looked behind them, and indeed it was true. The elders were tethered to the rocks with great chains. And, as the king broke the tethers in his hands, one by one, each wailing and frail form vanished and was forever destroyed, their understanding of things they had seen dissipated, and the fruit of their debates erased from life and time.

In a while, the people rejoiced following the return of Assur from the mountain. All things were the same, and as they were. The stone calendars recorded the days in much the same way as they did beforehand. Nothing had changed. The people asked the great being – not quite king not quite city not quite god – what he had seen at the top of the world, and he answered;

“Up there on the mountain, there is a plateau. The view is pleasant and instructive. You may well see the totality of all things and form ideas on the organisation and bettering of the world. But the air on the mountain is thin, and you should not stay there too long – lest you be visited by phantoms.”

(Greece) 61th Communique of the ITS

Author: HP Wombat

Source: https://thesocietydispatch.wordpress.com/2018/10/12/greece-61th-communicue-of-the-its/

Date: 43385

From: Maldición Eco-extremista

“I think the human race should be annihilated, actually even us, since I consider that it is the human being the greatest enemy of nature. As a destructive agent it is the most harmful for the planet and for that reason we deserve our own extermination.”
-Mauricio Morales

Through this text we take responsibility for the incendiary attack carried out on 17/7 against a telecommunications tower in the area of Kamatero. This act has been silenced by the media but we know that the attack was succesfull because once we

were far enough at a safe distance, we were able to see how the tower structure went up in flames, burning the cables and the electric transformers.

We attacked again telecommunications infrastructure not only because of its vital role for the development of normal life in cities but because we see in this type of technology and its derivatives one of the most damaging facets of the techno-industrial civilization. The technology of telecommunications is one of the agents that has most influenced and contributed to the human progress and the artificialization and domestication of life.

Do you think your acts will not have consequences? the recent heat waves, the more unstable and hostile weather conditions, the wildfires that devours Greece, California and other places of the world, earthquakes, floods... All this things that you call “disasters” are in fact the manifestations of the revenge of the wild nature. If you think that was too much, you did not see nothing yet... the revenge of the wild nature will be unleashed relentlessly and ITS is another mechanism of this revenge, this is just the beginning.

Neither the police investigations nor some coward snitches who hide behind a computer will stop us.

We are in complicity to Kevin Garrido, recently sentenced to 17 years of imprisonment in Chile, but also sentenced by the priests of the nunnery of the anarcho-christian morality.

Forward ITS from America and Europe!

The war continues!

Individualists Tending Towards the Wild – Athens
-Nocturnal Hunters

How So Eco-Extreme?

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/10/11/how-so-eco-extreme/>

Date: 43384

It could all be screaming, planting bombs and living out in the woods. It could be pylons getting toppled onto burning developments. It could be a demolition derby of construction vehicles that are smashed and then set on fire. It could be the busting of dams and other stories a particular salmon fucker might enjoy (Derrick Jensen).

But why ask why when you could try Bud Dry? If we must ask “why” then oh why oh why do you ask why when it seems to be the least interesting story. Micky and Malorie Knox did it, but do we care about their years of abuse or is it just an interesting bit to let you know there is something more to these mass murderers than them being simply evil. Micky even thought they were natural born killers.

As an audience we want to know why, we want a story to tell, we want the story we are making up in our head, to impose on what we see, to make sense. 2 and 2 must make 4 and not something...a little crazy. A little chaotic, a little wild. Something that adds and multiplies and square roots the same. No wait, that's still the same .. Something that when you look at it one way, it looks like an old lady, then when you look at it another way, it looks like a monkey riding a donkey with TNT strapped to her chest. Things might get crazy, but only the dangerous kind, so its okay. That's what you were really looking for anyway, weren't cha?

Or maybe they really don't care, when they ask why? Maybe they want to know just so they can define and disregard? A partisan move by people that think life is a zero sum game and if their stupid utopian moral nightmare can't win, then anarchy is dead. It is funny how anarchists rail against snitches on one hand, but are quick to applaud cop calling when the shit hits the fan and they are scared children waiting for their wet nurse to change their dirties. Some outside force to save their punk asses from having to actually contend with eco-extreme tendencies.

We will ask why about cop calling, but if the reason is that some eco-extremist made you look like a pack of peter piped picked peppers, then suddenly the rules are out the window. Who needs ethics or street cred when a thug is just three digits away from rescuing the princess from the pea, what ever made them oh so uncomfortable?

Cancer, Technology and an Ineffable Visceral Space

Author: HP Wombat

Source: <https://thesocietydispatch.wordpress.com/2018/10/11/cancer-technology-and-an-ineffable-visceral-space/>

Date: 43384

From Gods and Radicals

Everyone was a cancer patient and everyone was—like all those people who go to cancer hospitals, have the best care in the entire fucking world and don't make it—going to die. This was an all-consuming thought. And really, what was the point of it all? Why had I bothered to go through all that, if it was just going to be a less intense version of that for the rest of my time alive?

From Julian Langer

I.

I regularly commit what might be considered a severe social faux pas, though it is not really a blunder and I do not feel shame about it. This faux pas is that I mention, often too lightly, in conversation a subject matter often deemed too taboo for everyday conversation.

The subject matter is that which goths, nihilists and existentialists love to talk about – I talk about death.

From my mother's death and my father's near death from drug addiction in my early childhood, as well the loss of other family members and loved ones; death and life have been constant themes within my thoughts. But undoubtedly the biggest influence on my relationship and perspective towards life and death has been the experiences I went through as a young cancer patient.

As I go to write about the process of being-a-cancer-patient, I'm immediately struck by how the words I turn to feel entirely inadequate. If I were to try to really communicate to you (as in you individually reading this, if we were relating one to one) something of what it feels like to be the other side of cancer treatment, I'd probably lower my stance, draw in air and release a guttural and primal scream; then grab hold of you in the tightest, fullest hug I could muster; and then play you something on the guitar. So little of that felt phenomenon can be expressed this way – as-in via text. But I'll go on.

II.

They found my tumour initially because they were trying to find out why I was developing double vision. I first noticed the double vision in its early stages when I watched seagulls fly by the river in the town I live near to. Given the state of British ecology, these birds are forced to live within the built-space this culture has constructed on top of the land. They are an extremely regular sight, and often labelled vermin by those who do not have eyes to see their beauty.

My eyes were seeing in double. It was weird. It was confusing. Corrective glasses made normal day-to-day activity easier, but why was this happening?

I had my first MRI scan, to see what was going on in my head. What an experience that was! They had to restart the scan because I'd moved too much looking around the scanner as it did its thing.

If you've never been in an MRI machine, let me paint you a picture in words of my times in MRI machines. First thing you do is you lie on this platform, positioning yourself so your head rests in the slot designed for it. Then they place this grey-thing under your knees, so your legs are slightly raised throughout. You then feel the platform rise towards the ceiling, stopping when you are level with the opening of the machine. Your head then gets put in this open-box thing, with wadding to make you more comfortable, and you are handed something to squeeze should you need the process to stop or attention for any other reason. Then you feel yourself moving backwards into the machine, into silence. This is a hideously uncomfortable silence, where you are fully aware of how uncomfortable your body feels within this colossal piece of technological construction. And it feels as if it would go on forever, but then it starts.

The first time I heard that noise I felt my heart pounding immediately. Everything about this was wrong! If you can imagine all the worst elements of drum and bass, mixed with the worst elements of industrial metal that would be the best comparison I could give. That sound pulsates through your entire body, and it feels like it is the

noise shaking the machine with your body inside it. My muscles tightened. My mouth went dry. The first time I couldn't stop looking around to see if something was going wrong – as I said, they had to restart it and begin again because my moving had meant the scans were unusable.

Not in my first time, but in the vast majority of scans after that, they'd stop halfway through, to inject this dye through a cannula I'd already had put in place, so they could track everything better; then to return to the shaking booming machine. Sometimes you're given headphones and they put music on, but I've never heard it over the mechanical thumps in the belly of those things. An energetic, visceral surge desiring escape flowed through me, which remained the case throughout every other time I found myself inside one of those machines – though I eventually learnt to get myself very Zen in them and to ignore what was going on around me.

The day after this first scan, my 19th birthday, I went in to get the results and a doctor informed me that the scan had found a pineal lesion, a brain tumour, which at this stage couldn't be confirmed as cancerous, benign, or what. What followed for the next year and a half was months of regular MRI scans, the occasional lumbar puncture and waiting for the tumour to grow large enough to get a biopsy of; because it was too small and they didn't want to risk damage when all it was doing at that stage was moving my eye.

III.

I had been practicing Buddhism since I was 17 and I turned to this heavily during this time, as well as throwing myself into creative projects. The waiting period was strange. I'd been a study-geek since I was a kid and I continued to find myself drawn to studying all I could find on philosophy, radical politics and “spiritual” stuff. Life continued as normal in many ways. It was just always there, as this ever-present thing.

A friend performed reiki on me, which was weird. Christians and Muslims who knew of me having a brain tumour prayed for me. The tumour was growing still, but at an incredibly slow rate – which meant it was still too small for the neurosurgeons to do a biopsy of it. Was this “spiritual” stuff contributing to this? I didn't know, but fuck it, I wasn't gonna knock it!

As I mentioned, I was embracing a Buddhist practice at that time in my life – though possibly a more westernised form than many of you reading this will view as true-Buddhism. I would meditate semi-regularly and occasionally chant. My recovering addict father had pushed the idea on me throughout my childhood that everyone “needs” some form of “spirituality,” and for a time I had largely internalised this notion. This conflicted though with the writers and philosophers I was finding myself drawn to; individuals like Wilde, Nietzsche, Camus and Armand; as what I was getting from their writings were words that fuelled my fire to rebel against this push from my father.

So in place of his Christianised Buddhism, I adopted a much more (indifferent-)agnostic Buddhist practice. Before my embracing a Buddhist practice I had explored Christianity, Islam, Judaism, Zoroastrianism, Taoism and Neo-Paganism (with a consistent solid interest in Hinduism, but didn't consider practicing until after treatment-

and only for a short period), but none of these really stuck as long as Buddhism did and that was what I was embracing during my time as a cancer patient.

My father and I have always had a strained relationship, with him consistently pushing the idea that I should forgive him for his part of our relationship, because if I don't I will suffer, as I go to hell/have a hellish life for not forgiving him – gosh darn it, don't you just love Christian morality! With this, he asserted on multiple occasions when my treatment actually started that he believed that, because the tumour was a pineal lesion, and some “spiritual” people have called the pineal gland the gateway to the third eye, that I had the tumour because I wasn't a more spiritually-forgiving person (though I strongly suspect he was simply pushing for me to be less pissed off at him, so if I did die he would feel like at the very least we had made peace and he could feel like a decent dad).

Let me take a second to say though that, in many ways my father was a great dad during treatment, pushing to get me the best care and driving long distances to appointments and lots more. But if I'm going to write about how cancer affected my perception of the world, life and death, I have got to write about how he pushed that the tumour was basically my fault and I had to get more “spiritual”, as he saw it, in order to not die (but this piece is not about him or my relationship with him). Moving on.

IV.

Before treatment actually started I'd had this headache for 3 days. It wasn't too bad and I wasn't worrying, but worried family pushed for me get an emergency appointment to see my GP, so I did. At that stage they weren't worried about the headache. But a few days later I'm in A & E with a migraine, being given the steroid dexamethasone to reduce the pressure the tumour was putting on my brain – now the little fucker was getting interesting and starting to kill me.

Suddenly shit got different! Suddenly I was back and forth between appointments. Everyone wanted to keep Julian alive.

Julian however was mostly focused on sleeping and eating. Dexamethasone had two side effects, both of which I found near unbearable; I couldn't sleep and I was always starving hungry. Stress and having lots to think about still has an impact on my sleep patterns, but with the meds at this time I was getting three hours maximum most nights – there was lots of watching TV throughout the night, trying to fall asleep to it. And the hunger, words are entirely inadequate for describing the depth of the hunger I was feeling. This wasn't *“I've missed a meal and now am more hungry than I would normally be at this time”* hungry! This was *“I am screaming at you to put food in me or else you will fucking die asshole”* hunger; it was a hunger that felt like there was an emptiness within my being that was going to collapse in on itself if I didn't eat something. So you better fucking well believe I ate! Salad sandwiches multiple times a day, fajitas, crisps, pasta and SO MUCH CHOCOLATE ICE CREAM YOU WOULD NOT BELIEVE ME IF I TOLD YOU! (I owe a great deal of my mental well

being throughout the months of dexamethasone and afterwards to Ben and Jerry's Half-Baked ice cream).

While so much around me was about keeping me from dying, I was consumed by the suffering this medication I had been put on to keep me alive was bringing me. It was only in the months after treatment that I started to value that experience of suffering – but I'm jumping ahead of myself.

My first night sleeping in a hospital for observations was a new experience for me, one that I did not want, but went along with because the doctor I was under the care of at that point had insisted on it, despite my obviously finding the idea extremely upsetting. I'd seen my mother die in a hospital bed when I was 7; and I'd stood there screaming at her body for her to wake up and to be my mum again. Years later I learnt she died because the hospital made an administrative error and she could have survived what happened to her. To my mind, hospitals meant death. Those cold, sterilised walls and floors felt like lifeless expanses that something entirely visceral inside of me was rejecting, in a very primal way. But as I said, I did it. I slept there, or at least tried to, and made it through until the morning.

The next day I asked the doctor if I could start coming off the tablets, because the headaches had gone and I wanted the suffering to end. Without properly understanding what they were doing and in an utterly careless fashion, he stated yes and gave me an incredibly short weaning off period to come off them – which I accepted because, here was the professional saying what I wanted to hear. Days later I was rushed to hospital (a different one to the one I'd slept at) with an excruciatingly painful migraine and in a zombie like state of lifelessness and put straight back on the dose I'd been on, along with another steroid to help my endocrine system recover from the “crash” in hormones I had just undergone. I'd very, very nearly died and felt like death – the doctor fucked up and I never saw him again.

V.

It was a strange feeling, nearly dying, and coupled with the lack of energy, because my body was void of nearly all the testosterone, adrenaline and cortisol I usually had flowing through me, I felt like a nothingness, empty and soulless, with all my personality sucked out of me. It wasn't that I felt depressed, or sad, or anything like that. No! That would have been something – even when I felt sad and depressed I felt alive. This feeling was death.

Being back on the steroids perked me up, a bit. I was still exhausted and not-all-there, but I was more me, which was something at least. That same visceral feeling I would have with the MRI machines I had with the meds. They were entirely undesirable, but they were working and doing what I needed them to do. Taking them was a choice made for my personal welfare and I am selfish about my personal needs.

Shortly after this though came the second close brush with death. I was taking the medication, but had a mind-blowingly bad migraine. This one was more intense than the others had been. This was pain I couldn't have imagined feeling. I didn't want to

move, so tried to sleep it off. This didn't work and pretty soon the paramedics were at the house and I was being carted off to the hospital.

The painkillers I had at the hospital went down an absolute treat! I was the happiest I'd been in a long time! Everyone around me was panicked and trying to work out what to do with me. Calls were being made between hospitals, my father and girl friend were terrified and loved ones were being called with updates on how I was doing. And while all that movement was going on around me, I was high and happy.

Hours later and a journey from North Devon to Bristol in an ambulance, I found myself on the neurology ward of Frenchay hospital, having my surgery plans explained to me by a lovely old hipster brain surgeon (with a brief chat about mutual music loves). I asked what general anaesthetic would be like and was told "like a good gin and tonic." I was on the bed, about to go into the theatre room, and told they were about to put me to sleep. There was a moment when I was aware of them administering the painkiller and then I was awaking in the recovery ward.

When I woke up there were two definite differences to my body from when I'd gone to sleep. The first I was prepared for and had expected. The surgery I had was called an endoscopic third ventriculostomy and involved them placing what is called a ventricular reservoir in my head – basically a tube in my brain and a silicone bump on my head to protect me from potential future hydrocephalus. This is something that I have in my head still 6 years on and will most likely have until the day I die. I have often joked about being a bionic human, with my body forever changed by technology. I'm not going to lie; it is very weird to think about – but I'll write more on this later. All that mattered at that point was – I am alive and this is gonna help keep me alive! The second difference, though less permanent, was far more traumatising at the time.

VI.

Soon after waking I came to discover a tube attached to my bed that had not been there before. After a brief investigation of the bed and my body, I came to realise the tube was inserted somewhere I had never EVER expected to find a tube! (If you haven't guessed already, they'd inserted a urinary catheter). THE HORROR! I don't mind telling you that my penis is something I value and treasure, for a multitude of reasons, and have degree of aesthetic preferences around its appearance and treatment, which includes not having a tube up it. There was an element to which it was apparent, the doctors had seen my naked body, in a way I had not considered before, which, given the amount of body-shame I felt at the time was a bit embarrassing. But more so, again in a very visceral, animal and primal embodied sense, I DON'T WANT A TUBE UP MY DICK!

Hours after waking up, when I felt like I had enough energy to walk a little bit and had shown I could move my legs, I asked the nurse to remove the catheter, so I could walk up and down the ward. She held my member and then moments later I felt a sensation in my dick that makes me squirm and recoil in disgust still, as I write this. After a minute to recover from what just happened, I started to get myself off the bed. A nurse from Somalia, whose kindness throughout my stay on that ward I will value

for the rest of my life, held my arm as I walked the corridor from one end to the other. No one thought I'd be walking that quickly, but I was defiant and knew I was going to do it – I knew that this body that I am wasn't going to just lay in bed with a tube where no tube should be; I was going to walk, and fuck anyone who said otherwise.

After the surgery I spent several days and nights on ward and then came home for a few weeks rest, before I went up to hospital for the second and hopefully final lot of brain surgery. This was a weird time. I felt in many ways ruined, especially the day the last of the general anaesthetic wore off and I couldn't stop crying. I had my head shaved, because where they'd shaved a rectangular block out of my long fringe looked ridiculous, and that was a particularly sad moment, as I've always love my hair. I was low energy, because of my hormones and what it was taking out of my body to recover from the surgeries, and still starving hungry all of the time. I had started seeing regularly a craniosacral therapist and the holistic treatment was definitely helping me sleep, which was a plus, as well as supporting my recovery in other ways. Chocolate ice cream was continuing to be a great pick me up. But what helped me the most through those weeks was something entirely beyond words.

Between her university classes and exams, my girl friend Katie, then of 5 years (now wife), was doing all she could to be there for me and be loving and supportive. The experience of love I got from her was more than just words and deeds. There was an energy I could feel in her touch, as she held me with my head on her lap, not judging as I wept uncontrollably. Whether we were watching TV or talking to family, her arms around me communicated an intention that rendered all words as lesser. One night she washed me as I sat in the bath and the love and care I felt her hands communicate made all language slip away into an abyss that left me in bliss. Amidst all the horror that was going on around me, all the suffering and shit I was going through, here was something completely wonderful, that brought the beauty of life and experience back to me in a direct and immediate way. As much as her actions were beyond words, my descriptions are entirely inadequate. You will never be able to know the energy that was felt between us in those moments (and honestly that is something I am glad of).

The second lot of brain surgery was quicker than the first and in many ways a lot easier. I spent most of my stay on ward consuming that beautiful hyper-real spectacle that we postmodern 21st century westerners remain addicted to: TV. No catheter! And was again able to walk afterwards faster than expected. The thing that was the best part of my second brain surgery was that the biopsy had found out the type of tumour that was in my brain.

If you know anything about pineal germinomas (also know as germ cell tumours), you will know that, as far as brain tumours go, being told you have one is extremely good news! These tumours are very easy to treat; they don't often come back; and really this was confirmation that I was going to kick cancer's fucking arse and live beyond this hellish ordeal I was going through! This was the best news yet and everyone around me was glad to learn this.

I had a month between my last brain surgery and starting radiation therapy. That month involved mostly listening to music, watching TV, playing guitar, eating (LOTS), sitting in the garden and the occasional outing to shops or town, if I felt well enough to do it. I was exhausted though. It took me 3 attempts to stand up from the toilet one morning. The thing I kept saying to people was that I just wanted to go and walk outside. That primal urge to move my body across the land was something I felt deep within me, but at that time I simply couldn't. That was something deeply upsetting and frustrating. My body, the being that I am, felt like something other than myself, but equally I was consumed by this-is-me-now – and I had to deal with that.

I knew I was alive and that was valuable. I felt like death, but knew that this process was transient and I would soon be a different space and in a different space.

Radiation therapy was weird. The first thing I remember them doing was making me this mask to hold my head in place on the table – a mask I kept after treatment ended and have a solid love/hate relationship with. For a month I would go to the hospital 5 days a week every morning; lie down on this table, in front of this colossal machine that looked straight out of science fiction; have my head locked in place by the mask; have radiation beams fired at my head, which you cannot see, hear, or smell, but after the first week or so start to feel the effects of; and then go home, and spend all day resting, playing guitar, video games or watching TV. The day my hair fell out sucked! I was in the bath and it all just started to come out in clumps – it felt much more like losing a part of myself compared with when it had been shaved off 2 months earlier (that was (kind of) my choice at least). But the real impact of radiation therapy didn't start until after cancer treatment had ended, in the months immediately after – a period of time I have barely spoken about with anyone.

VII.

As I go to write about this now, I'm aware of my body tensing and I'm thinking more about my breath and what my eyes are doing in their sockets. This is very much a space where I have always found the idea of trying to put words to it something I couldn't do. This was a space of finding myself in the dark-mysticism of what philosophers like Bataille, Foucault and Lacan have called limit-experience. This space is probably the closest I've been to the impossible and probably the closest I'll get to the impossible.

If this comes across as non-sense to you, what I'm about to write, that is ok with me – if you haven't experienced this you most likely simply won't get it. This period, the months immediately after treatment, around my 21st birthday and immediately after; this was a point of falling into a schism, whose abyss seemed like it was going to consume me. I kept this very, very private at the time, as I didn't want to upset those who had supported me throughout the proceeding months and who had done all they could to keep me alive. It felt like utter madness, where I was split between contradictions and caught between monoliths. This wasn't feeling depressed or sad but something like being both caged and liberated, will also climbing and falling.

I'd thought about suicide a fair bit during my mid-teens, but mostly in a distant sense. The time I considered it most was in the months immediately following treatment. Why? Well to answer that I have to start a little before this period.

As I was going to and from between radiation therapy appointments, watching people in their cars from my seat as we drove past them, I would often think about them going to work to get money to buy food and pay for everything they needed to stay alive. I would also think about them feeling exhausted from work when home, watching TV and sitting on their smart phones playing games and tweeting crap they didn't really care about. I would think about this over and over and over again. I would think about society being made up of people distracting themselves from death and doing all they could to avoid it all day every day. The more I did the more it all appeared to be one noisy MRI machine; one giant radiation therapy machine; one catheter up everyone's dick.

Everyone was a cancer patient and everyone was—like all those people who go to cancer hospitals, have the best care in the entire fucking world and don't make it—going to die. This was an all-consuming thought. And really, what was the point of it all? Why had I bothered to go through all that, if it was just going to be a less intense version of that for the rest of my time alive? Why not just kill myself? I would never be anything of who I was before — I'd always have the tube in my brain and knew I'd never see the world the same again. The Buddhism I had embraced for years was feeling more and more like a lived suicide; a denial of my life through trying to lose my attachment to this body that I am and that I had just gone through so much to keep alive. I contemplated suicide, a lot. I thought of what it would be to just not exist.

All “spirituality” grew less and less beautiful, and seemed more like a technology of flesh renunciation, as I found myself increasingly within-my-body. For a short period I explored Hinduism, but the more I did I found myself trying to find meaning in this space that just didn't resonate with me (though perhaps was the religion that best mirrored my experience). I've always hated asshole “humanist” atheists, who are often more dogmatic than most religious people, and didn't want to reject what might be beautiful in religious stuff. But I knew that that stuff was no longer for me. It all felt like part of the same life-of-death this culture was looking increasingly like to me, and I wanted to embrace as little death as possible. (Perhaps if my father had been different I'd have a different relationship with this stuff — but that would be a different me and a different world, so I can never know.)

Something un-worded, visceral, embodied and entirely animal kept me from doing anything like attempting suicide. During this time I was still playing a lot of guitar and writing songs, and I had lots of love and support from people around me, in particular from Katie. This gave life more beauty during this horrific time. I then started re-reading existentialist philosophers, in particular Camus and Nietzsche, and took creativity in the face of all the meaninglessness around me to be my pathway. And I began to find value in what had happened, knowing that I was in many ways stronger for what had happened, though forever changed.

I started at the same time my undergraduate degree in social psychology and philosophy, and putting myself out into the world as a singer-songwriter. As I explored these spaces I found myself within, delving both into my studies and my creativity as a musician, I found myself drawn towards the weird, the fleshy and the wild, in ways that I couldn't put to words, but that fitted this sensation I had been undergoing.

After the first year post-treatment I was doing well. I'd started exercising more and the body I am was feeling more and more like me. My degree was going very well and music was bringing me lots of joy. I was beginning to find a vocabulary to articulate something of what I was aware of but could not say, not out of taboo, but because it felt beyond the words.

I read Heidegger's *The Question Concerning Technology* and was exploring existentialist ideas on authenticity and inauthenticity, which was the closest thing yet to the feelings I had undergone and the awareness I had of myself within the world. I explored this alongside poststructuralist ideas on hyper-realism and the self as an object constructed through the technology of language. I began to explore philosophy of technology and found resonance with philosophers like Zerzan and found rekindled a visceral childlike love of what is Wild and living. And as my body grew stronger, I would walk more and more through the woods that surround me in the British countryside, listening to the birds as often as I could hear them. Aesthetically, I've always been drawn to music that conjured images of Wild "natural" spaces, with poetry of living-beings, and works of art that are of non-domesticated scenes and full of madness. I'd found a space that I shared energy with, and, though it was in so many ways horrifying, as I studied with increasing intensity the ecological situation and what that entails, I found myself increasingly energised and more passionate about living as furiously as possible.

One night, as I was starting on the first draft on *Feral Consciousness: Deconstruction of the Modern Myth and Return to the Woods*—a work that was largely me trying to put words to this sensation I had undergone—the words I had received through the studies I was engaged with at that time – I spent several hours reading articles and watching talks on "diseases of civilisation", which includes, as you might have guessed, cancer. Weirdly enough though, this didn't make me feel angrier about civilisation or about what I had gone through as a cancer patient, in any way that might immediately seem logical. That unworded, visceral, animal and entirely defiant energy within me was burning in a way that felt beautiful to me.

What became apparent to me was that civilisation is a cancer and that cancer's manifest form, as a phenomenon, is technology: the technology that is keeping people alive is also killing them. Two things can happen with cancer – either it kills you, or you kill it. If I kill it, like I had done before, then I survive and keep living. If it kills me, then my body will become something else, something the cancer has no way of affecting. This was a strange but wonderful realisation to have. It was neither hopeful, or hopeless. Whatever happens, regardless of whether you have cancer or not, you and

I are definitely going to die, which is ok, because we grow into new beings, still very much part of life.

It all felt absurd, but beautifully absurd. Horrific and ugly, but also something I wanted to grab at and bite into. That ineffable visceral energy, whose Wild burnings I'd felt throughout all that time going through treatment, like some skilled fish who lingers just below the surface ready to strike at insects or birds who come to close, that nameless energy, born out of the paradoxical dark-mysticism of the impossible limit-experience I had found myself within, I was starting to be able to articulate it, through the book project, through other writing projects and, though it was finding itself less in song and more in instrumentals, through music.

I was aware that I couldn't find another living being doing what this culture does. The badgers, birds, trees and foxes weren't living that cancer, those their lives were obviously impacted by it. And it seems to me, the more I study civilisation, that this is not a "human" phenomenon, but one specifically of this culture.

VIII.

I am still trying to find words to describe this impossible, embodied process to people who might find resonance with this experience of Being-in-the-world. I study loads and write loads, because, to a large degree, the project of my life is trying to scream at the world "YOU ARE FUCKING ALIVE" and as much of what that means, in as beautiful deconstructive, destructive and creative ways as I am able. I don't know how successfully I am doing this, or will ever do it, but it is where my passions are drawn to.

But here is the thing – we don't really have a cure for cancer (and I write that as a cancer survivor, who knows we can kill it). And all our bodies, like the earth we are manifest Extensions of, are infected with civilisation. Technologies might dull the pains and reduce the affect it has, for as long as we have the means to provide those technologies – like the painkillers and steroids I loved and hated in so many ways. Greater more powerful technologies might kill this cancer; but like how radiation therapy could have given me another tumour and still might well make me infertile as an on-going affect on my body, they could well lead to other, potentially worse, horrors. I don't know to what degree the prayers and the crystals, the juices and holistic therapies, the reiki or the meditation, did anything, but I'm not arrogant enough to claim that I know they did nothing and am glad for any part in my healing they could have provided. Getting through cancer is messy – it is shit, piss, blood, tears and involves being looked at in an entirely naked sense. To survive cancer you have got to put the image you want to have of yourself aside and simply be who the fuck you are in that moment.

We all have civilisation within our being. Many(/most) of us will die from it. It is not a nice comfortable thing to acknowledge, but it is the truth I feel within my body and am as sure of that as I am sure of my own existence within Life, as this mammal who dances mad dances in the woods of Briton. If any of us are going to survive it, it will be those of us who remove our catheters as soon as possible and summon up all

the strength they have within them to walk. It is difficult, it is heart breaking, but it is also wonderful, in a weird paradoxical way.

I am not writing this expecting many of you reading this to like it. I am sure lots of you will disregard me as some hypocritical “primitivist” bashing the technology his life has depended upon, through the medium of the internet that wouldn’t exist if he had his way. To those of you who feel that way, I’m not bothered by you not getting it, because I doubt I would if I had not felt the sensations I had done and if your body has nothing similar to draw from you just won’t get it. And if civilisation is what kills you too, I hope your passing is as painless as possible.

Politics has come to seem more and more to be a machine of death, that cultishly worships itself; with its varying factions being different deities within this pantheon. Though less the case than in mainstream-politics, this largely seems the case with radical-politics too, with its endless arbitrary factionalism, call-outs policing of each other and politics-as-fashion. Because I feel a visceral, animal pull of will towards life/power, rather than embracing death, for the most part, while sometimes anti-political, I have tried to keep the bulk of my projects away from politics. This is also the case for the 2 political ideologies I have been occasionally lumped in with (despite having voiced critiqued of both) – anarcho-primitivism and eco-extremism.

With this, I have tried to focus my writings, not on quietist renunciation, but on what it means to Live, while we are surrounded by this Leviathan of death, this cancer, this vile and disgusting machinery. I’d also like to put it here that I haven’t embraced anti-civilisation philosophy because I read anti-civ writers like Zerzan, Kaczynski, Quinn or Jenson – though many of their ideas and arguments resonate with my experience – but because what I as-my-body has gone through, both as feeling-what-it-is-to-be-dead and as being-an-Extension-of-the-world-that-is-dying. This is something beyond words and argument; it is the space that you find yourself in after the full stop at the end of the last sentence.

Here I am, committing that faux pas again – the great cosmological-taboo. I love the work by Camus *The Myth of Sisyphus*, though my writing project has been and ones currently in process, have all been reversal of his assertion – whether or not we commit suicide is a rather boring and unimportant question; whether or not we commit Life is the philosophical question that my being feels drawn to. Sure, Life might be weird and absurd and impossible and confusing, but there is an awe inspiring mystical beauty to all of that, which I find to be a desirable place to dance in. Anti-civilisation politics and philosophy is never going to be popular within “society” and is always going to offend those who don’t like and don’t find resonance with it.

I’m not trying to write something people are going to like – I’m trying to communicate something honest. We are drowning in information, thanks to the internet and TV. There is very little honesty, very little authenticity. If this is a faux pas, so be it.

(Mexico) 60th Communique of the ITS: On the “NGO 325” snitching

Source: https://thesocietydispatch.wordpress.com/2018/10/10/mexico-60th-communicue-of-the-its-on-the-ngo-325-snitching/

Author: HP Wombat

Date: 43383

From: Maldición Eco-extremista

I.

“There will be a bloodbath; we will not fudge; There will be someone who has to die: We will kill them because it is necessary: there will be a lot of destruction”

Galleanist Propaganda 1919

The european friars of anarchism have spoken, they pronounce themselves against us and our people from long time ago, they release funny pseudo-critics and they publish them for their adepts with enough free time to write about us full pages filled with pure leftist ridiculousness. It was funny to see how this anarcho-friars throw up their bile from their holes while reading our incorrect communiques and/or learn about our controversial attacks. But arrive the moment in which they bother us too much and we decided to attack them, physically and psychologically. There is not turning back, those humanists are our enemies and we will not show mercy to them.

The “NGO 325” has been messing around in the last times, from some days ago they had been publishing posts denouncing and “exposing” alleged members of the Eco-extremist Mafia, their inquisitory crusade to affect us or those who don't have direct relationship with ITS continues their course. It seems that miss “L” is the one behind all this and the one that instigates others to keep this vile game. Miss L, you are already old, we know that your vagina is dry and abandoned, we are not to blame about that, find someone to provide you sexual satisfaction so you can stop mess with us, don't you think?

This time the “NGO 325” boast of “expose” the eco-extremist theorist Abe Cabrera from U.S, publishing his, supposed, photo, curriculum vitae and e-mail adress in order to brainless puppet-minions send their mails and try to make him have a bad time. (1) First, ITS don't know if the exposed person is really Abe Cabrera, so we DO NOT have relation with him and for that reason we do not know who he is, what educational studies he have or anything else, the only thing we know about him is the texts that he write and release and that's all.

Relate him with the international terrorist group ITS is impossible, FBI will corroborate this information at the time, for sure they and the Interpol will thank the anarchists for this ignominious delation by the “NGO 325”, who would said that in the current times the anarchists do the job of the cops!

Anyway all this is nothing new, the same thing happened with the same people from the “NGO 325” in the early stages of 2018, when they send an e-mail to the police

in UK (2) exposing that the explosive bobby-trap found in a public place somewhere in Europe was responsibility of Misanthropos Cacoguen (MC) who joined the international ITS project in February. Who else but them can be so stupid to use riseup mail provider (as the media said) to send an email to the police denouncing MC? And now they come with this about Abe Cabrera, as we can see, snitching is totally justified when is about “fascists”, they crap in the supposed anarchist ethics, let the cops do their job as the “NGO 325” point their finger against someone as alleged culprit, you disgust us vile cowards, you are the most putrid and rotten scum from all.

II.

“If you disrespect me, I dont care if is she or he,if is man or woman, if you disrespect me I will disrespect you 10 times more, they are all defaming me because I have the power, admit that I am your motivation, dont you see?”

K.

Really this kind of black sheep tried to affect ITS by “exposing” an eco-extremists theorist, but this have really any impact on our international group? NO, because Abe is not a memeber of ITS and because we know that the anti-humanist propaganda will continue even with the obstacles that the anarcho-friars has put in and out that country. In the worst case scenario they affect irreparably the life of Abe Cabrera (if is really the exposed person), but we are sure that Abe is enough smart and strong to overcome this new challenge that hinders his life. The amoralistic individualists that defend the eco-extremist theory have a compromise with their positions, their firmness and the beuty of their words that develope their thoughts distiguishes them , we admire their integrity and their solid character by being defending an anti-humanist tendency in humanist enviroments, you are like the naked hunter in the forests, constantly stalked by wild animals walk on hostile ground without hesitate, with trust in the unknowable that guards and protect him. On the other hand what the “NGO 325” has done is an absolute shit, if Abe is really the person you claim to expose. You think you are untouchable, right? We know the snitch who hides behind “L”, we know the Greek behind the english proyect 325-Act for Freedom, we will not travel from Mexico to UK to attack you and your spaces, so the growing presence of ITS in Europe is not mere coincidence....

III.

Concerning the anarcho-friars in Mexico, be aware that your victimhood will not save you, as long as your are throwing shit against ITS and reproducing the difamations from 325 or miss Campbell (wich by the way, close her mouth when we learn where she is and death threat her). We will find out everything and we will act in consequence, like tha last december when we beat into a pulp that anarcho-punk and left him like an useless bulk in front of the Facultad the Filosofía y Letras of the UNAM, yes, it was us with together with our criminal accomplices. This infamous character talk a lot of shit about us a couple of days before in the zapatista rally, and he end up literally like a shit. (4) Let it be known that we can act like the organised crime or like a gang, and we proved that several times.

We dont give a fuck if the anarcho-super star, defender of the indefensible will get mad reading this and say again “this is how you payback me? I borrowed you money!”, The credibility of the anarchist movement is on the floor, and this is verified in the writings of that fierce individualist:

(...) In the current days I dont give a shit about what they have to say about me, for the simple reason of that from long time ago I do not conceive myself inside the anarchist movement, or the plataformist movement, or the reformist, leftist and much less (and above all) the anarcho-insurrectionary spectrum-lie-falsehood (in all their variants). I end up disgusted of all that, of all that people that just talk and dont act, because when is about being collectivists everyone is collectivist, when is about being individualists everyone is individualist. I am fed up with the ideological lie of the insurrectionalism and I end up realising the truth behind the myth.” (5)

IV

“Women. elder and children, all must be drown in blood”

Paolo Schicchi, Italian anarchist 1892

There is an irreconcilable conflict between the anarcho-friars of the kind of 325 and the minority sect that we belong to, we will not deny that, we will not engage in this boring game of answering critics because we realise that their intellectual skills are not enough to understand what are we talking about, we only want to set clear that everything have consequences, and that soon or later, ready or not, someone from us will fall on you like the eagle fall on the fish.

Forward the selective and indiscriminate attacks!

Forward eco-extremists theorists!

Forward members of ITS in America and Europe!

Forward criminal accomplices!

Individualists Tending Towards the Wild – Mexico

Notes:

1. [https://325.nostate.net/2018/09/15/who-is-\[REDACTED\]-a-paralegal-or-an-eco-extremist-mafia-usa/](https://325.nostate.net/2018/09/15/who-is-[REDACTED]-a-paralegal-or-an-eco-extremist-mafia-usa/)
2. <http://maldicionecoextremista.altervista.org/europa-de-e-mails-enviados-a-la-policia/>
3. <https://www.thescottishsun.co.uk/news/2321310/anti-terror-cops-email-named-group-behind-bomb-scare-edinburgh-princes-street-gardens/>
4. <http://www.elgrafico.mx/la-roja/04-12-2017/fracturan-con-golpiza-joven-en-ciudad-universitaria>
5. <http://maldicionecoextremista.altervista.org/es-en-delaciones-en-cadena-si-claro-en-mexico-city>
6. <http://maldicionecoextremista.altervista.org/mexico-60-comunicado-de-its-sobre-la-delacion-de-la-ong-325/>

Expose The Pundit, Take Back Your Voice

Source: <https://thesocietydispatch.wordpress.com/2018/10/09/take-back-your-voice/>

Author: hjacksonxiii

Date: 43382

I want to get a little bit of vitriol up in here – I think at this point it’s relevant because we really need to start looking out for profiteers and charlatans in these type of radical anarchist milieus, especially ones looking to monetise what we’re talking about here, or looking to build a brand out of these kinds of radical statements and politics. Anarchy seldom speaks with one voice. Outlets making demands for unity of voice or purpose often deliberately ensure that a minority idea is silenced or smeared, and in this way, new contributions are removed from the conversation, as if crushed by a prevailing authority.

There’s a sinister hypocrisy that lurks within the heart of every political pundit, and it’s very easily exposed if you give it some time and thought, particularly from the perspective of deconstructing the systems of power that still even prevail our own radical spaces. Mouthpieces for ideology and attempted doctrine often proselytise within our field of vision, asking you to join THEIR cause and listen to THEIR ideas, in lieu of making your own. Some even have the audacity to ask for a piece of the miniscule monetary pittance you receive for your labors, simply because they have spent their time speaking to you, regardless of whether you asked to see their agenda or not.

So, for the past few months you’ve probably seen me shitting on people from ‘Gods and Radicals’ and their affiliates – it’s honestly well deserved. Let’s talk about some of the people from their little group for a moment, because despite my own personal grudges with these people I do also genuinely consider them a perfect example of these type of behaviours, as once again we see a monopoly of power and opinion forming due to the wealth and prevalence of one particular group.

In my hit piece today (I have no misgivings about labeling it for what it is) I want to first go in at the throat of ‘Rhyd Wildermuth’, a textbook example of an American who, presumably to mitigate his inherited blandness, has emigrated to Europe and has begun trying to claim some sort of affinity and identity with the people here. Rhyd makes a big thing out of his whole ‘born again tough guy Welshman’ act, and you really have to wonder just what it’s for when the guy preaches ‘anti-colonialism’ on the behalf of the colonised as much as he possibly can. The Welsh, strictly speaking, are a colonised people, yet you see the man flagrantly appropriate their image and culture for his own, profiteering, purposes.

The same can be said of ‘Brecht O’Shea’ – the exact same misinformed, Americanised idea of ‘Celtic identity’ slapped over a bland shell, except this one has a set of typical

Marxist trappings and uses his clout to suck in the big bucks talking about revolution on Twitter and via his podcast 'The Guillotine'. It's important to note how much the identity of 'the oppressed' is so important to these people, because it legitimises their figurehead status in the eyes of their audience and removes what they very likely see as a source of guilt in their status as an average American.

The selling of leftism as a brand, complete with the complicity and cronyism of modern capitalism doesn't end here. G+R, The Guillotine, and all their other pages are interconnected and regularly share each other's content – ostensibly in the name of 'solidarity', but it also has a nice effect of drumming up free publicity for a homogeneous, domineering brand and agenda that Rhyd uses mostly just to rake in cash, while publishing vague, useless garbage on his blog for the benefit of people who can only be labeled as the 'anarchist intelligentsia'.

Lastly you have 'Dr. Bones' and his 'conjure house' of borrowed aesthetics and traditions – I don't really need to say much on this, the issue has been covered already, but it's interesting to note that 'Bones' hasn't even bothered to pretend to be Celtic or one of the European identities, but has simply gone straight in with appropriating as much 'magic' from minority ethnic people, specifically African Americans, as he possibly can get his skeletal pale hands on. The money then comes pouring in – a leftist audience show the same attraction to these types of previously unexploited esoterica as the hippies of the new-age movement did in the 20th century.

In review – I made this post because I am Welsh. My family is indigenous to that country, there is no doubt that if ANYONE should try to uphold some kind of Celtic identity, it should be me. But living here, you come to realise that whole identity is somewhat of a fantasy. It's mostly deployed by fascists and traditionalists and authoritarians harking back to some idealised 'better day' long ago in order to sell some crap politics to people. I confronted Rhyd on this recently on one of his anti-colonialism posts – asking him why he was 'colonising being Welsh' as an American. I was instantly blocked. I have asked the same of 'Brecht O'Shea' and 'Dr. Bones' and the same thing occurred.

So, what do we learn from this? You threaten a pundit by invalidating the mask they wear, and the reason they are threatened is because the costume is a source of capital, exposure, clout and validation for their ideas. Without the suffering, and the struggle, of people like you and me, these people would be without a job. Left wing politics is their source of income, and their source of power over others. They are arguably incapable of achieving their goals by posting online (I say this to myself every time I make a political post) so it can only be considered a day job, and exploitation of a struggle on their part.

The best way to undermine any fraudster who is exploiting the apparatus of 'politics' for money and power is to go for the obvious discrepancies between their words and what they do. Not to say people should go out and do this, but just a word for the wise – people who are genuine won't try to sway you with colorful tales of their background, and they won't be asking you for coin.

Punditry, fandom – ideological expressions and actions, grouping, performative allegiance – it’s all interconnected with the ideas of coercion, power and profit. For people interested in The Society Dispatch this might all seem a little bit too much like what we’ve seen before – the axe of Marxism and politics has fallen short of being sharp enough to fell the systems that consistently prop up capital. The axe even starts resembling the beast itself, losing its edge further.

What does it take to remedy this? Where are we headed as individuals in allegiance, despite our own diverse multiplicities and ideas, on our route away from this? In time it may even become clear. Or not. Let’s keep the conversations going anyway. For the untethered the sky’s the limit. Thanks for reading.

– **Jackson J. Haywood XIII**

Facebook Page

24 January 2021

Skipping 11 because editing hassles and lost audio. Wombat, Rambler and Moloch, already trashed, celebrate the new year talking about RAAN, talking shit about Fake Mahkno, and a touch on the new context of 2021.

Sorry about lateness, too much work and bad internet connection..

DGA 12 — Dark Green Anarchy

open.spotify.com

Skipping 11 because editing hassles and lost audio. Wombat, Rambler and Moloch, already trashed, celebrate the new year talking about RAAN, talking shit about Fake Mahkno, and a touch on the new context of 2021.

23 December 2020

The last episode or two for this season will pull off after some editing. After this, the show will take a break for the season from episodes, but we will continue making shows. These will be readings of ITS communiques, Atassa and other related material. After some time, season 3 will start with refreshed information and cover topics more deeply.

23 December 2020

New. Season 2, Episode 10. Wombat and Rambler talk about a variety of subjects, like Pol Pot, Kevin Keating, the RAAN Fraction and postering.

DGA S:2 E:10 — Dark Green Anarchy

9 December 2020

Wombat, Rambler, Bonobo, and Nechayev talk about Kevin Tucker's Twitter rant against egoists and nihilists, have a memorial for Aragorn and wrap it up talking about Andrew Culp's work.

Dark Green Anarchy 6 — Dark Green Anarchy

open.spotify.com

Memorial for Aragorn. Talk shit about Kevin Tucker, John Zerzan, and some others. Discuss Andrew Culp and his projects.

7 December 2020

Dorks of Destruction was mentioned in episode 5.

archive.org

Internet Archive Search: creator:"Dorks of Destruction"

6 December 2020

The discussion between Zerzan and Fitzpatrick mentioned in episode 5.

Rejecting the World Society Paradigm

soundcloud.com

Welcome to Oak Audiozine, in this episode we hear primarily from a conversation with Bellamy Fitzpatrick and John Zerzan. The conversation covers a lot of ground, from resistance to possibility and v

4 December 2020

Wombat talks shit to Rambler about John Zerzan and Bellamy Fitzpatrick's discussion on some random Soundcloud podcast, as well as the podcast itself.

5 Dark Green Anarchy: Smokin' &Talkin' with Rambler — Dark Green Anarchy

30 November 2020

Surviving the Streets: How to Go Down without Going Out was referenced in episode 4.

Surviving On The Streets Review — Radical Reviewer

The Radical Reviewer reviews Ace Backward's Surviving On The Streets: Going Down Without Going Out

30 November 2020

Bear Grylls was referenced in episode 4.

What does Bear Grylls think about Ray Mears?

[youtube.com](https://www.youtube.com)

Bear Grylls answers questions about his career and personal life, including what he thinks of Ray Mears! Bushcraft & Survival Skills Magazine present his ans...

30 November 2020

Ray Mears was referenced in episode 4.

Squirrel Trap & Hobo-Fishing — Ray Mears Extreme Survival — BBC

[youtube.com](https://www.youtube.com)

Ray Mears gives some handy pointers on how to find food when lost in the wilderness. Tips include making last resort squirrel traps and survival fishing This...

29 November 2020

Arawak City was referenced in episode 4. This network is probably the largest it got and I probably had little direct contact with this iteration, though I had some.

Lord Rambler and I are founding members of the first real iteration, the Arawak City Brain Trust, which isn't to say at least one or two previous anarchist groups have existed in Columbus with that name.

But there is some continuity between what we took part in founding and what exists here. We did get an official nod from an Arawak tribe to use the name, though most say Miami and Shawnee were in the area, from what I've seen and today it might make sense to ask the tribes what it should be named.

Anyways, it was very popular for around a decade. I could go on, but I might make it a future topic.

ARAWAK CITY ANARCHIST NETWORK

3sistershouse.wordpress.com

3Sisters Cooperative House is affiliated with the Arawak City Anarchist Network. Arawak City is what we've come to call our community here in central Ohio. In 1812, our government officials "founde...

29 November 2020

Wildroots was referenced on episode 4.

wildroots.org

Wildroots – Earthskills Homestead

29 November 2020

Spore Print Infoshop was referenced in show 4.

Infoshop now at 979 e 5th Ave | Sporeprint Infoshop

sporeprint.info

The Infoshop is renting space from the Third Hand Bike Coop. The Third Hand Bike Coop purchased a large 4,000 sq ft building near I71 at 5th Avenue and St Clair and has installed solar panels !

29 November 2020

Wombat talks about his past a little bit. Work abolition praxis towards rewilding and beyond.

4 Dark Green Anarchy: Work Abolition — Dark Green Anarchy

open.spotify.com

Wombat talks about his past a bit. A little about left communism too.

27 November 2020

The Nihilist’s Dictionary was referenced in Episode 3.

“Meanwhile, the parade of partial (and for that reason false) oppositions proceeds on its usual routes. There are the Greens and their like who try to extend the life of the racket of electoralism, based on the lie that there is validity in any person representing another; these types would perpetuate just one more home for protest, in lieu of the real thing. The peace “movement” exhibits, in its every (uniformly pathetic) gesture, that it is the best friend of authority, property and passivity. One illustration will suffice: in May 1989, on the 20th anniversary of Berkeley’s People’s Park battle, a thousand people rose up admirably, looting 28 businesses and injuring 15 cops; declared peace-creep spokesperson Julia Talley, “These riots have no place in the peace movement.” Which brings to mind the fatally misguided students in Tiananmen

Square, after the June 3 massacre had begun, trying to prevent workers from fighting the government troops. And the general truth that the university is the number one source of that slow strangulation known as reform, the refusal of a qualitative break with degradation. Earth First! recognizes that domestication is the fundamental issue (e.g. that agriculture itself is malignant) but many of its partisans cannot see that our species could become wild.”

The Nihilist’s Dictionary

theanarchistlibrary.org

John Zerzan The Nihilist’s Dictionary 1994 The Nihilist’s Dictionary (1994) was published in the book: “Future Primitive and Other Essays”, by Autonomedia...

27 November 2020

Galleani was referenced in episode 3.

“How can we wonder if, having reached the threshold of power, these people, who for thirty years have spent their intelligence, study, speech, and tenacity to persuade us that our interests were not the interests of our masters; that they were other, different, opposing, irreconcilable, taking the interests of our masters; that they could not take advantage of each other, triumph, except over the defeat of the ruling class, because there is no margin, neutral earthly ones on which to form an alliance, to come to a compromise; and inspired us the suspicion, grafted on to distrust, imposed divorce from every political party to which the class had to oppose the identity of economic interests, surrounded by a solidarity, a force that no force could resist — then came from tumble to tumble to tell us that in the name of lineage or civilization or homeland those interests could be, had to be reconciled and confused: that in the name of the nation or of civilization or of the fatherland, the masters, the exploiters, those who live by our sweat and hail on our servitude, could also, if they were born here from the Soča or from the Brenner Pass, be our brothers; and that the wretched, even the wretched of our own misery, of our own abjection, could be our enemies in spite of the identity of destiny and the solidarity of interests, if they were born, if they were camped beyond Kvarner, because beyond that, though they are as painful as we are, the progeny of servants have another flag, another king. And it is the Austria of Franz Joseph of Hapsburg, while we, we are the Italy of Vittorio Emanuele of Savoy. And that it is sad, and miserable, but we must, we vilified, we exploited, we ragamuffins who have never seen each other, who have felt like brothers even ignoring each other, venturing on each other, cutting our throats without mercy or mercy if a contrast flashes between Gennariello and Cecco Beppe, If between the masters beyond, who for the builders of their fortune never had nothing but contempt, jail, tread in the belly,

and those on this side, who in our skin have cut off omnipotence and blasphemy, the stupidest complaint of junkmen is lit.”

Against War, Against Peace, For The Social Revolution
theanarchistlibrary.org

Luigi Galleani Against War, Against Peace, For The Social Revolution
November 1914 — January 1915 Original Title: “Contro la guerra, contro la pace, per la...”

27 November 2020

Attentat was referenced in episode 3. Here is an archive.org link to the zine.

Attentat : Free Download, Borrow, and Streaming : Internet Archive
archive.org

Attentat is intended to explore the collision between anarchist and nihilist ideas. The position itself is more about the collision than about words (or...

27 November 2020

Reference to Leopardi on pessimism made in episode 3.

“For Leopardi, boredom isn’t some neutral compromise between happiness and unhappiness. Instead, boredom is the default condition of disappointment, absent only a present pain. Moreover, this disappointment is due to the duration of conscious existence, in addition to the loss of the animal ability to be satisfied in time. So we vacillate between boredom and pain.”

Leopardi and pessimism
hyperboreans.com

Giacomo Leopardi is one of the greatest secrets of 19th century poetry. Despite being heralded by luminaries like Schopenhauer¹ and Nietzsche, his fame remains scattered in Europe and hard...

27 November 2020

“Anna” was brought up in episode 3.

“But “Anna”, as she called herself, was no ordinary eco-protester. Really, she wasn’t one at all. She was an FBI informant under instructions to infiltrate fringe green groups and anti-capitalist networks and report back on their activities to the US government.”

Role of FBI informant in eco-terrorism case probed after documents hint at entrapment

[theguardian.com](https://www.theguardian.com)

In the case of Eric McDavid, alleged to be ring-leader of eco-terrorist cell, ‘game-changing’ documents seen exclusively by the Guardian show informant may have entrapped him

27 November 2020

The Cleveland 4 (5 minus the Rat) in the Anarchy Bridge Plot was mentioned in episode 3.

“Azir molded the five’s childish bravado and drunken fantasies into terrorism. He played father figure to the lost men, providing them with jobs, housing, beer and drugs. Every time the scheme threatened to collapse into gutterpunk chaos, he kept it on track.”

Cleveland anarchist bomb plot aided and abetted by the FBI | Arun Gupta

[theguardian.com](https://www.theguardian.com)

Arun Gupta: Rather than target real risks of domestic terror, like neo-Nazis, the FBI entrapment machine demonises anarchists and Muslims

Mike Lawrence Stolz

The best part was that they planned to press the detonator at Applebee’s

27 November 2020

Nechayevists were mentioned in episode 3. This is made in reference to those that draw influence from The Revolutionary Catechism.

“13. The revolutionary enters the world of the State, of the privileged classes, of the so-called civilization, and he lives in this world only for the purpose of bringing about its speedy and total destruction. He is not a revolutionary if he has any sympathy for this world. He should not hesitate to destroy any position, any place, or any man in this world. He must hate everyone and everything in it with an equal hatred. All the worse for him if he has any relations with parents, friends, or lovers; he is no longer a revolutionary if he is swayed by these relationships.”

The Revolutionary Catechism

theanarchistlibrary.org

Sergey Nechayev The Revolutionary Catechism 1869

Lawrence Jarach
ascetic self-negation for the win!

27 November 2020

Anti-Tech Revolution was referenced in episode 3. Here is a free pdf.

we.riseup.net

27 November 2020

In episode 3, *Industrial Society and its Future* is referenced.

“39. We use the term “surrogate activity” to designate an activity that is directed toward an artificial goal that people set up for themselves merely in order to have some goal to work toward, or, let us say, merely for the sake of the “fulfillment” that they get from pursuing the goal. Here is a rule of thumb for the identification of surrogate activities. Given a person who devotes much time and energy to the pursuit of goal X, ask yourself this: If he had to devote most of his time and energy to satisfying his biological needs, and if that effort required him to use his physical and mental faculties in a varied and interesting way, would he feel seriously deprived because he did not attain goal X? If the answer is no, then the person’s pursuit of a goal X is a surrogate activity. Hirohito’s studies in marine biology clearly constituted a surrogate activity, since it is pretty certain that if Hirohito had had to spend his time working at interesting non-scientific tasks in order to obtain the necessities of life, he would not have felt deprived because he didn’t know all about the anatomy and life-cycles of marine animals. On the other hand the pursuit of sex and love (for example) is not a surrogate activity, because most people, even if their existence were otherwise satisfactory, would feel deprived if they passed their lives without ever having a relationship with a member of the opposite sex. (But pursuit of an excessive amount of sex, more than one really needs, can be a surrogate activity.)”

Industrial Society and Its Future
theanarchistlibrary.org
FC *Industrial Society and Its Future* 1995

27 November 2020

Wombat, Rambler, and Bonobo meet up in Bowling Green, Ohio. They talk about Ted Kaczynski, cell structure, informants and events.

3 DGA: Bowling Green Meet Up — Dark Green Anarchy

open.spotify.com

Wombat and friends meet up in Bowling Green.

27 November 2020

“Escaping Society” podcast was mentioned by Wombat in episode 2.

Escaping Society — Gumby Montgomery

open.spotify.com

We hope to share our experiences of the various ways we’re attempting to escape the mad prison walls of our failing society. We encourage feedback and questions from all outlaws, hobos, and the generally curious. Maybe by sharing our stories, we can learn together and support all of us who love th...

26 November 2020

“..Conversely, however, the lot of the farmers who made up 80 percent or more of the total population, may have improved in the aftermath of the Roman Empire. The fall of Rome saw the “shrinking of tax burdens, weakening of the aristocracy, and consequently greater freedom for peasants.” The countryside of the Roman Empire was dotted with “villas” or estates, characterized by Pliny the Elder as “the ruin of Italy.” The estates were owned by wealthy aristocrats and worked in part by slaves. More than 1,500 villas are known to have existed in England alone. With the fall of Rome, the villas were abandoned or transformed into utilitarian rather than elite uses. “In western Europe, then, we seem to see the effect of a release from the pressure of the Roman imperial market, army and taxation, and a return to farming based more on local needs.””

Agriculture in the Middle Ages — Wikipedia

en.wikipedia.org

Agriculture in the Middle Ages describes the farming practices, crops, technology, and agricultural society and economy of Europe from the fall of the Western Roman Empire in 476 to approximately 1500. The Middle Ages are sometimes called the Medieval Age or Period. The Middle Ages are also divided...

26 November 2020

Wombat also brought up the Fall of Rome, the collapse of the Western Roman Empire.

“In 376, unmanageable numbers of Goths and other non-Roman people, fleeing from the Huns, entered the Empire. In 395, after winning two destructive civil wars, Theodosius I died, leaving a collapsing field army and the Empire, still plagued by Goths, divided between the warring ministers of his two incapable sons. Further barbarian groups crossed the Rhine and other frontiers and, like the Goths, were not exterminated, expelled or subjugated. The armed forces of the Western Empire became few and ineffective, and despite brief recoveries under able leaders, central rule was never effectively consolidated.

By 476, the position of Western Roman Emperor wielded negligible military, political, or financial power, and had no effective control over the scattered Western domains that could still be described as Roman. Barbarian kingdoms had established their own power in much of the area of the Western Empire. In 476, Odoacer deposed the last emperor in Italy, and the Western Senate sent the imperial insignia to the Eastern Emperor.”

Fall of the Western Roman Empire — Wikipedia

en.wikipedia.org

The fall of the Western Roman Empire (also called the fall of the Roman Empire or the fall of Rome) was the process of decline in the Western Roman Empire in which the Empire failed to enforce its rule, and its vast territory was divided into several successor polities. The Roman Empire lost the str...

26 November 2020

In episode 2, Wombat brought up the Bronze Dark Age.

“The half-century between c. 1200 and 1150 BCE saw the cultural collapse of the Mycenaean kingdoms, of the Kassites in Babylonia, of the Hittite Empire in Anatolia and the Levant, and the New Kingdom of Egypt; the destruction of Ugarit and the Amorite states in the Levant, the fragmentation of the Luwian states of western Anatolia, and a period of chaos in Canaan. The deterioration of these governments interrupted trade routes and severely reduced literacy in much of this area.

In the first phase of this period, almost every city between Pylos and Gaza was violently destroyed, and many abandoned, including Hattusa, Mycenae, and Ugarit. According to Robert Drews, “Within a period of forty to fifty years at the end of the thirteenth and the beginning of the twelfth century almost every significant city in

the eastern Mediterranean world was destroyed, many of them never to be occupied again.””

Late Bronze Age collapse — Wikipedia

en.wikipedia.org

The Late Bronze Age collapse was a transition period in the Near East, Anatolia, the Aegean region, North Africa, the Caucasus, the Balkans and the Eastern Mediterranean from the Late Bronze Age to the Early Iron Age, a transition which historians believe was violent, sudden, and culturally disrupti...

25 November 2020

Wombat talks about the Dark Green Anarchy project in general, the meet up, subsistence, and a variety of other issues. Episode 3, unfortunately, was fused with this episode somehow, but I will cover episode 3 separately when the time comes.

2 Dark Green Anarchy Meet Up and About This Project — Dark Green Anarchy

open.spotify.com

Wombat talks about the DGA Meet Up and the DGA project overall.

25 November 2020

Mentioned in episode 1, how to make a bow drill..

How to Build a Bow Drill Fire | Live Free or Die: DIY

youtube.com

Thorn shows you how to start a fire without matches or firestarter — all you need is a forest and a bow drill. ☒ Subscribe: <http://bit.ly/NatGeo-Subscribe> ☒ W...

25 November 2020

The other chasm mentioned in episode 1 is with social ecology, or at least with Bookchin Pencildick. This is the book where he attempts to rail against the anarchy he doesn't like. Later, before he croaked, he disowned anarchism, going with communalism, while his followers spread through forms of anarcho-communism and the U.S. Green Party. I'd quote it, but it wouldn't do justice to the length of what is written.

What he labels “lifestyle anarchism” includes all forms of anarchy outside of what he considers canon, mainly anarcho-communism, anarcho-syndicalism and other mass movement based anarchism. A big cheerleader for ideology, he didnt seek to break it down, but rather add his signature to the book of ideologies. It is worth reading if only to know why most of his contemporaries accepted the unbridgeable chasm, but not the strawman he created only to knock down, like a total champ.

Social Anarchism or Lifestyle Anarchism

theanarchistlibrary.org

Murray Bookchin Social Anarchism or Lifestyle Anarchism An Unbridgeable Chasm 1995 Published by AK Press

Tim Lemmon

Might skim read for a laugh, I have never read it more or less cause I have no needed to, it’s exponents already gave me all the arguments against it that I need, LOL!!!!

24 November 2020

This is the essay by Kevin Tucker brought up several times in the show.

“For the nihilists and egoists, resistance comes from the immediate need to destroy what destroys you. Its only construction is in its destruction. I’m not going to say that is always a bad thing. But I will say this: I have no question in my being that there is something that I am fighting for, not just something I’m fighting against. It is not about morality or about some lofty new age crap: it’s about something unmediated and present. Something real.

As my ideas of self and Other dissolve, I’ve come to realize that there is life in this world. I know it is interconnected. It comes through the spirit that is never dead, but it is channeled and caged by the domesticators. The end result of ten thousand years of mediation.

I know this like I know civilization must be destroyed. My spirit knows this. My spirit feels this. The spirit of all life knows this. It has always known this.”

Egocide

theanarchistlibrary.org

Kevin Tucker Egocide 2005

Lawrence Jarach

24 November 2020

Episode 1: What is Dark Green Anarchy?

Wombat discusses the divide created by Kevin Tucker and John Zerzan. Wombat touches on Bookchin, libertarian municipalism, and social ecology as well to expose the differences that gave reason for dark green anarchy to exist.

1 What is Dark Green Anarchy? — Dark Green Anarchy

open.spotify.com

Opening up series with a discussion on what dark green anarchy is to me and some of my other perspectives.

Author

The Society Dispatch

I'll share old episodes until I catch up with the current ones, as well as various related media that was brought up in the show or might help explain something brought up.

24 November 2020

So I've republished this page mainly to act in cooperation with the Dark Green Anarchy podcast. When I release Dark Green Anarchy episodes on Facebook, it will start with this page, then in the group for this page. The group will remain for shitposting and conversations while this page will be for corrections, more information and related media on the show.

On Twitter, Dark Green Anarchy is published by the host, High Priest Wombat, KSC who can be reached @hpwombat. On Discord, Wombat can be reached through the chat, though not always right away, though he will respond as promptly as he can, so stick around and check in on occasion.

This will all get hammered out better with time. Spread the word of the show and get others to like this page, join the group, the Discord and follow on Twitter. All is an attempt to expand the conversations found in the show and beyond.

We want others to consider our umbrella, Dark Green Anarchy, as an attempt to bring people together. We do have the desire to return to public gatherings and are considering doing shows with an audience and/or open participation in the future.

7 August 2019

Before the latest round of mass shootings, I started reconsidering my stances towards the left. For one, walking within a populist framework where toxic masculinity is the

bread and butter of getting along was getting under my skin. There is no strength in conforming to homophobia, transphobia or misogyny, nor is there strength in being silent when constantly exposed to such views.

My often anti-leftist views are more founded on being open to flawed individuals and breaking with moralistic frameworks. People will say or do the wrong thing and calling out others, shaming others, isn't always an answer. When looking for how to cross ideological divides and how to connect with others, this is helpful to understand. But it does not mean letting assholes ride over others and stomp out what they consider weak.

Sometimes we don't have a choice or we don't understand the choices presented. Other times we lose hope that change can occur, that we are in a horrible world surrounded by horrible people, so the answer is to be horrible, sometimes more so than the society that surrounds us.

But sometimes we can see we have choices and sometimes the flawed people we should accept isn't the racist uncle, but rather the leftist niece. We can still see their worldview as unrealistic, but can stand with them when they challenge the uncle across the table.

Being against the domination of the social order while trying to break free of leftist moralism does not mean to embrace populist conspiracy laden theories and traditions of hate. To challenge humanism isn't to say individuals need to be treated with disrespect. To applaud bigotry because it is more realistic than adopting the latest shift in how transgressions are handled by those attempting to change the world.

I am still in a transition, I may pull back from where I am going now, but after years of going no where, of finding common cause with the horror makers because there is no future, I no longer feel this commonality. Our world may be beyond hope, the ability to make change to prevent disaster generations beyond reversing. The choice of socialism or barbarism a long time ago lost and we now must deal with the consequences of a barbaric world. But this does not mean we must accept these things or the horrible people that keep the course steady.

There is no middle path as balance is an illusion created by the mind. There is no need to pick a side, but there is a desire to connect and associate in the ways each individual wants to. I probably will change many more times in my life, but the time to acknowledge that I am changing and that I want something more than what I have, is now.

While this page and the associated group hasn't altered its focus yet (again), this doesn't mean it won't. I am open to a discourse on this, but this is more about my need to grow as an individual and find ways to connect because the ways I have connected over the past decade have not lead to any level of challenge I thought they might.

The dominant order did not suffer the vengeful strikes of nihilistic misanthropes. Nechaevist conspiracies did not form to tear down the technological infrastructure without consequence. Industrial society is not threatened by damaged individuals with

nothing to lose. Climate change might not flip from human intervention but our (lack of) interventions does not communicate beyond our own circles.

Maybe I speak beyond myself and the influences this page and the associated group draw from have a greater impact I am unaware of. But I don't see it. I think our strength has been our willingness to be more open to read and discuss things others dismiss out of hand. To continue conversations that others no platform in an attempt to shut down. This will continue.

Civilization, society, industrialism, capitalism, that which the dominant order imposes on us are things I still seek to challenge and will still continue to be challenged here. But we need not be loners to make this happen. Angst and apathy need not be our way.

This short rant is more a way for me to vent and I may walk it back, but I have written similar ones several times over, only to delete it because I have been uncertain if I was just going through a phase. At this point, I don't think it is a phase. I want to participate in things I might not have hope in because I like the people or myself more because of this participation. I think I can find value in myself and others by interacting with those that have hope and want change in society. This is not a rejection as much as it is an expansion on views I've held for some time. Thank you.

26 April 2019

Due to monetary issues, we won't be able to attend the Green Anarchy Meet Up as we hoped. I apologize for any inconvenience this may bring to you.

18 April 2019

In two weeks, the Green Anarchy Meet Up in Michigan will kick off. It is just an informal thing but we'd like to connect with green anarchists of a wide variety, focused on Great Lakes / Midwest regions, but there is no restriction.

2 April 2019

This is the event we are using as a networking point. While we aren't going to stop anyone from attending any of these festivities, our point of using their infrastructure has nothing to do with what they are doing and more to do with what we are doing. The atmosphere is also not meant to be hostile to this event, though be ready for people to potentially be hostile to us. If that should happen, we will de-escalate and move venues to a bar or something, which is probable anyway.

If you are coming, take time to consider how you'd like to see green anarchy form in your area. If you are from the Great Lakes area or the surrounding region, this is

a great way to develop networking foundations which we hope to continue to grow on. Intentions on finding points of shared interests to collaborate on are the main focus.

We will gather at noon and most likely move to somewhere suitable by 1 pm. If you have difficulty finding us, contact us through the Society Dispatch page, group or messenger; or other green anarchy participating group or page. We don't plan on large numbers, but a good sized talking circle would be awesome.

Ypsilanti May Day

<https://www.facebook.com/events/2146914258954398>

Join us on International Worker's Day, or May Day, this year in Ypsilanti to celebrate Spring and all of the labor that makes our community grow.

The day will be arranged into three parts, beginning at noon in the Riverside Arts Center with a "Free University." This will be a time for folks to check out workshops and discussions or hang out with the Ypsilanti Gathering Space during its re-opening! YGS will be soon a spring supply drive, so bring warm(er) weather gear, toiletries, and the like.

Childcare will be provided. Bring your zines, pamphlets, art, and other materials to table!

After 4:00, we'll move outside for a short march down to Riverside Park for food, games, and a little magic in the evening.

22 March 2019

"It is not very useful try to hide our existence wherever we operate, it has been done before and it did not work very good, while we are on the news in Mexico, also we are on France from the last interview that we gave, lately we are on the news on Chile, Brasil and Greece, so, Mr. President, get some actualized information about ITS from those useless senile and altenative hipster that you have as assistants, because during your government, as we did with Peña, we will continue our attacks, because we do not care if the government of the moment are right, left or center, ALL of them are progresists and human progress is our target."

(MÉXICO) 76 COMMUNIQUE OF ITS

thesocietydispatch.wordpress.com

From: Eco-Extremist Curse "When I reach this point, I have to forcefully repress a sigh. There are moments when I am assaulted by a feeling darker than the darkest melancholy: contempt for men. So ...

21 March 2019

“We’re still outside, unpunished, ready for the next attack. This can not be stopped, because even if they detained all the ITS members in all the countries in which we operate, the threat against the civilized world would continue, very few manage to understand that we, the ITS individualists, are not only part of this Mafia International of Indiscriminate and Selective Crime, but we are part of something bigger, we are part of the force of the unleashed fire, of the destruction of the tsunamis, of the untimely immensity of the enraged sea, of the incomprehensible for the modern human being.”

ITS COMMUNICATION 75

thesocietydispatch.wordpress.com

From: Eco-Extremist Curse “I love those who are capable of great contempt, because they too can venerate with great intensity, they are like arrows at will thrown to the other shore. I love t...

19 January 2019

The Society Dispatch is celebrating this special day.

Finally caught up on the backlog of ITS communiques ☒☒

19 January 2019

“Our christmas present was made of a box containing a can of drink filled with blackpowder which had glued a bunch of nails and was tied with wire to 2 bottles filled with gasoline (one of 500ml and other of 250ml), as well as a bunch of nails as shrapnel glued to the can. The device had a double system of activation, one was a clock timed detonator and the other a trap which was made to detonate the device once it was open.”

(GREECE) 74 COMMUNIQUE OF ITS: TWO INJURED IN EXPLOSION

thesocietydispatch.wordpress.com

From: Maldición Eco-extremista “many would mark us as insane. insanity is only a word for how far one is willing to go to accomplish one’s goals.”
“And when your existence is flooded with the blood...

19 January 2019

“We touch briefly on this point so as not to be too repetitive. We use technology, we live normal lives, we have smartphones, cars, houses, computers. Civilization with its way of life has dominated us, we have no illusions to change that and on the contrary, we use the advantages of civilized life (cronyism, prejudice by appearance, promiscuous solidarity, etc.) to develop our terrorist activities. If we wanted to change the system through consumption choices, as the stupid proposal of green fashion points out, it would be contradictory what we do, but our only goal is to sow chaos, any means is acceptable.”

(ARGENTINA) 73 ITS STATEMENT: WILD CONSTELLATIONS POSITIONS ITSELF

thesocietydispatch.wordpress.com

From: Eco-extremist curse Constelaciones Salvajes, a group of ITS in Argentina, comes out on the basis of statements made in a television program in that country. With the heat of the South the eco...

17 January 2019

“Days ago we slept in the wild nature, from the dark mountains we conspired for Chaos. The lights of the dark sky hypnotized us, the intense sound of the crickets, the trees, the rocks, the flies, the rivers and everything wild ordered us revenge. Here is the answer!”

(CHILE) 72 ITS STATEMENT: INDISCRIMINATE OVER-BOMB

thesocietydispatch.wordpress.com

From: Eco-extremist curse ” (...) For the Immoral and Indiscriminate Long live the Terror, the explosions and the fire !! Death to civilization and all human progress !! (...) I expe...

15 January 2019

“Soon they will be sure that we continue on this criminal path in the age of catastrophes in order to provide the year of fire, bullets and explosives, all against the same target, humanity. That Krakatoa roars as high as more than a century ago, because the public will exploit endless bombs. In this wild symbiosis we walk, looking for lucid extinctionism.”

(BRAZIL) ITS STATEMENT 71: SECRET SOCIETY OF THE WILD

thesocietydispatch.wordpress.com

From: Eco-extremist curse Translation of the SSS statement on the alleged detainees of ITS members in Brazil. Forward ITS Warriors! We recently learned of some information shared by the press that...

14 January 2019

“The bus company of the transantiago METBUS and ENEL X, brought to these lands of the south 100 electric buses of the China BYD brand, with the excuse of progress. These morons and the sheep that occupy it do not manage to understand that there is no tomorrow, progress does not exist, it is only an illusion that hides another slavery, humanity advances irremediably to a sure destruction, which only nature will survive.”

(CHILE) 70 ITS STATEMENT: ARSON ATTACK FRUSTRATED

thesocietydispatch.wordpress.com

From: Eco-extremist curse Indiscriminate and selective attacks of STIs continue in the South and in the North. Courage, brothers, that the spirits will give them revenge. We have not returned, beca...

14 January 2019

“..The proof of this was our first attack under the name of Secret Society Wild / ITS-Brazil, on the eve of the 2016 Olympics. There was a large military and intelligence operation working to annihilate any threat, and even completely surrounded by military, we exploited a big bomb under the nose of the authorities and went unpunished through the darkness. We deal with civilized humans, and they are completely predictable, if they are well studied. The GSI prepares a defense structure as if a large and extravagant enemy army were to attack Bolsonaro frontally during the ceremony, when in fact a few people well disguised and with few kilos of the correct explosive and a good actuator can cause a massacre. They see big, but they think small...”

(BRAZIL) ITS COMMUNICATION 69: THE SECRET SOCIETY OF THE WILD IS POSITIONING ITSELF

thesocietydispatch.wordpress.com

From: Eco-extremist curse Four moons have already passed since our attack and much has been speculated, a great terror was imposed when the authorities found our artifact of high destructive power ...

13 January 2019

“Our misanthropic hatred translates into wounds and terror for the humans that swarm everywhere with those disgusting cravings for unbridled consumption, that they fuck up EVERYTHING. ”

(MEXICO) 68 ITS RELEASE: BOMB IN SHOPPING CENTER

thesocietydispatch.wordpress.com

From: Eco-extremist curse Through this brief statement, we are responsible for the explosive detonated outside the Power Center shopping center in Coacalco, State of Mexico on December 26 of this y...

11 January 2019

“ITS continues to operate actively and causing damage with its asymmetric war in the various countries in which it conspires. There are no indications that these activities will decrease, on the contrary. It has become untenable to deny the eco-extremist threat, and some “experts” in the world have corroborated this.”

(BRAZIL) ITS RELEASE 67 – SECRET SOCIETY OF THE WILD

thesocietydispatch.wordpress.com

From: Eco-extremist curse “Despite all the focus on ISIS, those guys are the only ones who managed to detonate a bomb with real intent to cause any harm, they are a very serious threat …...”

2 January 2019

“The agitator can easily fall prey to the left despite avoid traditional left organizations because the left is so much more than that now. Advocacy groups can absorb the agitator in these cases as well and the agitator would be competing with these groups to break various chains if they weren’t inclined to join them in their advocacy.”

Rant on Post Left Failure and Potential Directions

thesocietydispatch.wordpress.com

So the ruthless criticism of the post-left has failed. The left’s appeal to anarchists remains strong. The recent swing into antifa from supposed sources of a position taken in criticism of t...

30 December 2018

“The explosive was left in the chest of a red truck parked in front of the target, while the ignominious Christmas mass was celebrated. Our bomb exploded, leaving passers-by and nearby tenants surprised. Our intention was to have someone injured or killed since the bomb was full of nails and shrapnel ready to tear and pierce human bodies, but it was not like that, it will be for the next one.”

(MEXICO) 66 ITS COMMUNIQUÉ: BOMBA EN CATEDRAL DE ECATEPEC

thesocietydispatch.wordpress.com

From: Eco-Extremist Curse With the blessing of the Unknown, we abandoned a homemade explosive device in the Cathedral of the Sacred Heart of Jesus in San Cristóbal Ecatepec, yesterday December 24 a...

[Comment]

The Society Dispatch

Post has returned after FB review. ITS now has a platform!

27 December 2018

“Of course, a condemnation of eco-extremist violence in this case is a tacit approval of the violence of the state or civilization. For the bourgeois liberal, ” terrorist violence ” is horrible, since only the state can determine who must lose life (for example, if anyone lives in Yemen or Afghanistan must fear more car accidents, than ” drones ” they launch death daily, but there is no inconvenience because everything was approved by Yankee democracy.) on the other hand, it seems that the leftist or the anarchist have more right to criticize violence, since they oppose the state and capitalism. Anyway they still invent fantasies where they take power, and execute the rich parasites who have been judged and sentenced to death in their meetings, and kill them in a cruel way and without mercy, not taking into account that the bourgeois are also parents, Children, husbands, etc. And obviously, violence in that revolution will be the smallest possible, since, few innocents have died unnecessarily in a popular uprising...”

A War Without Civilian Casualties

thesocietydispatch.wordpress.com

From: Animus Delendi A war without civilian casualties: An Eco-extremist defense of indiscriminate violence. Por: Chahta-IMA. Being an eco-extremist propagandist, I realize the reactions of anarchi...

Justice Burns Canna

g r I l

26 December 2018

“It all stems quite logically from cybernetic counterinsurgency theory (c.f. conveyor belt theory, broken windows policing, rape culture pyramid) – the idea that deviance arises from a continuum which people gradually slip along, and should be prevented by cracking down hard on the early stages of slippage. If every instance of a particular type of deviance evolves in a “deviant career” through phases 1 – 2 – 3 – 4, then stamping hard on 2 should mean that 4 never happens. In the age of cybernetic profiling (social credit, algorithms etc), it’s easier to look for all the instances of 2 and either criminalise them or otherwise intervene in an attempt to “pre-empt” 3 and 4. Hence a constant witch-hunt for “signs” of possible precursors of serious deviance – a kid who jokes about shooting up their school is treated as a potential mass murderer, dissident views on foreign policy are monitored as forerunners of possible terrorism, people are criminalised for forms of dress before they’re even caught committing a “gang crime”, harmless pedo actions are banned (e.g. owning a child sex doll) because they might portend future harmful actions, sexist or sexual humour is banned as a precursor to rape, protesters are arrested for carrying masks before there’s even any “violence”, etc.”

@Critic Comment: Cybernetics, Conveyor Belt Theory, and Grooming

thesocietydispatch.wordpress.com

From: Anarchist News Well, I think the concept originally appeared in the specific context of responses to dominatory forms of abuse, where the abuser will typically manipulate the potential victim...

23 December 2018

The consequences of messing with better magicians have caught up with Ol’ Boney and his crew of sycophants. Funny how it is always the sexual predators that lead moral witch hunts, ain’t it? I wouldn’t doubt if it turns out that Glitchy Phantasm and Teal Revolt are some sort of creeps either.

Cast your moral torches at your own feet and burn, motherfuckers. As for us, we are completely out of the loop on creepy nu egoist leftoid molesterville, cruising steady. We aren’t claiming we are better, but it sure is satisfying seeing them immolate each other.

22 December 2018

Hot Take of the Day:

Our purpose, should we choose it, is not to build worlds, but to build discontent, create upheaval and expand destabilizing sentiment through word and deed. Indeed,

the more literal interpretation of Bakunin's creed: The passion to destroy is a creative passion!

17 December 2018

“In the age of Climate Change, the Anthropocene mass extinction event and the totalizing of society in a web so delicate to upset its balance would to destroy the integrity of our connectiveness. Seeking action in this environment is not a matter of achieving upheaval. Time and again small groups fail to rally the popular interest against nations and regimes, while vanguards move in to state power and use governing institutions to create minor political change. But no more is there a drive to dismantle the state from supposedly radical forces.”

Breaking Bread with Uncle Ted

thesocietydispatch.wordpress.com

For green anarchists, egoists and nihilists, when divorced from the larger narratives of the left, we are left with our own quests. Quests that are sometimes fraught with difficulty and conflict, j...

15 December 2018

“Which brings me to smaller collectivities, that of eco-extremism, that of attentat that of autonomous zones and that of mutual aid. Unlike the previous examples, these smaller examples are within my range to create. Massive collectivities, whether true or not, can't be managed into existence nor controlled. This is perhaps where I have been most bothered by communism, including its left communist forms.”

On Collectivities

thesocietydispatch.wordpress.com

I am not against collectivities completely in principle. In many cases, groups and classifications are brought to me rather than being chosen. This is where I stand on certain historical narratives...

14 December 2018

We have had an unfortunate turn of conflict with a weird band of third positionists that are a combination of national Bolshevism and egoism. Don't let these drug using nazis fool you. They call their purges “The Teal Revolt”.

6 December 2018

“Brother Kevin, what you say and imply that you were an ITS member is a source of pride for us. The anarcho-cagones reject you and excommunicate you from their church. Damn cowards. What a shame they give. What disgust they give.”

(CHILE) 65 ITS COMMUNIQUE, INCENDIARY DEVICE ON BEHALF OF KEVIN

thesocietydispatch.wordpress.com

From: Eco-extremist curse We left for you Kevin, for your essence that still accompanies us. We go out to honor your name of war with our materials full of Chaos. For you brother we are responsible...

30 November 2018

“On the one hand, eco-extremist groups are mentioned as one of the two greatest threats at the national level in the framework of this summit, together with the radical anarchists who played a leading role in several recent failed attacks in Argentina. It is important to emphasize how the invisible threat of the eco-extremists operates in all the countries where the related groups are located, where they go from being addressed as minority groups to being on the immediate national security agenda.”

THE PRESENCE OF STI THREATENS THE SECURITY OF THE G-20

thesocietydispatch.wordpress.com

From: Eco-extremist Curse With the criminal pride characteristic of eco-extremist propaganda. We publish a note made by the Argentinean program “Periodismo Para Todos” (“Journalis...

Author

The Society Dispatch

I didn't edit the google translation. I don't plan on doing it in the future, but I probably should've got the title more correct STI probably is ITS.

29 November 2018

Anokchan.org is running a short promotion using a meme template centered on villainy. Hopefully you will find it inspirational.

Anokchan Memes: The Villain Series

thesocietydispatch.wordpress.com

Anokchan.org is running a short promotion using a meme template centered on villainy. Hopefully you will find it inspirational.

28 November 2018

[Image]

25 November 2018

“Like a serial killer that experiments with torturing small animals, agriculture’s many small deaths and destructions prepare the farmer to be cruel to the world around them so they can ensure the survival of crops, which in turn ensures the survival of the farmers. The social structure that forms from this style of living, with lots of unpleasant labor, is pretty much where the cycle for me starts for the authoritarian monsters.”

Comment on Post-Apocalyptic Farming

thesocietydispatch.wordpress.com

“Even with apocalypse on the horizon, we must never stop trying to build utopia.” – Solar Anarchist, Original Post Unlike Solarpunk Anarchist, I wouldn’t caption this...

20 November 2018

The Brilliant

20 November 2018

Update on The Brilliant Podcast

While you all have been bickering we have been working on the Brilliant podcast putting out an episode about every other week...

The Brilliant | A podcast on anarchist theory

thebrilliant.org

Episode 82 – Nationalism and bolo’bolo part II I have been wanting to talk about the line between tribalism and nationalism for years but it is a challenge. All sides take the conversation very seriously ON THE INTERNET whereas my experience IRL isn’t quite the same. I’ve found people willin...

20 November 2018

“Before starting a criminal / terrorist activity it is necessary to change many things to have minimum security guarantees, or rather, to live a double life it is possible that you have to change all your being: starting with your look and “look”, Your personality and even your way of socializing, your circle of friends and acquaintances, where you move and what places you frequent...”

Some Criminal Tips: DNA, video-Surveillance and other traces.

thesocietydispatch.wordpress.com

From: Animus Delendi For some time now, the study and practical application of techniques in the field of genetics for police purposes is increasingly developing. Given the importance that police r...

20 November 2018

“Doxxing people involved in anonymous opposition movements even if they’re imperfect or offensive to us, in my view is tactically utterly fucked and also sets a very bad precedent which others will copy and which is self-destructive. I don’t think anyone would think it’s an anarchist thing to do to help the cops identify criminals or to find all the people involved in a drug cartel and post their details online (though I remember Anonymous doing this once). I doubt anyone would call for anarchists to dox a group like November 17 or the Red Brigades even though they have horrible leftist politics and quite possibly hate anarchists. And I certainly hope the Anonymous campaign had nothing to do with the eventual shutdown of Freedom Hosting which (if so) was a massive own-goal. ”

“@Critic” Comment on Doxxing

thesocietydispatch.wordpress.com

Comment From: Anarchist News I’ve posted about doxxing before. I am seriously unhappy with anarchists doxxing/outing anarchists, because this helps the bigger enemy, the state, and it could e...

17 November 2018

“To say that their methods did not have any effect in the tendency would be illusory, as the consequences are on sight, some valuable projects of propaganda and DIFUSION on the internet have been abandoned, It could be say that their accusatory campaign have been sucessful. But, what do you think? Do you think that the activities of ITS will stop? That we will bow before your virtual campaigns? That we are afraid of

being exposed in your website? That we will abandon the war? THAT WILL NEVER HAPPEN. We avoided the investigations of the cops, avoiding you will not be a major issue.”

(Chile) 64 ITS communique: On the internet neighborhood watch
thesocietydispatch.wordpress.com

I. The truth is that we have few or not-at-all interest in enter in discussion with the local or international anarchist scenes, we understood that this is only a waste of words and we got bored of...

16 November 2018

“There is no concept of a gap between what is on our computers and the state. Corporations still play a role in diluting surveillance, but the problem is murky. Encryption and web proxy services help alleviate these concerns, but there’s still an atmosphere of profound fear.”

Anarchy In The 9/11 Generation
thesocietydispatch.wordpress.com

I think it’s more than obvious that our culture changed as a result of ‘the 9/11’ – it’s something that obviously, regardless of who did it, changed the dynamic of soc...

14 November 2018

This seems important..
anokchan.org

7 November 2018

Promotion written for Anarchist News Dot Org.

The Return of Anokchan
thesocietydispatch.wordpress.com

Anokchan has returned as Anokchan.org For Anarchist News old dandies, they may remember way back in the stone ages when Anokchan first came around as a response to images being removed from ...

6 November 2018

“Looking at things as they have been and the failure of potential, I’d say we’ve played our cards and showed our hand. The amount of accumulated wealth the system has at its disposal makes our actions appear as nothing. Climate change, however, is the equalizer in this era. In the early era of industry, I’d say it was the masses. If the masses would’ve could’ve should’ve, then things might of been much different, but that didn’t happen and we lost.”

Edited Chat On the Real Challenge

thesocietydispatch.wordpress.com

(9:23:11 AM) Wombat: oh, on the topic of anarchists wanting to present a real challenge...they choose low targets that are tangents from their objectives (9:23:22 AM) Wombat: this antifa zeitge...

5 November 2018

“We have understood that human nature is conflicting, that the hierarchy and authority in its various variants are very rooted concepts in the human being and that there were always and there will be people who, or because they were trained for it or by force have become In Leaders, and there was always and there will be who is willing to follow these leaders. There was always and there will be people looking forward to power, to send, to be someone respected or feared and even more people are the one who will choose the easy way, which is to bend the head, obey and not get into trouble, nor have To complicate life thinking for yourself if there is already one who makes the decisions for you.”

The Anarchist Myth

thesocietydispatch.wordpress.com

From: Animus Delendi By Anonymous I) dismantling the myth ” anything based on the masses, the flock, bears in itself the seeds of slavery. That crowd, who does not self-determines their value...

4 November 2018

Image manipulation can be fun. Swing on in and enjoy anonymous image shitposting.

Name: anon Password: anon

anokchan.org

4 November 2018

“This is all being done in the shadow of climate change. Its real world effects, from my observation, has caused many nations to take a position where they are looking out for themselves while the world burns. There will be no big save, but those that are trying to make such a thing reality are also slowly losing steam.”

Comment on Nationalism

thesocietydispatch.wordpress.com

On the analytical side, I agree more with the point that the rise of nationalism corresponds with the loss of faith in the neoliberal order. Nationalism seeks to become the new faith for the same i...

3 November 2018

If you are interested in our continuing line of old internet stuff repurposed as the Rebellion (copyright pending), then come on by irc.anarchyplanet.org #anarchyplanet and shoot the shit with us. This isn't necessarily a move away from Facebook as much as a move towards other avenues and (re-)exploring them.

As Facebook becomes less about the user and more about what the user is being forced to observe, it is nice to have a good place to chat it up and get to grasp your own understandings without having to spend half the day scrolling through nonsense. I'm not promising utopia, but I am promising a better internet experience by supplementing your internet time in IRC with us.

Anarchy Planet IRC Lounge

thesocietydispatch.wordpress.com

If you are interested in our continuing line of old internet stuff repurposed as the Rebellion (copyright pending), then come on by irc.anarchyplanet.org #anarchyplanet and shoot the shit with us. ...

2 November 2018

Anokchan has returned as Anokchan.org! This wonderful cesspool has been a missed feature of my online life for years. It has, at times, been absolutely crazy and awful, but then also very fucking great.

Come on by. If you are reading this, you are probably part of the community.

Anokchan.org is Live

thesocietydispatch.wordpress.com

Anokchan has returned as Anokchan.org! This wonderful cesspool has been a missed feature of my online life for years. It has, at times, been absolutely crazy and awful, but then also very fucking g...

28 October 2018

“People may think I’m a prisoner of all this, that I’m unhealthy, alienated. Maybe they’re right. I could lose a couple of pounds, get rid of bad habits. I could say what I think. I could plan a better future for my children. Et cetera. When people say things like ” Hunter-gatherers were more free and happy “, a little I want to say too, ” sure, but a lot of them died in childhood or during childbirth, or in their youth “. I remember A recent quote I read from an indigenous tribe somewhere, where they were wondering why they didn’t disciplinaban their children. The answer was something like: when they reach adults, life will be difficult, so their lives should be easy in the meantime. A boy in that situation would see and encourage adults as they strive to catch a prey, defend themselves from intruders, or die of diseases that have no idea how to heal.”

Tomorrow.

thesocietydispatch.wordpress.com

By Abe Cabrera. Scenes of a double life I like to get to work early. This is not just because it’s an early morning, but it has a lot to do with this I wake up naturally at 4:30 a.m. I want t...

26 October 2018

“As time passed, who the anarchists were changed. Most my anarchists, those of my time, had fallen out or became some type of progressive or leftist. My affinity with the anarchists in town ended. While I still talk with a few anarchists, who the anarchists are, that are in local anarchist spaces, are different people than any I’ve known and I don’t feel any unity for them.”

Fragment On Anti-Anti-Anti-Anti-Anti-

thesocietydispatch.wordpress.com

I am against those that are against those that are against anti-fascists, but I’m not anti-anti-fascist, fascist or anti-fascist. Anti-moral, might be were it matters in this debate. I’...

24 October 2018

“Eco-extremism, the idea that our ecological world is coming to an end and we should fight hopelessly against it is one post-anarchist approach we can understand.

Another—which currently takes the form of antifa but which we recognize in other shades of social anarchist engagement with the current political crises—states that ideology (to whit, anarchism) isn’t as important as boots on the ground fighting against our enemies. A fair point, but one that significantly leaves open the question of where do the enemies begin and end?

Anarcho-Liberalism, or the politics of compromise, is another (permanent) form of post-anarchism. I have many peers who have seen and agree with the anarchist critique of Exchange and the State but who want the terrain of their conflict with it to be in a social world. Sure, call-out culture is part of this, but so too is raising kids in a radical way, with people you share values with, with straight teeth, humility, and values that are middle-class (although never stated as such).”

Little Black Cart

24 October 2018

For the record here is why we publish objectionable things

<https://littleblackcart.com/index.php?dispatch=pages.view...>

24 October 2018

Who would do such a thing!

[Image]

24 October 2018

“We have been sharpening our daggers in the Chilean State together with our affinities in the last years. Between conspirancies and complicities we cross our way with ITS, in the action gets materialized the truth of the potentialities and we could corroborate it, after almost two years we conclude phase full of rich experiences for the extremist ego, We can confidently say that the criminal interactions between members of the Mafia have given positive results and today we uncover officially this transandean conspiracy, in the background of the international and transcontinental conspiracy against human progress. Today we detach ourselves from the nourished Mystic Horde of the Forest (HMB) to claim our own identity, we are ITS-Argentina, Red Blood Sect (SRS).”

(Argentina-Chile) 62 communique from ITS

thesocietydispatch.wordpress.com

From: Maldición Eco-extremista I. SRS Only one way bring us here, there are no other possibilities. We found our truth, unique and final manifestation of the power of our ego. Far away from the lie...

23 October 2018

“We also claim the placing of another device of similar characteristics on the route 104 of transantiago in the suburban district of Puente Alto, on December 12 of the last year, because of difficulties did not went off but we dont care, we did not lose ANYTHING hahaha, we are happy to acquire new experiences and we will not stop, actually the opposite, we are anxious to set fire to everything.”

(Chile) Claim responsibility to attacks

thesocietydispatch.wordpress.com

From: MALDICIÓN ECO-EXTREMISTA “I think the human race should be annihilated, actually even us, since I consider that it is the human being the greatest enemy of nature. As a destructive agent it i...

18 October 2018

“In the hallowed calm of the long time before writing and recorded thought, at least in the way we understand it, the great kings of the first cities raised mighty edifices to show their power over all that they surveyed. Temple, palace and monument stood like an assemblage of bright stone trees, rearing up out of the sand next to the glowing rivers by which their makers lived.

But still greater than these edifices stood the slumbering mountains, towering on and on past cloud and bird and the sight of man, snow capped and eternal. And then, on an ordinary day, the mighty being known as Assur, not quite king not quite city not quite god, came to look upon these mountains and became impressed by the glory through which they pierced the skyline.

So inspired was Assur that he journeyed alone to the peak of those mountains for many days and many nights, upwards and unyielding, stopping neither for rest nor food. His back was laid bare to a sun that neither punished nor warmed his body, so determined was he to make his way to the terminus of this pillar of ancient earth..”

Assur and the Mountain

thesocietydispatch.wordpress.com

In the hallowed calm of the long time before writing and recorded thought, at least in the way we understand it, the great kings of the first cities raised mighty edifices to show their power over ...

12 October 2018

“Do you think your acts will not have consequences? the recent heat waves, the more unstable and hostile weather conditions, the wildfires that devours Greece, California and other places of the world, earthquakes, floods... All this things that you call “disasters” are in fact the manifestations of the revenge of the wild nature. If you think that was too much, you did not see nothing yet... the revenge of the wild nature will be unleashed relentlessly and ITS is another mechanism of this revenge, this is just the beginning.”

(Greece) 61th Communique of the ITS

thesocietydispatch.wordpress.com

From: Maldición Eco-extremista “I think the human race should be annihilated, actually even us, since I consider that it is the human being the greatest enemy of nature. As a destructive agent it i...

11 October 2018

It could all be screaming, planting bombs and living out in the woods. It could be pylons getting toppled onto burning developments. It could be a demolition derby of construction vehicles that are smashed and then set on fire. It could be the busting of dams and other stories a particular salmon fucker might enjoy (Derrick Jensen).

But why ask why when you could try Bud Dry? If we must ask “why” then oh why oh why do you ask why when it seems to be the least interesting story. Micky and Malorie Knox did it, but do we care about their years of abuse or is it just an interesting bit to let you know there is something more to these mass murderers than them being simply evil. Micky even thought they were natural born killers.

As an audience we want to know why, we want a story to tell, we want the story we are making up in our head, to impose on what we see, to make sense. 2 and 2 must make 4 and not something...a little crazy. A little chaotic, a little wild. Something that adds and multiplies and square roots the same. No wait, that’s still the same .. Something that when you look at it one way, it looks like an old lady, then when you look at it another way, it looks like a monkey riding a donkey with TNT strapped to her chest. Things might get crazy, but only the dangerous kind, so its okay. That’s what you were really looking for anyway, weren’t cha?

Or maybe they really don't care, when they ask why? Maybe they want to know just so they can define and disregard? A partisan move by people that think life is a zero sum game and if their stupid utopian moral nightmare can't win, then anarchy is dead. It is funny how anarchists rail against snitches on one hand, but are quick to applaud cop calling when the shit hits the fan and they are scared children waiting for their wet nurse to change their dirties. Some outside force to save their punk asses from having to actually contend with eco-extreme tendencies.

We will ask why about cop calling, but if the reason is that some eco-extremist made you look like a pack of peter piped picked peppers, then suddenly the rules are out the window. Who needs ethics or street cred when a thug is just three digits away from rescuing the princess from the pea, what ever made them oh so uncomfortable?

How So Eco-Extreme?

thesocietydispatch.wordpress.com

It could all be screaming, planting bombs and living out in the woods. It could be pylons getting toppled onto burning developments. It could be a demolition derby of construction vehicles that are...

11 October 2018

“Everyone was a cancer patient and everyone was—like all those people who go to cancer hospitals, have the best care in the entire fucking world and don't make it—going to die. This was an all-consuming thought. And really, what was the point of it all? Why had I bothered to go through all that, if it was just going to be a less intense version of that for the rest of my time alive? Why not just kill myself? I would never be anything of who I was before – I'd always have the tube in my brain and knew I'd never see the world the same again. The Buddhism I had embraced for years was feeling more and more like a lived suicide; a denial of my life through trying to lose my attachment to this body that I am and that I had just gone through so much to keep alive. I contemplated suicide, a lot. I thought of what it would be to just not exist.”

Cancer, Technology and an Ineffable Visceral Space

godsandrads.org

From Julian Langer

10 October 2018

The Brilliant

10 October 2018

Episode 81 — I discuss the specifics of what it means to be Indian (aka native americans or indigenous folk on turtle island) using terms like nation with Dominique. It is in a complicated context...

<http://thebrilliant.org/.../episode-81-nationalism-and.../>

10 October 2018

The Brilliant

10 October 2018

Episode 81 — I discuss the specifics of what it means to be Indian (aka native americans or indigenous folk on turtle island) using terms like nation with Dominique. It is in a complicated context...

<http://thebrilliant.org/.../episode-81-nationalism-and.../>

10 October 2018

“Really this kind of black sheep tried to affect ITS by “exposing” an eco-extremists theorist, but this have really any impact on our international group? NO, because Abe is not a memeber of ITS and because we know that the anti-humanist propaganda will continue even with the obstacles that the anarcho-friars has put in and out that country. In the worst case scenario they affect irreparably the life of Abe Cabrera (if is really the exposed person), but we are sure that Abe is enough smart and strong to overcome this new challenge that hinders his life.”

[en-pt] (Mexico) 60th Communique of the ITS: On the “NGO 325” snitching
| Maldición Eco-extremista

maldicionecoextremista.altervista.org

Traducción al inglés del comunicado 60 de ITS. Desde México posicionándose contra los putos hocicones de 325. I. “There will be a bloodbath; we will not

9 October 2018

“The selling of leftism as a brand, complete with the complicity and cronyism of modern capitalism doesn’t end here. G+R, The Guillotine, and all their other pages are interconnected and regularly share each other’s content – ostensibly in the name of ‘solidarity’, but it also has a nice effect of drumming up free publicity for a homogeneous, domineering brand and agenda that Rhyd uses mostly just to rake in cash,

while publishing vague, useless garbage on his blog for the benefit of people who can only be labeled as the ‘anarchist intelligentsia.’”

Expose The Pundit, Take Back Your Voice

thesocietydispatch.wordpress.com

I want to get a little bit of vitriol up in here – I think at this point it’s relevant because we really need to start looking out for profiteers and charlatans in these type of radical...

9 October 2018

I wanted to write a funny opener that hit all the right notes. Instead, I’ll just share a post, which groks where I’m basically going here.

0:05 / 0:09

Stephen King Fans

5 October 2018

It (Movie Edition) Soft Paste

Who or what mutilates and kills the children of a small American town? Why does horror come cyclically to Derry in the form of a sinister clown who is sowing destruction in his path? This is what the protagonists of this novel intend to find out. After twenty-seven years of tranquility and distance, an ancient childhood promise brings them back to the place where they lived their childhood and youth like a terrible nightmare. They return to Derry to confront their past and bury for good the threat that made them bitter during their childhood. They know they can die, but they are aware that they will not know peace until that thing is destroyed forever is one of Stephen King’s most ambitious novels, with which he has managed to perfect the keys to the horror genre in a very personal way.

Soft paste edition at a super price of \$279.00 MXN »

<https://amzn.to/3BR4W0K>

Dark Green Anarchy Podcast

By HP Wombat

Rants on anti-technology, minimal living, anarchist theory, practice, and philosophy.

Introduction

Introduction to podcast.

Dec 20, 2019

Alright, I guess this is my first podcast for this show dark green anarchy. I'm just going to do kind of introduction for it, so it's basically a kind of anti-technology, anti-civilization, anti-society kind of podcast. Kind of taking theories from all over the place that are primarily part of like the post left anarchist traditions, anarcho-primitivism and the like. Though I like to think that kind of expanding away from some of the contemporary anarcho previous thinkers. But we'll get more into that later.

I just figured I'd set up kind of an introductory show zero kind of set up just to get this podcast rolling. I'm gonna do these off and on. I don't know exactly how I'm going to set up the show. I mainly wanted to do shorter than an hour kind of shows is what I'm kind of thinking since I'm not using a Co host for these ones on a regular basis. This is merely gonna do these in my truck, you know, kind of the old fashioned. I'm in my truck. I'm gonna rant at. Yeah, kind of podcast, but yeah, it will cover a lot of different things.

We got our Facebook group, dark green anarchy, or that's the Facebook page. Door green Anarchy Facebook group, dark green anarchists and there's all of other Facebook groups that I take part in hosting.

I'm wombat, by the way, I go by my real name on Facebook, but I don't really like to go by my real name when I'm doing media. I prefer my media name on my handle, which is high priest wombat. HP wombat or just wombat? Usually I just go by wombat.

So yeah, any which way? Yeah. Check us out in the future and I'll talk about things from kind of minimal living things that go like into subsistence gatherer hunter, small scale farming, permaculture. In addition to that, talk about any technology physicians and then. Maybe get a little bit into Eric's theory, philosophy practices. Is talk a little bit about maybe different types of like combat techniques or whatever that seem to make sense for understanding, given your situation kind of combined everything together that kind of makes an anarchist package and now we'll try to make it fun.

Alright, stay tuned.

Season 1

1: What is Dark Green Anarchy?

Opening up series with a discussion on what dark green anarchy is to me and some of my other perspectives.

Dec 23, 2019

Alright. I guess we're on the show 2 or show 1 of dark green anarchy first show actually was show 0, so I decided to yeah, go that way because the first one was more of an introduction, wasn't really a show kind of giving you a broad overview of what's going on. Might create a trailer later. Kind of go in that direction as well. Sitting here in my truck sipping my coffee.

So yeah, I figured I'd get a little bit into what dark green anarchy is. Like it's not an ideology like, first off. That's something that I should get out of the way. But it is kind of a tent in how I envision it. And other people can use their own terms for how they want to define it or whatever. Like this is more like my idea proposal and way that I kind of am thinking anymore and it's kind of like you know basically.

The problem with regular green anarchy or just, you know, is basically that it's confusing because you have social colleges and then you have anarcho pro this, and then you have like everybody else, you know, like that, you know, you have egoist green anarchist you have nihilist green anarchists. You got just all you know, individualists green and anarchists. You know, ones that might agree more with, like, free markets and stuff like that.

So. Anyways, the main thing is that dark green anarchy is kind of saying, hey, you know, like the people that kind of red, green, anarchy magazine and black seed and stuff like that, you know, they're. There's, like, kind of a mishmash of different identities that are all within that kind of group and in a way, this is like saying, yeah, all these people, I kind of considered are green anarchists and some of them are like anarcho primitivists in identity. And you know, I personally think that anarcho-primitivists are all right, you know? And I know a lot of inner confirms that I still have esteem for, but at the same time, there was a lot of rejection a few years ago. Along the lines that you know, John Zerzan and Kevin Tucker putting out against, like, nihilists, egoists. And Aragorn and just over and over and and it blew up over on the Internet, you know, on Facebook, we had some arguments there with Kevin Tucker.

I got kind of tired of him. I've met him in real life. He's are a pretty cool cat, you know, like, but. You know, he has to be the one, you know, he's the one that's

instigating this divide that most people don't feel really exists, that actually know each other. You know, it's a false divide. Like maybe it's a divide in theory that he wants to create because he's. Not around other like anarchists that he's kind of denouncing.

Or maybe he thinks that they can go just about in any direction they want or whatever, which it it's kind of true in the sense that, you know, people can define themselves, they don't need somebody else telling them what's what and. Kevin Tucker's primal anarchy. Off as you know him trying to get to the root value of of freedom or autonomy or you. Know like what? A person can be about, you know, I I sympathize with it because I I think that it is a good thing to pursue, to try to have the abilities. And the thinking process of the hunter gatherer gatherer hunter, you know, an indigenous person and other people's minds. Views like before the original colonists came to America or Africa or wherever. You know, like there was a lot of Western colonization. We might get a little bit more into the history stuff later, but basically. You know, I had that fight with him. It wasn't just me. Multiple people like the way that he was trying to define things and argue with like there was, like, multiple anarchy radio show episodes, free radical radio shows that went into these subjects. I think even anarchy bang and The brilliant might have covered a few episodes on the very same subject because it was a divide that was kind of insisted on that Zerzan combined with Kevin Tucker have largely pushed for a viewpoint that is at odds on purpose. Like you know that wants to be at odds with people almost to the point of defining people that they might otherwise consider allies in everything but identity. You know, as somehow a lower person.

It was pretty insulting on how he acted like everybody's ideas are bad and stupid. But I'm talking about Zerzan here. And for Kevin Tucker, it's more almost to the point of where nihilists and egoists and postmodern people are all evil to a certain degree. And I'm just, I just don't really. I can't. I I can't even sympathize anymore. And after they kind of showed their ***** that they want to be moralistic, while you know. I'm personally more or any moralist, you know, everybody's going to have their feelings that their way needs to be enforced on certain points and stuff like that, but all points basically to try to avoid. That mindset and trying to avoid trying to basically, if you're an anarchist drama, is there anyway, because or nihilist or anything you know, you're you're able to. You're already considered the relationships that people have with other people are often false and. That you know if, if especially like on hierarchy and stuff like that. So anyway, the I I've always didn't like. I always haven't liked Bookchin. I've liked him as a historian on certain things that I've read, and I've. Throughout the years I've gone from many different directions of anarchy, so my interaction with the libertarian municipalism was largely a matter of trying to figure it out. I've read a lot of books in and. Related theorists that like have put into the social ecology and libertarian municipalism direction. And I I thought that it was an OK idea to certain degree. I didn't really feel it's very anarchist. It felt almost like something that like would exist in regular society. You have this ultra. Attic, basically acorn, you have acorn that runs societies. Ultimately what it would be would be like maybe multiple

branches of ACORN, some of them conflicting with the other. But overall they would probably get along on a much better level than current study. Yeah, sure, you know that. Room can be shared. I could. I could kind of sympathize with the idea, but you know, you'd still have to have cops. You'd have this ultra Democratic society and. For me, like having that idea of this governing force still is a threat to people on the on a moralistic level, because you could have ***** a purge. I mean, like it happened throughout history. You know that there's another within the group and the. The majority decides to try to win. Put out and you like. That's one of the things that you gotta look out for. Like, like outrage. Like, let's just say, you know, like a nihilist anarchist in the anarcho municipalism Society is noted for murdering somebody and. The. They might be like, oh, all the nihilists need to die for this thing, and they all go out and start lynching, nihilist left and right. You know, like, well, they could say, well, you know, the thing would be we would have to vote on it, blah, blah, blah. You know, you could pass like whole bunch of second class laws through it. You can say that. You have a. Constitution or whatever, like a A, A a boundary of laws to mediate the relationships that prevents abuse of people. But those things are always circumvented in every society. So if you have a majority rule kind of set up or even like tyranny of a large minority. You know, 40% of 20%, you know like even. 10 would still feel like a huge number at this stage of mass society, and we're talking about a global village of confederal institutions. You know, you're going to have outbreaks of purchase, think about India. What's what would happen if, you know, they had their selves, confederal municipalism revolution. And they all like fell into having this view. Point that this process was fine, but the politic didn't necessarily match up with the process. You know you have people that want to see these confederal municipal democratic things, but three generations later you have people that might be like, OK, this is the system we now have. I'm going to try to game it now, you know? It it like the intention versus the people that try to exploit a system needs to be considered. But anyway, like it becomes, you know overall boundary of rules, tons of rules. And so that's one of the reasons why I just ultimately conflict with books and *****. It just it to me would create a Ultra citizen super moralistic. Ready to pounce on people in different cultural periods, and I don't want to be in the one that it is. And usually after, if a revolution in that kind of situation had occurred. It's supposed to, you know, slowly creating small political gains within an area. Which is currently how they operate some liver term municipal lists have held small public office, for example, and that's kind of the target. They're not trying. To get state or nothing above the state, at least they might. Some of them might justify even running for the Green Party and still kind of. Feel like they're wanting to have a confederal democratic confederal system in place. But you know, the idea is that mainly local focused politics is what a. Books tonight type of person would be into. And that's not what I want, you know, like basically, that's one of the main problems is that, you know, being any institutional, you know, I'm not trying to make this into a dire or anything like that. So you know, the whole point is, is that you know the institutions of society need to be opposed just in general, most of

my ideas are are like kind of generally shared in different perspectives. And it makes sense that. You know, we kind of just get to the point of practicality and a lot of points on what we wanna do not say like, well, well, what is practical? It's like, well, no, I'm just saying, like what you're practicing like kind of. Let's talk about it and try to get a good idea of what we should be practicing so we can all, not all, but so we can create a group of people that all want to do it in the sense that they all would enjoy doing that same thing. It's kind of like, hey, let's all play the same game. You know, if nobody wants to play monopoly, then ***** why do would. Want to propose monopoly? I want to propose something that everybody want to play. And that might be the best way to ***** do it. You know, you might wanna, like, have a a discussion on it as a game. Like, what game do we wanna play as anarchists? How do we wanna get together and make things happen? And one of the things that I've noticed is that, you know, there's a desire to. You know, getting to subsistence levels and stuff like, I'm not. For me, that argument makes more sense on our current in our current stage. To kind of pull back from industrial, from technological systems and stuff like that. If if you're wanting to understand how to get into the next stage. Or even just say I'm rejecting this stage, which is more what I'm saying, that this system I reject and therefore I would like to find a way to engage it. And I I haven't really been very firm on, you know, pulling myself away. You know, I I still feel like I have to. Work and I do that regularly like I work a lot and that's what takes me away from trying to organize larger discussion groups which where I was doing with this group, dark green anarchy. I was actually how it began was it was an attempt at a discussion group and it. Actually grew pretty good, but that was mainly when I was unemployed and then I got my job or got another job. So when I was in between jobs, I was able to pull it off really nice, but the type of jobs I have I work at night so I don't see a lot of people, which is the way I kind of like it, but at the same time, if I'm trying to pull off something I do would like which is discussion groups or something. More fun, you know, like I just don't have the time for it with the combined space-time with other people for it, I guess is the best way to say I get off of work. I can't get the ***** beer. I got to work at one in the ***** morning. I'm like, uhhh, that's the same time that you can't get here. I could run over to a bar or something. But that's not my style anymore. I ***** hate going to bars. I don't hate hate. You know, if someone wants to go to a bar and I can afford it, but that's the main point is that it's a waste of money and you're just like sitting in an area when you could find it more interesting for me. I like going over to like the river. I'm ***** sitting and drinking a beer. Yeah, you ***** fun. Nice wife. Get your own ***** beer. You save yourself some money. You got more interesting scenery. **** like that. You know that to me, is a lot more enjoyable. I went through a period where I walked around. The city doing drifts or derivatives, kind of a situation is practice. It's something that I enjoyed. You know, I walk around, I do some graffiti. I'd just. Uh, you know, find spots to go smoke some herb and drink some beers and shoot the **** with my buddy Lord Rambler. If you remember, during the destruction, that's one of the podcasts that I did. Prayer or times of dissolution,

then? Yeah. Lord Rambler has been my companion and discussion on the Internet for quite a while. But he is. Further away so it's harder to pull off a show and I'm going to try to pull off some shows with him in the future with this particular show. So like you might hear from Lord Rambler on occasion. But, you know, I also wanted to have space to make this my own. So I can pull off shirts when I can cause. It's just, you know, gas is expensive and I don't want to drive around all over the place. And you know, like that's another point, too, is that I'm not much of any consumerist type of person. I don't. I kind of just lead a regular life as far as regular, in my opinion, the kind of life that I've LED. Four, sorry. Drink coffee. I eat fast food. I drive around in a truck, you know, like I live in a city where public transportation sucks. But also I now have a place outside of town and I've always gone on trips after I started driving regularly. I'm driving. Ultimately it's better for getting back and forth to work and my current situation. But you know I overall I'm not a big fan of. Driving also. You know, if we lived in a different type of society, I would think that I would want to live a life where I can walk around and enjoy my life of other people in the area that I can and have it and or travel to. You know, you might. I might just travel around. All over the place. But you know, for me, I feel like, you know, walking around with what I want to do. Ohh that's notifications. That's one of the things that I want to also fix up is turning these notifications off of my phone while I'm doing my show. I don't know if you even heard that, but it was a notification sound. So anyway. So dirt green anarchy is a kind of a just a way of me, wombat of trying to get an idea of what. I'd like to see kind of think about things, figure it out and you know, get those small farm of some sort. You could call it permaculture called agriculture. You could just let it grow wild and try. To understand the plants that live in that area and that might be more what I'm going to do, I'm kind of taking the more unitary urbanist approach to my land. I got some land down in Pike County. I might actually be living down there right now. I'm in Columbus. OH. Pike County. There's several towns like around Waverly that I'm close to that you wouldn't be familiar with.

Oh.

But yeah, it's there in the Pike County Waverly area. A lot of the time and I'm going to be. Bounce them from there to all the. Various. I don't know what you call it. State Forest state parks, nature preserves. There's a lot of that in that area. So I'm also going to practice there by practice. I'm I'm mainly talking about Woodcraft I still. 3A Great deal with the Diana compromised approach. Like and I think everybody should have room. I don't want to be like, you know, everybody must do this. It's more like it. It makes sense for everyone to have a rudimentary. Amount of skills on what I would call primitive skills, which is what is called. Generally some people don't like the term and I understand that, but just for the sake of practicality, I'm going to just call it that or just call it woodcraft because. Really, the skills are you could say they're primal skills also, I guess because there's skills that you have when you don't have anything else. You know you can turn a piece of Flint into a blade that helps you cut the bark off of a tree to help you form some cordage that you tie to a limb and

turn into a bow. And then you get another branch and a stone. And another branching heads. So there's like 3, you have your stick for. Being your one to burn a hole, you're basically making a bow drill. You're you're going to use the blade to kind of dig a small hole into the the one that you going to hold on. The. Ground and then the one that you turn into your burner. I don't know what you call that. Your your drill, the one that's your drill. Is the going to be rounded at the bottom and it's going to also be a kind of come to a like a a rough point, it doesn't have to be sharp, but you know it's going to come to a certain kind of point, I believe been a while since I've done it, but it goes into a stone that you hold on top of it. Or other item like you know, since we live in modern society, you can grab, scavenge or whatever your own. I don't think we're talking like on a primal level like there's a survival situation and then you're in a forest. There's a good chance that nowadays there's some garbage there that you can find some way to use so. It's not like you're. Always going to just use natural items, but it's better to learn with a natural item, so when you don't run in those situations, you know you're completely. Look, unless you have this, that or the. Other and in in.

Right.

Approved situations where you're using primal skills where you're using your woodcraft. You know, you gotta understand all of the natural things first, so that if anything is absent, then you're able to fall back on those things. And that's kind of also how I see peasants being. Throughout the Middle Ages and everything like that, you know they're not as skilled deprived. I don't think that they would be as skilled deprived as some people insist they are. Some of them might. Not understand the woods, but I would assume that a large percentage of people would have understood what's far more than people nowadays. And that's just simply because they like. You are outside all the time. If you're a peasant, maybe you see peasants is working hard all day long and never seeing anything else. Else and being just slaves to the poverty of rooting around. But the way I see things is that really, as long as you didn't have some sort of shortage going on, peasants usually were able to. Of. You're you're not in a necessarily horrible situation, is what I'm saying. Like you, you might be, you know, have exceptions where you're just another **** during baleful seasons, of course, is what I'm saying. But you know, you're the normality of it all isn't just took another mystery is what I'm saying. You're if you're poor, you're poor, you have a small Hut that you built yourself, you know, you understand. Want to make a fire? You understand? You have a nice.

And.

That you keep around for just about everything. I mean, think about it. You know, like most people probably still had axes and other garden implements, like shovels and other things that would make sense during different ages and. That also kind of makes sense for what I'm talking about because for some. Assistance I've discovered, like through the idea that people are not going to lose their ideas for, let's say pottery, you know, and pottery is practiced by premise peoples.

3.

And when you do pottery like you're refining your clay and stuff like that, I'm saying, like, you know, you're actually making the pottery yourself from the earth that you scavenge, you're going to excavate your own. Play. You're going to occasionally get debris in there that ends up being metal and through the firing process of clay, you also will, you know, melt that or at the very least, if you won't call that into little chunks and you're like, oh, what's this, you know, even if you didn't know what the hell metal is, let's say we had a purge and everybody forgot how to do anything with metal. You'd still end up with people figuring out eventually because melting ****, you know, as long as people exist, I should say. But yeah, you'll see people melting ship and you'll figure out that you can do something with this melted ship, this metal and. Make yourself a tool and I've seen a lot of YouTube videos on it. Anyways, you know, I just want to make these shows a little short, so I'm not going to try to talk for an hour, but you kind of get the point where I'm going. I'll talk more about. You know, like the my ideas on the divide of green anarchy bio really consider it a true divide. I think that there's certain theorists that feel a certain way about other theorists. And I think that it's overemphasized and it's hyperbolic. Ohh and yeah, I just. You know, I think that it's unnecessary. I think that we all can, like, learn to practice different things together and and some people might actually be able to fall back to, you know, just hunting, hunting and gathering and foraging. But I think that like, it's inevitable that farming is going to. Be turned to. And different people are going to different strokes for different folks as well. I'm saying. So I kind of think that we should have all those skills and be able to determine how we can subsist comfortably, as you know, as we can.

And.

You know. I'll get more into those ideas as well. Like what? That all means. You know, it's going to be about, you know, practicality of what I would like to see happen. I know that not everybody can own some land. Not everybody can just like. Grab themselves a spot forge from. But at the same time, like if you through learning like plant identification and stuff like that, you can at least do rudimentary practices. I kind of think that everybody should. Be able to have different levels. I want to be involved in this game I'm talking about here where you you're not trying to win a game, you're more just trying to participate. Show that you're interested in. If situations change. You know people's interests. Change everybody shifts when the **** hits the fan or whatever, and it it could be anything, but almost every society at some point has a low point like we have the recession not too long ago, but then we also had other things like the Occupy movement. And there's the anti global stuff. Anti-war stuff, you know?

So yeah. Anyways, I'll better just wrap this up. I'll get more into things later. I got bounced around a lot there. I might make them a little more formal in the future. Some of them are gonna be rambles. Probably most of them, but I'm gonna try to reduce that as much as I can. Alright, guys or. People. I'll talk to you later.

2 Dark Green Anarchy Meet Up and About This Project

Wombat talks about the DGA Meet Up and the DGA project overall.

Dec 31, 2019

Alright. Well, I guess it's another episode of Dark green anarchy. This must be show 2 or episode 2. I'm your host wombat.

First few announcements. We have a dark green anarchist discussion gathering or whatever you wanna call it up in Bowling Green, OH, we're going to do that January 11th. 6:00 PM You're gonna if you want to. Go. Get a hold of me through Facebook at Dark green anarchy the page and like, message me through that and I can give you directions through there. I'd be easier to do it that way just for security reasons. And stuff like that.

You know, you know.

What?

Crazy people out there any which way. We got. I figured I'd talk a little bit about dark green anarchy as a project real quick also. It kind of has been one of the several projects that I've been working on for a while, you know, like while I want it to be kind of a concept tent, other people can, you know, use whatever term they want to use for it. But as a project. It kind of started out as a an attempt to make a regional green anarchist a thing.

Then.

I already have another group that I kind of was doing the same thing with. But that one was more in general, whoever in the world that wanted to show up. It was supposed to be relevant to that and. That's. Now called the Society dispatch, before it was the black seed group, but that changed. After some time to what it is now, I can get into the details of that on a separate episode. Anyway. For the most part, the project is all about trying to make a regional thing happen, and the so it was originally green anarchy Ohio. And as I was going along, started thinking about. You know all the different anarchists in the area, how I want to kind of have a broader appeal to get as many green anarchists involved in the area that would think that my project is. And wouldn't you know it it to me like if I'm trying to do something, I don't wanna accidentally get a whole bunch of social ecologists involved that are gonna poo poo or nasally. Or your lifestyle is this or that or, you know, they might might not do that. You know, people are cooler in some respects than, you know what I might be giving them, but. Some my coffee but. You know, for the most part, I kind of wanna attract people that are, you know, kind of interested in any sieve approach that's practical. So therefore, you know, it it's focused on actually the actual mechanics of doing. A an anarchist thing. And you know, for me, like, the idea of doing something shouldn't be like an all or nothing. There's a spectrum of the amount that one can do given their situation, the amount that they are willing to put into it. And there's no reason

people should be sacrificing everything and everything like that. Well, some people might. Like Ohh anarchies in my very being you know like some people that want to do that style. You know, maybe if we were in a different context or I was in a different context, you know that type of energy might be appealing to me. But for me, like at this point it's more kind of a matter of cynicism and. A lack of trust in institutions and stuff like that, not. A. Utopian feeling, you know, like the idea that, you know, we should go to subsistence in one way it. It sounds actually pretty fun. Now, you know, I've watched all these videos of paid attention to all these shows. Stuff like that. And yeah, I like that that it seems very doable to mix a little bit of gathering, hunting, trapping, scavenging, you know, mix all that fun stuff in with like, you know, localized farming. We have the implements already like pre industrial implements to produce surplus crops and stuff like that so you know not everybody has to be a farmer, but you can also, you know, see what I'm saying. Like you can if you're trying to non. Masafi. To kind of create your own little groups or whatever. You know, like one of the arguments that is going to be put up is about population now. We're we're assuming a lot to a certain degree that capitalism or civilization or anything that once it gets to a crisis point, we'll continue to go here. And the whole whole concept of actually understanding some assistance is kind of like saying yes, I accept that a dark age is. Could occur and what a dark Age is, is is basically exactly that. That's what happened in the bronze Turkey age. That's what happened in the Roman the the, the Western Roman Dark Age. You know, when things collapse, people fall back to more rudimentary levels of getting **** done. And that's why I kind of also have been saying that, you know, the regular peasant is actually far more skilled. In survival than what we give them credit for because they would have to know how to adapt to changing environment in order to exist. And while you could say, yeah, over everybody's dying early and stuff like that like. Now. That's obviously due to a level of ignorance. I'm kind of curious about like the pre, like the Pagan levels of of life and stuff like that. Their life expectancy before. Interaction with like the Roman Empire and stuff like that, like how that happened and then also the fault of Christianity and how that affected life expectancy. Mainly because you know you deal with purges, and one of the. First, peoples that are purchased if I got might be those that understand that stuff. Even I know that like there's been several articles written about the medicinal medicinal uses of herbs in different levels of fermentation, and if you ferment different things, it creates different effects that can also add to basically like some herbalism crap. But yeah, you know that's that's some valuable stuff. You know, it's not a. You know, I want to understand a lot of this stuff, but it's also kind of hard to be able to go all in on every single thing. Especially when my own life doesn't exactly correspond into it completely yet. I'm not sure how much I'm going to blend in. The idea is that you know I'm. Going. To still, you know, like we live in a society, man. You know, we have like, have jobs and stuff like that. Like, you know, there's those that can figure out loopholes around that can live precariously. Actually shout out to Gumby over at the Escaping Society podcast. Just I I've listened to a number of the episodes

I'm trying to do them in serial number from their first episode. I think I got up to about the fourth one or. Something. Like that. But I'm gonna keep on listening, but, yeah, they're they give their own kind of. Thoughts on society and how to kind of live without a lot of stuff basically of really interesting type of traveling. Nomadic living out of a van kind of living where you're, you know. Living, reducing and just doing everything you can to make everything free in in what you're doing and you just like kind of script by. But you know you still live a life that's actually probably fuller than what most people are able to. So yeah, shout off the Gumby. And that's actually how I heard about this anchor stuff was that they, I noticed that they had anchor advertised on their. Show link when I saw him in our Facebook page. And I was like ohh OK. OK. And I checked it out and I was like, OK, this is pretty simple and it throws me up on Spotify, I guess. And that was actually kind of my well, I was trying to originally figure I was like how do I get up? On something like Spotify. And it's like, OK, this thing does it for me. So yeah, like. I I'm partially I know some tech stuff, but at the same time like I'm clueless on how to do stuff with phones. UM. Well, I'm not completely clueless, but you know, I'm learning so. So yeah, like we're gonna have a discussion centered around green anarchy, like concepts that. You know, we kind of want to focus on in when we go up in the Bowling Green. You know, stuff that I like, you know, we. You know, might not typically get to discuss. I don't know how much, you know, like we can't go, I don't want. To. Get too into it, because everybody's gonna bring up their own topics and stuff like that. I'm kind of hoping that we have something. Very. Fruitful to present for you. Other than that, yeah, like about the dark green anarchy. Yeah, it's got we've attempted networking with it. We've. We've got a page up, we have a WordPress, you know. We. We tried to make it happen, make it real. The main thing is, is that we've maintained a level of contact with a few people up in northern Ohio. I'm here in Columbus. I've wanted to keep expanding like in the. Past. I used to. People throughout Ohio that I'd maintain contact with that were into inner **** and all that. But because, you know, most people anymore have changed. Whatever about them, I'm not going to be able to contact those people anymore and. Getting a hold of new people. In the area that actually want to come out, meet. That's something that I'm working on right now. That's basically kind of what it's about, but I've wanted to keep it like, you know, focused on Ohio. And I'm still gonna do stuff like that, but I figure these discussions kind of will be a way for green anarchists. In the area that like don't have anybody that they're connected to, like, OK, I'll just come on by and talk to these guys and figure out what I'm gonna do. Or figure out a way to talk to somebody about. How much technology sucks, or whatever the ****. And those are those actually going to be the other part that I wanted to concentrate on at some point I I posted I think a couple weeks ago kind of like some broad points of. Of. No, I'll call it unity. It's more like broad points of of agreement to a certain degree like you, you know. You know if. You have like a way to like kind of you don't really need to be an ideologue to get involved in doing. Planner. Good ****. Like that's kind of where I'm going at. Like, you just kind of need, like, a rudimentary critique of technology. You

know, you might have a critique of civilization itself or whatever. That's core society. That's cool capitalism, even like that, that sometimes that's questionable because of the directions that, you know, when you're when people are are so invested in the idea of progress, the idea of a worker. State is the ultimate triumph of progress, like that's one of the. The flaws of the theories of progress is that socialist progress, the alternative, the true progress. You know that that's still something that keeps on being an attempt to achieve it, even though it's time. Is. I don't want to say it's. I'm gone, but you know that they're in a new situation. They should be more understanding about, you know, a devolution in. Technology. A rejection of technology is necessary for any type of socialism even to exist now. Like just like socialism before the rise of capitalism was utopia and agriculturalist. You know, later, you know, even today it kind of has to have that kind of element to it. Not because. Farming is great. Farming kind of ***** sucks to a certain degree, but. To another degree, you're not getting dominated by somebody. It's not too bad. You know, you get a lot of time off, you know, as long as you're not trying to break your back or anything, you know, you're working with people that you're an egalitarian. Armor, after all, you probably don't have to work too hard at all if you don't wanna. So any which way like the idea isn't about being productive like the idea is to create subsistence in an enjoyable life. You're about living a full life. Something that. We used to actually be able to experience a lot more now than what we do now because our lives are so tied to various institutions tied to different technologies. You know, I'm communicating through this phone here. You know, when I could be, you know, organizing a seminar on dark green anarchy or whatever. But, you know, I'm kind of a ***** ****. So here I am talking to you. Guys. Anyway. I'm going to get into also different radio shows that have existed in the. Ask. One of the. Main radio shows obviously is not just radio shows, but like, you know, podcasts and other audio recordings like there's like, you know, obviously anarchy radio with John Sears in. There's like a few others that have come up like a. A rewarding podcast with the I was at Urban Scout. I think his his handle and then there's some podcast that Kevin Tucker's putting out. And a few other things that are out there. Plus there's old things, one that just ended was a a long or semi long series of weekly shows called called Anarchy Bang. Now that airborne put out. And I might go listen to like old shares of that too. One of the problems with, like, anarchy radio and Anarchy Bang and a few others is for me, I I find I'm hard to hear when I'm at work, and that's when I'm listen to podcasts. I I. Usually just put it on my phone in my pocket, put the speaker on and. I go to work and usually I can hear pretty good for people that are, you know, of of a loud nature. But I guess like these shows you the the volume of their recording or their distance that they have from the mic. No, whatever it is, is it makes it hard to hear. So I I'm just like, OK, I can't hear 80% is what's being said so, but yeah, like if I can get down and settle down and listen to some of the old ones, then I might do like you know, an audio review of them and talk about different subjects that are in relation to. There's that I listen to, but there's other ones like free radical radio that that was a really fun show. And I I'm sad to see

that it went. I thought the dynamic between Bellamy and Rydra was interesting and fun, and I thought that it was. The best show in its period just because of. All you know, it's kind of like a an Abbott and Costello kind of combo with an intellectual deadpan square and a bouncing around kind of agitator style anarchist, even though they they weren't doing characters. They kind of came off as that style characters and I enjoyed that. That show is fun, but yeah, I'm hitting the 20 minute mark and I think that's the. About where I'm going to end it here, But yeah, January 11th, 2020. Bowling Green. OH 6:00 PM If you want to participate, message me through my. Or the page for the project which is dark green anarchy. Alright, talk to you later, y'all. All right. We are here for another episode of Dark green anarchy up here in Bowling Green. OH, right here. It's wombat. I'm joined here with the Rambler and will handle you wanna go by barnabo. OK.

No, not I'm not. No, not.

No, no, no. I know you never would be a *****.

Yeah.

Yeah, we we just enjoyed ourselves a little bit of good pizza and now we're simmer on down having some nice drinks. You know, we came from being Rambler came over from Columbus up here in Bowling Green, kind of another dirt green anarchy gathering or discussion group or whatever the **** you. Call it. Well, you know. We wanna, you know, make a give a few updates or whatever you wanna call it. We got the uncivilized. What is it called? The green scare has book fair thing going on and May 11th, I think is.

What it was Wisconsin.

Yeah, it's up in Wisconsin. We're considering if we're gonna go up there or it's something that I can't wanna do, but.

Yeah, I was the last time I enjoyed it in. Spite of all the. All the drama on the *****. I I enjoyed it. It was good. But some good folks there and got some good jeans and and enjoyed it. And our friends band played it. So in spite of all the other, all the **** that happened, I I I'd like to go again.

So what would people expect if they went up the these green scare rackets booked for what we're talking. Still, shares and presentations and people selling books and **** like that, that kind of what we'd expect there. Yeah, I.

Hey.

Think it's going to? Be I mean, I'm not. I I I only talked.

To a few people.

Who were doing it but. It's going to be bigger than last time. It's going to be. I know it seems there was actually there were any workshops last time. There were supposed to be a few and they never really happened. So it was mostly people hanging out. A lot of work. And food not bombs. Making foods in a. Church. In downtown Boisville, Wisconsin, there were people camping out. There was a show afterwards with a metal band, and my friend spoke punk band and there was a there was a queer sparkle metal band and then a green and black. Metal band that wasn't peregrine, the other great.

I I can't think of the name of them now. I think they were from Minneapolis. I can't think of what they were, but I talking to the organizers, it seems like it's gonna be bigger. Just come around. But anger there was. It was just a lot of it was a lot. A lot of books and scenes and just discussions and formal discussions really.

Yeah, like all the thing to a piece, just the beginning of the uncivilized podcast, and they were making the announcement about it. And they're talking a little bit about dangerous spaces. Y'all y'all ready for some dangerous spaces. Ohh man like I'm kind of excited about it. I'm not really too sure what that really entails, but a certain part of me it's kind of like, well, they're basically kind of acknowledging the fact the reality that you know, unless like the organizers want to start kicking, people want people going to just do what the hell they're going to do anyway and they have to go all the way. Anyway, and people just want to get the authorities on people or any micro Russian help we. Can so I.

Yeah.

I think it's mostly about people taking personal responsibility for their actions and dealing and dealing with stuff themselves or working working it.

Out so it's not going to be like a giant.

Fight Club. No, I don't, I don't think.

You know, ask questions. Bam. You know, like, yeah, it sounds pretty interesting. So that might be something we might do. No, that one of the things I wanted to discuss today was cell structure type of stuff, but it sometimes gets brought up a lot in green air. Kids thought like what a cell is. And all that isn't really explained too deeply. My interpretation of a cell versus like an affinity group or a collective or something like that is a cell is kind of like a part of a A a part of a network that doesn't necessarily exist, but all at the same time they're autonomous wholly upon themselves on. Everything they do. So there could be one guy. He could be two. It could like be 1000 and give a **** like, you know, you determine your own size and then you just do activities as you desire. Traditionally, when people talk about cell structure, you might be thinking kind of like a negative. That kind of approach where you're trying to be this revolutionary, heartless, revolutionary guy that runs around, just coldly think about revolution, only kind of ****. That's not really what I'm talking. Well, because you know shitful different. We're not in ***** mother Russia. We're not dealing bizarre. So, you know, like. But if people do want to do that type of stuff, that's cool. It's not something I'm trying to stop or anything like that. That's something I I I want to say I kind of would like to see more often. But I also would like to see more people doing above ground stuff that is interesting with cells. In like kind of way like me and Rambler here are kind of a self but another way we're our own individual souls and all that. Like was it? Takatsuki he kind of wanted to have this self structure thing, this Freedom Club kind of thing going on. I kind of can feel his direction. I was listening to audio of industrial society and its future and. He basically was kind of outlining his concept of revolution and I was like, yeah, his revolution concept is not really all that different from like, an insurrectionary position or anything like that cause, like,

the idea is that he wants to tear down the technological apparatus, but not necessarily replace it with anything. So to me that. Until that, it's not really you. We're not talking about a socialist revolution concept. And his constant revolution also doesn't entail necessarily like having to go blow people up or anything like that. So it doesn't like preclude it or whatever, or excluded. I don't know which word you want to use here for that, but. Yeah, like you don't have to be out there like, just making bomb, making chaos all the world. You can instead have fun with the reality. But sometimes what isn't any technology position cause that that was one of the things I kind of picked up on.

And I with Ted's readings.

Yeah, like he, he basically. Is saying that you don't have to. He even in his own manifesto, he was basically outlining that you don't have to be like out there or like causing violence or whatever could cause the revolution. And. To me, it's basically, yeah, we're talking if we're talking any technology, we're talking like subsistence, kind of conversations, conversations for wildness. Kind of approaching things from another perspective that isn't trying to.

Feed.

A leftist monster in a kind. Of way well, his.

His newer right, like there was, I can't think of the name of the book, but there was this newer writings and I thought I rather read the whole book but. I thought it came off as a more revolutionary vanguard, almost like a Leninist. I don't know if you read, I can't. Get into the book, but technological. Revolution or something like that, and I ended up I it's funny. I ended up reading that book and it was a it was a gathering of of Christian anarcho Primitivists. And they were sitting and they were reading that that kazinski book, the newer 1 and it it seemed a lot different. Then his older writings, like the the the Industrial Society and his future, and I see a lot of which which I like more, I thought was more insurrection area. His other stuff. Earlier stuff was more individualist. But but I I can see where his newer stuff. Is more appealing to like all the the the eco, the eco fascist so to speak like the pine tree, Twitter eco fascist types but but in in terms of I like I like his older stuff but the newer stuff which was really the one I can't think of the name of the book now and I've I've. Part of it. Just once and I haven't. I haven't gone back. I should go back and read it, but but I I like. I like the I I do like his older stuff better before he kind of took that turn. I think he wanted like a some type of mass revolutionary anti tech party or or group of people that would take over. And crush industrial technological society. It it, it all seemed very, very tanky to me and and the idea was that if if. If there is this elite group of people just completely decimated every day and that way it wouldn't turn it, it would. You wouldn't go back to the technological society. But. But I I thought that that was really contrast from his his like, the earlier manifesto. But I don't know. That's my two cents on that. It was. Yeah, that's that's kind of what it reminded me of reading that and I have I should go back and read it. I haven't read the whole thing I was like I was set this Christian anarcho primitive is gathering that I go to. In Michigan

and and there were some folks reading that, and I hadn't read it. And so I kind of. I I flipped through it and read a lot of like his strategies and tactics and that's. What struck me and and other folks too, when I talked to them and I think that's kind of the overlap, that's why a lot of the the eco fascist eco tanky, whatever those types will really like that aspect of it which I I thought wasn't fortunate compared to his. This earlier stuff, the manifesto and other other stuff because I I like the more kind of. Individualist insurrectionary text. So it was the way I read it, it really stuff.

We.

But yeah, you. Know that's that's my. That's my \$0.02.

In there, alright. And I think we're on myself and getting a little chilly, yeah. So I think. Move on in. We're gonna move in.

Yeah. And I finished my drinks.

Yeah, I'm ready for another one too, Sir. You're ready for one. Ohh you got it. Yeah. Well.

Order me another one. Yeah, one more would be. Good for me. Alright, so we're now walking here into the bar and thank God. Same thing that you're going basically. So we're. I guess I'll, I'll. I'll send the Kitty. See here. OK, that's fine. No way everybody can hear. Me.

Yes. Well, yeah.

Ohh yeah yeah, I was starting to get a little chilly out there.

Ohh.

So, you know, like I'm a red, any of takatsuki's later stuff. Lately I read ship of fools and I think I passed through a couple of his other stuff, but I don't. I would say that's about the extent of it. So it doesn't surprise me that he did go into kind of like a. Vanguard is any tech direction.

That was maybe like ohh I want to say a couple of years ago that book came out and I can't. I think he had it published. I don't know. I it wasn't from Feral house. It was another, I don't know. He might have self published her heads. I don't know how that got published, but I I've only read it one time. But again I like it's it's not too old. But I I only read read maybe half of it that one time, but that's that's how it came across to me. And I know other folks I've talked to as well. But yeah, no, I like I like ship of fools and. And the manifesto of some of the other ratings. Yeah.

Yeah, like, you know like. I I think everybody kind of agrees that our our at least everybody here which is the three of us, agrees that Kaczynski's got his own take and we're not trying to take his position. But we do like a lot of his his writings, I guess would be the best way to put it. We like reading his writings. Let me turn off these notifications here so that doesn't keep happening. Alright, so yeah, we had a little interruption there. I don't know how bad that was. We're still recording. So yeah, like, we're not trying to take his position. I think like that for the most part, I think we all kind of have an anarchist. Click on things, maybe even like a post left anarchist approach, which to me like speaks of, you know, any mass approach. You know where we're like thinking about affinity groups or small cells.

Right.

And other types of approaches that ultimately are, you know, I wouldn't want to call it horizontal but more informal, but it's kind of kind of like horizontal in a kind of way. But horizontalism or like saying horizontal sounds like horizontalism. Which implies like democratic approaches.

And this might be a bad metaphor, but when you mentioned cells earlier, I usually when I hear that term, I usually think of it in terms of like a body and the cellular structure of a body.

Yeah, that's what I think of too, is that it is like a cell of like, part of a larger body. So you know 1 cell might be doing one thing and now it might be another like you know you got your white blood cells in your body that are attacking a problem, but you got red blood cells and. Making that body. Work. Yeah. So yeah, there's, like, lots of different ways you can really look at it. Negativist approach you're we're talking, you know, you have your revolutionary group and then you have your columns and stuff that support them. If you're thinking more like John Dillinger. John Dillinger would be the revolutionary guy, running around robbing banks and stuff, but then he has his whole column section that his supporters and sympathizers they're gonna housing mob. Gonna fund his escapades and stuff like that. So I kind of like really, to a certain degree, I kind of like using John Dillinger. As an example, because. One, he didn't really go on his way to kill anybody. I I think he might have still killed some people, but at the same time, that wasn't what it. Was about.

Hello.

And that's not what we're about. Because, you know, if we were all about that, we wouldn't be. Doing the show. We would be doing that stuff instead, yeah. And that that also brings up another point where one of the reasons why I'm not like trying to make a big deal about all. That stuff is that. When I have in the past. Made a big deal about it. It's largely attracted people that are either. Informants or it's attractive people that are just simply a little wacky and are not trustworthy on the sense that they are wacky. Remember doc?

Yeah.

We had this guy about a decade ago that we tried to associate with, and I never could make it online. This guy was a police informant or just simply some wacky cracker that was. With the, do some escapades and try to get me involved in it. But you know, when it comes down to like, hey, we all need to do this thing, but you're going to be the guy who does this. And it's like well. No, because like once it starts coming to the point where I'm getting defined by somebody else that I don't necessarily trust. That's when I trust them less. Because I'm not going to go on my way to do some crazy **** and the next thing you know Mr. not doing. Anything's gonna you know, either watch me from a distance and then take credit for it, or knock me out or whatever.

I mean, yeah, there was, like, you know, the whole anarchy bridge thing that happened, I don't remember. Yeah, yeah.

It was the Cleveland four. It was. It was an informant that. Yeah, I think it was like 4. I don't know young. Some are young. Some of I think were older. I don't. I can't remember the age, but they they they talk to these folks, they try to get him to blow up a bridge and. They thought there was. Like a bomb. And then and then they all waited in a pizza place or something, right? And it never happened when the guy was a cop or something like.

That thing? Well, the guy with the yeah, he was an informant. He was like, I think he was an ex-con that had been, like, basically pushed into being in a form.

There is an informant. Right. He had like, I believe he had drug charges against him at one point or another. And in order for him to believe those charges off, he agreed to inform on these anarcho kids.

Or. Don't.

And they they had actually established a friendship from my reading of it, if I remember correctly, where like these anarcho kids were going around, like, helping this dude fix his gutters and doing all sorts of things, trying to help him out and stuff like that. So they they they kind of sympathize with this guy. And they thought that he was cool and they figured they'd go all the way. To like kind of lift him up. The next thing you know, he turned him out and I believe all of those guys are either in prison or did their prison.

Yeah, I didn't get a lot of. I didn't. I don't remember a lot of it, but there was something back in town where I actually met one of their girl friends. So. Because I don't remember even entirely the context, but I was at a thing back in town. I do every so often and somehow or another I found out this one woman I was talking to is one of those guys girlfriends.

You know, I think I might have met a couple of the Anarchy bridge guys. Like back there, one of the squad houses when squats were kind of popular in Columbus. We kind of just were sitting around in the cold *** house. I remember it was cold. Whatever it was because we there's no heat in the house and like, you know, I'm like center trying to, like, get all these kids goes need to go vandalize some church or something like that and nobody wanted to do it. And then when I wanted to go do it, I pussied out and. Ended up. Seeing the church and then I was like ohh, I didn't really see that church. I can't find it. Because it's like, just like one of those things you just don't wanna. For me, the fun is in Group activity, and I'm not trying to like, you know, provoke somebody to do something that I wouldn't do. But the same time, if we're trying to have fun with doing a little activity or something like that, it's kind of boring doing it by yourself.

Yeah.

So anyways, yeah, I didn't have a problem with backing out of it and those kids, they. Seemed like. They're straight like they they didn't have any, they they.

They are they all the same kids.

Were just a couple of I think I I think there's like maybe. Two of them out. Of the group I can't remember. I think there's like 3 or 4 of them. The ones that got implicated.

OK. Like. Were they, were they all younger? Were they on? Their 20s, or were they? I believe they were in their 20s. They were. In the 20s it could have.

Of them was older.

Been in their early. 30s. But, but I think they were in their 20s if not like early to mid 20s. I I believe that.

They were younger than me and I think at the time this happened I wasn't even in my well, no, I might have been just getting into my 30s. OK, now that I think of the time period and stuff that happened in my own voice.

For some reason I thought one of the one. Of the guys was older, but maybe not.

He might. He might have. Been. Like I I I had a couple other they're like, besides the informant that got them caught. There was another informant that had come in and out of that particular squad house. I'm thinking. And they wanted me to go out and do. A. A little urban walk and and stuff like that. They're trying to get me to come out and people tell me. Yeah, this guy hurry and he wants to hang out and go do some blah blah. Blah. And next thing you know, like a few months later, it's like, oh, yeah, that guy turned out to be in the form. I was like, oh, wow. I'm glad I procrastinated. Small one.

Is. I thought you said that possibly both of us, though I don't remember this or maybe you had met like cause there was like some informant named Anna a while back.

Oh yeah, Anna, you know, that was a little bit further back, but.

That was the big one, yeah.

Yeah, I know that you went to. Yeah, I. Like.

The boy did bring gathering.

Yeah, yeah, yeah. And then there. Was the one guy. How? What the hell was it? Was it a? Is that a crime thing? Gathering? He was in, like, a a rapping workshop. We were actually. No, we all that **** was together. But we were at some some demo ended up in a van with him and it was like, I can't think of the guy's name now, but he was at a crime together and.

Yeah.

Was it was, it was. It was brand something. It was like, wouldn't. Do it, Brad. I can I.

Where like people come in and out of our circles, in other words, and we've had to deal with the informant. So we're we're aware that it is a problem.

Don't trust anybody, everybody you know could possibly be.

But but it it is one of the reasons why the cell structure concept makes a lot of sense is that you know, if your cell happens to be compromised doesn't mean that everybody cell is going to compromise. You know, if you have an informant that somehow gets mixed in your group, not everybody's going to go down over it. But also another

way is like a concept of security culture simply to kind of do things that with people that you're familiar with enough to where you can. Of them, and not just simply any random person that seems like they're on the edge that you're writing and stuff at that time. Because you know, next thing you know, they're trying to get you to do some escapade and you're like, OK, I guess so and then.

No.

We're going to have.

I also had a a certain friend like a while back and you know, I definitely didn't think this guy was trying to pull ****, but he got himself into some trouble. Who was talking about a lot of like he was approaching me a lot and being like, man, we should like, you know, you're always talking. You should. We should like, burn some stuff. And then he wound up. He wound up burning something or something like that. And he did a little bit of time for it.

Oh, you're talking about that newspaper.

I believe we might be on the same page there. Yeah. You know, I don't even know. Since I got newspaper stand or something like that downtown.

Yeah. I don't even know what to call cause this is. Still, a guy that I'm friends with, like, but yeah.

Yeah. So yeah, like sometimes you will have some people that might actually be down, but maybe they're not. That will do something crazy. And then it's like, OK, that guy got some cred. But, you know, that could be just simply the first path. The informant's behavior where they are like, OK, I did something crazy. And even now early.

No, not the shade of anyway. And no insult to him, but I just thought he was being way too ***** brazen and just all over the place. Yeah. Yeah, that's always a good sign not to trust somebody. Yeah, they just show up. Yeah, well, this guy was, and I. I'd. I'd met this guy. I don't remember how long I'd known this guy at this point, but like, he's definitely someone I still count as a friend.

And and. Yes.

Like I I've talked to him like since, but he just he wounded it wound up. He was just going around being way too brazen about everything. And he got himself into some trouble.

Right. Yeah, yeah.

So I said that that covers cell structure and formants so so I guess I we can go into some of our stuff that we've read in the recent times since the last time we met. Anything you guys read that was interesting?

I've been mainly reading like I've read a number of. Things but like. Mainly reading pessimist stuff and I'm reading a what is that Italian guys name now? It's also pessimist stuff, but he was.

Ohh crap, look outta here or something.

Yeah. No, no. Look, Gotti. I read a while back. That was I've I've. Well, I've read the conspiracy against the human race, but I've not read anything. I'm not picture.

Picture the party or real party or however you pronounce his name is like reading a really long *** book by him now, but like that was the guy whose dad was like an aristocrat or whatever, and he was a pessimistic like basically. At least quasi primitivist thinker, right? He's like people, people quote him a lot from time to time. Like I I don't remember who posted the whole like, misanthropes or found among people quote that I don't remember the whole quote offhand, but that's like one of his.

We.

Oh, OK. I I think I know you're talking about.

The party or however you pronounce an Italian and.

Yeah, I've been here in the dark green anarchy world we can't pronounce ****. We're just like we read it, but we don't have people that are telling to tell us, pronounce, or guessing.

I just we just speak English.

We're like them are words that we can kind of maybe say, let's just say them the way they kind of sound, you know, like, yeah.

It's. European language change.

We, we and we don't have an academic background.

For me, I haven't really read too much, I I've. I've been wanting to read more, I I keep trying to do stuff like I just actually was paging through an addition of attendant or whatever it's called ATT. Yeah, that's what is odd and taught. You see, that's what I'm talking about it there, you know, pronouncing.

Yeah.

Some very boring things.

I think I pronounced it a similar way, but then I'd like heard it spoken, but it's kind of like when I like I was. I go on this rant about how like I taught myself what the word dichotomy means. But when I first read that word and I taught myself seeing it in. Context, but I pronounced it dictum E. I mean, I know how. It's pronounced now but.

Yeah, I wouldn't shouldn't attempt at, but I know Eric once it's hot and hot, so it's supposed to be hot and hot. And Eric and Eric got hot. That's what it is.

Yeah, that that was, that was what I. That was who? I am speaking.

Right. He's he's. Converse with those people that know how to pronounce that fit. So yeah, I'll agree with that too. Three other there in the podcast world, there's a good number of of things going on and stuff like that. Everyone stop doing his anarchy thing and started doing his brilliant podcast again. So keep your eye out on those things if you wanted to. With some cool stuff.

Yeah. The next one, I think the next one, if I remember from listening to anarchy bang the the most recent one was on. Magic stuff. The next one is supposed to be.

Yeah.

On nihilism. Ohh right yeah.

It was gonna. Be I was gonna say the the the I looked up the Kozinski book. It's anti tech revolution. Why and how? And it came out in 2015. I should probably go back and read that but. I I didn't much care for it again, but that's.

What it is? Yeah. They usually tell whether you have why and how, or the ABC's of or.

Yeah. Why and how exceptional I got a.

Prescription that you guys need to use.

If you don't use that prescription, then you're gonna ***** have a disease. That's kind of what it was. I mean, it's of the jotter it's. It's just like a more edgy version of the jotter of 50 ways you can help save the planet.

Or something. Yeah, yeah, yeah, the. Other two two books. That I I got. I actually I got from a press and I don't get. Too much for make a press, but they had a really good book on it was the. Italian individuals there was the. How? What was that called? Now the Italian end of it. And it's owned of a toy. Well, it was. It was a collection of of Banano, right? No, it was a collection of writing. It was. I can't. The name of the book now, but that and now I'm going to butcher this name is the book on Galini? Yeah.

Ohh yeah galini that's all.

Yeah, there was a they gave us for the book on on galini and then. The book on the Italian individuals, but it's a it's a collection of of writings by Italian individual standardises. Surprisingly, they keep press. Yeah, it's kind of a yeah. And down with the law. That's what it was called down with law down. I should. Now I have it, but it's down, down. Down. Yeah. They have another book.

Well, I guess they.

They casually have a gym. They do.

I mean, I actually got I I I. Was on there, whatever their. Friends of they can't press and I canceled. It because they. Kept sending me stuff about safe spaces and. And I gotta eat politics. So I just and then and then and then right after I canceled it, there was, like, the the Galini book and the individuals book. And they have another book, which I haven't read, but it's it's a trial statements of anarchists. It's all a collection of, I think, older and newer. But I haven't. I haven't got the idea, but I look interesting. It wasn't safe spaces right there 06 or anything like that, but. Yeah, it was down with the law. It was, it was good. Some title library book shared memory books. Yeah, those are both good. And then the I did like the newer. Oh. Updated version of a foil. This anarchy Kevin Tuckers and it it. It just made me think how much Kevin Tucker's change because it's God that was like 20 years ago. And I actually agree with stuff you were writing, you know, anti revolution and and kind of stuff we're talking about. And now it's it's like. Like. You know, he's he's more in bed with lefty Antifa. I don't know. He's in a weird place.

And yeah, I think it's kind of the reaction to the individualists tend to the wild conversational.

Yeah. And the Nile, so.

He yeah, because that's the thing I never understood. Well, I understood it less out of Nurzhan, who wrote a thing called the Nihilist Dictionary. But yeah.

Wants. But I I thought I, I mean I I I like Hamilton anarchy. I shouldn't. We talked about reading it in our reading room and it's got a good cover. And I got a shirt with a cover on it and it's. But it seems like his. His his views in terms of like leftist stuff has.

Changed quite a bit. Yeah. I mean, I could read a lot of stuff by anyway. I can even find my uses for stupid leftist stuff. As far as it goes.

Yeah, yeah. But I, I mean, I like it, you know, from my 1520 years ago as anti revolution stuff. And it seems like it's, you know. I still buy his stuff and buy his shirts, but it shoots. Out of bed. He's he's shifted.

Yeah, but that's the thing that. I don't like. Yeah, I never really entirely get, because when I first started getting into like green anarchist type of stuff when I was.

Alright.

In like my. Mid I'm going to say my mid 20s. Maybe a little bit earlier than that. Like most of the original people I met who were into primitivist or green anarchist or whatever stuff also identified as nihilists and then like. But I started hearing all this beef with like John Zerzan and Kevin Tucker about nihilism. I was kind of confused about.

Like what you know, like about the nihilist dictionary. From what I can tell, Zerzan was kind of defining nihilism in the same way that any nihilist defined nihilism. We're talking like docs. That *****. Like he's like some of that, a lot of nihilists might find interesting, but at the same time he was an anti nihilist. He was right. To kind of.

Because I've had a number of people who seem either to be nihilist or sympathetic. Denialists recommend ducks, gifts and writing, especially notes from the underground. And as I still haven't read, that's been recommended to me several times, at least now. It's.

Yeah.

Yeah, and it seems like those things are interesting. I I've read. I read like Turgenev. I never really read Dolph Sielski, but yeah, all these songs.

The Red Father, who signed by Brett Power, it's been a while, so I couldn't think of anything from it off. Yeah.

Yeah, but yeah, if we're talking about authors in that era, I I still kind of enjoyed Stephanie Hack and his whole entire like.

OK.

He basically went around kind of defining like milisa in its perspective. I can't remember the name of the book, the most popular one that he published was called under. Russia. And he also did a couple of other ones that like basically when it transferred over to Europe and influenced the development of the insurrectionary anarchist position at that time, which we would call anarcho communism in that.

Period. And I think I've read.

Him that wouldn't be as accurate because most animal communists would disavow. That perspective? Yeah, I.

Think I've read him by now, but I don't remember if I borrowed it from you or I actually found it at the live. But I remember that you were reading it. We were at a green anarchist gathering years ago. You were trying to read it, that people just were like, yeah, you're like, well, democracy has spoken.

Was trying to read his definition of a terrorist because he was trying to define terrorism as something that we'd before we're talking.

Again this.

This is Stephanie. Is the person that assassinated the Czarist chief of secret police? And he got away.

With that, that was it. The young kid was that was that was he really young.

Maybe when he assassinated from the sound of it, yeah.

OK. Yeah, I think because I'm trying to think it was a really young person who tried us. It was a nihilist. I think it was a really young person. I think that's who it was.

Because Nekia would be the youngest. We're talking young.

Yeah, yeah, I think it was. Somebody was really young teenager. Get it? I'm getting all. Assassin's mixed up.

Probably his ex. The stem neck was a little bit older, but it wasn't super old, but by the time he started riding he had already fought in a couple of wars. I believe he fought in war in Poland at some point or another and that influenced his perspective. So he sold like the.

OK, maybe. OK.

Decemberists and stuff like that, and in action and saw them get executed, and.

Right.

Yeah, he did his assassination thing and he ran away to Italy and he helped. Malat-esta get arms, give weapons for his peasant insurrection in Italy, and those probably his other claim to fame after the assassination of the Azar single police had. So he was pretty interesting guy and then he fled to England after that and just became kind of like a normal socialist and hang out and socialist salons with for Popkin. And they're pretty good buddies. And then at some point or another, he got hit by a train. That's why I'm thinking that maybe SARS police pushed him in front.

Of the train.

It kind of sounded like that. But at that point he had already. He never really was an anarchist even. He was like a. Socialist in a very general sense of the term. And then once he fled to England, he basically just some old folks. He's just talking about how socialism involves him and how how much better it is in Europe and and Russia proper and the context of what he was talking about is very different than the European context because, you know, in Europe you could. Scream from the top of the building. Screw the government. I'm a ***** anarchy. And nothing would happen to you. But if you whisper how you don't really like the jar and like a huddled

circle, someone over here is your next you know the ZAR, secret police are kicking in your door so that that was kind of the context of difference that he was defining from. That's probably why he took a softer view of moving instead of him moving. To anarchism, him moving into socialism and studies that he was probably just happy to be out of that kind of context and just going to see something happen. So I don't want to really talk for some dead guy, but at the same time we can speculate. And it seemed like he had an interesting tip. But the the interesting tip that I I was going with is that he had defined in this book the propagandist and the terrorist. And the terrorist and terrorism in general and how he defines it. Made a lot of sense. Where you see? Or have been pushed upon you all these *****. And then you. Decide that action needs to be taken to make the position of the state no longer tenable and how they're oppressing people like they're oppressing people is like, well, we're gonna make them stop, we're oppressing people, and we'll do it by any means necessary. And ultimately it led to the assassination of Tsar. But. And you know, if you keep represent people eventually, you know, something might happen, but historically speaking. That wasn't usually the case for people from below. Usually some political household would come along and off somebody beforehand. Like French Revolution, it wasn't like, you know, some nihilist that took out King Louie. It was, instead of the various committees that decided that Mister Louie had. To go. Yeah, but you know, like at the same time, yeah, like from below, people wanna see changes happen. So yeah. I I guess that right there is a good little show that we got going there. So keep your eye out for May was 11th the Green Scare interface book fair. We are having a good time here in Bowling Green ward.

Yeah.

Just. Get back into just socialize and hanging out or whatever. I figured I'd talk to you all a bit. And let you know what's going on and let you hear some of our ***** are y'all. I'll talk to you. Later.

3 DGA: Bowling Green Meet Up

Wombat and friends meet up in Bowling Green.

Jan 12, 2020

Wombat: All right. We are here for another episode of Dark green anarchy up here in Bowling Green. OH, right here. It's wombat. I'm joined here with the Rambler. And one handle Do you want to go by? OK, bye over here.

Bonobo: Erm, Bonobo.

Wombat: Yeah. So yeah, we we just enjoyed ourselves a little bit of good pizza and now we're simmering on down having some nice drink. You know, we came from being Rambler came over from Columbus up here in Bowling Green, kind of another

dirt green anarchy gathering or discussion group or whatever the **** you wanna call. You know, we wanna, you know, make a give a few a updates or whatever you wanna call it. We got the uncivilized. What is it called? The green scare and his book. Fair thing going on and May 11th. I think it's what it was.

Bonobo: Boyceville WI that's right.

Wombat: Yeah, it's up in Wisconsin. We're considering if we're gonna go up there, it's something that I kind of want to do, but.

Bonobo: So I was the last time I enjoyed it, in spite of all. All the drama on the *****. But it would I I enjoyed it. It was good. Met some good folks there and got some good jeans and enjoyed it. And our friends band play it. Despite all the other all the **** that happened, I I I'd like to go again.

Wombat: So what would people expect if they went up the the green scare rackets booked for what we're. Looking like ohh fuel shares and presentations and people selling books and **** like that, that kind of what we'd expect there. Yeah, I.

Bonobo: Think it's going to be? Big I I mean, I'm not. I I I've. Only talked to a few people. Who were doing it but. It's going to be bigger than last time. It's going to be. I know it seems folks there wasn't a lot of work there. Actually, I don't think there were any workshops last time. There were supposed to be a few and they never. Happened, so it's mostly people hanging out and food not bombs, making foods in a church in downtown Boisville, Wisconsin. There were people. Camping out there was a show afterwards with a metal band and my friend spoke punk band and there was a there was a queer sparkle metal band. And then the green and black. Metal band. That wasn't peregrine. You know. The other great. I I can't think of the name of them now. I think they were from Minneapolis. I can't think of what they were, but I talking to the organizers, it seems like it's going to be bigger this time around. But anger there was. It was just a lot of it was a lot of books and scenes and just discussions and formal discussions, really.

Wombat: Yeah, like within to a piece of just the beginning of the uncivilized podcast. And they were making the announcement about. And they're talking a little bit about dangerous spaces. Y'all you ready for some dangerous spaces? Ohh man. Like I'm kind of excited about it. I'm not really too sure what that really entails, but a certain part of me, it's kind of like. Well, they're basically kind of acknowledging the fact of reality that. You know, unless like the organizers want to start kicking, people want people. Wanna just do what the hell they're going to do anyway, and they have to go all the way anyway. And people.

Unknown Speaker: Well.

Wombat: Just. Wanna get the authorities on people or any micro Russian help we can so I might.

Unknown Speaker: I.

Bonobo: Think it's mostly about people taking personal responsibility for their actions and dealing and dealing with stuff themselves and working working it.

Wombat: Out, so it's not going to be like a?

Bonobo: Giant Fight Club? No, I don't, I don't think.

Wombat: You don't ask question. Bam, you know like. Yeah, it sounds pretty interesting. So that might be something we might do. No, no, what? 4 things I wanted to discuss today was self structure type of stuff, but it sometimes gets brought up a lot in green air. Kids thought like what a cell is and all that isn't really explained too deeply. My interpretation of the cell versus like an affinity group or a collective or something like that is a cell is kind of like a part. Of a. A part of a network that doesn't necessarily exist, but at the same time they're autonomous wholly upon themselves, on everything they do. So. Fell could be one guy. Could be two. It could like be 1000. Now give a **** like you know, you determine your own side and then you just do activities as you desire. Traditionally, when people talk about self structure, you might be thinking kind of like a negative it. Kind of approach where you're trying to be the revolutionary, heartless, revolutionary God that runs around. Just coldly think about revolution, only kind of ****. That's not really what I'm talking about. Because, you know, she's a little different. We're not in **** mother Russia. We're not dealing with our. So, you know, like. But if people do want to do that type. Of. Stuff. That's cool. It's not something I'm trying to stop or anything like that. That's something I I want to say I kind of would like to see more often. But I also would like to see more of the people doing above ground stuff that is interesting with cells. In like a kind of way like me and Rambler here are kind of slow, but another way will our own individual soul and all that. Like was it Takatsuki he kind of. To have this cell structure thing that's Freedom Club kind of thing going on, I kind of can feel his direction. I was listening to audio of. And cultural society and its future. And. He basically was kind of outlining his concept of revolution and it's like, you know, his revolution concept is not really all that different from like, an insurrectionary position or anything like that cause, like, the idea is that he wants to tear down the technological apparatus, but not necessarily replace it with anything. So to me that. Until that, it's not really you. We're not talking about a socialist revolution concept and his concept revolution also doesn't entail necessarily like having to go blow people up or anything like that. No, it doesn't, like preclude it or whatever. Or excluded. I don't know which word the one to use here for that but. Yeah, like you don't have to be out there like, just making bomb, making chaos all the world. You can instead have fun with the reality. But sometimes what isn't any technology position cause that that was one of the things I kind of picked up on.

Bonobo: With tense readings.

Wombat: Yeah, like he, he basically is saying that you don't have to be. Even in his own manifesto, he was basically outlining that you don't have to be like out there, like causing violence or whatever could cause the. Revolution. And to me, it's basically, yeah, we're talking if we're talking any technology, we're talking like consistent kind of conversations, conversations for wildness. Kind of. Approaching things from another perspective that isn't trying to. I don't know. Feed a ruckus monster in a kind of way.

Bonobo: His newer right, like there was, I can't think of the name of the book, but there was this newer writings and I rather read the whole book. But. I thought it came off with some more revolutionary vanguard, almost like a Leninist. I don't know if you read. I can't get into the book, but technological? Revolution or something like that, and I ended up. It's funny, I ended up reading that book that it was a. It was a gathering of of Christian Anarcho Primitivists and they were sitting.

Unknown Speaker: And they were.

Bonobo: Reading that that Kazinsky book, the newer 1 and it, it seemed a lot different than his older writings like the the. The Industrial Society and its future, and I see a lot of which, which I like more, I. Thought was more. Insurrectionary or his other stuff. Earlier stuff is more individualist, but but I I can see where his newer stuff. It's more appealing to like all the the the eco, the eco fascist so to speak like the pine tree Twitter eco fascist types but but in in terms of I like I like his older stuff but the newer stuff which was really the one. I can't think of the. Name of the book now and I've I've only I've read. What is it? Just once and. I haven't. I haven't gone back. I should go back and read it, but but I I like. I like the I I do like his older stuff better before he kind of took that turn. I think he wanted like a some type of mass revolutionary anti tech party or or group of people that would take over. And crutch industrial technological society. It it it all? Seemed very very tanky to me and and. The idea was that. If. If. If there is this elite group of people just completely decimated every day and that way it wouldn't turn it, it would. You wouldn't go back to the technological society. But. But I I thought that that was really contrast from his his the like, the early manifesto. But I don't know. That's my two cents on that. It was kind of my. Hi. Reminding me of reading that and I have, I should go back and read it. I haven't read the whole thing. I was like, I was at this Christian anarcho primitivist gathering that I go to in Michigan. And and there were some folks reading that and I hadn't read it. And so I. And uh. I I flipped through it and read a lot of like his strategies and tactics and that's. What struck me and and other folks too, when I talked to them and I think that's kind of the overlap. That's why a lot of the the eco fascist eco tanky whatever you want those types, we really like that aspect of it which I I thought wasn't fortunate compared to his. This earlier stuff, the manifesto and other other stuff because I I like the more. Individualist insurrectionary types. That it was the way I read it, it really stuff. But yeah, you know that's that's my, that's my \$0.02.

Wombat: In there, alright. And I think we're on myself and getting a little chilly. So I think we're gonna move on in. We're gonna move.

Unknown Speaker: Yeah.

Wombat: In.

Bonobo: Yeah. And I finished my journey.

Wombat: Yeah, I'm ready for another one too, Sir. You're ready for one. Ohh you got it. Yeah. Ohh, hold on me another one. No one more would be. Good for me. Alright, so we're now walking here into the bar and thing same thing in your gun basically. So we're, I guess I'll, I'll Kitty see here. No way everybody can hear me. Yes.

Hello. Ohh yeah. Yeah. I was starting to get. A little chilly. Out there. So you know, like I haven't read any of takatsuki's later stuff lately. I read ship of fools and I think I passed through a couple of his other stuff, but I I would say that's about the extent of it. So it doesn't surprise me that he did go into kind of like. Vanguard is any tech direction.

Bonobo: That was maybe like ohh I want to say a couple of years ago that book came out and I can't. I think he had it published. I don't know. I it wasn't from Feral house. It was another. I don't know. You might have self published her heads. I don't know how that got published, but I I've only read it one time. But again, I like it's it's not too old. But I I only read read maybe half of it that one time, but that's that's how it came across to me. And I know other folks I've talked to as well. But yeah, no, I like I like ship of fools and and the manifesto with some. Of the other ratings.

Wombat: Yeah. Yeah, like, you know, like. I think everybody kind of agrees that, or at least everybody here, which is the three of us, agrees that Kaczynski's got his own take and we're not trying to take his position. But we do like a lot of his his writings, I guess, would be the best way to put it. We like reading. His writing. Let me turn off these notifications here so that doesn't keep. Happening. Alright, so yeah, we had a little interruption there. I don't know how bad that was. We're still recording. So yeah, like, we're not trying to take his position. I feel like for the most part, I think we all kind. Have an anarchist take on things, maybe even like a post left anarchist approach, which to me like speaks of, you know, any mass approach. You know where we're like thinking about affinity groups or small cells.

Unknown Speaker: Right.

Wombat: Of and other types of approaches that ultimately. Are you know, I wouldn't want to call it horizontal but more informal, but it's kind of kind of like horizontal in a kind of way. But horizontalism or like saying horizontal sounds like horizontalism, which implies like democratic approaches.

Bonobo: And this might be a bad metaphor, but when you mentioned cells earlier, I usually when I hear that term, I usually think of it in terms of like a body and the cellular structure of a body.

Wombat: Yeah, that's what I think of too, is that it is like a cell like. Part of a. Larger body so you know 1 cell might be doing one thing and now it might be another like you know you got your white blood cells in your body that are attacking a problem but you got red blood cells and making that body work. So yeah, there's like lots of different ways you can really look at it. Negativist approach you're we're talking, you know, you have your revolutionary group and then you have your columns and stuff that support them. If you're thinking more like John Dillinger. John Dillinger would be the revolutionary guy, running around robbing banks and stuff, but then he has his whole column section that his supporters and sympathizers they go housing mob gonna fund his escapades and stuff like that. So I kind of like really, to a certain degree, I kind of like using John Dillinger. As an example, because. One, he didn't really go on his way to kill anybody. I I think he might have still killed some people, but at

the same time, that wasn't what it was. About. And that's not what we're about. Because, you know, if we were all about that, we wouldn't be doing. This show. We would be doing that stuff and and that that also brings up another point where one of the reasons why I'm not like trying to make a big deal about all. That. Stuff is that when I have in the past. Made a big deal about it. It's largely attracted people that are either. Informants or it's attractive people that are just simply a little wacky and are not trustworthy on the sense that they are wacky. You remember doc? Yeah, we had this guy about a decade ago that we tried to associate with, and I never could make up my mind. This guy was a police informant. Or just simply some wacky cracker that wanted to. Do some escapades and try to get me involved in it. But you know, when it comes down to like, hey, we all need to do this thing, but you're going to be the guy that does this and it's like, well, no. Because like, once it starts coming to the point where I'm getting defined by somebody else that I don't necessarily trust, that's when I trust them less. Because I'm not going to go on my way to do some crazy **** and the next thing you know Mr. not doing, anything's gonna. You know, either watch me from a distance and then take credit for it, or knock me out or whatever.

Bonobo: I mean, yeah, there was, like, you know, the whole anarchy bridge thing that happened. I don't remember. Cleveland. Yeah. Yeah. 1/4 it was, it was informing the guy. Yeah, I think it was like 4. I don't know young. Some are young. Some of I think were older. I don't. I can't remember the age, but they they they talk to these folks, they try to get him to blow up a bridge. They thought it was OK Ohh a bomb and then and then they all waited in a pizza place or something, right? And it never happened when the guy was. A. Cop or something like that. Well, the guy with the yeah, he was an informant. He was like, I think he was an ex-con that had been, like, basically pushed into being in a former.

Wombat: Informant he had like, I believe he had drug charges against him at one point or another and in order for him to believe these charges off, he agreed to inform on these anarcho kids and they they had actually established a friendship.

Bonobo: Don't.

Wombat: My reading of it, if I remember correctly. Where like these anarcho kids were going around like helping this dude fix his gutters and doing all sorts of things trying to help him out and stuff like that. So they they they kind of sympathize with this. Guy and they. Thought that he was cool and they figured they'd go all the way to, like, kind of lift him up. The next thing you know, he turned him out and I believe all of those guys. Either in prison or did the prison for Allah.

Bonobo: Yeah, I didn't get a lot of. I didn't. I don't remember a lot of it, but there was something back in town where I actually met one of their girl friends because I don't remember even entirely the contacts. But I was at a thing back in town. I do every so often and.

Wombat: Somehow or another, I found out this one woman I was talking to is one of those guys. Girlfriends. Yeah, I think I might have met a couple of the Anarchy bridge guys like, back at one of the square houses when squats were kind of popular

in Columbus. We kind of just were sitting around in the cold *** house. I remember it was cold. Whatever it was, cause we there's no heat in the house and like you know, I'm like center trying to, like get all these kids to go with me, to go vandalize some church or something like that. And nobody wanted to do it. And then when I went to go do it, I pussied. And I ended up being the church. And then I was like, ohh, I didn't really see that church. I can't find it because it's like, just like one of those things you just don't wanna. For me, the fun is in Group activity and I'm not trying to like, you know, provoke somebody to do something. That I wouldn't do, but at the same time, if we're trying to have fun with doing a little activity or some like that, it's kind of boring doing it by yourself at the. Same time, yeah. So anyways, yeah, I didn't have a problem with backing out of it and those kids, they seem like they're straight. Like they, they didn't have any, they, they they.

Bonobo: Are they all the same kids? So we. Were just a.

Wombat: Couple of them I think I I think there's like maybe two of them out of the group. I I can't remember. I think there's like 3 or 4 of. Them was the.

Bonobo: Ones that got implicated were they were they all younger, were they? On their 20s.

Wombat: I believe they were in their 20s. They could have been in their early 30s.

Bonobo: OK.

Wombat: But I think they were in their 20s if not like early to mid 20s I I.

Bonobo: We thought they were younger than me and I think at the time this happened, I wasn't even in my well, no, I might have been just getting into my 30s. OK, now that I think of the time period and something happened. In. For some reason I thought one of the. One of the guys was. Older, but maybe not.

Wombat: You might you might have. Been. Like I I had a couple other they're like. Besides they informant that got them caught. There was another informant that had come in and out of that particular squad house I'm thinking of. And they wanted me to go out and do. An. A little urban walk and and stuff like that. They're trying to get me to come out and people tell me. Yeah, this guy hurry and he wants to hang out and go do some. Blah blah blah and. Next thing you know, like a few months later, it's like, Oh yeah, that guy turned out to be in the form I was like, oh, wow. I'm glad I procrastinated. Small one.

Bonobo: Because I thought you said that possibly both of us, though I don't remember this, or maybe you had met like cause there was like some informant named Anna a while back. Oh, yeah. Anna, those those a little bit further back. But yeah, I know that's like, yeah, I.

Wombat: Meant.

Bonobo: Do you when you like?

Wombat: The Black and green gathering.

Bonobo: Yeah, yeah, yeah. And then there was the one guy. How? What the hell was it? Was it a? Is that a crime thing? Gathering? He was in, like, a a rapping workshop. We were actually. No, we all that **** was together. But we were at some

some demo ended up in a van with him and it was like, I can't think of the guy's name now, but he was at a crime gathering. It was brand something. It was like when. He was Brad. I can't, I.

Wombat: Yeah, like. People have come in and out of our circles, in other words, and we've had to deal with enforcement, so we're we're aware that it is a problem.

Bonobo: Don't trust anybody, everybody you know could possibly be.

Wombat: But but it it it is one of the reasons why the cell structure concept, it makes a lot of sense is that you know if your cell happens to be compromised doesn't mean that everybody cells going to be compromised.

Bonobo: Yeah.

Wombat: You know, if you have an informant that somehow gets mixed in your group, not everybody's going to go down over it. But also another way is like a concept of security culture simply to kind of do things that with people that you're familiar with enough to where you can trust. And not just simply any random person. That seems like they're on the edge that you're riding and stuff at that time because you know, next thing you know, they're. Trying to get you to do some escapade and you're like, OK, I guess so and then. Love you.

Bonobo: I also had a A a certain friend like a while back and you know, I definitely didn't think this guy was trying to *****, but he got himself into some trouble. Who was talking about a lot of like. He was approaching me a lot. You're like, man, we should like, you know, you're always talking. You should. We should, like, burn some. And he wound up. He wound up burning something or something like that. And he did a little bit of time for it.

Wombat: Ohh, you're talking about that newspaper.

Bonobo: I believe we might be on the same page there. Yeah, I, you know, I don't even.

Wombat: It's like a newspaper stand or something like that.

Bonobo: Know. Downtown. Yeah. I don't even know what cause this is. Still a guy that I'm friends with, like.

Wombat: Yeah. So yeah, like sometimes you'll have some people that might actually be down, but maybe they're not. That will do something. Crazy. And then it's like, oh, OK, that guy got some cred. But you know, that could be just simply the first path to inform it behavior where they are like, OK, I did something crazy and now.

Bonobo: No, not the shade him anyway. And no insult to him, but I just thought he was being way too ***** brazen and just all over the place. Yeah, yeah. That's always a good sign. Not to trust somebody. Yeah, they just shoving. Yeah, this guy was. And I. I'd I'd met this guy. I don't remember how long I'd known this guy at this point, but like, he's definitely someone I still count as a friend. Like I I've talked to him like. Sense. But he just he wounded it, wound up. He was just going around being way too brazen about everything. And he got himself. Into some trouble. Yeah, you know.

Wombat: All right, so I said that that covers cell structure, informants, so. So I guess I we can go into some of our stuff that we've read in the recent times since the last time we met. Anything you guys read that was interesting.

Bonobo: I've been mainly reading like I've read a number of. Things but like. Mainly reading pessimist stuff and I'm reading a what is that Italian guy named now? It's also pessimist stuff, but he was a ohh crap look on. Yeah. No, no, lagadi. I read a while back. That was, I've, I've. Well, I've read the conspiracy against the human race, but I've not read anything. I'm not ready for the audience fiction.

Unknown Speaker: Hey.

Bonobo: The party or a real party or however you pronounce his name is like I'm reading a really long *** book by him now, but like that was the guy whose dad was like an aristocrat or whatever, and he was a pessimistic like basically. Least quasi affirmative thinker, like. He's like people. People quote him a lot from time to time. Like I I don't remember who posted the whole like. Misanthropes are found among people, quote that I don't remember the whole float offhand, but that's like one of his.

Wombat: Oh, OK. I think I know you're talking about.

Bonobo: Party. However, you pronounce an Italian.

Wombat: Yeah, I've been here in the dark green anarchy world we can't pronounce ****. We're just like we read it, but we don't have people that are telling themselves pronounced or just guessing.

Bonobo: I just we. Speak English.

Wombat: Well, I. Them or words that we can kind. Of maybe say let's. Just say them the way they kind of sound, you know?

Unknown Speaker: It's.

Wombat: European language change this time.

Bonobo: Yeah, we, we we don't have an academic background. We need to run the ball.

Wombat: For me, I haven't really read too much. I I've I've been wanting to read more. I I keep trying to do stuff like I just actually was paging through. And addition of attendant or whatever it's called ATT been taught. Yeah, that's what I thought and taught you see. That's what I'm talking about with there. You know, pronouncing it.

Bonobo: Yeah, yeah. So maybe I think I pronounced a similar way, but then I've like heard it spoken, but it's kind of like when I like I was, I go on this rant about how like I taught myself what the word dichotomy means. But when I first read that word and I taught myself, seeing it in context.

Wombat: Very boring thing.

Bonobo: But I pronounced it dicto me addicted. I mean, I know how it. Yeah, I wouldn't should attempt at, but I know Eric Horn. She's hot and hot, so it's must be hot and hot. Hot. That's what it is. He. Yeah, that was that was. Was who I heard.

Wombat: He's converse with those people that know how to pronounce that ****, so yeah. Ohh agree with that too. Three other there in the podcast world, there's a good number of of things going on and stuff like that. Everyone stuff doing his anarchy

thing and started doing his brilliant podcast again. So keep your eye out on those things if you wanted to. Listen to some cool stuff.

Bonobo: Yeah. The next one, I think the next one, if I remember from listening to anarchy bang the the most recent one was on magic stuff that, yeah. On nihilism. Alright. Yeah, I was gonna be. I was gonna say the the the. I looked up the Kozinski book. It's anti tech revolution. Why and how? And it came out in 2015. I should probably go back and read that but. I I didn't much care for it again, but. That's what it is. Yeah. They usually tell whether you have why and how and why. The ABC prescription that you guys.

Wombat: Need to use.

Bonobo: If you don't use that prescription, then you're gonna *****. Right. Well, kind of what it was. I mean, it's up the jogre it's it's just like a more edgy version of the jogre of 50 ways you could help save the planet or something. Yeah. The other two, two books that I I got. I actually. I got to make a press and I don't get too much from AK Press but they had a really good. Book and it was the. Italian individuals there was the. Oh. What was that called? Now the Italian end of it was owned of a toy. Well, it was. It was a collection of of right. No, it was a collection of writing. It was. I can't. The name of the book now, but. That and now I'm gonna butcher this name. Is the book on galini. Ohh, yeah. Galini. Yeah. Yeah, there was that they gave us for the book on on galini and then. The book and the Italian individuals, but it's a it's a collection of of writings by Italian individuals to anarchists. Surprisingly, they keep press. Yeah, kind of, yeah. And down with the law. That's what it was called down with war down. I should. Now I have it, but it's down, down, down. That's a book I wanna read. Yeah, they have another book.

Wombat: They usually have a gym they.

Bonobo: Do. Yeah. I mean, I actually got, I I. I was on there, whatever their. Friends of the Cape Press and they cancelled it because they kept sending me stuff about safe spaces and and identity politics. So I just and then and then and then right after I cancelled it, there was like the Galini book and the individuals book. And they have another book, which I haven't. Read, but it's it's a trial statements of anarchists. It's all a collection of, I think, older and newer, but I haven't. I haven't got the idea. But I look interested. It wasn't safe spaces, right? Ohh. Anything like that but. Yeah, it was down with the law. It was, it was good. Or some title library book shed. Yeah, those are both good. And then the I did like the newer. Updated version of wildness and anarchy. Kevin Tucker and it it. It just made me think how much Kevin Tucker's change. Because it's oh, that was like 20 years ago. And I actually agree with stuff you were writing, you know, anti revolution stuff and and kind of stuff we're talking about. And now it's it's like. I was like. You know he's. He's more in bed with lefty Antifa. He I don't know. He's in a weird place.

Wombat: Yeah, I think it's kind of the reaction to the individualists tend to the wild, conversational stuff. Actually, that's the thing I never understood. Well, I understood it less.

Bonobo: Yeah. And the Nile. And so. He would, yeah. Terzan, who wrote a thing called the Nihilist Dictionary. Yeah, but I I thought, I mean I, I I like a. Lot of anarchy. I shouldn't even really talked about in our reading room, and it's got a good cover and I got a shirt. With the cover on it and it's. But it seems like his. His uh his views in terms of like left and stuff has changed quite a bit. Yeah. I mean, I could read a lot of stuff by anyway. I can even find my uses for stupid leftist stuff as far as it goes. Yeah, but I I. Mean. I like his, you know, from my trip in 20 years ago. His anti revolution stuff. And it seems like it's, you know. I still buy stuff and buy his shirts, but it's your bed. Yeah, but. Thing. That I don't like. Yeah, I never really entirely get, because when I first started getting into like green anarchist type of stuff when I was in like. My. Mid I'm going to say my mid 20s maybe. A little bit earlier. Than that, like most of the original people I met who were into primitivist, or green anarchist or whatever stuff also identified as nihilists. And then way when I started hearing all this beef with like John Zerzan and Kevin Tucker about nihilism, I was kind of confused.

Wombat: About like what you know like. From being nihilist. Dictionary from what I can tell, there's that was kind of defining nihilism and the same way that any nihilist define nihilism. We're talking like dot sieczka or whatever that *****. Like, he's like someone that a lot of miles might find interesting. But at the same time, he was a nanny Miller, who, writing to kind of.

Bonobo: Because I've had a number of people who seem either to be nihilists or sympathetic denialists recommend, especially notes from the underground still haven't read that's been recommended to me. Yeah. Several times, at least now.

Wombat: Yeah, and it seems like those things are interesting. I I've read, I read like, Kirk enough, I never really read. Don't see Huskies are.

Bonobo: Grandfather's life right now it's been a while, so I couldn't think of anything from an off hand. Yeah.

Wombat: Yeah. Yeah, we're talking about authors in that era. I I still kind of enjoyed Stephanie Hack and his whole entire like he he basically went around kind of defining, like nihilism and its prospects. I can't remember the name of the book, the most popular one that he published was called Underground Russia, and he also did a couple of other ones that like basically when it transferred over to Europe.

Bonobo: Where I go.

Wombat: And influence the development of the insurrectionary anarchist position at that time that we would call anarcho communism in that period. And I think right now that wouldn't be as accurate because most ethical communists would disavow that perspective. Yeah, I think I've read him by now, but I don't remember if I borrowed it.

Bonobo: From you or I actually found it at the library.

Wombat: But I remember that you were reading it. We were at a green anarchist gathering years ago. You were trying to read it, that people just were like, you're like, well, democracy. This book was trying to read his definition of a terrorist because he was trying to define terrorism as something that we'd before. And we're talking like.

Again, this is Stephanie. Stepaniak is the person that assassinated the Czarist chief of secret.

Bonobo: Please. And he got away with that with that was in the young kid was maybe when he assassinated him from the sound of it, I think because I'm really young person who tried it was I think it was a really young person. I think that's. Who it was because.

Wombat: Next year would be the youngest. We're ***** young.

Bonobo: Yeah, yeah. Somebody who's really young, like a teenager. I'm getting all my.

Wombat: Well. Assassin's Next up? Well, the the stomach probably is ex the. Stempniak was a little bit older but he wasn't super old, but by the time he started writing he had already fought in a couple of wars. I believe he fought in war in Poland at some point or another and that influenced his.

Bonobo: OK. OK.

Wombat: Perspective. So he sold like The Decemberists and stuff like that in in action, and saw them get executed, right. And yeah, he did his assassination thing, and he ran away to Italy and he. Mala tester. Get arms, get weapons for his peasant insurrection in Italy and those probably his other claim to fame after the assassination of the Azar single police. So yeah, he was pretty interesting guy and then he fled to England after that and just became kind of like a normal socialist and hang out and social salons with the popkin and they're pretty good buddies. And then at some point or another, he got hit. By. A train. That's why I'm thinking that maybe Darth police pushed him in front of the train and it kind of sounded like that.

Bonobo: Yeah.

Wombat: But at that point, he. Sorry, he never really was an anarchist demoniac. He was like a socialist in a very general. Sense of the term. And once she fled to England, he basically just some old fogey. He's just talking about how social is involved. Him. And how how much better it is in Europe and Russia proper and the context of what he was talking about is very different than the European context because, you know, in Europe you could. Scream from the top of the building. Screw the government. I'm a ***** anarchist. Nothing would happen to you, but if you whisper how you don't really like the Gary and like a huddled circle stone over here as you make your nozar secret police are kicking in your door so that that was kind of the context of difference, that he was defining from not. Ohh why he took a softer view of moving instead of him moving into anarchism. Him moving into socialism and studies that he was probably just happy to be out of that kind of context and just going to see something happen. So I don't want to really talk for some dead guy, but at the same time we can speculate and it seemed like he had an interesting take, but. The the interesting thing that I I was going with is that he had defined in this book the propagandist and the terror. And the terrorist? And terrorism in general and how he defines it. Made a lot of sense. Where you see or have been pushed upon you all these chores and then you decide that action needs to be taken to make the position of the state no longer tenable and how

they're oppressing people. Like if they're oppressing people like, well, we're going to make them stop, we're oppressing people and we'll do it. By any means necessary. And ultimately, it led to the assassination of Tsar. But, and you know, if you keep refusing people, eventually, you know something might happen. But historically speaking, that wasn't usually the case for people from below. Usually some political ***** would come along and off somebody beforehand. We're talking like French Revolution.

Bonobo: Burnout.

Wombat: It wasn't. Like you know, some nihilist that took out King Louis. It was instead of the various committees that decided that Mister Louie had to.

Bonobo: Go. Which was he *****?

Unknown Speaker: Yeah.

Wombat: But you know, like at the same time, you know, like from below, people want to see changes happen. So yeah.

Bonobo: Right.

Wombat: I I guess that right there is a good little show that we got going there. So keep your eye out for May was 11 of the green scare anarchist book fair. We are having a good time here in Bowling Green. We're gonna just get back into just socialize and hanging out or whatever. I figured I'd talk to you all a bit.

Bonobo: Yeah.

Wombat: And let you know what's going on and let you hear some of our *****.
Alright, y'all, I'll talk to you later.

4 Dark Green Anarchy: Work Abolition

Wombat talks about his past a bit. A little about left communism too.

Jan 25, 2020

Alright ohh this is another episode of dark green anarchy. I want that this show 4. Sitting here in my truck got my. Sonic Coca-Cola. I'm drinking. Not advertising, but yeah. I'll went over to site for lunch and yeah, that's why I got lost. So. Been busy lately, so I haven't gotten back from when I went up with the guys up at Bowling Green with Rambler and Bonobo. Leave. Got to check out bodyboards. Library got some very extensive library. I'm very impressed that was fun. My library is about 3 stacks. I have minimized a lot in my life. You know, there was a time where I took everything that I owned and I got rid of it and I had. Actually collected quite a number of books. I donated them all to a library. I think it's still stands in town. It's the spore print info shop in Columbus. But that was a long time ago. I don't know if my books are still in there or not, but that was. That was back in like, I think 2005 or something like. That. If I'm not mistaken. Yeah. So yeah, at one point, I had up and left Columbus and I. Left my girlfriend and I went out to wild roots. And it was an interesting change. At that

time. I'd say that I was already considering myself a nihilist, but I was more focused on workplace work, abolition tactics, you know, trying to organize. Like worker groups. That would, you know, refuse to work, throw things into the ***** compactor and jam it up. This is at a retail store. Like, I'm not gonna give the name because you know reasons. So. All the things was, you know, just like drop and break things like, yeah, ***** like you have like a TV or something like that. And you're as you're moving it. Yeah. You just ***** drop it. And this is back when TV's were heavy as ****. That's how long ago this is. That's how old I. AM. So. You know, they just those things were heavy ***** you. Sometimes you'd have to have two people pick them up. You know something that's like. I don't know like a. 323640 I think was the largest and they're a little different than the big high definition TV's we have today, both in size and all that I'm. I'm sure everybody's aware and that's going to be. Yes. But anyways, if you remember, those were heavy as ****. So yeah, just one good drop the wrong way. And you know that was that. And like it was like a combination of fun, but also, you know, you're kind of like. Generating this kind of aggressive stance with these other people that kind of enjoy this kind of approach, especially when. You know the job are being thrown. I worked there for a couple of years, so I knew that the workplace at a certain point around February, which is coming up now, that's what was making me kind of think. About. It and they'd lay off people, so we decided the reason why they lay off is that, you know all the people that that higher over. Christmas, as soon as they got their job done, which was they worked their ***** off to process everything for Christmas.

Yes.

And then after everybody got done, they'd get, you know, laid off half the workforce or more. So I told everybody starts slowing down. Yeah. And everybody just slow down and try to not work fast at all. And, you know, take their good old time. The manager is flipping out like they're still stuck to ship here. Yeah, yeah. So and managed to get a lot of people through the the the Bills season, you know, like, yeah, you gotta get through January. Right after the holidays and all that and a lot of times for some odd reason, it's like I think it's basically cause the end of the year, but it's it's eviction time for a lot. Of. People and yeah, there's a lot of problems with that in my past like I've had people that. Are no longer around because of the those rough times. Mainly because that's what happens. You know, when the times get rough during like winter, but now we're experiencing a pretty warm one. Here in Columbus. OH, I'm sitting my truck looking out and I'm just like, wow. It's. I I feel like, you know, I'm a little overdressed. Like I'm a coat on. I don't have the power on, obviously in my truck. So you can hear. Me. My truck was ***** . But anyway, there's a lot of cool things that we ended up doing. But the main thing was we started kind of think of ourselves as a group that could look out for each other and we weighed in on if it was possible to form a union like I was thinking like, you know, we could try to do some IWW thing or something like that. But you know, connect that with. I know your own work Council approach and that's basically what IWW is, is that you are your Union. And. But

I wasn't really wanting. My idea was like ohh workers against work. You know the. Woo. I was gonna make a comic. Actually, I did make some comics way back, but they didn't get distributed. I had some things are released in the. Early auto. But they're all locally based, so I didn't try to get them flapped in an anarchist district most of the time. They're. Just, you know, news blurbs combined with theoretic thought, we have one called Columbus's dead. Real nice. And uh, you know, cause there's a local magazine called Club that's alive. So this was kind of a payoff with that. And we also caught ourselves there. Walk City based off of the people that Columbus killed or whatever. And we were trying to. Get that? Be a it. It was before. Memes were a thing, but it basically became a meme here in town, real thing. And there's people even approaching the mayor asking them to change the city's name to Airwalk City. And I was like, what if you leave us? Give me that. This is Marie Coleman. Back in the day. Ohh yeah, good times so yeah. And that stuff, you know, all all like kind of shifted. I'd say sometime after I went to wild roots. You know, after I left my girlfriend, I went straight down to wild roots. I was just like, this is what I'm going. I'm gonna. Then my plan was go out in the woods and I was gonna find a bear. I mean the bear. We're gonna do battle. I was gonna have knives and he was gonna use his claws and kill me. But I would ***** try to kill it too. And maybe I'd win. But you know. Ugly but like I'm gonna fight a bear. I wanna ***** die, you know, like. But then I ran into people that were willing to have me up there. So I was like, like, kind of chickened out at a certain point, you know? Obviously otherwise wouldn't be here. I decided I would get into this whole rewarding thing. I was like, you know, I don't have to be an anarcho Provost to appreciate rewarding and trying to become with nature and ****. This is something that I've always wanted to do, and I'll always have done. In a much minor level, up until that point, after I had my time there, I I ended up being down in the Asheville area for close to I'd say. Somewhere between 4:00. And six months, I want to say ultimately, because I was able to stay up. There. Pretty well with the one of the neighbors. And anyway. We ended up like working on the Burner Creek down there. It's pretty fun, but I ended up running out of money and ultimately I just didn't want to get a job. And I want I was like, you know, I wanna just go back home and I wanna practice reward. Thing in the ***** city. I wanna do Irving craft and like I've noticed that people actually used that term. I didn't coin it. I thought I could have coined it if I would have talked about it back then publicly. But I kind of just was like, yeah. You could just ***** use like a lot of your writing techniques or whatever to. Apply to urban environment, you know and you actually would thrive half OK. You know you flying good foraging spots in the times of the year that you can get certain foods in different areas. You get a better understanding of like how to set up a camp. You know, like ultimately like the concept of rewriting. I started moving it into Woodcraft first through like the concept of bushcraft I read from or watched. I should say from Ramirez. After that, Ray Mears is actually one of the best survivalists and one of the first ones that got televised. That was giving you real bushcraft advice and he's better than Bear Grylls and **** like that. And he's actually called out Bear

Grylls number of occasions because he thinks he's super bad. Us and he ends up being kind of a ***** in kind of a way once you get to know him. But, or at least that's what it seems like. You know, as you watch him respond to people, cause he does think that he's this shift for all the stuff that he knows and he knows a lot of ****. You know, so sometimes you gotta let the egomaniac be the egomaniac. I. Guess. But I I recommend him and he it doesn't really come out in his shows. It comes out more like when he's, like, talking about, you know, he's like, trained the army and **** like that on on how to survive. Show like that for example and so yeah, I I I really enjoyed that stuff. I also there's a panics, I believe published a. Book. I don't want to call this book more like a magazine journal kind of thing. And it was how to go down without going out. I can't remember the the actual full title, but it was all about a guy that had been homeless, and I think the Bay Area or something. About. And talked about how he survived in the streets and all the little hits he could give and stuff like that. And you kind of, like, can see like a lot of the concepts, some of it was kind of bad, in my opinion, like rolling inside of a a sheet of plastic that you find in the trash to keep warm and cold nights. And just turn that into like your sleeping bag or whatever if you don't got one. But. You know the concepts are kind of wet and nice. I think when I got back to Columbus, I was. Living homeless for about two weeks and then I kind of gave up and. And now kind of starting later on moving into. I think from there I was jobless for a couple of years. And. Then I got back in Floyd with a particular job that you can get through a program and let me get involved in media stuff. And I was like, paid a stipend. And it wasn't too bad, and it got me involved in media stuff, and I participated in like like Columbus, Indian media and stuff like that or airwalk city indie media. You can see some of my stuff on line and stuff like that, like on YouTube. We have like radio subverted and **** like that. Yeah, I would say that. For the most part, it's been a pretty good time. When I was doing all my inner shift, but I. I always wanted to get back into rewriting or woodcraft or whatever, and and over the years I've kind of done a little bit here in a little bit there, but the problem is, is that I like doing things. With people and. Be honest, like being alone in the dark. Just by yourself is boring as **** you. You know, you sit there with your. Not. Yeah, like if you're just there by yourself. And I'm not surviving. And it it's fine sometimes. Like, if you have, like, a goal, you're basically always thinking about how to take care of yourself. And like, like, you know, you're building your shelter and you're. You know, having to make sure you have a path. To the trail or whatever that you're on, if you're like doing it in when you're homeless, you're trying to make sure that you're in an area that nobody can see you, you know, you got to check out for bugs. Also a lot more cause, like in in cities, ***** fleas and ***** ticks or ramp it. Yeah. For the most part, it's been pretty interesting. But I'd say that, you know, going from this kind of red anarchist approach that you know, I I wouldn't really call myself a red anarchist in some ways, but in other ways like I, you know, I still. Fill you know the. Idea that you're in a context and whatever you can do in your context makes sense. You know, like you're not just. Acting from like a A, you know, not everybody guts the ability to

jump from here to there. You know, I don't want to do activism primarily because. It's like you're setting yourself up a lot of these people set themselves up to get arrested, and a lot of it's ineffectual and it's like, you know, if you're gonna live a life where you're always like some sort of activist, I guess, like that to be your approach. But you also gotta like these people. You know that that's always been one of my problems is that a lot of these people have. Ideas that I don't like and that are never very radical or interesting in that in any way they don't want to do like, you know, for me like. If you're not doing like workplace destruction and you, you might want to do destruction outside, you know you might wanna check things out and get a group that wants to go **** some **** up and you know, they're like at one point I was in a graffiti. Crew. If you want to call it that, called buckshot. There was more like moral talk, but the people that were in fact fit up later on did a lot of good separate stuff. But there was like a a string of of connection that got from that group and it was pretty interesting. And there was also writers for revolution, which I was friends with. UM, some of the people on that. And they did a lot of graffiti back in the 90s. So yeah, I just figured I'd give some background. You know, like for me, I I think that anarchy needs to be kind of just fun and people don't want to give it that anymore. You know, they're all about just. Trying to make energy into a system and it's like no ***** like maybe we should start from just being juvenile delinquents. You know, start there and then kind of expand and you don't have to organize and meet your weight thing. But. If it makes sense, like if you're *****, everybody's the economy shoots out, let's say and now like it makes sense to try to group up with those people, you know, to try to pull resources instead. You know, instead of just *****. Flying alone to, you know, to whatever's coming at you, you know, like, that's what makes sense. Like, you can't. You can't deny those things. And that's one of the reasons why, you know, I've always been interested in kind of the ideas of, like, like left communism and **** like that, like. I found I find love Communism very interesting. And the other like types of communism that are associated as well, there's a lot. Of. Like the Situationists and. Comma may and. The Council of communists. It goes on autonomous Marxists. So you know, you pick out stuff that you like and then later there was, like, also nihilist communism, which a lot of people, you know, have denounced, cause it wasn't actually nihilist communism. It was just. They're them kind of trolling. I guess the anarchists. But a lot of the arguments made sense to me. It's like you're not actually revolutionaries, you're pro revolutionaries. You're poor of revolution, but you're not revolutionary cause a revolutionary is a person that's participating in a revolution. If there is no revolution, then there is no revolutionary. So it's kind of *****. And to me, like it makes sense a lot. I mean, you could be for revolution and maybe say I'm a revolutionary. It's like, yeah, that's why everybody thinks. You're. Cars playing. I see that a lot on the Internet anymore. People accusing each other of cosplay and **** like that anyway. For the most part. Or I I. I think that Communism from their perspective is only interesting up until you get into their ideas of progress, their deep commitment to tell logical perspective or a lot of them you know. Girl. Looking into the future

and and you're struggling to make you know what you're acting for isn't from yourself where you're at. You're acting for some future goal, like for a Christian, it would be doing things you can get into heaven. Alright for Communist, it's doing things so that the Dictatorship. The proletariat will come down upon the capitalist class and. Smash it, you. So, or maybe just the system of capitalism, you know, like not, not necessarily. Like, have to go after people physically, but yeah, that's probably true. You know, that's one of the dangerous things about the theory that I like also. But yeah, then you get into what they want. Which is a lot of, you know, concepts that were based on Marxism, which is, you know, progress of, of capitalism, how capitalism is progressive and how you they're basically going to defend. That progress like but as a worker state, you know or you know of what would be a, a a state after. The proletariat gains power. They might not want to call it a worker state, but their concepts are still based on the idea that work has to happen. If work has to happen has to happen. That means that a supremacy of the proletariat will exist after a communist. Revolution, which is like a problem to me because I'm a work abolitionist. I think that that's. Ridiculous. You know, so I mainly connected more with Russian nihilism in their kind of vague concepts that made sense to me. One of the things that made sense to me that I just pulled out, they made the most sense was that they wanted an agrarian. Win they they just simply wanted to get rid of the tsar and then run. ***** peasant communes at best, you know, that would be the most developed point and you could just say, yeah, if I don't want to work and I just want to. This and this is where it kind of goes like some people like. Oh no. Like if you're like a subsistence farmer or you're a hunter gatherer or something like that. Ohh pastoralist you know where you take care of like herds of sheep or horses or goats or whatever. If you're any of those, you're not really working, you're living, you know, and our alien nation through capitalism is a divide from these rules that we've taken through history in a lot of ways. And I'm not saying that any of those. Ways are ethically pure or wouldn't lead to some sort of scam. Nor am I saying that we should go forward without conflicting with other ideas. Like it's not just the form, it's the entire thing that's connected to what we want. You know, we're not trying to idealize the past. We're trying to. Find a way to do what we want to do to get away from all this ***** work.

Look.

You know. So like that makes sense like from moving from your context, not from an idealization of some noble being or something like that. Like all the pastoralists were awesome. You know, we could be like the *****. It's like, no mom, like, we're trying to like. Live awesome with each other, not like be ***** and like ohh we should take slaves or some other dumb ship you know? Like that's one of the things that I I don't that's why I don't like nationalism and stuff like that. It's it's ultimately tied to this like tribal ***** that that's. And idealized past *****. You know, like a lot. Of these people. The Raiders, once the Raiders started raiding like it changed how why? Basically cities formed was like, you know, like the pastoralists. Barbarians and stuff like that would come in and would attack their ***** villages. The villages

would be God ****. We need to get defenses so they get a ***** a guy gets a bunch of mercenaries or hires another tribe of ***** to fight that tribe. When they start protecting the people and they pay tribute or whatever, and the military class might marry into the wealthy agriculturalists, the the farmers or whatever, and there's more farmers because farmers got so much food. And so it makes sense for the ***** pastoralists trade their meat for their ***** vegetables and ****. And obviously, you know, one of the other things like you. Got. Summer, you know, farmers are going to have no animals. Obviously they raise them in much the same way that a farm might raise, like a few extra animals. In addition to having all their stuff, you might want to have some cows to ***** drag your *****. Your plow and ship like that, for example. So. You see all this stuff you're like, OK, that's cool and like primal anarchy is all about, you know, being able to be this delayed or immediate return. Hunter gathering not just a hunter gatherer that might farm a little bit of not. No farming. It's all about kill it. Eat it. Berries. Grab it. Eat it. You know, you know you're not. You're not ***** around with manipulating ****. You're just going from the the stupidest level that you can. Now. I'm not being mean, but it is kind of ridiculous. If you look at it in a kind of way. I mean, it makes sense to have those skills. Don't get me wrong, those skills are awesome. To be able to be at that level, but to demand that be the only way isn't really my thing. Like I'm I'm looking to participate with people on a context, not like on a specific. Quick level only and like deny like connection with others. I mean it makes sense if you want to go out in the woods and do all that, but I know the people that advocate this stuff or sit at home eating ***** cruel talking about ***** vegans and hating them and they want to put a little meat. That girl just **** him off because he's like, I haunted. Missed me. Yeah, you probably did. You probably. Got it. You know which is fine, but if you're hunting for ***** food, most people holding might use their bow and arrow. But you know, good luck. Yeah, some people are good at that. There are. There are those that know how to do all that. I'm not trying to knock them too bad, but there's not that many of them and the. People. That right are typically not at that level. Either they're ***** probably just working like everybody else, or relying on their ***** book gigs. You know, to ***** make ends meet or play in a band or hope a radio show. You know, I have a little tenure within her either, I guess. Anyway, I'm hitting here about half hour, so I'm. I'm starting to talk ****. So I'm gonna have to. Back out. Alright, y'all. Have a good night.

5 Dark Green Anarchy: Smokin' &Talkin' with Rambler

Wombat visits Rambler for a smoke and chat. They talk about a recent discussion between John Zerzan and Bellamy Fitzpatrick, among other random topics.

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Wombat: Alright, time for another dark green anarchy. I'm a wombat sitting here with little Rambler.

Rambler: OK.

Wombat: We just partaked as we usually do. You know, if you've listened to our previous show, which was lore or dorks of destruction, so. Yeah, in that show you probably get on archived our work. We did, I think it was close to 20 of them. I'm not really too sure. But that was just the latest in a number of shows that me and Rambler have done together. We also did a Internet radio show called times of dissolution. I think we did that longer than any of them, and that was, like, almost 100 episodes, I think. I think we're somewhere. And 70 and 100 episodes. Yeah, we got up there pretty good.

Unknown Speaker: Really.

Wombat: I think it feels like it.

Rambler: I don't know.

Wombat: We did a whole bunch of we did. We did it for like maybe I think close to two years or something, right. But but we all know would chop up our shows cause we'd sit around talking for like 3 hours straight and then we'd cause. It's a radio, Internet radio. So you're just trying to broadcast and see if you can get. People to listen. And so, anyway, yeah, yeah. Times of dissolution was pretty good. We did a lot of sound stuff. Well, maybe it wasn't, I don't know. But yeah, like they. The. Internet radio show went pretty good. We had actually a large number of people like we had this person, Dark Maiden. We had, oh man, I can't even remember all the names of everybody. That they used on the show. So but everybody had a handle and we all just sat around and talked about whatever. And sometimes we get crazy and stuff. But we also did skits. We did, I think two or three. Kids.

Rambler: So.

Wombat: And we would develop a little blurb stream. We even switched around and did like news at certain points, I believe, like reading like and her kids news stuff. Yeah, we even created readings. I remember we we did all all sorts of different things. All those buddy. Yeah. All right. We're smoking cigarettes now. We're bad boys. You buy and natural, organic American spirits, man with organic tobacco. Oh, man. So anarchist. I feel like an anti authoritarian hornist. So. Like I was talking about a little bit earlier off the show we were. I had listened to a an exchange between John Zerzan and Bellamy Fitzpatrick on some, I don't know, random as. Uh. Show that's on SoundCloud. It makes sense for it to be on SoundCloud because I hated it. Like SoundCloud boy, I said. I like this.

Rambler: I'm I'm looking up my people, so I'm calling.

Wombat: I I I like publishing content. Well, I think Spotify is better for podcasts than or any audio. Basically, like everything good is on Spotify. I use Android. I don't even know what Apple music. Is I'm not going to mess with that. But. Anyways, I didn't really hate the interview itself. I hated the show for what it was because it had all these interruptions in it for music and most of it was like screamo or some ****. I'm too old for that crap to know what the difference it was. The the straight edge music. What is it? ***** is what they called.

Rambler: That, yeah, it could be what it is.

Unknown Speaker: Yes.

Wombat: Those were. That's what I was thinking sound like. And and to me, ***** sound like wimpy death metal and. And I'm not death metal. It's kind of boring. And when I was 12 and I moved on to better music. So yeah, I can't say I'm a fan. So when I hear it, I'm just hearing it for what it wants to sound like, which is. And I'm like, OK, yeah, I can't even understand you. I'm not gonna try to decipher you scream. So anyway, yeah, and then there's the just the other brakes for like, like when someone say something he he would spin off on this like art kid ***** ***** where like the. So the blurb is talking.

Rambler: Basically, it's somebody screaming at you. They don't drink or use drugs in their.

Wombat: Vegan. Yeah, it it took like 5 minutes for him. But I wanna do five. I didn't actually time it, but it took stretch of time for the show. Even really start. It was just them ***** doing, like, basically like you sound like some sort of boring ***** introductions and **** like that and then have them play their music break right at the beginning. It's like, are you selling these bands? Is that what's going on? I'm not sure what's going on with this ****, so. It's like I got enough of that ****. So anyways, what is it? Actually the interview started. John Thurston comes out swinging. He's like **** Nilesh ***** and ***** tell me he's like, why? Like you ***** John, like killing me? Aren't you supposed to be debating him or, you know, like, that's kind of what he's calling you out. Or and instead of him like defending. He's like me and John like each other, but I have disagreements, you know? And it's like, OK, I got you, buddy.

Rambler: So yeah, I didn't hear this, but that's.

Wombat: Yeah, I love being a little critical, but I swear I was just like, ah, come on now. Like, but up until the end, when ***** John was taking swings at Uruguay, I was like, oh, finally don't be stepped up to the bench and me and Eric are our friends. You are. Completely getting this wrong and he actually had a little aggression in his voice. So I was like, yeah, yeah, yeah. ****. **** John. And then John started going at him in a debate style approach. And he was just was walking all over ***** about me talking and trying to make a long concluded point that he's made 1000 times. And he goes in the circle. Druthers and on his show, and in all the times on for I haven't listened to his show for a couple of years now on any regular. Ohh go to show we're gonna talk about, you know, Greenpeace and how much we hate it, but also like it

because you know. But yeah, he like he he he just is a *****. He's just at least as far as his opinions on nihilism on egoism, it it's completely wrong. He knows it. And he the reason why he does what he does is he's trolling the **** out of you. Like whoever he debates on it like he's like, he's wanting to try to get a good exchange, but if you get rude or say, **** you or something like that, he can hang up on you on his show. So like, he just clearly plays with people. He's constantly trying to call people. Well, at least a couple of years ago. I haven't never listened to it and he's like you don't. Know if it's over. It's like, well, what do you mean now? Like my whole entire show now has been kind of talking about all the various things that we can do that we can offer, that I have done, you know, and others can do similar things. And it's it's not hard to just, like kind of. Do things that kind of can be exchanged between anarchists and in general sensible way? I mean like the whole point of anarchist self identification, I would say is trying to find other anarchists and making connections in some. So the way and find projects that you can work on together, you know the project to destroy, you know, as Bakunin would say or probably wouldn't. But I want to just say that he would because, you know, he creative fashion, district, fashion dog.

Rambler: The post earlier lecture.

Wombat: Yeah, like I I I personally think that if you don't approach anarchy from like the passion of destruction that you're not doing it right and that should be kind of what you're thinking about, you know. Like you don't really need to buy into this whole entire socialist ideology. Systematize anarchism, you know. Just ***** do like be ***** that cartoon Ville. Who ***** cares, man? That's it. Come on. Can't we get cartoon doing it a little bit? I mean, like, can't we be like the Joker, you know, like, go around and **** with some rich vigil in the *****. It's like, dude like those guys that you beat up to have kids. What's their family gonna do without a father? This thing when I won't be already? Or no, it didn't. It just didn't really weak. So. Any which way? Yeah. Back to the show. Like, they talked about a bunch of different subjects, which I enjoyed. The show was like an hour and a half long. And you would cut all the little breaks in between. It probably is about an hour long. Well, maybe not. That like, yeah, I'd say there's probably about close to 5 minutes. I would say I don't know. I'm guessing and it was just like obnoxious cut cuttings that would interrupt. Blow of the show, like and it was annoying. I mean, I appreciate the fact that he was trying to do something with the show, make it interesting and like, you know, do segues. But he could have done. Maybe. Order Segways not as as abrasive segways. You know, to kind of go jump from one topic to another or something like that. Some of them were just like, you know, thrown in for, I don't know what reason it didn't seem like they were really breaking away. The conversation was like an interruption even on like the the back and forth that was going on. And it's like. Am I supposed to think about the noise in between the conversation? So anyway? They talked about like the thing that annoyed me was spirituality. Stuff. I I understand the whole like, like, **** materialists, perspective. I I personally think that, yeah, you can be, you know, a little more firmly anti religious. I mean like to me. Like spirituality and all

that stuff. Yeah, we can sit around and talk about it. And sometimes, you know, we can also sit around and talk about ***** destroying *****, love and life and ***** living passionately or just how much of a ***** slave we are to work. And how much we paid it or whatever, you know, like the, the whole thing needs to get mixed up. A little bit, right?

Rambler: Yeah.

Wombat: So, but yeah, like for me, like, I don't think that like I I consider spirituality a primary thing in my life. I you know I have had like all what I would almost consider like pretty cognitive dreams at certain points and stuff like that. That kind of has hasn't. Happened in a while now, but.

Rambler: You know, I found it kind of interesting. I've seen things in dreams that I've seen. In like later. Like there was some place I saw that. Where in West Virginia that I.

Wombat: Yeah. No, I mean, those things might be interesting. Some people playing with magic and stuff. That's fun. I I've played with magic a little bit, but, you know, for me, like, if we're talking about our fullness right now, they're like, we're in a situation that. Also there's. Constant points of conflict that people can have. Uh, yeah. Do you like energy? Team. Is an offensive. In this society, if you want to call it back, it's it's a way of saying **** you in some sort of way. You know, you don't have to be out there like busting ***** cops in the face or anything like that. But again, I mean like that, that's what what? You know, like I'll like. I'll talk about you. ***** start a scene or write some articles like nowadays like the Internet is interesting, but I think that you know, my participation in these discussion groups on the Internet on Facebook is to look at are just so abstract. From each other, there's no feeling or real connection. It's pure ideology, you know, it's. Not. Like real groups? Meeting together and that's one reasons why this project got started to a certain degree was even though we are putting up on the Internet, obviously we also are finding a reason to meet face to face with each other, to do little projects you know.

Rambler: Nice.

Wombat: With. You know, dark green anarchy go up to Bowling Green. Help some people there. Hopefully we can start expanding and meeting other areas in the area. There's that uncivilized gathering. Which would? Fun to go to. I don't. Pretty interesting.

Unknown Speaker: Think.

Wombat: Yeah, I'll. I'll like we were talking about it last time around. Remember up in Ward green? Yeah. And I was kind of surprised that the policy they wanted to go with, which is. Kind of interesting. For the most part. The I I myself. I don't really want to. Feel like I gotta fight somebody at a ***** book fair, you know? Yeah, that, that's that's kind of what I feel like with that kind of policy, I guess is that you got to come in like gangsters or, you know, you shouldn't come at all, right?

Rambler: Yeah. So, but baby, watch out for your *****.

Wombat: Right. I mean like, what the **** is that? That's ***** ridiculous. I I didn't realize that that had happened. And I thought that was something real cool, you know, like. But you know, it's like it's just, like, really like. Like these guys ***** gonna destroy. Look at peoples ***** beans and ***** sabotage or ship like what kind of authoritarian nonsense is that? It's like that's, you know, like woolly. It's not really cool. You know, like it's basically like saying, hey, like, I want to see if I can escalate this. I mean, like really in a kind of way that that's what it's saying it's like. Why don't we just ***** raise the stakes? I mean, if you're gonna **** my **** up, why shouldn't I **** your **** up and not on an equal level, you know, like. Obviously I have to escalate. You know, it's like, yeah, that that's why I don't like that type of stuff. You know, it's that like, once you get into this kind of attitude that, hey, if you come here with something and someone ***** your **** up, ***** get up with yourself, I'll be like, OK, I was going to stay up for myself anyway. But you know. If nobody's gonna have my back or anything like that, nobody's gonna say hey, *****. Don't be fighting up with and beat each other up in this ***** place, which just gonna watch clap. I mean, what the **** is that? Taking a bad drive like. Ohh ****, I swear. OK so. Yeah. It's like anyways. Yeah, that's a gangster ****, you know, like I I I I personally don't think that I'm going to go just on that level because I don't want to escalate. Yeah. You know, with people you know, I mean it just it's just not how I'd really like to ***** approach like. I I like to hang out with people we chill. So anyway, yeah, if you want to go to that thing and it probably end up being fun anyway, I, you know, might be mischaracterizing it or whatever. You know, go ahead and go and check it out. I don't have any ill will towards any of the people there. I understand that people will read the Internet and then get an idea and then they run. That I don't know what their circles are like. If they think that. Abe was a bad guy. I I talked with Abe all the time. I liked Abe.

Rambler: And you know and.

Wombat: The way that they made him go. Down was rotten. And and run man hitting his response. Don't get me wrong, which really working contact with the FBI, that was after they had already done the same to him, ruined his. Life or attempted to? You know which is kind of release information on him to authorities or whatever or have, like Facebook people. Looking like. Basically they were trying to witch hunt it, you know, because he was talking **** online.

Rambler: Yeah.

Unknown Speaker: Yeah.

Wombat: Like, that's basically what happened. They. And they should have known they ***** talking ****. They were ***** talking **** on him.

Unknown Speaker: And.

Wombat: A propaganda or blocking group that's ***** destructive and murderous, you know? So I understand that, you know, they were not on the same level. But you know, it's just. Basically, yeah. Like that's one of the things with Nikki and his approach is the propagandists seeks to be destroyed. In a kind of way, you know like,

but that's in Russia, when, like, you know, doing drugs again and get you ***** tortured and killed. You know Stephanie, right. Like went around just put Flyers up like get thrown into a prison and get your hands chopped off. Tortured.

Rambler: Yeah.

Wombat: Right. So they can find out where you know information showing that you know on other ***** people, but worse versus, you know, that's why, like the idea of self structure started was because of this behavior. You know you had a hide from authoritarian regime. So anyway. Hit that 20 minute mark a little bit ago. So yeah, we're going to, we'll go ahead and let this one alright, walk that out, Rambler out screaming, shout.

Dark Green Anarchy 6

Memorial for Aragorn. Talk shit about Kevin Tucker, John Zerzan, and some others. Discuss Andrew Culp and his projects.

Feb 23, 2020

Bono: All right, here we are at the Bonneville House. It's another dark green anarchy. I am wombat. I am sitting here with Bonobo.

Wombat: Yeah.

Bono: Sitting here with Rambler, sitting here with the Netchiev.

Unknown Speaker: Hey.

Netchiev: Hey, hey, hey.

Bono: We're going with the Aragorn pronunciation, not like saying nekia. He like saying that you have it's like niche or niche or niche, or Nikki or Nikki or whatever. That's the curtain meme going on right now. If you guys are paying attention to the Internet. So yeah.

Wombat: Yeah. Dover tower.

Netchiev: Is this live or?

Bono: Oh, this is no, it's not live, but this will be unedited. OK, we're at warning our audio here.

Netchiev: OK.

Wombat: It's going to be an emptiness and.

Bono: Yeah, this will be put up on Airgas News.

Unknown Speaker: Yeah.

Bono: I. I am moving away from Facebook.

Wombat: So that means Kevin Tucker.

Bono: Yo, Kevin Focker won't hear this. He he's too busy tucking his slong.

Wombat: Did you see the the red big red?

Speaker 4: Tucking his.

Wombat: Twitter.

Bono: Tell me about it. Ohh I yeah, yeah. Like, what is this rant that he put? Up on Twitter.

Wombat: Let me pull it up here, but he it. Was. A big rant like and it was a couple days after Eric going died, but it was it was like he just. Went post with no. Me and John and and Freddy Perm when? Whenever down with the post left it's just a haven for like pedophiles and blah blah blah. And then he just goes and then everybody just kind.

Speaker 4: Ohh Kevin, it used throughout the music. Have you ever, when I met you with the federal business gathering, used to be all?

Wombat: The music. Yeah, it was this long rant.

Unknown Speaker: Yeah.

Bono: Ohh yeah, like basically Kevin Tucker. My experience with him was that he was kind of cool, like on a face to face level.

Speaker 4: Yeah, we didn't meet.

Bono: Him like we met him. He hung out with him like he he would talk low and we would talk about, like the meaning of existence and **** like that. And we got along pretty well based off of that kind of conversation. But then as time went on.

Unknown Speaker: Yes.

Bono: He let his ego side article kind of dominate or ego side conversations dominate his thought pattern, and he ended up calling in to John and ripping into black seeds and stuff far more than you know, even his own critical pattern. Should have really gone into like like yellow streets like now. Listen, he goes as if they're enemies. Far even worse than the capitals, where they check the rippers and the the the other horrible people with the Charles Manson's and other oh, it's just awful, awful.

Wombat: Yeah, he was. So he was talking about how, like, like he was never a post nihilist, a post leftist and and post leftism was a heaven up with up here. But it's. For 9 Western pedophiles, Jesus, so simulating it was a reference to Hocking Bay guys. That's what he's and.

Speaker 4: Ah.

Wombat: But he said John never was. But I don't. I don't know that that's true.

Bono: What John never was a pedophile. Shirt. And like he ain't down with 14 year old smoking weed. Maybe he does all the. Things I don't have.

Netchiev: This is Kevin Tucker. Have a book that discusses ayahuasca tourism.

Bono: That wouldn't. I wouldn't doubt that at all. He really.

Wombat: Kelly Douglas. Right there.

Bono: He personifies per lists and operative cultures in a way that goes beyond. So the good and the bad really are there for him to pick from. And then of course after the fact. Then he'll change his views. But you know, if you like are like, oh, yeah, they like 12 year olds were *****. And there, Kevin, did you know, Kevin, that ***** kids can get ***** as young as, like, five years old? I remember having bones when I was. 4 You know you can get some, get some major sex and grooves going on then.

Speaker 4: And I just would appropriate or appropriate now point out his white assets, dreadlocks, cultural.

Bono: Yeah, he he's stealing from the culture of the dreadlocks. I don't even know what culture has dreadlocks, I just remember.

Wombat: Well, here's.

Bono: Pretty hair causes dreadlocks, so you. Know.

Wombat: This is. OK, this is Kevin. Tucker and square.

Bono: Here we go.

Wombat: I'll just keep. I'll just keep saying it for another decade if anarchists don't address the rampant individualist currents, then we can't be shocked to see people's back slide into fascism. It goes back to sterners nonsense tantrums, and it's only more prevalent in the mean world. Yeah, I've gotta put her foot down. Ohh, here we go. Ohh here. Here. Here's more Kevin Tucker on Twitter post left anarchism. It's nothing. That never was. It's just a knee jerk reaction against the moralism of the left. But really, it's just angry libertarians.

Netchiev: And I remember Murray Bookchin has some ***** slanders against people that were hurt her and she alright?

Speaker 5: This sounds like.

Wombat: More Kevin Tucker. Which may have been useful when nihilists were ***** shut up in the streets, but the net has only brought out their dirty laundry and made it clear that there was a bastion of pro pedophile lunatics.

Speaker 4: Book signing booklet here.

Wombat: For firmly under the anarchist banner, if you use your personal liberty as a baseline, then what is any? Thing that's frontier ideology, which is why people who have called themselves anti sieve but have been only incidentally continue to drift towards eco fascism while loudly proclaiming ecofascism has never existed. Clearly it has. Clearly it does, but in doubling down on reactionism, this is the quarter it is in. Anarcho capitalists and national anarchists are on the rise, and it's becoming clear that most leftists didn't mean a rejection of the political circus, but indignation over personal freedoms being impinged upon it. So it's just far right.

Speaker 4: Yeah, yeah, yeah, that's one.

Bono: I like making **** up because I got kids and like I want traditional values like conservatives by my pretend that it's from the primitivist whatever.

Wombat: Kevin, he still? He still he still don't.

Speaker 4: Like **** ****. But living in the woods.

Wombat: Anarchism should exist beyond the political spectrum, not left not right. This isn't just a rejection of government, but the reality that we don't need organized mass structures to rule our lives. Personal Liberty will always be the wrong point of entry. This is about society. And myself? Suzanna Perlman are not nor ever were, post left the rejection of the political spectrum comes on its own terms, not defined by sides of it. It follows more directly from climate and the ultra left communalist in nature

without communism. There is a parallel hill for movements emerging from the Eco resistance world, but there's another threat. The point is.

Speaker 4: It's here. I've got to raise my hand and ask, is it Perlman? Not even allowed to speak for whether.

Wombat: Yeah, yeah, I.

Speaker 4: Or not. He's yeah.

Bono: Highly doubt that.

Speaker 4: Are you sure it's dead?

Wombat: Yeah, I.

Bono: Yeah, like, whoa, Kevin might dig him up and bring him along for the ride. Like he's ***** Bernie.

Wombat: Let me continue it. The point is, if you are against civilization as I am, it should be coming in defense of the world not to frighten opposition to it. We should always fight. Toward all its forms, iterations block its passageways, punch its fascists, and those aspiring. All small problems become big ones, but even big ones are fed by a million length lines. Looks small and can be isolated. Resistance takes the form the same form in all regards. When you identify the problem, choke its bottleneck and fleet its supply line. It's practice practice. Yeah. It's applicable on every. Front none of us are in this alone. Don't embrace the isolation. All right. That's I can't do. That I'm missing my voice here. So there you go.

Bono: That Kevin, right, because that's how he sounds.

Wombat: Really. Yeah, yeah. Now, you know, he'll Probably listen to this.

Bono: He might accidentally kiss himself, too.

Wombat: That that was a pretty good.

Bono: Impersonation. Yeah, I would agree. So, yeah, those are familiar. Kevin Tucker is is anarcho primitivist guy that he's tall.

Wombat: Prime primal enter.

Bono: Primal energies yet moving away from Erica Purvis because it's derogatory, even though they've been using it for over 20 years, or like over 30 years.

Speaker 4: And he's like, culturally appropriating those dreadlocks and.

Bono: When he cut his dreadlocks and you know how he has normal white people here culturally appropriating white people, it's like only there Jewish guy.

Netchiev: Oh, OK, yeah.

Speaker 4: Well, he's a white person.

Bono: But really what I'm saying is that Kevin Tucker, he is somebody that. Wants to criticize from an extreme, but he is not reaching those extremes, so he asked them was Ross Pierre during the French Revolution, they reached a certain extreme and had to pull back, and Rosier had to kind of try to take control. So instead of him pushing to a radical stream, he pushed to the moral extreme, the authoritarian extreme.

Wombat: Yeah, just now because it because it is such an opposition to, like, nihilist post left. Egoist stuff. He's more in bed with, like the it's going down crowd. For what?

For for a while now. And and and. And he's in bed with Shane Verrilli and all those people.

Bono: Yeah, yeah. For yeah, you're right for. Yeah, he wants their media apparatus to promote his lame extremism, but at the same time, you know, they're they're looking for any reason to **** all over his dumb ideas like they want to criticize and corporatism and those that want to embrace a leftist.

Wombat: Right, right.

Bono: Interpretation of Erica prove is. Some probably should just kill themselves and get it over with, cause like it it's a total misunderstanding of it, like primal anarchy, like like my understanding primary is probably far more radical than Kevin Tucker, so him saying he's the ideologue of that position is a misinterpretation. Like the primal Ness of any. Type of interpretation from my understanding, would like, you know, preclude this moralistic imposition that is really just like a conversation of the modern more than anything else.

Speaker 4: Most of the funniest thing being like the first, like primitivist that I met and I think, I mean, you met the same people too. Actually were also self identified nihilists.

Bono: Yeah, like I, I I've I've had conversations with lots of vanderkar previous or prime liner kisses. Kevin Tucker might call himself. I'm not sure what they would embrace his term of phrase.

Wombat: It's weird to me that he would speak for Jersey because I don't. I I see them. So they agreed. Him differently like he did. I don't, I mean. John seems to be.

Speaker 4: They're not the same person. Have you ever seen the same together?

Wombat: Well, I mean, you just see I.

Unknown Speaker: Yeah.

Wombat: Mean. I mean the way like I. Can't imagine being ohh post left right? He's critical to some of us in.

Bono: Well, well, I know that there's any leftist is supposed to post love is critical to post. Love is basically critical critical of the post love because of the individualism within post left.

Netchiev: Right.

Wombat: OK. Yeah.

Bono: Anarchy. I understand that Kevin Tucker has regular conversations with John before he actually has a real position. So Kevin Tucker's ideas are based off him trying to gain conformity with his master before he talks.

Wombat: Well, I do have to say me. You must take the like throat drops. Cause like if he's talking like that all the time, that was rough for me to that boy. I appreciate him walking around.

Bono: Does does he? I I don't know if he's the singer of his. What was a Penguin? I can't remember what his band name is.

Wombat: First here.

Speaker 4: Here's the error.

Bono: So his Penguin band, and he's like, screaming like, I don't know, really all.

Unknown Speaker: Awesome.

Bono: I I haven't actually heard it, but you know, Penguin sounds like a really good band, I guess. But basically, like, I think that like. Kevin Tucker's primary position is mainly to enforce conformity, rather than to explore new ideas, and that's, I think the primary problem. Like I I I personally think the ideas of immediate return hunter gatherer society are not. God, I think that it's bad to impose those views on people that are very far from being able to practice in and then like demand that they practice it or say ohh it's OK if you don't hit it right away. But we're all going to be on the same level as soon as we can, I mean. It's nonsense, like we like, can't. Really. Get there and we shouldn't try to be trying to conform within one way or another. We should try to be ourselves, you know, embrace our own freedom where we're at. And then. Move in whatever direction we want to as we go, not like the other way around, where we're trying to fit a form. Fitting a form is simply trying to conform to a morality rather than embrace of freedom.

Wombat: That's just right wing libertarianism.

Bono: You got me texting off already? I'm texting.

Wombat: Do you have? Do you have?

Netchiev: Any opinions on that? I know minimal about Kevin Tucker. I know that he was an. Anarcho permit of this. And he had some arguments with somebody. I was friends with. I I don't talk to as much anymore, but. I think that he just employed Ed Harbin ANS and stuff and it wasn't really. Good interaction, but like I said, I know met him all about Kevin Tucker.

Wombat: Yeah, he came. Him and John came back, like, in 2000? Yeah, in 2007. You were there? Yeah. We had the anarchist gathering when we had a vibrant anarchist community when I. Was living in Toledo.

Bono: It was pretty good too.

Wombat: It was good.

Speaker 4: And I think I might have been like is this is the first time I heard John, that's like that's kind of where I get my impression of John speaking and he just got to get this guy.

Wombat: Yeah.

Speaker 4: Microphone is such a quiet talker.

Wombat: Yeah. Yeah. No, I thought.

Speaker 4: And there was the ***** Chomsky guy there who was like passing out.

Bono: The Oh yeah.

Speaker 4: We should die off.

Wombat: Yeah, yeah. What was that kid? Who was that? Kid, it was a kid from Michael Carbon. What the hell was? His name, man was calling cop Matt.

Bono: Hey.

Wombat: And he. And he he prays. This things like who is Chomsky printer, who is servers? And remember Sherzan was in soup and he's like I need something to wipe my hands with and he wiped his hand with the kids flyer and he and he kind of winks at me and threw it and then the player.

Bono: Ohh.

Wombat: And then that kid like cop Matt comes up to me, and he's, like, arguing with me and my friend. And we're like, why are you arguing with us? Like they're right here. You finally get to argue with someone like, it's like, but you're more reasonable. I'm like, well, that's only because I know you. And I I I'm it's easier to put up with your **** and they don't wanna deal with you, you know, like you're just some crazy kid that they don't **** know. And and like, they're right there and you can talk to them. Why are you following us around asking us questions? They're there. There's your big **** moment. You throw it out your **** fly.

Speaker 4: No, John got like I'm John.

Wombat: And like and then he's like, well, they're unreasonable, like, because they they don't want to argue with you because you're so dumb. Asking they don't.

Speaker 4: I'm looking up over one of the Flyers be like.

Bono: Yeah. Johnsons had collected a lot of firewood in that gathering and.

Wombat: Yeah, I do. I do remember, I remember. We were getting wood and he he had this big tree branch. He was. I just remember he was. He was. Born in a corrupt and I'm. Like I was. That's what John Serson is pulling a tree branch. Oh, my God. And then he was and and then it was.

Speaker 4: It's funny because I always. Sure. Yeah, he's pictured him sounding louder and angrier than he did and.

Bono: Ohh.

Speaker 6: Then long Johns or some.

Wombat: Yeah. And then and then it was like me and him and my friend talking with. What's the woman? Does the levity collection. What's her name? I can't think of her name. And they were talking about Ted Kaczynski's ready to go. Did you get? Some intents ready and I'm like. Oh my God, I can't believe this is happening. I'm sitting here with the lab at 8 collection woman jazzers and talking about. That's writings and it's like trying to like get her just like, oh, yeah, yeah, sure it's writing. Yeah, I knew that. Big deal, you know? So what? Yeah, I was kind of. I thought the whole thing went really well. And then.

Bono: And then I would agree we even had a woman's wife later or whatever.

Wombat: Yeah. We're improvement. Yeah, that's the. It was the 11. It was a woman. From 11:00 she can't think of her name. I saw in Ann Arbor like last year and then wearing Pearlman, who brought a bunch of red and black books and searching, and we were all sitting there and I was just like trying to be like. Oh yeah, sure, you know.

Bono: So, you know, like we we've had positive engagements with John and and Kevin and what what's funny is is that like.

Speaker 5: Yeah.

Speaker 4: No. Yeah, based on meeting Kevin, hearing that Grant was disappointed.

Bono: What I understand like Kevin and John's interpretations, are largely based off of the. Very brief encounters with like, kind of like anarchists, trolls. I guess that's all I can really like. Where else are they coming from? Because they're not, like actually talking about a person most of time other than maybe airborne. And even when they talk about airborne, they're not engaging these ideas. They're engaging this characterization.

Netchiev: Right.

Bono: Of nihilists or egoists rather than that's what ideas.

Wombat: Right. And they're not really talking to him. I mean, well, they get a little bit when when they're when Kevin originally was in Facebook, Kevin here going to go back on Facebook. And then one of. The other in front of the other. This was a coffee in the back.

Speaker 4: Well, for that matter, I was, like, laughing about something about John. Like the last time I'd actually seen her or. And like, I guess I was kind of getting overzealous with it, which I didn't have been ever going was quick to point out, like, oh, me and John are friends.

Bono: Right.

Wombat: Yeah, I don't know that there was ever. Really or is? A beef with them. Really done that. I mean, like, it seemed emotionally to be with heaven, I mean. I don't know. But it it always seems strange to me like.

Bono: Yeah.

Wombat: That, like I mean John came out of the post left and they showed a stuff and he knows all those folks you see think like, you know, if there was an issue you would you would have known. That a long time. Right. He, you're you're you basically came out of or alongside that whole milieu. So if there were disagreements, I would just think he was. Just talking to both. Jason put all the ***** everyday at some point, right? He was. He just knew him because. He knows them. All, and I mean, I don't know how much he talks him now, but I. Always. Just think like they would have hashed. That. Out 20 years ago.

Bono: Yeah, well, what was the barbaric thoughts kind of implies that that didn't. Like at least from Wolfie standpoint.

Wombat: Right.

Bono: Like Wolfie, kind of wrote the barbaric thoughts where he is trying to engage John from a vague. Standpoint, it was disappointing because. I'm not trying to be a critic of Wolfie Lance striker, but it seemed like they weren't working off of substance. They were working off of personal. Few they're working off of their their interpretations of each other's personalities and and the ideas that they thought each other held, which weren't necessarily true or not true, but from what I understood from the barbaric thoughts you know was that you know. High school. The divide was based off of desire

versus science, and it kind of way almost like the divide between was it Ebola and Hitler, you know?

Speaker 5: Oh.

Bono: You know like. The divide, like the science of of national supremacy or white supremacy versus.

Wombat: Yeah.

Bono: The will to that. *****. So like I I thought that like the the the divide was.

Netchiev: Right.

Wombat: And insertion would be Hitler.

Speaker 5: And and wolfie. Were they?

Bono: Yeah. Yeah. Basically. Yeah. Yeah. So, yeah, they, they, they they are in the same lump in that kind of perspective so.

Wombat: Who you calling an eco fascist?

Bono: Well. Yeah, sure. Yeah, there's Anna is Hitler. And it makes sense. So like, let's just go ahead and tell everybody that.

Speaker 4: Ohh God social.

Speaker 5: Oh.

Bono: All right, So what?

Wombat: We want to talk a little bit about.

Bono: Ohh right there on the circle. That's my agent subject, Eric one. This is really supposed to be a memorial here in Ohio for where we're going, we understand that the West Coast is going to come with their own.

Wombat: This is like.

Bono: Thing we don't have his body right now, so we can't tell you what we're going to do with it. But if we had his body right now, we probably roll him into joints and smoking because, or at least I would. I would smoke the hell out of him. I want him. I would.

Speaker 4: Yes.

Wombat: Just like you. No, I don't wanna hear any professors struggle to get the full set.

Speaker 4: Dude, like, I mean, he was. Straight Edge and he didn't get.

Speaker 6: Anything off that?

Bono: Well, you know, I'm not gonna get hurt off of it. But his ideas by giving it high.

Speaker 4: Sarah Sarah is a. Ceremonial man.

Bono: Yeah, it's ammonia thing. He's gonna ***** appreciate, but not really. You know, like, maybe appreciate. Like, we could, like, pee on him and, like, get a prostitute to drink him? I don't know.

Wombat: Yeah. Yeah. You know, G Allen, like G Allen.

Bono: Right. Yeah, exactly like a true nihilist thing. Or like, a poor coffee. Old room. And then put cigarettes out in his ashes, you know, like.

Speaker 4: White coffee.

Bono: That would be a very true nihilist way to go out. That was something I was thinking about was what's coming up here. I was like, yeah, yeah, we could just like, you know, pour out a cup of coffee for them and then put cigarettes out in it. And BAM, now with them right there, we're like canoeing his ***.

Wombat: Yeah. So does anybody have any ever going stories their best ever, once everyone's memory?

Bono: I guess my main Aragorn story is the length of time that me and Aragorn. Interacted, I think after infoshop.org we talked a lot about Eric's news and I was his first moderator outside of himself to regularly participate on the show or on the site. And for close to a decade, we worked together and it was mainly just me and him on that particular site. So we interacted on a, if not daily then weekly basis on that. And then I had a falling out based off of me wanting to have my personality a little bit more involved in the. In the site I wanted people to know that HP wombat is betting. Your punk ***. You know, and really like he was like, no, like, I want, you know, that personality to be erased. I want neutral arbitrators to interact on the site, not have. Let's be more and and at this point I agree. I think that if I would have been doing it, the site probably would have went down a lot faster. And I mean it's not down now. You know, it's still going, it's actually going strong. So but. So yeah, I agree that if we would have went in my direction, it probably would have destroyed any of this news. At some point. Because you would have had HP. So I I have to agree with him on.

Wombat: Yeah.

Bono: That. But I stepped down after a while and after I stepped down, I trolled the **** out of the site for probably about as long as I was the administrator. So you know, probably about five years I was. Or more than five years as administrator, but probably close to five years after that. I trolled it. But I wasn't the hardest troll, but I was probably the meanest.

Speaker 4: You're good at that. You. You did good, sock puppets. You did fool me once. You were an actual said. I forget what name you were. Using when we were in that army.

Bono: Yeah. And when I reveal myself, then yeah, people understand. I I I usually didn't reveal myself and a lot of times I was pretty vicious, but then when he got his new administrators and and they started racing comments, they started racing my comments more than anybody else and they started acting like they didn't race comments and. Like, no, you guys raised mine. Now, like every day. So when you say you don't really raise comments, that's a lie. So I was kind of disappointed on that. But yeah, blame on fork because a lot of times it was, you know, saying some horrible **** like some. I was being a total Turk, but as far as her going is concerned on that like he had moved his personality and himself away from America's news and into his more creative projects like the brilliant and later Anarchy being. And he had he put more effort into. To black seed and with black seed, that's actually where I started working on being more imposed with Erica Brunis and. Because I started thinking that there's

a better way or a different way to interpret and it could prove this and than what serves in. And Kevin Tucker, we're doing and. But at the same time, I wasn't trying to be oppositional. I was trying to be part of the conversation. But then when Kevin Tucker got on Facebook and started being. Yes. Like I was like, you know what? Go **** yourself and. And so that was the end of that as far as me trying to be a part of a greater conversation in another primitivism. And me deciding that anachronism is an ideology until those two pass on they need. Die after they die, then anthropomorphism probably can be of more interesting idea. Conception of ideas like we have words are named. There, there's a female Logan, huh?

Wombat: Well, we're going. Are you thinking?

Bono: I think that's her. Yeah. Like she's an Erica Purvis, but she's not a zizania in and.

Wombat: Yeah, yeah. Landing conditions are vegan. There was interview there in the backwoods. Yeah, she's talked to her. I don't know. Didn't didn't when she ended.

Speaker 6: Up with such brilliant, I'm not sure.

Netchiev: What I I think.

Speaker 6: Because there is some.

Speaker 4: So somebody on maybe a primitivist and a vegan. That was on.

Speaker 6: An episode of the We're talking. Yeah, yeah, yeah, yeah. Montana. Yeah, that that's the name. Yeah. Yeah, she was on.

Wombat: Yeah, yeah, there was a rohim and Mariano Montana. They're. They're both going to the spokes women for vegan and local primitivism. But I I thought, yeah, I thought they looked over. He was on the.

Bono: Brilliant too. I'm sure she was. Yeah, I'm pretty sure she got it. I myself didn't. And it's not because I wasn't trying to hear it, but largely because of listen audio is while I'm working and. I probably didn't catch that one because the brilliant and energy radio they both kind of talk at a lower volume and the.

Speaker 4: The volume tended to on my own computer volume tended to.

Bono: It just doesn't come out of my volume, sorry.

Speaker 4: Like some of them were louder than others, like some of the the volumes seemed to be. All over the place like.

Bono: Yeah, like it, it really depends on the the person talking to kind of enhance the. Volume and then you have your phone operators, you can change it, but usually the fixed volume that they have it at is good enough. But if they're talking away from the mic or if they are talking low in a low voice or whatever. Or whatever. Then you can't hear.

Speaker 4: Them. Yeah, because I'm impatient with podcasts like all the I'll have them on either while I'm doing chores or while I'm showering around my place and I'll be listening to them while doing another cast to make that other task more tolerable.

Speaker 6: It tends to.

Speaker 4: Be the way I interact with the Internet audio so.

Bono: So to to get back an hour going. This is a memorial form. We love our going here in Ohio. We we wish he was here with us and we wish we would have had more events with him out in the open, like, not just.

Unknown Speaker: Yeah.

Bono: Like and our kids. But like, you know, more specific like, you know, like I I like the dark green anarchy flag in a kind of way, but not it doesn't have to be underneath that. But you know, something that says what we are like, it could have been like egoist or or it could have been. You know, like friends of Aragorn. Even you know something that would have spoke a little more deeper. In town or in the state?

Speaker 4: Yeah, I was. Gonna say I remember going on the.

Speaker 5: This thing is one of the.

Speaker 4: Times he was here to speak. I remember going on one of our. Track walks with. Him and we were sitting there smoking a joint. We were walking along the track. I mean, you know, airborne straight edge. So he was sitting out like.

Bono: Yeah, he was just smoking.

Speaker 4: We, but we went and went to the old BLD and show that to.

Bono: Yeah, the BLD is this building in Columbus that was an abandoned building. But artist kids had occupied it and turned into an art space until someone, when they were doing shows someone and knocked them off to the cops. And next thing you know, they got the building closed. Thank you very much.

Unknown Speaker: OK.

Bono: Always appreciate those people. I want to tell power to authority or truth to power. Oh, no. Power to authority. That's what I really want. But he was something else. He was above the fray. The what was the cream of the crop? He was a. A better person than most other people. Not in the sense that, like he was like bad or better, but you know, like he tried harder, he he wanted things to happen any.

Speaker 4: Just the distinction of. Being like the only podcast I regularly listen.

Unknown Speaker: To.

Speaker 4: Like I don't. I'm I'm very. With the Internet, but I.

Bono: Like to yeah.

Speaker 4: This.

Bono: And I regularly listen to it, not in the sense that I was listening to it, because a friend had made a podcast, but because his podcast was superior to other podcasts and other audios. And.

Wombat: This is generally the best actress. Cancel.

Bono: And it's it's this point, I know that this podcast is not at all upon. This is the Ed wood interpretation of anarchy one shot take. Let's make this **** happen. Blah, blah, blah. We aren't turning this ****. We're just.

Wombat: And you can't even get the real Kevin Tucker to come.

Speaker 5: Putting it out.

Bono: What I I if we're going to hear Kevin Tucker, then I'm gonna, like, do, like a Billy on the streets kind of approach to Kevin Tucker, you know, just come up in

his face and still have some bunch of hard questions and see what happens. I'll have my idea playing and see if I.

Wombat: Yeah, that's a real I'm real.

Bono: Get him to punch me. Because he is bigger than he could.

Wombat: What are you trying to say? I'm fake. I'm real. I'm right here.

Bono: I I want to I wonder how really is though because I know how to fight. So like usually after a person throws a punch, I know if I can beat them or not, but not beforehand. Usually a bigger person before me. I'm scared of, but after they threw a punch and if they felt like hitting me correctly and don't **** me up and I'm like, OK, you suck at fighting.

Speaker 4: I like Homer Simpson. I just absorb blows until someone gets tired. And then I punch.

Bono: Sarah born we will miss you. We want to meet you someday in the afterlife. So maybe in 40 years we'll meet you. Maybe in two seconds. I don't know. Maybe I'll drink this and I'll choke on some vomit after I throw up. And we'll be there with you. I.

Speaker 4: I've. Drink a lot of beers today, so ****.

Bono: I'm sure that it's better up there where you are down there, probably down there. Let's go. Even though, like, you know, like Western interpretations of ****, let's go with hell. Let's just say you're down to hell. Just roasting, waiting for us to show up. Just bumping up.

Speaker 4: The better it is.

Bono: You're like, hey, I like to see those guys. It's yeah, because it's hot down here.

Netchiev: *****.

Wombat: He said. Files.

Bono: Yeah, all the pedophiles down there. They're like, what is Hawking? Bay gonna die. He's gonna be a 200 down there with that, Steve.

Wombat: He's. Paterno, stone. He's still gonna unfriend me.

Bono: Well.

Wombat: That's that's for our Facebook friendship. That's that's done.

Bono: But yeah, like. We will always Miss Aragorn, and I always want to be there with him and I hope that he comes with us as a ghost at some point, because it'd be far more interesting to do this show with some dude just a little overweight smelling a tiny bit. Heavily breathing. Because like that makes everything better.

Speaker 4: We can, you can. You can hear it now because I'm obviously not the biggest fan in the world of public speaking, but he had wanted me try to coach me to call into the Anarchy Bang Show a few times. But I'm just like, you know. I like. I'm nervous enough sitting here with us, doing this, blah blah lawing like my voice rather than the. People.

Bono: Yeah, I I love her going. And I I think that his amount of attempt to get people that aren't really. Extroverts, to get involved in media, especially audio media,

was exceptional, like you can't really go beyond that like it it's it's hard to do audio for this show, though it's not so hard. This is just us talking and and you can see my phone recording ****.

Speaker 4: No, I'm doing better. Like, because we've been doing this for years and like I like compared to when we first got our start. Like I felt like I was going to ship my pants trying to do this stuff with first. Got our start.

Bono: If I was in the studio, there's mics all around. I'd be. I'd feel a little guarded, a little defensive. I wouldn't be trying to hold back or I would be trying to. I would be doing that I'd be. Trying to. Hold back from saying anything that would be construed as offensive. Or uncaring. But this is largely my show, so I get to be an *****, and that's what the, you know, I'm going to suffer the consequence at some point, maybe somebody. Will punch me, you. Know maybe I can hope for that.

Unknown Speaker: Yeah.

Bono: Alright, so we love you and we're going to continue on to another segment. We're going to keep this one going long.

Speaker 4: It feels like, you know, I mean, I'm well, there's still a little beer left in here. It feels weird, like.

Wombat: Not sure do you have anything to say about everyone?

Netchiev: Alright. About air going, I had a lot of admirations when we didn't always see eye to eye. I know he had a very attitude critical of academia and I never really had enough of an opportunity to explore that perspective with him. Aye. I know he wasn't very fond of, like, postmodern philosophers, and that kind of goes into the attitude he had that was critical of academia and. He had other perspectives that I didn't get to explore to the extent that I would have wanted to, but like I said, I always had a lot of admiration for him. He was working on a. Book for little black heart. That was consisted of controversial opinions held by anarchists, and I was going to write an essay about the relationship between anarchy and violence, and it was going to be promotional of violence. But I I didn't feel knowledgeable enough or qualified to really submit my work for that. Essay for that book. On. But I I wish a little black heart. Well, I hope it thing used to do well. Post Eric Warren and rest and rest in Peace, Aragorn.

Bono: Rest and peace.

Wombat: Mr. Pieces of war.

Unknown Speaker: Yeah.

Speaker 4: It's like weird cause, uh, one of my more lefty social anarchist friends. Actually, he thought he had put it left rest in power. He was respectful about it, but somebody chimes in like 1 of the first comments I'd heard talking **** was like. Like a tozer. I had to. I made a comment. I had to decide whether or not I was just going to do the classy thing, which I just do. The classy thing like talk **** about this dude. Like, what the ****? If you contribute it other than baby, like I'm going to mark you out to cancel culture. You **** ** **** like, but I just more or less. Was like, yeah, like, kind of off to the side mentioned like how much he had done for. Just

***** hate wording it this way, but the mill you, because that's the way I worded it in general. So talking about like all the ***** create done like not created but at least contributed to or created for anarchist stuff like the infrastructures and the anarchist library, little Black Carter which.

Wombat: Space.

Bono: Yeah.

Speaker 4: Yeah, this is little like and I'm like, yeah, the things he got for it was being attacked for things like published which.

Bono: And. For me, like a ***** is like a very minor publication and the whole breadth of all the publications that he had. Allowed and for people to fixate on that.

Unknown Speaker: Yeah.

Bono: And for me?

Speaker 4: Well, he was tired of. Hearing about it, we'll see.

Bono: You know, like I toss it. It really should have just been almost a no mention Z like it it was interesting in the sense that it had a few good articles in both. Issues those one two issues were released. A few good articles, but they weren't anything that was groundbreaking. They didn't shatter conceptions on anything, and they weren't aiming to do that either. And for people to have turned it into that. Really speaks volumes of the amount that nobody really read the ***** thing, and I would like to actually go more into what a Thomas actually said as well as the it's communicating. I would like to do more of those just for the fact that these people don't actually read these things and. I don't understand. And that maybe we should try to like at least expose what was said, not necessarily agree with them. I don't agree with it. I don't agree with it also. But I also at the same time.

Speaker 4: I have only marginal. I've never read it toss. I've read. I've skimmed through at least a couple ITS.

Bono: White. Reading those things and I want to read more of them.

Speaker 4: In a case I've never actually read itasa, I've read the description of it though, and anything like at best, like if I were to respond just based on the description like. Like, you know, like if you were to go with the characterization of it, like, indiscriminate violence is not the same thing as fascist. Like fascism is very discriminate, systematic violence.

Netchiev: It's the same leftist ***** that he equates. Yeah, it's the same leftist ***** that equates misanthropy with white supremacy. Yeah, it's it's it's not even worth dignified with the response.

Speaker 4: Or every time somebody brings up population, somebody says Malthus. Yeah, yeah, yeah.

Bono: Yeah, yeah. Can you tell us a little bit about Marthas next year, next? So.

Netchiev: He thought that there was a linear relationship between population growth and how it would deal with the food supply, but I don't really feel qualified to give an elaborate opinion of music.

Speaker 4: I don't know a great deal, but he was also I'm I I I wanted to say a priest, but if I have a preacher, I own a priest, the right word. And he had a whole like. So there was religion tied into that.

Netchiev: OK, I didn't. I didn't know that.

Speaker 4: But but like. But not necessarily every argument about population is Malthusian, because that's like ecological footprint. So like Harry, if you bring up population like another thing people like to try.

Speaker 6: Yeah.

Netchiev: To accuse you.

Speaker 4: Of is that you're racist, but you could be bringing up population with, like consumption patterns and like we want talking **** about white.

Unknown Speaker: Yeah.

Speaker 4: Americans, *****.

Bono: Yeah.

Speaker 4: Not that I'm like trying to single like white Americans out as being particularly bad. Basically going by consumption patterns like there is, like every one of like, an American is equal to like, I don't know, 10 Chinese people. So I'm pulling that number out of my ***, boy.

Bono: Yeah.

Speaker 4: Like.

Bono: Like and then you can like try to find it even more and say 1 rich person is worth about 1000 more people or whatever.

Wombat: Yeah.

Bono: And yeah, like the consumption patterns can be broken down and those kind of manners. But if we were like, and this is some actually I learned from Missouri's and if we were just going with just pure agriculture without any class breakdown, any breakdown whatsoever. And just when with. Sure, agricultural societies that didn't try to raise above subsistence, you're still dealing with. A continual decline towards a collapse. Yeah, and like. And that's why it makes sense that you know that. And societies have always collapsed and that it should be embraced rather than constantly thought to overcome, because the more they're overcome or the more that it's. Thought that there.

Speaker 4: The worse the collapse is. Going to be.

Bono: You have the worse the collapse is going. You know when before the crash would be? Oh, yeah, I **** my farm. Let's leave and go hunt somewhere and everybody just leave now. It's going to be millions and millions of people.

Speaker 4: Right now the collapse is going to be like, oh, ****, nuclear power plants are melting down.

Wombat: Starts with them.

Unknown Speaker: Yeah.

Bono: There's gonna be wars going on and bombs drop so that that doesn't happen, but it still will happen despite the fact. Yeah, you know, like there's all sorts of horrors that will occur, and you can't stop it and it's not.

Speaker 4: Like my favorite statistic is the nuclear power plants like is. That's one of the worst ones. This is like.

Bono: And then we could hope for the the worker state to finally rise up. But the worker state has had its chance. Or if you want to say the, the communist state that will end all class society. But then you have the imposition of work that's going to continue, which is really, that is the dictatorship. Proletariats the dictatorship of the guys that think they should be working. And you know, I don't want that. I don't want to live in a society that is telling me what to do. You know, I want to live in a world where I get to choose how I want to live and face the consequences based off of that, not the consequences of man to man, but man to nature. But, you know. We are in a Society of high population, so maybe even that. You know, but not mediated by an authoritarian.

Speaker 4: Social structure. We're sort of trying to think of the name for the type of puzzle I was trying to think that we're sort of stuck in. I mean, damned if you do, damned if you don't tends to be the shorthand for what I think we're stuck in, but. Like there's some kind of puzzle that's in the back of my brain. What, like our wives are like?

Speaker 5: OK.

Speaker 4: I don't. I *****. I'm trying to, like, call this to my.

Bono: OK.

Speaker 4: I can't call this to mine, so I'm just.

Bono: Oh.

Speaker 4: Like meeting with the sign.

Bono: When you think of it, you smoke a bowl and then talk about it.

Speaker 4: Where's this ball? I mean, I'm freaking out. Yeah.

Bono: Well, take a beer, I guess, since you know double alright so. To. I guess we're getting close to the hour. We got 10 more minutes. I want to. I want to keep it going up until then.

Netchiev: Do you have a specific question you want to?

Speaker 6: Ask me.

Bono: Yeah, I want to. Now, let's let's go into, I guess some of the ideas that you've been looking into here lately, net you. Can you kind of go into what is the relevance of Andrew Cole's ideas to anarchy? I guess would be a good start.

Netchiev: Well, Andrew Cope adopts the periodization that Eric Horn was known for popularizing between the 1st wave and 2nd wave anarchists. Hospice, which Andrew Cooper contributes to is. They're sympathetic to that periodization, and there might be minor disagreements on the details, he said. Are alternative institutions are war machines and not organs of a new society. It's kind of like borderline nihilists. They

don't call them hosts as they call themselves nihilists, but they're happy to be locked in. With that category.

Speaker 6: But they don't.

Netchiev: Shine away from using the term communists or communism. They communism for them is the generalizing of the. Circumstances of revolt.

Speaker 5: Uh.

Netchiev: It's not like anything Marxist, it's. UM. It's very much based on Tycoon and the Invisible Committee and their contributions to communization theory. I think didn't.

Speaker 6: Little black heart do houses, yes, yeah.

Bono: I think it's even part of order press which is eragon's personal like nihilist, anarchist wing of the Little black Heart larger project.

Netchiev: Yeah. So we're hoping to get Andrew Culp to visit Bowling Green. OH, sometime this year.

Speaker 5: We look forward to that. Yeah, alright, so.

Bono: With Andrew Colt, let's go a little bit into that since, alright, so intercom he. As far as the anarchist subjectivity and these ideas, are we still dealing with a small affinity group structure that's interacting with a greater society kind of understanding of anarchy and his conception? Are we talking about now because you know, the IWW? Ricky isn't at all small groups. Industrial groups.

Netchiev: Right. Yeah, yeah. I'm much like Hostess. I'm minimally sympathetic to syndicalism. I don't think it's really the appropriate strategy of the 21st century and a post Fortis economy. I want to. I know I know, the Invisible Committee and tycoon are sympathetic to unity groups and what they call friendship. And the formation of communes and collective living living arrangements that would build relationships with trust and friendship that would eventually. Come into a combat with the larger Society of State in the capital state and capital. I I don't know if Culp is 100% sympathetic to that view, but yeah. It's it's not so. Much seeking out prefigurative institutions that will deal with dual power, like earlier anarchist did or. How something Marxist might do. Umm. Yeah.

Bono: You know like.

Speaker 5: So.

Bono: I think that what House has put out a position about what is it hostility or was it? It was like a like the way society would engage people in a kind of way. And it was like I can't. It wasn't hostile. So it's another term. Is like the second book, I think.

Netchiev: OK, the first issue of Hospice was an endorsement of the politics of cruelty. The second issue was beyond recognition, which is.

Bono: Faulty, yeah.

Netchiev: It's either like a counter argument or refutation of Hague Alien dialectic. I think an OPS in favor of a niche perspective or it's a losing perspective as an alternative to the galian or Marxist dialectic. Hassan seeks to communicate in a forum

recognized by all but as far as engaging the enemy as a negation. It doesn't want. It doesn't seek out recognition. Yeah.

Bono: What so anchor? Are there the format we're using to record this with? Is warning me that we need to. Stop recording. Since we're hitting close to the hour, they only record up to an hour. We're going to continue these conversations up here with Bowling Green and will Columbus folk, even though I'm about ready to move on out, most people know that I've. Been thinking about moving away from Columbus, so like I've talked about it in the on the previous episode. So we will continue talking about this and hopefully will come into Ohio because I hope to come up and. At least record and or engage him in some conversations. I know that he has a an individual take on. Was it a deluse more than most?

Netchiev: Yeah, he has an alternative. Take on to lose the lose is often associated with joy, joy, and the Canon of joy, but he has a much darker interpretation of deluz, as you know. Cultivating a hatred of this world and everything that's intolerable about society. Yeah. So he's a little loose scholar, and I recommend checking out his book dark to lose. It explores this in great detail.

Bono: Yeah, so check that out, Andrew Colts Dark will lose. The host is project. There's at least one is there two or three.

Netchiev: 22 issues as of right now, beyond recognition is the second one. The first one is an endorsement of the politics of cruelty.

Bono: And so check those out, and they're all offered off of little black card. Is that correct?

Netchiev: Yeah, yeah, I'll post a link for some of the talks Coke gave on a hostis and some of his individual work he has done as a A professor.

Bono: There we go. Alright, y'all. Everybody stay tight. We will continue with this particular show though after the show, I will be ending the first season of the show because I'm going to try to. Enhance the format, maybe? I don't know. I kind of. I've already been thinking about how I'm going to. Do shows after this and therefore it makes sense to end it after the show for this particular season. So this is the last season 1 episode.

Netchiev: I think we should for this podcast that we're working on right now. I think we should do some scripted material instead of solely just improvise talking. I think that's something we should consider so we can have more methodical, premedi-tated conversations about how we want to articulate what we're talking about.

Unknown Speaker: Thanks.

Bono: That makes a lot of sense to me, and I think that's what we're going to try to incorporate. Hello, everybody. We're going to let you all go and hope to hear from you all later. You can reach us through the anarchist news website. Because needs to work because this is the only place I'm going to publish this particular episode, and I shut down the Facebook pages. So that's the only place you're going to reach us. Maybe later we'll have a better way for us to engage us. Alright, so warm it out. Double out.

Netchiev: Let's see about.

Bono: Not chill out, scream and shout.

Season 2

Dark Green Anarchy Season 2 Episode 1

Wombat and Rambler talk shit about the current election and other bs.

Oct 16, 2020

Wombat: All right, it is time for another dark green anarchy. This is season 2 on High priest Wombat sitting here with the Lord. Gambler the odd one. Party on Rambler. We're cracking open some brusky dusky chugging along, talking **** from the Internet. So yeah, it's been a while since we've done a show like I put it off for a while originally after the passing away of Aragorn, I wanted to reflect and go through a period of immersion, which I call immersion theory, where you. Kind of. Get with it. Kind of one of those. Bad boys.

Rambler: Ohh yeah here do you need a?

Wombat: Oh yeah, like after he passed on, you know, I went through a little bit of an introspective period where I wanted to do some immersion in basically kind of leftist, typical. Basic *****. Leftist *****. Let's just say Green Party just to make it quick, I wanted to see what it be like if I just kind of. Of was never exposed to anarchist shift and was into green and a Green Party **** or whatever. What would that be like? What's the politics of that? Blah blah blah and you know, I discovered some things like I didn't realize that Murray Bookchin had such an influence on the Green Party. That would be like the first thing I discovered I. Was like wow, really?

Rambler: Ah, real that I didn't know that either.

Wombat: Yeah, it it's kind of weird. Yeah, that Murray Bookchin is a large info. That's on the Green Party. The current presidential candidate, Howie Hawkins, is actually one of the friend friend of Murray Bookchin, and he went to the Institute of Social Cology and got educated there and leftist institutional building. ***** So. You know, like I I don't wanna.

Rambler: Minor lifestylism.

Wombat: Yeah, yeah, exactly. So they can ***** about lifestylism and throw people like us under the bus. Yeah. You know, like, which is the typical? Whatever. But yeah, it's been interesting. I've. I'm still continuing to view. That was the other thing was I wanted to pay attention to the presidential. Elections, like I do every time there's a presidential election, I kind of, yeah, like to get into it. Even though I don't vote or anything like that, I want to get into it and see the politics. For what it is, but normally I'd watch it on television like CNN or whatever, but I wasn't getting. I was

like, you know, I wanted to kind of shift position and just try to see things from the Green Party perspective. What that's like what's going on there? When I was in high school, I.

Rambler: Hello. Hello. We. We exist. It's not just just prepping by.

Wombat: Yeah. We're, we're. Here boy for Holly Hawkins doesn't mean you're voting for Donald Trump.

Rambler: This, this election, I mean not that the Green Party has ever had, like, a particularly loud voice elections. But it's like this election has to be I think, I mean, I might be wrong on this, but it just seems like the most two party highlighted election I have lived through so far. Like I'm not even hearing a mention except from like progressive friends I have on like Facebook or whatever. Like any of the third parties.

Unknown Speaker: Oh.

Rambler: At least in the main in the like mainstream discourse.

Wombat: Yeah. And they went through some **** I when I was paying attention before the primary had gotten decided for the Green Party, and he had apparently, or his team at least had pulled some **** and ***** over a few other people like Dario Hunter, which is still running for president. As an independent green. And he's from Ohio, and then a few of the other candidates or whatever, that kind of ended up backing Dario Hunter by default. I don't know what happened to them. They started talking about conspiracy theory *****. I called them out on it, and we had a back and forth and I told them to go **** themselves and. That was not, you know. But yeah, Howie Hawkins is interesting, and the fact that you know, he allied with the Socialist Party USA, which is tied to the Shopman Knights, the Shopman Knights are the ones that is basically sided with the United States versus the Soviet Union. So they're Social Democrats. Very western oriented Social Democrats. They're your typical left is, you know, the people that think that socialism is big government and we should back big government, that type of **** and socialism being the abolition of class society and nonsense like that like.

Rambler: Like the ones who the the Liberal version of the ones who like see the whole government versus business, then rather than seeing them as a conjoined entity.

Wombat: Yeah. Ultimately, yeah, they're they're the ones that are honestly saying that socialism is a corrective to capitalism. Rather than its own thing, it's it's it might state and have intention.

Unknown Speaker: Yeah.

Wombat: Of having some other direction for it, but ultimately most of socialism is largely just simply a way to make capitalism better, more humane, more for the people, blah blah blah, but not an absolution of capitalism, which was its original intent.

Unknown Speaker: Please.

Rambler: Like my government cheese and I live on.

Wombat: Government cheese. Give me more please.

Rambler: And because I get this, I'm apparently not bad archivist, except they go. To the job bang.

Wombat: The man evolution will work. Yeah, well, that the man don't give me my check. God dammit. Hook me up. So.

Rambler: Get my ride?

Wombat: And then of course, because this is season 2, I haven't brought up the big elephant in the room, which is coronavirus coronavirus.

Rambler: Yeah, yeah. You introduced me to that, so.

Wombat: So yeah, real. That shit's ***** real. So we're not social distancing too much right here. We're spitting hot ***** slobber, right? Each other. So we're probably both going to die soon. But before we do that, we're going to make some points. I enjoy this period. I like the lockdown a lot because driving around with sweet. I'm an essential worker. I'm a janitor. A lot of people don't realize that there's this whole entire segment of life that lives in the shadows of this world, and that is being a janitor. They're always in a limbo period where everyone gets off of work. You go to work when you go to sleep, everyone's waking up. You know it's. I mean, there's lots of third shift people out there that are not janitors, but. You know.

Rambler: Well, and there are first, second shift. Yeah, I almost had a job as like a. 1st Shift jam.

Wombat: Yeah, like Dave porters and stuff like that. Yeah, like, but for the most part, you know, I'm always outside of social loops. This is one of the reasons why nothing happens with what I'm doing rather than me having some mass following or huge discussion groups at this point. If I had been. Working first shift and trying to kick out some. ****. I imagine that we would have a group of about 20 or 30 people talking **** about how civilization needs to be torn down. But instead you know I work all the *** **** time. Yeah, I could destroy that. And just like live hand to mouth or whatever they call it. But. You know, I'm not going to do that because I like being comfortable. I I have a lot of last man's kind of status going on here as Nietzsche would put it where I want to be comfortable, smoke my cigarette, drink my beer, ***** talk ****, but do nothing at the same time. All right. And the world of Kevin Tucker, since that's one of the people we talk **** about all the time on this particular podcast. If you're aware of this podcast, you know that almost every episode I have to put Kevin Tucker down in some way and.

Rambler: Yeah.

Wombat: This terminal won't put him down about his ***** multiple personality disorder or whatever the **** he got going on. I don't have a problem with him being crazy. I always thought he was a little. But but him? Basically, he ended up calling everybody that's egoist and all this pedophiles and **** like that. So to me, that means that no holds barred. Everything's open game time to talk some ****. I ***** threw the aristocrats joke at him. Not directly, but on my Facebook group, the Society Dispatch. That where I talk **** about people and people get ***** and hate me forever. It was originally the Black Seed Group where we were there to try to promote a black seed, but after running into too many people I flipped it around and it became a meme sharing news. Where in ***** and. We just kept going

with it and I I I stopped everything. Like I was saying where I did my immersion. I backed out of my immersion. Maybe about a month or two ago and I started getting back into things, getting back into my dark green anarchy. So which is largely what this podcast is about. It's about the umbrella of nihilism, of egoism, of dark theory, of misanthropy. See and by anti humanism anti industrialism Ted Kaczynski was right kind of *****, you know. Not like right? Like Oh yeah, we need to have a vanguard of ***** anti tech revolutionaries shared on *****. Industrial society. But you know, right in criticizing from the beginning and you know Mel bombs. Yeah, you know. Cool. You know, like we're we're not, we're not Mel bombers. We're ship talking propagandists, so don't get us wrong. We're not going to do *****. But if you do ship good for you, you know, we're not trying to encourage it. We're just playing around having a good time. This is a game kind of *****.

Rambler: Yeah, it's funny that when you brought up Kevin Tucker, cause I was thinking I was largely out of that loop because I'm not. I do interact with the Internet frequently enough and with don't. Don't get too sucked into the suffocating void. Yeah, but I had happened to notice cause one of my likes. So was I think it was black and green Press, but basically he there was some there was something something I saw one day where he was like more or less blaming Aragorn into a lesser extent. Bellamy. Were like the ***** idiot libertarians and crypto fascists will like pop up randomly and like anarchist discussions. And I mean, I mean they're real. Like I unfriended one of them recently but like. Yeah, it was just like, dude, what the ****, like, he brings up a platform? It's his fault if, like, some ass hat out there is like, ohh, cool. I'm gonna like ***** all over this.

Wombat: Yeah, exactly. So I've accepted that ego fascism is real. They have an upside down peace sign or Nordic symbol or whatever, as their ***** thing and they run around talking about like kind of a blood and soil. Any industrialism, they're very. They're basically nationalists that want us to go back to an agrarian period. But agreeing patriarchy as opposed to agrarian libertarianism of some sort, you know, anarchist, libertarian is not ***** the golden black anarcho capitalism crime.

Rambler: Yeah, it's funny. As we were talking about political parties, I keep hearing like, I either hear it being made fun of more often or I hear one of the, like, ***** ***** that I was just talking about Mitch dropping this. Nick is there. Like all Libertarian party, but for some reason they think being Libertarian party is anarchist thing. They'll they'll bring up the name Joe Jorgensen, and whenever I hear the name Jorgensen, I immediately think of the singer from ministry. Like, wait the singer.

Wombat: Ministry. Ohh. The same thing for ministry is red. Why the ***** is he running as a libertarian? I thought I thought so. At first I was like the the. *****.

Rambler: His name is.

Wombat: His name. So I was like, I was like, it's his sister running for ***** president. Like what the?

Unknown Speaker: Yeah.

Wombat: So I was getting kind of fired up for a second and he is a leftist of an anarchist bent, anarchistic bent. I don't want to give him too much attribution towards the anarchy thing, but at the same time, yeah, like she's just a weed smoking Republican, you know, tea party.

Unknown Speaker: Yeah.

Wombat: Style *****. It was funny how the Tea Party quickly shifted into a Trump cultist pro government crap, just like the cult of the cop. ***** I don't know what, 10 years ago, before ***** that football guy did the knee thing.

Rambler: Colin Capper, Kaepernick or? I don't know. Kaepernick is what I'm.

Wombat: Going to say yeah, like I, I forget the guys name, but call him Kaepernick or whatever his name is. Once he started doing the knee, every racist. Vein in the world wanted to ***** pop and they started back in comps as like militias that were anti government that. Remember Ruby Ridge and how the ***** government screwed over people and back to Waco and backed the Oklahoma City bombing? Next thing you know, they're all like, yeah, we defend the cops, blah, blah, blah, blah, blah. It's like, yeah.

Rambler: Yeah, I mean, I didn't agree with them on much of anything, but at least they hated cops. There was that and now they don't hate cops anymore.

Wombat: Yeah, they could at least be a level or small level of strategic unity, at least on the streets instead of the militias being. On the side of the cops, you think the militias would be on the side of the people challenging the government and saying, you know, we don't agree with this. But, you know, we are going to stand against the government, blah, blah, blah. That didn't happen. It almost happened. There was the Boogaloo boys, the Boogaloo boys were the.

Rambler: Yeah, the yeah, those. Guys.

Wombat: Yeah. Those ******, they some of them actually backed up Black Lives Matter.

Rambler: Yeah, they're crazy. They're from just various random articles. Most of them I haven't even read, but I've seen they're like all. Over the ***** place they. I mean, not as in there was a ***** ton of them, but I, as in like, I mean and I have a few Facebook friends like this, like someone we both know. For example, we'll post like one minute will post some far left me and then the next minute we'll post something. ***** anti semantic. Yeah, it's pretty.

Wombat: Fire some cause you think that these ***** would be. A little bit more down, there'd be, you know, like, yeah, like, you know, like, I was saying, you know, like despite like everybody's position they would be like we're anti government. We'll side with these people. They're like no, we're not anti government anymore. We're against civil society, you know, like welfare programs, things that help. Poor people, blah, blah, blah. But we're all about the cops. We're all about the military, etcetera. Etcetera. It's the infusion of ex cops into the militia movement, ex cops or part time cops, or full on cops. Basically, militias are like little cop clubs. Ultimately, at this point.

Rambler: Yeah. I mean to be perfectly fair, despite the fact that. Just be more anti government. They were like that from a vigilante angle. They were like. We we need to adhere to the law when we can enforce the law through extra legal means.

Unknown Speaker: Yes.

Wombat: So yeah, it's been interesting 2020. I think this is the first post coronavirus. ***** show so. The change up has been pretty deep. Society seems pretty divided here in America over this ****. And you know, I think that Black Lives Matter, you know, not like as a movement, but as a purpose, I guess, like, you know, ultimately. The movement is liberal and intent. They have no desire to tear down capitalism. They're just like, hey, we matter or stop ***** on us. Stop murdering us, blah, blah, blah, you know, like, yeah, don't murder black people. I agree. You know that that **** ***** sucks. You know? Like, that's. Some ***** and like I am in favor of Black Lives Matter in that level. But when we get down to the nitty gritty and start talking about theory, we're talking about the. Development of the dominant politic, you know, identity politics to some people or political correctness to others, but it's largely the dominant politic at this point.

Rambler: Yeah, and Black Lives Matter is another one of those things cause on the one hand, there is the actual movement. On the other hand, there's the meme which goes in all different directions. Like like just the idea of it like. It was fun seeing a BLM spray painted all over McKinley. That was great.

Wombat: Yeah, it like it hit here in Columbus. Pretty good. There was some riots. Some. Well, I want. It's hard to really call them riot. Like anything that really. It was against the police at this point.

Rambler: Right. Well, some of the footage I saw like, and this is funny because it was in the police own propaganda video, but some of the footage I saw was pretty fun, like, and the police is it's. But because they produce this propaganda video, like scare the **** out of, like suburbanites and everyone else. But like in one of my Facebook friends had posted it. It was like of like all the scenes of of, like, graffiti downtown and things that were smashed and stuff and like burnt out cop cars and **** like that. Like there was actually like at least one or two, like, funky up police cars in the thing. And it was playing this really mellow, dramatic music. Is looking hilarious, so like the intent of the video is to scare the **** out of the like their constituency. I was just sitting there watching it like cool. I want to see more of this.

Wombat: Right on the streets. So yeah, like it's been interesting because of those type of things. I myself haven't been able to go to any of these riots. Any of these protests and. I've been disappointed because I haven't been able to because it is a defining. Period. I missed out on it like I missed out on the Occupy period. You know, working, working, working.

Rambler: Yeah, I'm largely in the same boat for different reasons. When it started up, I didn't have my bike, so I couldn't just like, ride downtown cause I get around largely by bike and I just flipped on the news one day and all this ****. Just like pop it off. Like I flipped the CNN and see the **** popping off nationally. And then I'd

flip like to the local spectrum affiliate and I'd see like. There's crazy **** happening right here in. Columbus I just feel like. I can't get there right now and but.

Unknown Speaker: I went with.

Rambler: A friend, like right before curfew was declared here or right during when curfew was declared here. Actually like I think that's when we went out, we went out and like, saw the boarded up buildings over in the short. North cause we couldn't get downtown cause the police like the police, were out in force already. Then it was the first night. Curfew was declared. Yeah, it was.

Unknown Speaker: Yeah.

Rambler: Curfew was declared. They actually asked us for our ID's and like that's when we gave up because we were trying to play it off like, oh, we live in this area. Yeah. And then there are like, could we see some ID? And we're just like we walked the other way at that way. It's. So we hung out in the short north that night, but I was out. Like walking around and the same friend came by during the day the next day, so I was briefly there for the daytime demonstration going. On and I I like made a vigil much more recently cause off and on like sheets died down a lot like unfortunately but off and on there are still people doing vigils and stuff. And I happen to be out riding around because I've been trying to move, like looking for an apartment. That day, and I'm like, ****, I guess I'll end this by going downtown and seeing what everybody there is up to. And so I hung out a just typical vigil like I'd been to when I used to be an activist years ago, for maybe hung out there for 1/2 hour to an hour like I hung out there till the thing ended. But like I met up with them when they were marching down to where they were going to do their talks and everything. But that's like all of it. That I've caught.

Wombat: Yeah. And I'll go ahead and applaud those that have been able to get out to the streets and express themselves it. It might seem like it's not a big deal, but it is, you know. There's a lot of risk people gotta do to go out and do these type of things, not.

Unknown Speaker: Yes.

Rambler: Just I know both the things I've heard and the things I've seen are ***** and saying like, you know, because I have, like, several Facebook friends who've been either either they've actually been apprehended by the cops and usually for. Like even by like legal standards of breaking the law, there was no cause to apprehend them. Or I've seen a video of like a friend of a friend. Like I don't know the guy. I don't even barely remember his name. But he was a black dude was like walking down the street filming like. What was going on during a demo one day and he got closer and closer and he is like things were going off the chain. And and so he's like, *****. I'm getting out of here. And he started running. And then like, 3 or 4 cops come and you see the, like, cause he's filming us with his phone. You see the whole ***** phone flip over while filming it. He's like beating to the ground. And I'm like, I'm not exactly that. Physicians is for very different reasons. I was raging while I was drunk and it was a loss prevention. But I've been in the same position before, except it was one guy jumped

me from behind and pinned me to the ground. This guy was attacked by like 3 or 4 cops. They whipped the **** out of him and took his phone from him and everything and this was all he mentioned this all like whenever he got out of jail and they were trying. They also said they were trying to tell him, like, hey say, retreated nicely by us like, you know, like they're trying to intimidate him, to give good word for how they acted with him. But he's just like he came out of there, he's like, no, **** you. You guys beat the **** out of me.

Unknown Speaker: Why?

Wombat: No, Sir. Yeah, that that's largely been the context we've been in for a while now. Things have kind of died down. We're we're talking right on the eve of the election, Donald Trump versus Joe Biden. Joe Biden is back in the neoliberal Consensus. So he's back in the new World order. You know the the connection of the of the state with the military and. World War War, that type of **** like bike like people are backing. That Joe Biden kind of think that he's somehow going to have a liberal position, but he's ever since he got past the primary has largely shown that he's really want to have an alliance with the Republican neoliberal NEO con consensus.

Rambler: Ohh yeah, it's like almost everybody I see backing Joe Biden. It's. Like literally well, he's not Trump like the.

Wombat: Yeah, but you know, like and I don't like Trump at all. I I I hope he dies. But hopefully from COVID, but that don't seem like it's going to happen. But the thing I like about Trump. Versus all the other people is just simply that he hasn't engaged any new wars. Where the neoliberals want war, and I fear that with Joe Biden getting into power, that we're going to see a major war. In order to do what they usually do, like war for a developed consensus.

Rambler: This has been brought up one could like add to that. Well, he's just turned them domestic, but then again, Biden's not going to end that either, because Biden himself is like, this is a brief quote. But like something that flew out of his mouth was prosecuted. Anarchists. And I believe there was a Richard Spencer even jumped over to like being a Biden backer because he thinks that Biden will actually hit the anarchists harder than from.

Wombat: Ah. Yeah, and ***** **** Spencer, like, is a white supremacist. For those that aren't aware he's the center of the Alt right kind of movement and he got punched in the face a while back and everybody laughed and clapped and stuff like that. But that.

Rambler: Will.

Wombat: ***** still around. And his backing of Joe Biden is not surprising, considering and you know that it's one authoritarian leader or the other. And yeah, Trump is a scumbag, you know, and I hate that *****. But. The. With. Turn towards Joe Biden as the option against Trump is basically saying, yeah, we want to blow up more people outside of our country instead of in our country. Kind of position and I'm not.

Rambler: Remember when we used to export our ward?

Wombat: Yeah, we used to export all these problems, send them to other countries and blow them up. But we're gonna just blow ourselves up. Thanks, Trump. Yeah. Yeah, you. Know like to a certain degree. You know, self mutilation is probably a little better than mutilating some country. That's got nothing to do with anything other than having oil in their ***** ****.

Rambler: Yeah.

Wombat: So but if Joe Biden pulls through, then it'll be the 1990s all over again. Everybody is going to unify together or hold hands and sing vigils and act like they're having a great time. Meanwhile, the volunteer military of the United States is going to blow the **** out of. This country, that country and the other for profit.

Rambler: But will they bring back the music? Because if they bring back the music, it'll all be worth it now they'll be. They'll be there.

Wombat: But does Joe Biden like Garth music? No. But so yeah, that's our consensus that we're in now or whatever you wanna call it. We're right before this election. I'm assuming that our next show is going to be after the election. Maybe I'm wrong? I'm curious as to what's going to happen. I'm still not going to vote. I didn't register.

Rambler: Post election, if all goes right or we're going to if if we're meeting up at my place, at least we're going to be. An entirely different place, but. Like I'll. I'll let you know the details after we're not like talking of yakking over the Internet, but.

Wombat: Yeah, we're chilling here at rambler's soon to be the the the Novatore house. I think it's what we decided to call us.

Rambler: Soon to be ex apartment. We did. But I like that name. So cool. Call it that.

Wombat: Something like that. We got Renzo here so.

Rambler: I had some snarky comment about cause when I when I moved into this place, I actually gave it a name. I named it subvert city after a subhuman song, and I had a ***** snarky name. I came up to today for all with today for all the ***** problems I've had to deal with since I lived here. It slipped out. Of my bike and it's my mind.

Unknown Speaker: It's my mind, ****.

Rambler: Yeah, kids, the whole reference 90s, but yeah, this unfortunate, but I had some, like, witty name for what this placement came after. Yeah, after seven years. Well, a combination of seven years of me living in this place. On the one hand and of the factless.

Wombat: Will do.

Rambler: Building is like incredibly ***** old on the other, like the worst problems here are actually not my fault. Some of the problems, some of the damn. This place is. But like the worst problems in dealing with that are causing me to move or actually structural problems that are the buildings edge. Yeah. And the fact that I don't want to work with my maintenance man because he's.

Wombat: Stupid as ****. Yeah, **** that dude.

Rambler: I hate being. * **** ***** it cause he's a nice enough guy. He's a nice enough guy, but he's a ***** idiot too. And that's where the problem comes in. Like he, you know, I hate being the guy who's like you don't know how to do your job, right. But he literally does not know how to do his ***** job the right way, and it's problematic given my position. Living in this space and you know, not wanting my space to be covered. A bunch of like toxic fill. He worked. He works with some nasty chemicals. Or he did he? No, he still does. He still works with weed chemicals.

Wombat: Yeah. Lot of people are aware of the problems with the lungs. This is largely due to the the spectacle the the conversation around images. That occurs that people aren't aware of. Facebook is very much the spectacle, you know.

Unknown Speaker: Yeah.

Rambler: Although this being said, let me play devil's advocate. There are a number of anti law and means I see on Facebook. Like I've got a number of friends who are into a whole train of like anti lawn ****. But like the culture by and large, no, it's a blind spot.

Wombat: Yeah, like people, like, shut up about that stuff. Nobody cares. But at the same time, yeah, like ***** dogs get cancer from that **** all the time. And if your dog has died from lung care or chemicals and ****. Like that then?

Rambler: You may be entitled to compensation now what?

Wombat: So yeah, we just passed off our mark as usual. I try to keep these short. So we'll go ahead and wrap this, maybe we'll do another show, not necessarily after the election because. I'm filling it. I want to keep doing shows and I enjoy doing shows a great deal if you're a fan of us then. You might be fan of our previous show called Dorks of Destruction. We did tons of dissolution before dorks of destruction, but we don't have any recorded.

Rambler: Jesus, that's getting back into classic ****.

Wombat: Yeah, for real, we don't have any recorded episodes that are online for times of dissolution, but dorsal destruction is still available on archive.org. So if you want to hear me and Rambler rambling about, then check it out archive.org. Search for dorks of destruction. We got close to 30 episodes. I think it's just past 20 episode, Mark.

Rambler: We didn't have any.

Wombat: So there's that, huh?

Rambler: It's weird to think we did that many because I didn't know how. I know I. Wasn't keeping track? You were recording them, so you might have been.

Wombat: Yeah, we we got around 20 a little over, I feel like, but not not too many, you know, it was basically a season of shows over two or three-year period where we get together, got drunk, talk ****. But those shows are a little longer.

Rambler: I'm way better at this **** now than I was when we did. Times of dissolution cause times of dissolution. Like and I still struggle with this, but this was Uber, my ***** shyness with feeling like I put on the spot and having to comment and like, I'm a writer more than I'm a top. Well, I am a talker, but I'm a talker. If I

know you, if I if I know you, I never shut the **** **. But like, if I don't know you, it's like I'd prefer to write.

Wombat: All right. And I also enjoy writing a great deal, but at the same time, I guess maybe I'm more of a talker. Like I, I write a lot.

Rambler: You are better at talking. Than I am by far. It's funny cause ultimately I see you as a more introverted person like overall than me. But you're like social skills are actually better than mine. And like once I get to know people or if I like the vibe they put off or whatever the kids are calling it these days. I **** will not shut my **** mouth. But like, that's why I leave a dual impression on everyone. Either I'm the guy who never shuts up or I'm the I'm the quiet weirdo.

Wombat: Yeah, I think, I mean, remember or in a similar position, I I talk a great deal. At points, but most of the time I just let people go on most of the time before I talk. In real life or whatever you want to call it, I think. Does it **** matter? Unless I'm like no. But if I feel an argument is worth it, then I want to **** argue. I want to **** try to make my point. And no, it's not * **** waving contest. I don't give a **** about that like, but. If I have a point and then the point is not challenged and then everybody wants to make a big old **** match about it, then so be it. Like, I'm not really that concerned about it. I'm a very come at me bro kind of person. I I have left fights I ran from maybe two or three fights in my life. I've fought over 20 people at one time, so for me I usually don't run from fights, but at this point I have a bad knee. So I don't run from fights usually because I won't **** be able to run and so come at me, ****. You wanna **** piece of this ****? Come on.

Rambler: It's kind of hard to run.

Wombat: Me. Maybe I'll get beaten down and maybe I'll be proud of it. Maybe you'll kill me. It won't **** make me **** cry. A river. You know the **** world's dying so **** bloody face ain't going to **** make me cry. If you crack ribs, you know the Usual fight ****. You know, bloody eye. I've had it all. I've been punched in the heart. That **** **** me up for a couple years.

Rambler: Ohh **** yeah, I've I've I haven't heard that. I've I've never actually run from a fight, but I was the guy. Like, I'm not a great offensive fighter, but I can take almost any kind of punch someone could throw at me, so I've got I'm I was the guy who was like. Ache. I've gotta **** defend my honor or whatever. I keep getting knocked down. I'd keep popping back up, charged, knocked down again, pop.

Wombat: And you'll never get a whiskey drink. It's a **** black drink. Get fucked up and smoke some **** weed.

Rambler: Yeah, yeah. More or less than about Subs it up like usually my fights would break up because some outside observer would observe it going on and they'd be like ready to call the police and we'd all run away. Because we're like, oh, ****, the cops are coming.

Wombat: And that's the show, *****. We're gonna ***** talk to you again and the future. You're like, I'll, I'll ***** keep you ***** up to ***** date. Everybody ***** stay real. Destroy civilization.

Episode 2 season 2

We talk shit
Oct 16, 2020

Wombat: All right. It's another episode of Dark green anarchy on your host high priest, wombat. Sit here with. Lord Rambler.

Rambler: What did the bills really loud that I did the right?

Wombat: Yeah. There we go. **** all you. All right, *****. Alright, we're we're beyond the elections. We're going to keep on going. Yeah, **** Donald Trump. **** Joe Biden. **** how Hopkins **** ****, ****, ****, **** *****. **** ***** *****. **** ***** *****. ****. ****. ****. ****. ****. Fun. Yeah. ****. **** that. ****. **** that *****. *****. ****. Can I get on a ***** cigarette? *****.

Rambler: Yeah, ***** ****. Here's a ***** cigarette. ***** light up. ***** smoking.

Wombat: American spirits. ***** , you gotta ***** fill it. It's ***** organic. **** it. Is it? Every cigarette you smoke. Freeze an indigenous person from colonialism.

Rambler: Now, with flame retardants, yeah, those are where the somebody told me. Those are the circles on the cigarette or like, every pre world cigarette has flame retardants in it. So even if you're smoking an organic cigarette, you're still smoking flame retardants.

Wombat: And no, no disrespect. Indigenous peoples that are marking the product, not the people. Well, yeah. So here we go. Like last episode, which was like, I don't know, 20 minutes ago we were talking. Well, maybe not doing another episode, but then I said, you know what? ***** this beer is good. We're going to keep it going, *****. And buy *****. I mean, ***** I love you. And so when you hear me say it, that means I love you. And it's not disrespect towards women, which is commonly thrown at, but I'm from the 90s, so well into the 90s, *****.

Rambler: Yeah, man, me too. Born in 1980, I was 10. In 1990, I was bucking came of age in the 90s.

Wombat: Like I like electronic music. **** yeah and. We got more beer, so I wanna spiral. I wanna **** you like an animal. I wanna feel you from the inside.

Rambler: How about that downward spiral?

Wombat: So here we are. This episode we would get a little more deeper into the theory. Destroy society, destroy civilization, kill *****, Depeche Mode, *****. So.

Rambler: Came up. Them actually used that they used that like 2017 but they had like some song and the chorus was. Kill ***** in the pesh mode. Like riffing off the fact that people thought that's what it actually stood for, King Kinder. Hurry for dammit lead, which was no pity. For the majority or.

Wombat: A penny for the majority? **** the majority and **** the minority. Well, you know, as far as like elections and ****. So yeah, **** democracy. What we are here? About is discussing the destruction of civilization? What does that entail? What are we doing? What is it about? What do we want to see happen? I don't know. I ***** wanna drink beer. That's all that matters to me. Woo. Party. But seriously you what we are talking about is. A little bit different. You know, I personally think that learning rewarding skills is a good starting point. Is Kevin Tucker is **** Kevin Tucker? Everybody knows every episode. I ***** I put ** **** ** his mouth and he's going to be like, yeah, I'm like, yeah, suck that ***** this week. So yeah. But seriously though, I got runs always here sniffing my phone. Hey, Renzo Woo, you're good Kitty meow. Every episode I have to say **** Kevin Tucker. Not necessarily because I have to. Maybe next episode I won't. Maybe I won't bring them up. He's a crazy ***** that thinks he's a top ****, but I beg to differ. So what we're really talking about is destruction of society. What is that Intel and why are we about it? And why is that cool? Well, First off, the current society sucks. Let's just start there and your cigarette. Is about done as far as the old that that's about ready tip. That's a big ***** action. That is what I would call Bogart and or like people say Bogart. And is when you're passing back and forth and you're sitting there holding that **** and smoking it.

Rambler: Oh, you haven't. If you haven't seen me.

Wombat: You're not sharing that ****. That's incorrect. Bogard thing has to deal with the amount of ash that's developed on your cigarette or joint. Or whatever the ****.

Unknown Speaker: Your ***** smoke.

Rambler: Ohh that's minor like I like did this intentionally once just to see how long I could get the ash on the end of my cigarette. I literally had like a ***** almost full cigarettes worth of ash like going on one occasion.

Wombat: So yeah, like if you can get like half your cigarette flash and it's still sitting on your cigarette before you flick it into the tray or whatever on the ground, whatever you do. You're Bogart. Humphrey Bogart. That poor eyes *****. Frankly, my dear, I don't give a damn. Is that what he said? I. Don't know. That's like.

Rambler: No, that was *****. I don't know what the actors name was, but like Brett Butler from the from song of the South, God with the.

Wombat: Gone with the wind? Yeah, that's that's a different. Moving from a different time, different racist things from other racist things from Hollywood. So yeah, why do we want to see the destruction of civilization? Well. First off, let's start from the beginning. We used to be hunter gatherers. And then we started playing *****, and then we destroy our towns. Like, yeah, we don't want to do that anymore. And then we would come back to. Well, yeah, why not? Yeah, we realize again. Yeah. **** that ****. And we go back and forth like, yeah, **** that ****. And ohh yeah, we love that ****. And then we **** that **** over and over. Or let's say like for 100,200 thousand, 300,000 years. And then eventually, we're like, you know, we'll keep up for a while and then all the people that did agriculture like, you know what? Let's lynch everybody around us. And they did. And next thing you know, **** solution forms, empires, etcetera, etcetera. And the division of Labor, massive size or whatever the **** you want, call it civilization **** develops and bam, here we are. We're like and they're like, what? And like we're like. What like?

Rambler: What?

Wombat: Will I burn that ****? Nobody likes civilization. I mean, like, let's just be straight about it. Like civilization is boring. At best, like the best was the 90s and we all remember the 90s well, those that lived through the 90s. Yeah. Let's **** play some music. Remember the 90s? But.

Rambler: All your favorite hits back in One Cup prints of collection. Kind of surprised I haven't seen that commercial yet. 90s. Classic music.

Wombat: Ultimately.

Rambler: Songs like my life with the thrill kill cold.

Wombat: My life with the thrill kill colt.

Rambler: Looks like this is what the devil does. Really. Yeah.

Wombat: This is what the devil does. This is what the devil does. This is what the devil does. Aren't **** but. Yeah, like the 90s didn't give us ****. And all the peak and we are now in a descending motion of civilization and in the 90s we had office space. Talk about how boring **** is. Why not bring your **** job down? Now we are in descending. Ocean, we're like one. I'd still burn your **** **** to the **** ground. What's the answer? People ask. Oh, what are they going to do? You're going to kill Grandma? **** grandma. Like Grandma's going to. Shut the **** **. Grandma. Slap your face. I love grandma. I want to see her live, but at the same time, without a collapse. Let's let's start there that.

Rambler: I don't have a grandpa. My grandpa is dead.

Wombat: Exactly. So let's just pretend Grandma's still alive and civilization is not going to collapse, but we're going to try to vote it out or want to fight. What? What do we want to do? Hey, we don't want to vote it out, but obviously it's not going to work. Voting is not going to destroy. Civilization.

Rambler: Wait. Voting civilization out was an option.

Wombat: Exactly. Ted Kaczynski cries whenever we say voting is cool. He's got a lot of tears going on. And while the Unabomber might have killed a few people. The

***** corona virus that killed 200,000 people. So we see the advent of civilization, the ascendants of its power, the height of its achievement, and it is wanting.

Rambler: This is the point where we call up the speech from Agent Smith from the Matrix the 1990s. We're at the height of human civilization.

Wombat: 1999. No. All right, so there, there is a specialization that has occurred where workers are forced to be workers. You know, like they're no longer peasants. They're no longer people try to grow some ***** weed and ***** smoke that. Ship and get through life. They're now people voting to ensure that they can smoke that weed and grow that *****. And you know, we've achieved a future, a progress of being able to grow that ***** and smoke that weed. That is what we ***** need. But still, freedom isn't free. Not for you. Not for me. And UM. Largely, it's actually really a a machine of destruction that's destroying our world climate change and all that shit's going on. It's a sad, sad thing that things being released in the air, people can't stop the machine. Machine is an awful thing that destroys everybody's lives, destroys our freedoms, destroys our ability to even conceive freedom. Conceived like birth. It, you know. Wow, it's a baby. Kill it.

Rambler: I won't wipe any diapers.

Wombat: I'm all about abortion up until the 3rd or 4th year. So yeah, like.

Rambler: Man, there's some people that like I gotta birth into the 64th, right?

Wombat: The 545th ***** trimester achieves and that baby's like.

Unknown Speaker: **** you, *****.

Wombat: And we're like, *****, you don't need to exist and you're dead. Put a coat hanger there, eyeball. And then the next thing you know. So yeah, welcome to freedom. Follow. So yeah, the specialization of of society are many peoples that have been forced into this. Cycle of replication. Sad, sad thing. Oh, I I think that we can have more with less like I've. Witnessed many growths of our abilities. I think that we can build mud huts live in mud huts, love our mud huts and enjoy our mud huts. But because of proprietary lines and etcetera, etcetera, etcetera, our ability to create. And anti civilization is limited. Sure, we can go into the forest claim territory and fight all the bad boys. Been there, done that. Lost. Dead people everywhere.

Rambler: Their bodies at the floor. Let the bodies back in the 90s, 90s.

Wombat: And something like that, you know, like, well, I can't remember their name.

Rambler: I don't either. Like they literally played that during a ***** military massacre too. Like I don't even remember the military massacre at this point. There's been so many. Yeah. No, no. Yeah, that was the one. Yeah.

Wombat: So specialization an attempt to. Make a world into a homogeneous mass. Try to get everybody except the logic that if you don't back civilization, then you're trying to kill Grandma kind of ship and then we see the massacres occur or we see people dying all over the place. Murder, murder, murder. Right, right, right cetera, etcetera. After a while, you're like, wow, look at all this death. That ***** regular civilizations occurring. Why is it that we're the bad guys in this ***** story?

Rambler: I've been in this argument before actually. Is like somebody mentioned. I said industrial civilization is unsustainable and somebody said in a response to that and let me be fair enough. Enough because we're addicted to this. They were probably accurate, like, not necessarily accurate. They might have overstated their point. But they said like 90% of humanity would die without industrial civilization. And the point that I kept going on about is like, yeah, but if you continue progressing. Industrial civilization, and I think it's a foregone conclusion at this point because I'm a pessimist and everything but. Why, you know? Because of industrial civilization, we're facing what many people would call like in the know about this would call near term human extinction it which is which, yeah, which is part of the six mass extinction which involves well more than humans.

Unknown Speaker: Satan.

Rambler: But I said in response to that. So we continue industrial civilization and what like it grows like a cancer and we die anyways like. You know, I I I mean I I was, I was not dodging their point. I was replying right on cue. Like, it's like, OK, fine, I'll admit, like, you know, I'm worried as **** about this, like, you know, I have a 75 year old mom I have like. People in my family have health problems. Dismantling the grid would cause problems for all of them. But continuing with the grid is not much better. It's basically extended misery and everybody dies miserably anyway. Because eventually the grid breaks down. It's like it's it's like the growth of the ***** cancer cell. You. It's infinite growth. You can't grow on forever. The the whole ideology is grow, grow, grow, grow, grow. Eventually you hit a wall and the Organism that hosts you dies. And we've probably already reached that point. Like that's how pessimistic I am, like, because I'm like, looking at the cyclical feedback. Of like everything, I don't know, when humans go out and all this versus when everyone else goes out, but like feedback, loop wise, we've probably already reached a point where, like almost everything that lives is going to die when everything plays out the climate change.

Unknown Speaker: But.

Rambler: Except for some species of bacteria like, I'm hesitant to say the whole planet's going to die because I don't have the ability to forecast that far into the future. But I'm not. Hesitant to say that, like pretty much all life as we know it is like slated for the chopping. Like we're about to see, a whole rearrangement of like how life plays. Like you know, at least if we look at this in terms of decades and then in terms of centuries. Then that's how it is. Like this is the age we're living in now.

Wombat: Right. And and that's where we're at, is this poor show continues on. And we are trying to break that down. Our last of the dark green anarchist consensus is about the breakdown.

Rambler: No, and I should mention that the the conversation I'm referencing is between me and a movement builder or like a specifically, and he's a nice guy and I like him. He is like an Admiral person, but he is, like, really hooked up into movements for social justice. And so we're constantly having a conversation. Like movement building versus autonomous desire. And he asked me a lot of questions. And that's one of the

points in his favor is this guy asked questions like he he doesn't just make statements. He's like, OK, so. And he'll literally light it out point by point. He'll, like, be like 1234. Like, he'll ask me different questions. Like you know, number. Of the questions and then I'll be like. Dude, in response to literally all your questions, were *****. But like, wouldn't we be best to claim our lives in the meantime?

Wombat: Exactly. Our freedom can only be realized by the destruction. Of that, which prevents that freedom. So, yeah, enjoying these beers and.

Rambler: Yeah.

Wombat: All this other **** I think we could build some Adobe houses and farm away and. Farms themselves aren't going to solve the problem, but the Demacia fication of society will create a new context. I'd rather us be hunter gatherers, but at the same time, I recognize that we can't move directly. Under that path, so we can slowly move the other way. And just uh. Build towards a creation of the world that we desire. Yeah.

Rambler: I mean, even if the world that we desire is built in the face of the end of the world, isn't it better to, like, spend our time during that than you know?

Unknown Speaker: Oh.

Rambler: We're dying anyways, and whatever happens, we're ***** die skilled anyways. But. Isn't it better to try and piece together or whatever the **** we can in the meantime? Than to like. Go with the idea of an entire ***** movement. That's not necessarily going to go anywhere, but which we've got to pour all our ***** time and energy into. And it's all about saving ****. But we're. Not going to save anything.

Wombat: Exactly. Alright. So yeah, there we go. Well, if you want to keep up with dark green anarchy, you can listen to us on Spotify. I'll turn natively, we publicized through Facebook on the Society dispatch. And we will continue to do so and we hope to hear from you in the further. Future. This will be a shorter episode. We will come up with greater topics in the future and I hope you all have a good time later on party on Rambler, who's?

Rambler: Party on wombat.

Dark Green Anarchy Season 2 Episode 3

Destruction Praxis and Elections

Oct 25, 2020

Wombat: All right, it's time for an hour episode of Dark, Great anarchy on sit here and Ramble and Moloch. Of course, I'm wombat. And here we go. So. I think we were just talking about some *****. I can't remember what we're talking about. Some random **** or whatever.

Rambler: Sharing the shed about people gossip ***** like.

Wombat: Gossiping ***** , but based off of theory and other **** like that.

Rambler: It might be the last show we do in this space too, actually cause I'm out of this ***** **** hole or I think I knock on knock on ***** wood here.

But yeah, it's like it's like that ***** that happened with me with the last guy where he couldn't.

Wombat: It was.

Rambler: He was like he wouldn't even rent to me because I he found cause I'm a smoker, so he not. I couldn't even ***** him. Like Ohh I won't smoke in the place like he's just like no, I'm not written to a smoker. So that was it then. I yeah.

Wombat: Yeah, that guy, that guy sucks. Yeah, we're still in the Renzo House, so this might be the last Renzo House. We might have a new Renzo House where we might call it by some other name. Depending on how it unfolds and we're sitting here drinking some beers, we've got some wine set up and Mark is here. He did a show with us when we did dorks of destruction. I don't think he's done any. Dark green anarchies.

Moloch: I did. What was that you did?

Wombat: That was years ago, I think, like four years ago, five years ago, something ***** like that. But he did.

Rambler: Huh. Ship my lip tones.

Wombat: On at least one episode with us, because I remember recording it.

Rambler: With you. That is like ***** a trip for me to think about that, that, that, that one has been four or five years since we've. Fun like dogs are destruction because it feels very recent.

Wombat: Yeah, it's it. There is some continuity basically like I could have kept calling this show dorks of destruction, but because I was changing the format to where I might have to do a lot more solo shows, I figured that it it made more sense for wombat Rambler. There would be dorks of destruction and then me doing solo and random other **** and mixing, of course. UN, you know, would have needed a new name because there's a different theme going on then. Also I I was propagating dark green anarchy. The idea that we wanted to have discussion groups around the theme of an umbrella that kind of said **** you to Kevin Tucker. Yeah, Kevin talking to **** ** *****.

Rambler: Every every episode it's got the **** Kevin Tucker.

Wombat: Yeah. **** Kevin Tucker.

Rambler: Now is like salty balls taste.

Wombat: Lick my shoulder, your sweaty balls. For Moloch, the Kevin Tuckers is anarcho previous guy that wrote some stuff that was kind of cool. We used to get along with him, and then he had actually written **** about egress and Alice and how much they suck while back in his work called Eco side. But then he got on Facebook and started talking ****. And then he started running around, talking **** about black seed.

Rambler: He was like mad talking **** too. You can see, I I listened to one of our earlier episodes of this where? Bonobo actually, yeah, that's what he was going by was Bonobo was like reading the Kevin Tucker Twitter rants.

Wombat: Yeah, that that was the latest. And really the last straw. I guess you could say like because I, I I don't want to say I was pulling back before cause I had

talked **** about Kevin Tucker here and there, but I kind of decided that, you know, I'm not going to stay friendly after hearing this. He was calling like, Egoist and nihilist. Pedophiles and **** like that, basically.

Rambler: Yeah, they he was calling. He was calling them pedophiles and right wing libertarians.

Wombat: Yeah. And and. It's like dude, like you're trying to get like on it's going down themed **** umbrella and it's like that's not the umbrella I want to be in. Like, if you're all about this green anarchy versus Red Archy ship for the longest time and then suddenly are going to swing back into that crowd, you know, maybe there's time for a different umbrella and.

Rambler: Yeah, we've met him before, too. I don't remember. I I like the voice, but I don't remember if that was so much of voice Bonobo was doing for them as as he really talks like he's.

Wombat: Let's start reenacting.

Rambler: Taking a ****.

Wombat: Yeah, well, he takes himself very, very seriously and he doesn't have time to play all these games. You know, that type of **** person.

Rambler: Yeah.

Wombat: And you know, I I sympathize. I can get on with some of those, like, very serious types, you know, that kind of talk in a monotone. And it's like after a while, you're just like, you know what, dude, you gotta loosen up. Like, really, it's his ego so big that, you know, he can't stand other egos.

Rambler: But he needs the ego side.

Wombat: Yeah, he needs ego side, not ego side, right?

Rambler: No, this is it. Was it his article, like called Ego Side or something like a Bar, a bar bar bar on that. What the ****? Hold hold on.

Wombat: Eco side, yeah.

Rambler: I heard something though I want to. See what that bump? Was make sure. Rinse out and get into.

Wombat: Alright, there's some, some, some something going on over here. Maybe some.

Rambler: Ohh. My door, my door fell. The door. Former door. That's like broken off the phone. That's right.

Wombat: His ex door him his door don't have relationship anymore. His door broke because they're they broke up.

Rambler: The door broke due to well, it initially broke. Be sure they need to.

Unknown Speaker: OK.

Rambler: I I have anger issues, so anyway.

Unknown Speaker: Yeah.

Moloch: So is there is there gonna be like a disc wrap or track or disc track for Kevin Tucker distract former N.W.A?

Wombat: Yeah, I could. I could do. Through with like audacity and edit up some clips and stuff like that of me, Dis and Kevin Tucker. Yeah, like I I've thought about that. I might end up doing that. Especially if I start releasing onto other platforms like archive.org again I I've considered that because that has the longevity, you know, at some point, maybe Spotify will go down. Ohh by the way, we are now available on iTunes or Apple Podcasts or whatever the ****.

Rambler: It works best off of bank. A capital is called on my computer.

Wombat: Yeah, anchor is well our our recording platform.

Rambler: Yeah, that I listen to it. From the platform cause I've been binging our show because it's it's interesting to listen to my own voice recorded because I have a slightly they say your voice sounds more authentic recorded like than it does to your own ears. Like you sound more like you do. The other people. I'm not sure if that's true or not, but I have a slightly different timber like my voice sounds a little deeper to my own ears. Though everybody who imitates me always does a Stoner voice.

Moloch: Like me.

Rambler: Yeah.

Wombat: Yeah, Rambler got his whole tone there. It's pretty fun. So just shortly before I came here, I I had to take a **** and I was like, you know what? Before I take a ****, I'm going to write something. So I wrote this thing. I called the post drunk just before I got to take a **** and then get drunk. Again, theory of practice. This and I threw it up on the society dispatch. That's where you can locate us on Facebook. We don't do our Facebook page and group for dark green anarchy anymore, just out of simplicity. I I'm trying to keep things going. I don't want to belabor and post like 3 different times or whatever. I'll just posting the one thing that I enjoy. Which is the Society dispatch home of ego extremism, at least anglophone wise. I don't know any other Anglophone place other than the why was it? The extreme malevolence would be how it kind of translate into. To English, but I think it's like extremist Malik, blah, blah, blah. I don't know. I can't speak Spanish anyways. The Ego Extreme blog that's mainly Spanish speaking.

Rambler: I don't even know what you're talking about. Ohh, is this based on the actual like ITS?

Wombat: Yeah, yeah, they publish its communiques, or individualists tending towards savagery. Like you could say individualists tending to the wall. I I don't like that translation because it it's not really what they're saying. Yes, wild. But also savagery. You know that that like, you know, the they're the they're doing a double entendre on the word where savage, savage as. I'm a **** vicious **** ** ****, but also wild, you know? Like, if you're a wild creature, a feral creature, then you're also a savage, as the world may see you. But like, you know that Spanish language. I'm not sure how the double entendre plays out in the Spanish language. They tend to translate that into. Cloud in English, but yeah, you know, you could also while it out, you know, so there's plenty of ways of also interpreting it but. Yeah, the back to the theory of praxis ****. I'll basically outlined my usual ****, which is kind of my interpretation of

immediatism, you know, like we're not managing revolt. We're not trying for a mass thing. We need a billion. 5 billion, whatever people to ***** change. The world, which is largely what the mass struggle anarchist position is, is that we need a few billion people on our side, and then we'll have freedom eventually. Maybe. It's like, no, you you're going to keep pressing delete. Yeah, 100 years later.

Rambler: 100 years basically, that is, that is about like the size of it is. If you go from classical and maybe a little longer. Actually, classical anarchism to now.

Wombat: There goes friends are jumping. So yeah, like the the mass struggle institution building counter. Institution approach to anarchy. That's not what we're going for. They often have the nerve to say that we've never accomplished anything. It's like, no, you haven't accomplished anything either. You have a warning lost. I mean, like, that's as good as it gets. But even then, what would have resulted is not like freedom. Like the whole world closing. To an anarcho communist utopia or anarchosyndicalist, whichever you take you want to have, it would have been a Stalinist anarchy in one state distance.

Rambler: Let's be fair, some of them did accomplish propaganda by the deed, but by their own metric. They didn't accomplish anything because those were isolated incidents. They didn't have the revolution.

Wombat: Yeah. And then you can also look at the individual acts that build up towards that and that's speaking in hindsight, this build up kind of thing like you can't say something's building up to something in the present because you don't know if it is or is.

Unknown Speaker: Yeah.

Wombat: Like and you don't know how much individual acts contribute to other things like take izinski and his bombings contributed to a great deal of things in a very a historic well, you know, in a non-linear examination of history, you know, it's influenced people. That have turned towards Earth first, let's say, and then people on Earth first were like that doesn't go far enough, and then they did Earth Liberation Front and then Earth Liberation Front wasn't good enough for the Spanish people, and therefore individualists tending towards. Savagery, you know, so which, you know, that group was indeed the originally an ELF group, and then they expanded and changed. Or you could say matured even. Into that direction. So yeah. Like, so that's kind of what the the thing I was just talking about that I wrote threw up some ***** . I threw up talking about theory practices, talking about, you know, clusters of individuals. Creating like small groups and small clusters of groups, that's within the possible range of strategy. If you won't call it that, you could strategize for it or you could not have an individual group just working off of actions of desire. So you're just kind of behaving off of a tactical. Whimsical, whimsical kind of approach like I feel like going out and burning the. Today, you know, like that kind of thing like, you know, you're not really thinking too much about it. You're just like, yeah, you know, today feels like that. And then tomorrow maybe I'll do nothing. And the next day,

maybe I'll go over and feed the homeless people. And then the next day I'll smoke some crack, you know, like, you don't know what's going to happen.

Rambler: Thursday Punch cop circled on the calendar.

Wombat: So and then that type of stuff building up towards the temporary autonomous zone, this still falls within the Hawking Bay theory of immediatism and found within his book Immediatism. So if you're interested in in that theory, it's hard to really grok. Where he's getting at and. And of course you know you have to deal with all of the ***** that Hocking Bay brings to the table. So I've moved away from. Like I personally don't read a lot of Peter Lamborn, Wilson, or Hocking Bay to even really influence me. I just used the basis of it just like I use necio theories of revolution and cats as catechism and I use some of Bakunin here and there, you know, like just picking and choosing.

Rambler: Yeah.

Wombat: But building my own thing.

Rambler: How to ***** do it? Man, I mean, you know you you could be like this. **** dude, I heard earlier today it was getting personally offended by people talking **** about Chomsky. If you get too long up on an individual like, you know, chopstick is the anarchism. Like, say, the least if you want to call it, anarchism leaves something to be desired, but Chomsky's ratings. And be useful if you want to throw out random facts about like why America sucks or whatever.

Unknown Speaker: OK.

Wombat: So mock you have any thoughts on the matter to kind of pull? You into this.

Moloch: I'm like that. You're like, yeah, I'm like a student. Like getting drafted to.

Rambler: Talk now you know how I felt during our first attempt at an Internet radio show. No, I'm getting. More used to this as the years go vibe.

Wombat: Yeah, like. You know, you know, throw in whenever you can, but you know, I know that sometimes it takes a little like it takes a while to get a fire started and all that.

Moloch: I'll try man whenever.

Wombat: We got embers always whenever we're doing a show.

Rambler: We can edit that out in production, but yeah, I guess. Or is this live?

Wombat: OK. Can we? No, this is a recording, but going back.

Rambler: Oh yeah, you called me.

Moloch: By my fix, it didn't.

Rambler: Post as I said or did. Yeah, but I think I think mock accidentally called inadvertently like to the side calls you cause he was when he was referencing the N.W.A or app. I think he like your name and the title, but I'm not sure.

Moloch: Used.

Rambler: He said.

Wombat: OK. So, yeah, we'll we'll look. We'll look into that and see if we can salvage it. We're going to go ahead and pause this segment so we can look into it and then we'll open a new segment.

Rambler: Yeah, that's what I exactly what I was thinking. One of the things I.

Wombat: All right. So that was our first time trying and edit that probably didn't come off extremely smooth. It was a crude edit on my phone. So we're back if you want to call it that. While back here with Mark and Rambler, one of the reasons why we stop is obviously to avoid using. Real names and stuff I got. It's not like, you know, we're the most extreme. Whatever, but it's a. It's about simply what it is that we're using handles and we're going to continue using handles. And we've been doing this since times of disillusion. Now every once in a while, we'll let our real name slip. I believe that like you know, we've occasionally left recordings up that have had our real names in, but we try to minimize that because that's not what we're trying to do. We're not trying to advertise ourselves and we're not trying to get ourselves in.

Unknown Speaker: For.

Wombat: Trouble with any potentiality we might have. Like for me, it'd be like hurting my work prospects while Rambler. He might like not be able to get his government assistance or whatever the **** you want to call it. If they start hearing like like.

Rambler: My, my, my cheese, they took the slices away.

Wombat: And if they started doing some crazy **** like and our kids are no longer to be in the country or some ***** like that, we're going to kick you out and you'll have to be some random migrants. Floating around the world.

Rambler: Well, ****. I'm already **** we're well, we're both already ***** on that.

Wombat: Or or. They're sending us to gas chambers or concentration camps, you know, which is always possible, too. You know why? Why feed the flame? You know, like Donald Trump.

Rambler: Yeah, I mean, you know, we're probably already ***** just cause of like Facebook, but other but why? Why add gasoline to the fire still? Yes, Sir.

Wombat: So in addition to drinking some beers or drinking some wine, I was talking about my theory of **** and. We kind of lost a little bit of that momentum there that we were building, but we're back ***** like most of these anchor shows, unless I pay for it, I have to be under an hour. We got about 15 minutes already into it plus the couple we just started adding.

Unknown Speaker: Here.

Rambler: Speaking of **** Kevin Tucker, because we have the TV on mute, I should add the hilarious thing is this cartoon is called Primal.

Wombat: So the cartoon itself is called primal.

Rambler: Yeah, I really seen it, but it's like the same guy who did the ***** Samurai Jack cartoon.

Wombat: The. OK, he's got some caveman, and he had some magic **** going on some magic.

Moloch: Bug.

Wombat: And and they're a bunch of cultists are floating around him, and it looks like he just got.

Rambler: Killed. They're like chanting.

Wombat: Ohh, his head fell off. I guess he is dead. If his head fell off right?

Rambler: Perfect. I mean, that would usually kill you. Yeah, but wait.

Wombat: It might come back in his head, float back on his body, I don't know, but I'm assuming that that guy wasn't the main character.

Rambler: Yeah, I just happened to. I just had to make that comment because the things actually called Preble. Yeah, there's.

Wombat: That's that's people.

Rambler: A lot. Things called Primal there was like a yoga studio. I passed by, called Primal. That was a nice like laugh for me. Like, Yep, you little yuppie yo-yo, yo. Yeah, yoga, yoga studio. Yogi studio.

Wombat: So yeah, like promo is an abused term just like anything else. Like if you can modify it, they will. But the best thing about negation is negation itself can be mocked, but it can't really be commodified in the way that it is to be like, you know, anarchy can be sold at hot topic. But you can't sell blowing up a ***** building. You know you can sell books, I guess based off of the history of blowing up buildings, you can sell manuals that are based off of blowing up buildings. We can't just sell the blowing up of a building.

Rambler: About yeah.

Wombat: I mean well, unless that's your job. What's your job is to take a building down like you know, I don't know. September 11th, for instance. So, you know, if you paid to do a job, you know that's commodity. So sometimes in the case you can do go in that direction and and all that you know. You can hire an arsonist and stuff like that. You know, 1800 fire, fire. You know that that well, one and so yeah, like. There are ways of doing that type of ****, but you know what we're really getting at is. Yeah, like, if you combine everything together, praxis is non commodifiable if done in the proper way. If it can be commodified then that's a type of recuperation. Which is largely like based off of post left theory problem. You know if if something is recuperate able, that's the system healing. If you're going to help the system heal, then you're not really rebelling against the system. You're helping the system become better at countering rebellion. If you want to call that the revolt against the whatever.

Rambler: Yeah.

Wombat: The mohawk's over here, looking at his phone, he's liking things on his Facebook.

Moloch: Well.

Rambler: It's not like gay boy.

Moloch: I'm not. I'm not on Facebook. I'm rarely on. You're on Facebook more. Than I am.

Wombat: I know, I know. I'm talking with you, my bro. Bro.

Unknown Speaker: So.

Moloch: I'm making beans on the White House.

Wombat: Oh ****, yeah, that. But you don't ***** get get those memes on the platform. What platform do?

Moloch: You use no I just said Ohh. Black war? No, I I.

Wombat: She's like, I got that no platform for *****.

Rambler: It's any like I don't do. That old phone. So I'll see that. Later.

Moloch: OK. No. Ohh, you just you just you. Yeah, you should be able.

Unknown Speaker: Oh.

Wombat: Ohh. You'll have to check that out. It sounds like one of the neighbors is starting. Up some music.

Rambler: No, but I mean you see, you said you just said the forbidden word. No, no, not you. Moca called me by that, which shall not be named.

Unknown Speaker: Right.

Wombat: All right, we have to stop again. Alright, back again. We're still getting used to the editing process here. Usually we don't use things outside of our handles, but you know we're, you know, drinking a little bit. So that happens sometimes, but I'm glad that we got the ability down a little bit better on how to edit. Push it. So we'll try to stop it right on the button. If somebody says something, we aren't going to have a conversation about it anymore. If we can help it, we'll just be like said name and then bam, we'll stop. You know, that way we could just cut the last segment off. No problem. And keep on moving. So, yeah, we're completely out of context. Now we were talking about primal this. Cartoon that's planned while we're watching, we always talk **** about Kevin Tucker and how much he wants to eat *****. I actually like the thing I think about. Kevin Tucker is I think he has sex with his children and that that seems to be like the direction he's been going. He has multiple personalities. All of them as a child *****. Not just any children, he has to have sex with his own children and his wife watches. Why should I? Don't even know if his wife watches last. I heard he broke up with his wife. Or like, maybe as a previous person, you know, he's an *****. So he he doesn't really keep relationships very long.

Rambler: Incestual Child locker. Rival in stone.

Wombat: You know, and you know, if you have multiple personalities, you know you have one that's an *****, the one that likes to ***** **** ** ****, you know? So anyway to continue on so theory, blah blah blah, yadda yadda yadda destruction destroy. You can't manage revolt. You can't see the. Outlook of the way things are going to go. Sure you can make things into a machine. Can I get one? Of those bad.

Rambler: Boys, yeah.

Wombat: You can't make a machine out of people necessarily. It might look like that, and people might respond in kind of a systematized way.

Rambler: With him and I want to point. Out. Let him.

Wombat: Like the what is it? The Socialist Revolutionary Party in Russia? This is something that I've been on for a while as the inheritors of the Narodnik's actually played an important role in error, never got into the role of the Revolutionary Socialist Party. Or the socialist revolutionary parties. I'm sorry that I get matters because they're called the SR's, you know, by short. So the SRS inherited the Narodnik, which is the people's movement where they went into the peasants and tried to be peasants themselves. But the peasants largely knocked them out with the cops said kill these ***** *****. And then the Czarist forces like, yeah, no problem. And then they would torture and execute. The Narodnik left, right and straight, and that's why so so easy for the Narodnik to assassinate the Czar was because they had suffered so much that killing Azar seemed like an easy task. It's like, well, we've seen so many of our own people get killed. No problem. ***** wipe them.

Rambler: I all I almost. I almost did the same **** that I stopped myself like I almost like gave your name. But yeah. Moloch was just distracted by the TV.

Wombat: OK, cool I was making. Sure. We didn't say it.

Moloch: Like smashed it, no.

Rambler: I didn't actually say it I like.

Moloch: Smash the babies.

Wombat: Smashing babies is fun, you know, fun and profitable. In some cases. I missed that part, so they'll watch for prime. I guess the baby got smashed.

Moloch: No, no, no, I said I was stressing.

Unknown Speaker: Smashed baby.

Wombat: It's fun to suggest it, you say proud loud. Smash them babies, smash them, babies smash them. Babies. Yeah.

Rambler: Kick it for a field.

Wombat: Goal extra point. Woo. Ohh no. You're pinged off the side. Ohh man. No gold. Still dead. Baby. You can eat it. Later.

Rambler: But that's not vegan, man.

Wombat: So anyway, I think we've covered my theory of **** long enough, so we're going to move outside that subject. Let's move into something else.

Unknown Speaker: Yeah.

Moloch: Elections the forest rate.

Unknown Speaker: What's?

Moloch: That the. Election is.

Wombat: Oh yeah, the election. We talked a tiny bit about the election in one of our previous episodes, but we didn't get into what tell us a little bit about your opinion or what's going on. It's a farce, you.

Moloch: Electric.

Wombat: Were just saying.

Moloch: Uh. Like.

Wombat: Put you on the spot. Join the spot.

Rambler: It's time for *****. *****.

Wombat: So yeah, well, I mean.

Moloch: There's really doesn't really important to say.

Wombat: About it. Oh, no, it it's important. Everything you have to say is important. Like it's all. It's all on the fly. Stream of consciousness, man. Tell me about it.

Moloch: It's like, so tired. They're tired. It's like, so tiring. But listen to ship. Oh, yeah.

Rambler: Like, that's like actually a habit of mine. Like when I'm sitting here, bored is to turn on CNN to see what a society is talking to itself about now.

Wombat: You know the spectacle, talking about which fascist is going to gain power. If you want to refer to them as the.

Rambler: There's actually I should turn it to that Channel on Butte, since we're like doing this show just to see what the images are because they were doing, they were having a special tonight called divided. We stand America divided like about the whole, like how Trump is like caused such polarization.

Wombat: Yeah, Trump, Trump has largely definitely been a instigator or what they call that the when you you're a conflagrator the. OK, you got your fuel that you throw on a fire and what's the fuel called?

Rambler: Oh ****. I don't remember the.

Wombat: Oh, I forget to turn myself. I'm ***** drunk. I can't ***** get it right, but yeah, he's he's throwing fuel on the fire. He made fascism rise up and and stick his ugly head out. And it's not that. The the fascists or whatever you want to call them, you call them corporatists. Just call them Trumpists, trumpets. Some people might call them to come out of the woodwork, you know, made racism cool again. Kind of people that you know that larger, like, you know, I'm sick of all these live tarts. Tell me what to do. Shop snowflake. You know, kind of bulls. You know that that's come out of the woodwork a great deal during Trump's regime, like they've always existed. They've, you know, you look at pictures of the civil rights movement, you know, there it's not like those people necessarily disappear, but.

Rambler: Yeah.

Wombat: Ramp Ramblers getting a call.

Rambler: Yeah, I'm getting, like, come on.

Moloch: This memes I said here.

Rambler: Yeah. No, I'm. I'm yeah. That's what I was.

Moloch: Thinking I kept like changing it.

Rambler: OK. Last one, right. No, that's a wait. Is that a? I won't. I won't. I won't even mention our other friend. I think you sent that to the thread. Like there's three of us. Talking in it though. Because I don't have another name for that other friend to call that friend by and I'm not going. To mention that friend, but yeah, well. Now he's back and talk. For me, meme for me. Memes. In inform, yes.

Moloch: Ohh no, I think I'm keep going back and forth when it's like, yeah, yeah.

Rambler: This is dead.

Moloch: Kind of thinking.

Rambler: Animal liberation. Yeah, at the.

Wombat: That's why I'm waiting too. I kind of think that Biden's gonna win the way that's.

Moloch: Just cause like the base kind of galvanized. Now I don't like, but I don't know. I'm not estimating like Trump's base either. They're kind of like they're kind of in. Shadows waiting for like.

Rambler: You start out clogging up the highways.

Moloch: Estimated people, but the people are dying.

Rambler: And shooting.

Wombat: Yeah. That that's what happened the last election. Is that all the polls said he was gonna lose and he did lose the popular vote. And that was before they really were focusing on the state by state Electoral College as a given instead of as an exception. They thought that it was going to run like most previous elections where the popular vote and the Electoral College kind of define it.

Moloch: Yeah, but it's like.

Wombat: And that what was it? George Bush junior. His ***** show was. Pick up and stuff like that in the system and it was all done one time before.

Rambler: Yeah. I was about to say what I do. What about WWE? Electoral College, or was W popular?

Wombat: The first W win was an Electoral College confusion. That was based off of Florida. And it largely went to the Supreme Court to decide.

Moloch: Yeah, like each conflict of interest, yeah.

Wombat: And really, it shouldn't even gone to them though, though it was more the two parties decided on negotiation, kind of like the Rutherford B Hayes Presidency, same kind of thing happened before, where instead of them actually following the true rules of how it's supposed to go. They decided to negotiate via the Supreme Court, who was going to win and who was. Rutherford B Hayes technically lost, especially the popular vote, but he may have also lost the other stuff, but it led to the end of the Reformation or Reconstruction period in the South, based off of their negotiation, and then the George Bush junior ****.

Moloch: Yeah.

Wombat: Let us to September 11th I I really. Don't really know. Why the negotiation was like so well milktoast that there was very little reason like it was just Al Gore gave up really quickly and then now.

Unknown Speaker: Yeah.

Wombat: You had that well previous you had Hillary Clinton giving in to Donald Trump's win.

Rambler: Did you say? You wanted another one of those beers or?

Wombat: Yeah, please. I'm about ready to kill this last one.

Rambler: Yeah, because I'm gonna have my third. Of those so. I'm trying not to hit anymore of the beer I. Got.

Wombat: So it it to me is hard to decide who's going to win this time, though I am leaning towards Biden winning. I, of course, am not voting. And if I was going to vote, I still would vote for Howie Hawkins, the Green Party candidate.

Rambler: So that's what I was encouraging all the liberal people I knew is like, if you're going to do this whole stupid ***** thing, you might as well vote like.

Moloch: Yeah. And then the parties are relevant.

Rambler: Green Party has been like, barely even like this is the least I've heard them even mentioned, and they're they're not mentioned much. But like, this is the least I've heard that that you.

Moloch: Yeah, I mean, I thought they kind of threw a support like maybe.

Rambler: Did in the election.

Moloch: It's straight up like Biden versus Trump doesn't cut it through his support by behind Bernie and what's Bernie's the guy. Wash. Either either sold out to bitten or they.

Rambler: Just did I I. Yeah. I got you a beard.

Wombat: Yeah, you did. But yeah, like the Howie Hawkins. People are trying to play off of the democratic socialist wing of the Democratic Party. The described ones that were rooting for Bernie. And because Bernie threw his backing behind the neoliberal new World order, ***** *****, that kind of disenfranchised a lot of people.

Moloch: Yeah.

Wombat: And so they decided to buy Holly Hawkins. Well, the Green Party and the Green Party backed Howie Hawkins, even though they have their own controversy, which I mentioned in a previous episode on how.

Moloch: Nothing anymore.

Wombat: There was some ***** pulled that largely his insiders ensured an ecosocialist candidate got the power or not, or into one of the primary. I should say not into power. One of the primary. Murray versus some wacky conspiracy theorist or some progressive but not ecosocialist based candidate. I believe Dario Hunter was. Kind of socialistic, but I think that he's largely more in favor of like a pro capitalist progressive position, you know, correct me if I'm wrong. You know, you can always come to the society dispatch and level your opinion on that. And that's fine with me. I'll probably tell you to **** yourself cause Xanax is destruction. But you know, like we we don't mind occasionally delving into the electoral process. And.

Rambler: Yeah, this is the like because I was going to say when you predicted it, it's like the actually the Trump victory was the first election since. Because I I more or less predicted like. Every single election of my adult life I've predicted, except for Trump, because I figured Hillary. Was going to.

Moloch: Leave. Yeah, cause you thought it's like business as usual. Like. Trump said two friends. Friends.

Rambler: Yeah. Yeah, well it. Wasn't even just too, I mean, I mean, he's ***** Trump. I grew up with this guy being like a ***** joke on Saturday, live around like the 80s and 90s, and I just. Yeah, there there's no way. It's like what?

Wombat: You don't sell Pizza Hut pizza.

Moloch: You know he's he's anti establishment rattle a few cages man.

Wombat: You need it from behind. If you really think about it, like Donald Trump is one of the first candidates that was open to the youth onism of **** oral, you know, eat it from behind, flip that ***** pizza.

Moloch: Yeah, here's here's it. Here's a topic like how, how, how, how, how it came to be like, like the people people like think of like Trump is anti establishment or like. Where people would just like think.

Rambler: Now I'm trying to remember that.

Moloch: Think like the more like right wing views are more like more like the take the state like the rebel states like right wing views or try to take your rebel sees his so-called white leftist establishment and that's that's come to like annoying like.

Wombat: Yeah, the conservative.

Moloch: Drops the cute part.

Wombat: This. Cool.

Moloch: Yeah.

Wombat: It's like all the Liberals have the establishment, even though like for years under the Bush regime, conservatives had power and then suddenly they get slightly disempowered, not even fully. And right now, they control the Supreme Court, they control the executive branch, and they still have a significant amount of power within the legislative. Branch, especially through the Senate.

Rambler: Yeah. Then things moved a little bit back towards the center like we use more, which is more or less how I like sum up, but well, I mean, you know, ***** I want to say even. Bush was more like not exactly center, but it's like I've basically said that more or less you got you got you've had for most of my life. You're right. Leaning or left-leaning centrist like with takes power.

Moloch: This guy funny that people have nostalgia. For Bush now it's ***** **.

Rambler: That's that's funny, because it reminds me of, like, a Facebook friend of mine, like posted a beep of like President Bush said miss me. Like with, like, right when Trump got got elected, I said got arrested.

Moloch: It's like, really silly memes like. Some of those silly memes, like Eisenhower's Antifa.

Wombat: Yeah, which which is true in some ways. Like he was a general that fought the Nazis.

Moloch: Yeah.

Wombat: Like that, that's one of the reasons why anti foam using air quotes here is an empty position in a lot of ways.

Moloch: It's awesome, yeah. Yeah. Yeah, yeah, yeah, I get.

Rambler: It. Yeah, I hear. Yeah. I hear all. All. All I see a lot of memes that are like this is anti flood. It's like people storming the beach at Normandy or something like that.

Moloch: Yeah.

Wombat: Yeah, yeah.

Moloch: Or maybe because of this whole, like military industrial complex.

Rambler: But yeah, that's that's what he's known for, even among like.

Moloch: But, but he's also like, he's also he's he's also like games. He's also anti communist.

Rambler: Yeah, yeah. Leftists are known to quote the military industrial complex.

Moloch: Responsive. That contradiction here, but anyway.

Wombat: Yeah. So yeah.

Rambler: He was he was a Republican, was.

Wombat: I don't know was. I think. Yeah. I like. I like. Yeah. Yeah. Republican so.

Moloch: He was a Republican. Well, he was like, yeah, he was all he's present during the whole land. Like the 8th icon. Yes.

Wombat: It it's hard during that period because the Republicans were even liberals after Roosevelt. They defended the the programs of Roosevelt up until Nixon and then after Nixon. Republicans were trying to dismantle as opposed to continue the. Institution building of Roosevelt.

Rambler: Yeah, cause that's one of the things that I've noticed. Republic. Like Latter Day Republicans like to go off on as they like, start their whole. Like train of evil and villainy at like the New Deal. Basically like, that's what socialist.

Moloch: You always. You always laugh. I had like a historical they are about, like they're no, they're all like we're the party of Lincoln. It's kind of. Like a different. Oh, no.

Rambler: No, no, that that's like that. Just in my head, if I was going to mention like because I had like a really old friend who's who's dad was like, really, really Republican. And like, I was at, like, some party or something there and he was mentioning. Like, well, you know everybody. He was going back to, like classical Republicans, like, well, we're the ones who freed the slaves. So, like, black people should really be like love again.

Moloch: Hey.

Wombat: Yeah, but they thought it mentioned that most Republicans were socialistic. Leading after Lincoln was in power, especially in the South, that the black Republicans. There was quite a number of them that had power during reconstruction period. They they got disenfranchised, but at the same time, yeah, they came out of the woodwork and America was leaning socialistic, at least as a minority, for a. Small period of time. Well, prior to the Liberal reinterpretation, basically the liberal interpretation was we have to save capitalism from socialism. So we need to give welfare programs basically the same position that one would give. Like if you were in Germany

with Autovon Bismarck being the first conservative Chancellor of Germany. He also was the first one to give social welfare programs specifically to combat socialism. Yeah. So, yeah. Interesting little ***** trivia right there. And yeah, I think that will do it for this particular episode of dark green anarchy. So we covered a few bases and all that, we'll come back and maybe do a second show. But.

Unknown Speaker: Or.

Wombat: I feel that this kind of covers it. We talked about ***** and the elections and that's kind of how we'll put it, and we'll see how this pans out. See if those edits went through the way we wanted them to and warm it out.

Moloch: Yep.

Wombat: Rambler out molock out later on.

Moloch: 35 minutes.

Dark Green Anarchy Season 2 Episode 4

Mostly about patriarchy

Nov 03, 2020

Alright, it's time for another episode of Dark green anarchy. I'm hers, high priest, wombat sitting here at my place down here in Pike County. Ohio got my doggo Baxter, buddy boy. I got my fire stoked and I got some coffee going well already. Not. Just chilling here. So yeah, I just about a few days ago got a Twitter going. You can reach me on Twitter through at HP wombat. You know, just starting that stuff. I've never really done Twitter. I've thought about it, I put it off because I got Facebook and. I really need to get into a bunch of uh, you know, social media and stuff like that. Whenever I go to like, like I've got Pinterest and Instagram and all these other like stuff TikTok and you know, I like TikTok for viewing, but I don't really want to do videos. And Instagram are really participating, making hooky images and something with Pinterest. Uh, you know, it's more for viewing rather than. Thing. But Twitter, I feel like I still generate a little bit more of a conversation than I. Can just. On the fly. I also got a discord on the discord server. You can come through the society dispatch on Facebook and I'll hook you into our discord server, which is basically the same. I'm not really sure about searching for servers. I don't know if you can do that or. Not you probably can. Ohh. So yeah, when I got to Twitter though, I saw, like Kevin Tucker's there, which I thought was kind of funny. Mr. suffocating void himself. But he's putting out some. Just regular boring leftist kind of views. You know, that barely break the surface complaining about Donald Trump, the elections and stuff like that. I'm like, yeah, you know, like. I'll figure that if you're going to be Mr. Enrico primitivist and. You know the the most edgy of all the edges. You would be. So sharp that you wouldn't have to, you know, get blunt with it and just doing boring stuff. You

know, stuff that I could find on some average regular like anarcho, communist type of Facebook page or whatever. You know, go to anarchism or go to it's going down or sub media or any of those other kind of more basic. I don't hate those groups that much I. I kind of disagree with them, but also I think they're kind of basic. It's stuff that, like somebody that might be like, oh, I don't want to be a Democratic Party member anymore. And I feel a little more edgy than the democratic socialists. So where do I go? You know, then you end up with them. You know, meanwhile, you know where I feel that dark green Eric is our umbrella. Or I feel this is, you know, nihilism, egoism and stuff like that. Any sieve eco, extremism, misanthropy, anti humanism. This is a little bit deeper. You know. It's not the deepest. You know if you remember the iceberg meme. You know, you see this **** at the top. That's kind of what I was just talking about. And the deeper you dive, the more, uh, dark it gets. And that's kind of where we're at. We're we're down there with the deep sea creatures that create their own light. Sipping my coffee. Yeah, it's pretty early out here, Pike County, Ohio. You know, I'm in the middle of forest raising chickens. I don't really talk too much about it cause most of the time when I do the. Shows I'm. In Columbus, OH, this is in southern Ohio though. I'm going to be living down here permanently soon and I'm kind of still transitioning to live down here. It's been about a year since I've been down here, actually has been a year. No, since officially been living down here as far as having a place and stuff, but I've been maintaining my work throughout this whole entire time cost, allowing gas and travel and time and. You know, having to work late too just means that I'm even more isolated than I care to be. I like my isolation. I like not being bothered by people. I prefer company of animals over people and my dogs. My chickens. You know, I like the company of the wilderness and the quietness of that. Well, at the same time, you know, if you're just alone with your thoughts and you don't have interruptions through interaction, or at least for me, I just. You know, becomes bothersome. You know, you got problems with nostalgia creeping in and. Just simple loneliness. You know, humans are social creatures. I don't want to deny that some people can be a little bit more social than others. I just need to have a just a little dash of socializing. But I do need it. I could find other ways. There's a lot of people that can deal with isolation even more than I can, and I'm not. You know, saying that isolation isn't desirable completely. So yeah. Basically, I've been thinking a lot about things like technology and civilization. Gatherer Hunter type of shader hunter gatherer depending on how you want to say. Now it was, you know, starting with yours. And he he made a kind of emphasis as gatherer hunter and how you can subsist pretty well, just primarily with gathering and hunting was kind of a supplement to the gathering. But the more I. Uh. Interact with people that practice more regularly. Let's say, like the feral culture group up in Alaska. They have a it's now cabin lab, but they did a show on Discovery Channel called 100 Days Wild, a bunch of drama with the show, of course. Less about actual survival is more about the drama that's going on while you're trying to survive. But I enjoyed it and I since I know the fellow Andrew and Jennifer through Facebook and through interacting on a few other

websites, kind of ironically introduced when I was interacting with Kevin Tucker. Kind of understand their perspective, but they. You know, survive off of hunting quite a bit. They supplement their resources with, I guess their resources supplement to hunting rather than the hunting supplement and the resources. So Hunter Gatherer does make more sense, at least in their direction. Now, if you're a vegan, I've seen a lot of shows like naked and Afraid where you're. The people were kind of dropped off on a location, got to survive 30 days or longer. If they're in a larger group setting. Trying to or 28 days or whatever it is, you know, basically a month they got to survive. Just with what they can carry like you have, like one tool. A little a little satchel with a map. And of course, their cameras and stuff, because they, you know, film their shows, but they don't have much else anything and they have to kind of start from Ground Zero to survive. You know, go from surviving to thriving. Which is really the ultimate goal. Is like because hunter gatherers never really start from zero. There there's a you could have a catastrophe and your Hut could get smashed, or you could get chased away from your gear by a apex predator or something like that. That would be examples of like. Of people versus the wilderness kind of causing a zero start for a person, but most of the time people are going to be building from what they already have. If you're nomadic, you're the way that even 100 days wild was kind of showing is that even with the limited space that you have, you can just jump from camp to camp to camp. And you don't just have one location, but you also aren't just gone from zero to zero to 0 every time you move thematically. So once you have a camp established, like when you come back to it, you just. Gotta. Reawaken it just like kindling up a fire. Got a fire going here? So you have your embers that are going to be sitting here and then you just throw your **** on top of your embers to get the fire going. That's kind of same thing with the setting up the camp because you got the basis of the camp still there, like your structures are still there. They might be damaged. Need a little. There, but you don't have to start from zero with them, so that enables you to be able to have more with less effort as time progresses and then you have more going on also as generations go. You know, as your unit, your human unit, whatever you want to call, I want to necessarily say family. The human unit is a blend of yeah, family structure with a band structure and you have pneumatic individuals and smaller groups that come in and out of your. Band. Say you have a small little 100 gallery village. Small and little are really relative, you know, you could have 3060, let's say up to 200 people pretty easily in the village. Even larger than that, I think like some bands can be considered bands still. Have to like around 500 people. I could look into that to be certain, but you're still doing the small number of people, but it's by far not very small and that's kind of the basis of the BOLO if you've heard airborne talking about Bolo, bolo and stuff like that and. There's also free radical radio talks about the the amount of direct interaction people can have with each other you know face to face and actually know people and stuff like that, that type of immediate interaction, which is kind of my goal. Is to have immediate interactions with people is around 500 people at most now. For me, I would prefer groups no bigger than a couple dozen. You know you got enough people to where

you can have your favorite people you interact with, but also you have the ability to be isolated. You're able to get more going, but with those those sizes the, the those size of groups aren't made-up of just. Excuse me? Pure. Family groups, but rather you have families. Plus floating nomadic individuals plus adopted individuals. He might even like include in animals like dogs and stuff, as even they could be domesticated, not domesticated, but nomadic as well. You know, travel in and out. You know, if they've already grown accustomed to people. But let's say they wandered off and they found. This group, where they were left behind by a family that you know, let's say they passed on or something like that. Then next thing you know, you have a dog that you know wasn't originally a part of the group brought in from somewhere else. So there's lots of different ways that bands can form, and it's best to break away from patriarchal human structures social structures because you know the for me, my critique of patriarchy. More founded. On the family unit, the traditional family unit, and criticizing that not just men versus women, the gender critique, I find that the gender critique is not expensive enough, and it looks through the critique smaller lens, like the critique of identity. Is even linked to the the the patriarchal structure because you have all of the other ways of being that have been forced away from their traditional family unit. And to me, patriarchy. Is tied intrinsically tied to civilization, and by centralizing the the family unit, it's made it so that civilization must continue, and then you also have property and all other stuff that also is tied with it. That reinforces the. The problems of civilization like you know the division of Labor, you know where you have gendered roles being overemphasized and essential. Was. Yeah, you know, the the tendency for SIS males to hunt is there, you know, like there is a overall tendency for them being hunting focused and stuff like that in most structures that people have looked at but. It's by far not essential with a large minority of women also participating, and you can't ever predict which way an individual is going to go. You know, they themselves are the ones that determine that direct. Just like you know, the tendency for sexual relations and how we define, like tops and bottoms, male, female or non binary kind of. Other genders that kind of fall outside of the spectrum. You know, these all can go in a variety of directions, and the best hunters don't have to be the typical or the expected. Usually when you have an unexpected rule taking on, that's what creates the unique. The uniqueness of your unit. Or the units you interact with a. You need that to define one from another in a healthy way. You know it's good to be different and it's good to interact with people in different ways and not be just all the same or you know, no one wants to. Would be around a bunch of Gray faces, and that's kind of where the critique of the last man is. Is that the last man is the one that's accepted patriarchy as a given and doesn't try to break beyond that. Sure, you know they're sedentary in Nietzsche's view and stuff like that. Well, the sedimentary nature that he's criticizing in the 19th century is hardly the sedentary nature of a person in the 21st century, which is more hyper sedentary than. Then you know what he might be seeing as last man behavior is the comfortable middle classes and working classes kind of accepting their lot in life. When you look at a peasant, sure you know they

work on a farm and they they could be relatively comfortable in a patriarchal kind of structure and stuff like that. But you're still having a break outside of your comfort zone to get things going. You know, like you peasants supplemented their farming, their agriculture **** with hunting, for instance. And if they couldn't hunt that kind of destroyed a lot of structure for them to be able to maintain their way of life. You see this in the enclosure period. Of European life, that kind of caused colonialism to become more hyperinflated basically the the pressing of capitalism towards enclosure or capitalist towards enclosure, creating capitalism. And also created colonialism and racism and heightened problems like xenophobia to where they had to be centralized and even embraced by the peasants themselves in order for them to interact. This by no means. Was essential. This is why there's so much conflict, so much war and strife in these periods, because people conflicted with the order the the social order that was being created by the capitalist, by the aristocracy that wanted to benefit from the rise of capitalism. In other upper class people that falls within that Realm, high-ranking bureaucrats and etcetera, etcetera. UM, so basically yeah, the. So this is basically kind of where I'm at with the patriarchy is that, you know, to be against civilization is to be against patriarchy, not for another version of patriarchy where like you have these. War ban kind of behavior. I've seen it happen before. Lorenzo. Alright. Put out a critique. Why primitivism without the anarcho, makes him nervous? Because you have all these people that feel that being any civilization means that you're going to fall back on the family structure or a war band structure or something like that, which ultimately is a still found it off of patriarchy. You're trained not to. You know, have your. You're trying to basically keep the structures going like there is no reason to war with people if you don't have a structure that you're defending ultimately, and you know sometimes you know, like you could. Yeah, I could see a bunch of different people, different ways of being. Anti patriarchal. People go on the offensive, but by and large war versus like at Gino's side approach is also there. This is something that I've seen a lot too in the critique of fascism, and not just fascism, but just nationalism in general and all that is that they're not looking for war necessarily with the people that they don't like. They want to wipe one, they want to wipe them from the face of the earth. They want to destroy them. And eliminate them, annihilate them, just like someone that you find to be annoying. You just kind of want to bip them, you know? And that's kind of what they see, you know, socialists and anarchists and leftists. And all sorts of other types of people, as within this present order, and they kind of see them as annoying people that they don't want in their life anymore. And they want to find reasons to destroy them. And this is also very foundational. This is why you can't. Just use the spectrum left versus right solely and you can't just say I'm not trying to be a leftist, I'm going to try to ride the middle or something like like for some odd reason people think that you can be. In the middle of this conflict, and that's individualism. That's not individualism. That's. Staking out a center position, not an individualistic position. Unfortunately, when you look at the spectrum politically, you're still going to find yourself more on the left. Not because you're a leftist, but because that's. Where the challenging of values

is the reinforcing of values is on the right. That's why it's confusing when people talk about the left right position where let's say the four point compass, you know we have. Authority and anti authority versus the progress and reaction. So you have the compass of four. Points. You see this on the Internet? The political compass, memes and stuff like that, where people will make jokes and. Stuff. And but you also have problems with what progress is. Social progress tied to the progress of of technology, science, innovation and stuff we got. There's really two different types of progress though in some ways they could be considered intertwined. But in other ways they differ extensive. Let's take like the Russian nihilist experience. You have the agrarian, socialist kind of basis for the Russian Islamists, who also were very much for science and and stuff like that. But they didn't see. Science and technology as destroying the peasantry as much as freeing them from an aristocratic order. And they didn't see it going much further than that. Meanwhile, Marxism comes along and says that not only is the new forms of progress going to free the peasant from peasantry and turn them into a working class, but. That ultimate change in conditions is going to liberate them, but also you have to look at Marxism from the perspective that this liberation is by no means purely positive. It's actually the negative conditions of being in a working class structure that makes the worker want to rebel. Against it and destroy the the instruments of capital. But this isn't largely taken on very strongly by Marxists. Marx himself suggests it, but in Mark's time he didn't see capital fully risen. He saw it as rising and he he predicted that capitalism was going to go in the direction that it ultimately. Did so, it was largely correct in that kind of perspective, but the ultimate liberatory nature of. The working class being exposed to conditions and then rebelling against those conditions that got mitigated. While Mark saw that there would be a political triumph or a social revolution through. The interaction of people to capitalism largely is. Like we're of. The world you have nothing but the chains, so you're going to break. Come and wipe the capitalists out. That that that was a very limited perspective. Capitalism has largely figured out how to mitigate that, recuperate the workers struggle into capital nationalism, being one face of that that even existed prior to the advent of capitalism. I mean, it came with but also. You know the English Civil War, the French Revolution, American Revolution, Haitian revolution, all these things. Kind of occur with all this in mind that you're having parts of nationalism blending in with other such things. Freddy Perlman talks about nationalism in a way that suggests that the train really caused the rise of modern nationalism. But I would say that colonialism and racism. Also played major roles the The the Maritime empires, the US versus them aspects. We're better than them. Aspects. All this plays into. Where our modern society comes from and to rebel against modern society is also to rebel against these structures that capitalism created. And it's about destroying those structures rather than necessarily taking control of them. And that's where Marxism largely failed, is that there's too much of this desire to. You can use the master's tools to destroy the master, yes, but to put on the hat of the master and pretend that you're somehow freeing yourself as a joke because it it's just, you know. Meet the new boss, same as the old boss. I mean,

you know, that's uh, you know, probably just as good of a critique of capitalism as it is a critique of Marxism. Alright, I'm going to come close to the half hour mark, so I'll go ahead and wrap this up. As I was saying before, catch me on Twitter at HP wombat catch me on Facebook at the Society Dispatch we have a discord that you can reach us through society dispatch and you come online and chat with me on our discord server. And uh. You know, I wanted to interact with more of you guys, girls and however I like to use guy in a gender neutral kind of way. You know, a general. Perspective. You know, just like at one point, you know, people had certain terms for interacting that are just broadly gender neutral. But saying things like I want to interact with all of humanity and the individuals that encompass it in, you know, in such a very broad way as confusing. You can speak from the hip. No problem. Alright. Anyway, I'm I'm kind of tangential off of my point. I'll speak with you all later. Have a good day.

Dark Green Anarchy Season 2 Episode 5

Wombat talks about some dude that's a bit too into fascist bullshit.

Nov 05, 2020

Alright, I guess it's time for another green, dark green anarchy. I'm your host high priest, wombat, sitting here out on a local park, just trying to get it situated, grab myself a couple of brews. I'm going to talk about some stuff I don't know exactly what I'm going to talk about, but I decided I just wanted to do show. So yeah, we. I was on Facebook dealing with a a person. I'm not gonna blow their name up or anything like that. I'm gonna just say that they had put themselves out as kind of an egoist, individualist type of person and. Their of, you know, kind of constant troll or agitator or shipster or whatever. For cousin, you know, what's our arguments with other people typically. And I'm just like, alright, you know whatever. Then they started getting into really publicizing their fan fandom for. National socialist bands, Nazi bands, death metal, dark metal, black metal. I don't know what the hell you call it. You know that's their thing. I'm just like, yeah, you know, I I listen to a few bands that I find questionable, so I don't try to make a big deal about. But it you know, it's just how people are. And UM, anyway? Uh. After engaging him a little bit on some of these ideas he has, like he's been hinting at this strategy he has, it's not going to be left or right, you know, kind of thing. And I kind of hinted at this, I think in the last episode. Talking about how people that are trying to ride this middle path, they think they're like in the center or some or they don't think they're in the center. They think that they're choosing neither by trying to treat both in some sort of way. It's like there's no such thing as a balance balance thing is a fabrication that's created. To try to differ how one type of politic basically different one politic from a. Other you know you got your conservative on one side, you're liberal on the other is the typical left right split.

If you are a little more informed you know that you know liberalism is basically just maybe the left wing of capital. And. If you go even further in, like, let's say, Europe, whatever, liberals hardly even left for a lot of people, they're on the right. And in the United States, the Libertarian Party would emphasize or basically embody this difference here, similar to what it is in Europe. Drinking my beer. So. Basically, what that means is that we got a person that wants to be like, oh, I don't really want to. I'm not a Nazi or anything, but blah blah blah. And you'd think that they would want to. Yeah.

So.

Stake out a position that's going to maybe pick up on apathetic people or whatever. You know, for me, strategy itself is just questionable. Like there's no path to freedom, but to him it's like about creating chaos. And so he's going to go towards like what I would call dupes. Basically dips to me or people that are susceptible to fascism that like largely are alienated and often isolated. Sometimes they're bullied and sometimes they're just simply. Very bad socially. There's been things in the past where people call these type of people like involuntary celibates or insoles or whatever. You know, I think that just about everything is denigrating to these type of individuals that a lot of times just, you know, the nice way you might call them is like lost souls. They just don't. Have anything going on in their life? They just don't connect very well. So anyway, he kind of was hinting at that he was going to start looking towards far right people to cause some sort of chaos and go out and attack like Antifa. Oh, you know, the what I was calling and the argument I was having with in the cringe. Laugh. You know, cause antifa like to me is. Kind of lost its meaning, just like a lot of things lose its meaning overtime as things get popularized. You know, anti farming is anti fascist. I'm an anti nationalist. I also because there is myself an anti fascist and the simple fact that I'm an anti authoritarian. You know, like it just makes sense to go up against authoritarian ***** politics. Any political, even then you just, like, reject politics altogether. But his uh, his kind of embrace of this strategy just basically comes off pretty crypto fascist in direction. He he he maybe he doesn't realize that I don't know. Like I don't know who else he talks to or if he came with these ideas on his own. But you know, I pay attention to his Facebook feed and who he interacts with. And, you know, he seems pretty friendly with all these people that are pretty OK with racism. And if you don't like racism or you have, like, an objection to people saying racist things, then suddenly you're immoral. And it's. Pretty ridiculous to even think that like racists are moralists as like saying, oh, you don't like Christianity? Well, then you're a moralist. I mean, get out of here. That's ***** stupid. You know? That's the stupidest ***** argument I ever ***** heard. My *** ***** life. You know, ***** Nazis are like by far one of the worst authoritarian. Looking more or less that are out there. And yet he wants to ally himself with that or more with the eco fascist direction that the difference between like fascism and Eco fascism is kind of founded on are you going to try to take control of the present order or are you going to try to cause a collapse or? Some sort of destabilization of the present order and take advantage of

that chaos and form a new order, which is basically a new dominant order from the ashes. And to me, that's kind of the difference between fascism and eco fascism is, you know, fascism wants the power Now, while Eco fascism wants to create chaos so they can seize some level of power in the aftermath of a anything from a political collapse to a societal collapse. The collapse of civilization. But a cloud civilization in their case would not mean that they're going to go back to just hunter gatherer life. It's more like, you know, they're going to be the villains in the Mad Max movies kind of thing where you you got all these little tribes running around killing each other for resources. And that's alright with them taking slaves and **** like that, being pretty proud of it, you know? And I've ran in these types of people, they've had some of the people I've run into have these compounds they have out in the rural areas. You know, they they're either like, you know, trying to be some sort of quasi militia or they're trying to basically have some sort of training grounds to prepare for some sort of inevitable downfall. But these people don't really realize that. They're so very marginal. They're such a small group of people. And but what really comes down to is that while we're still actually in the middle of this kind of election, we're just a couple of days from the election results. And it hasn't come to an end determining who the President United States is. But we do see that we have, you know, somewhere close to 70 million people that voted for Trump. So you can probably take a large portion of that, you know, let's, let's say, anywhere between 30 to 60 million of those people. Are pretty fascist friendly, but they're not fascist in like the fact that they accept an ideology, a lot of them are like Christian nationalists or civic nationalists. The Conservatives, they're people that. Have been pushed to the wayside by what they see as identity politics and this is in a way kind of a backlash over the past on a from since the 70s, I want to say where the the the politics from the left have. Been very centered on identity and trying to get people to realize the historic oppressions that have occurred and stuff like that. Now for me, I I I also will agree that some people take this to a some people on the left do take this to a an extreme that goes beyond what I would really agree with. And to me, I I consider myself an any more or less myself I really. That's this type of behavior. I don't like. People tell me how to think, what to do and stuff like that. But I'm not going to cry a river over every single little. Reaction to a microaggression? You know, like if I say something wrong, let's say I say ***** or **** or stupid or something like that. Like people anymore will find some sort of fault with that. But language is language. It doesn't mean the epistemological ***** root every single time something's used. If I call someone ***** , I'm not saying that you are like a person with mental health. Issues. I'm saying that what you did was dumb, that it was something that I think that could have been done better in some sort of way. It's ***** stupid, you know? Like it it's really where it's at. Like, you can't just keep policing language as if everybody's trying to. Not just like, yeah, it is an insult. You you if you did something stupid. I say you're stupid. Yeah, you just insulted the person. But that doesn't mean like ohh. I think that all people that have mental health issues or horrible people and should ***** die, you know, that's where the problems come with the interpretations that

are coming out of the identity politics, the dominant politic of the. Left. So back to what I'm talking about this. He's taken this particular these these insults that the left has taken to to an extreme. It's taking that to the opposite extreme that all these, that the disenfranchised from this behavior, the people that have been cancelled and cancel culture and all that, like saying that well, would you just keep cutting people out your life out your life out your life eventually going to form some sort of new BLOB that's going to? Basically, be this new wave of fascism. That's something that we should take advantage of. And I'm like, no, that's playing people for dupes and that's not how I want to do things in my life. I don't form strategies. I'm not trying to form any math strategy, and I'm not going to start grouping up with a bunch of rejected losers just because I I ***** had a conflict. Of some ***** cringe leftist. So yeah, like I I do find a lot of this approach problematic in that kind of way. UM. And so I I kind of had it with them. I said I don't want to really deal with them. I'm I'm getting off the bus here. At this point. I don't like once they outlined what they really were thinking, they started like trying to quote David Ickey, the Lizard people guy, as if that guy had any credibility. To me, it's like dude like. You'd think that you'd pick up on me telling. My life story that I've been in battle, you know, on the side of immigrants, against other street gangs, white gangs, black gangs. I'm from a black neighborhood, so I there was a lot of racial strife during the 80s when I was out just trying to get home from school. And I noticed that a lot of people were having the same type of problem. So I rallied all the people that were having problems getting home from school so we could walk home from school and we had to fight many times just to be able to do that because we didn't want to be jumped anymore. We didn't want to be singled out, isolated and. No, and by me doing what I did, I made it so that uh, you know, the immigrants that I mainly were allied with were the Cambodians, the Vietnamese, Koreans, few Chinese. Some Filipinos, some some blacks, but they were like, you know, with the few whites that I have like, more on the dorky side, the people that get bullied and picked on singled out. So we all kind of made a I would call it a multicultural alliance to just simply get home alright. You know, in all of the. People were real appreciative. I was the last one to walk home, even though you know I'm a white boy. And that was pretty much my name to a lot of the people in the neighborhood when they jumped me. So after I made my name for myself, I didn't get messed with as much. And you know, I've had knives pulled out on me, and once I realized what it was they said. Ohh, it's you and. So they put their knives away and next thing you know, we're shaking hands and ***** for a little bit. You know, it's people do recognize merit of behavior at times. So I figured with this kind of background I I didn't go into it at length, but I did kind of lay it out that this is the type of person I am. I'm not some. Little white cracker that tried to run into like a bunch of little Nazis and cry a river about how the black people are always beating me up. I don't know what I'm going to do kind of thing, which was pretty common, but you know, I had the same problems with white gangs too, cause, you know. I get singled out as someone to target like my house got robbed several times by white people, so I was just like, you know, I can't

associate with these white kid. It's either so largely it's just something that, like kind of evolves you you become a a full individual by getting exposed to both negative and positive stimuli. So with that said, I basically, yeah, I said I'm getting off the bus with this ****. I don't want to deal with it. I don't like Nazi **** or like fascists or like, eco fascist. Just I don't. Basically, I don't like white supremacy. I don't like racism, and of course he's calling me a moralist over it. It's like, no, I'm rejecting these moral positions. I'm rejecting your moral impositions. And why are you crying river over it? Like you know? He gets upset because people don't like his music and they're more or less because they don't like his music and they call him a Nazi for it. It's like, well, you know, I might not call a person than Nazi over their music. Like I've seen people that have had questionable music tastes. And as I said that I have a couple of bands. I like. I'm not gonna die of them. I can live without them. But at the same time, I don't want people telling me what I can and can't listen to. But that's beside the point. That once he starts talking about some sort of strategy that mirrors an eco fascist strategy that allies with the far right as he put it. I just. I'd mix. Uh, it you know it. Equates straight to. Yeah, you're ***** fascist, man. Like, yeah, **** ***. So then he's gonna. Yeah. As I said before, he's going to cry about me being a moralist. And then after that, they're going to start throwing in any other type of personal insults. Like to put me down or whatever. And I'm like, that's what bullies do. And not only that, but if I was all about their stupid thing then. So that they look past that, so them throwing out their personal insults about who I am or who they think I am and **** like that. That's just really dumb. It's just an expose of.

Thanks.

Why fascism's wrong on the micro scale on the the individual to individual scale where you know you're cool if you're in with me and you, you want to follow what I'm saying. But at the instant you challenge what I'm saying, suddenly every single fault becomes target and. A giant loser because I'm not their their little Patsy for whatever stupid little job they want to have done. I've ran into people in my 20s that were trained to organize some sort of attacks and stuff. This is in the middle of the green scare era and they were trying to pull me in on it and I couldn't tell if there were police informants or. If they were just ***** stupid, ***** Nazis or whatever they're saying, they're anarchists. This is. Why? Like you know, there's this idea that fascism tries to enter the left and then try to pick individuals out of it and stuff. And while I might not consider myself a leftist, I am an anarchist. And I I was associated with the left. I still like leftists. You know, there's, I I. There's a few people on the right that I like. Individual level that I've known personally for a long. Time I think that they're all right people, but at the same time they have problematic politics and I don't engage in canceling people out of my life just simply for a political difference because we're not in a state of being, though we are growing slowly, it seems into a state of being. Of political strife to where we're so polarized that our politics define us more than the familiarity that we should have in between each. Other. And to me, like the IT is about the immediate, the familiar, the face to face, the relationships and connections that

we have developing through a closeness with each other that is important. And that's where the rebellion actually will come from. If we're going to. You know, take on the present order and find some sort of liberation to. Autonomous zones to survive a collapse scenario in a positive way in a way where we're engaging in things like mutual aid during a downfall of a dominant order of authoritarian regime. Of systems and technologies and imposed ideologies. So yeah, I kind of wanted to rant a little. Bit. About that, I just it bothered me a great deal because, you know, I I I put a little bit of faith in this person. I thought that they would. You know that they were trying to find some way to think outside the box a. Little. Bit and come up with something else and they claimed being an ego is just, you know, but ultimately once you start getting into this direction, it's like dude like. You know not to be totally unless you, dude, you're totally spooked. You know. You're just you're enraptured by this fascism that you have have gotten involved with that you associate with. Yeah, go ahead and hang out with your black metal losers. And act like that's supposed to be the new future. You know, we're going to go out and take slaves. Yeah, 5 million, all 5 of. Yeah. Good luck on that, I guess not. So yeah, I just figured I ran a little bit. This is going to. Be. A short 1. So I'm going to go ahead and end it there, but I I felt like I need to kind of ramp that out a tiny bit because. You know it. It was something that kind of bothered me. And if it was just any rando, I would have just been like, whatever. I don't care. Whatever. **** ** fascist. But since this someone that I've been associating with for a few years online and that I'd had to argue and in favor of them being still in on, you know, it's just Facebook. You know, but still, that's where a lot of my time and energy goes when I'm working and waking up and sleeping and eating, you know, you find something to do and put all the space when you aren't associating with people because. You're. You know, for me, I, you know, as I've said before, I I am largely isolated and all that. So anyway, it's hard to find a relations in this type of world when you don't share time, space with others. And so Facebook comes kind of becomes a surrogate. Way of socializing. I wish it weren't necessarily so, and I've attempted to break free of that, but what ultimately happens is I largely become isolated more and have even less associations, and then boredom creeps in and you know I can't go out and find a group of people to hang out with or anything. Because most people are not up at like 3:00 in the morning just walking around and then I don't know if I'd really want to associate with somebody's just walking around at 3:00 in the morning because, you know, they're probably up to some something that they want to be doing that like, you know, in between getting drugs. **** getting **** **. Doing some sort of crimes. Yeah, well, maybe I would. I don't know, you know. But anyway, I'm going to go ahead and wrap this up again. Reach me on Twitter at HP. Wombat come by the society dispatch. Facebook group and you can chat with me on our discord when you get through society dispatch, I'll send you an invite. I'm pretty sure you can find us in a directory on discord. Code. I haven't really played around with that, so you. Can do that. Alright, walk that out.

Season 2 Episode 6

Wombat talks about praxis and its relation to anarchy.

Nov 21, 2020

All right. It's another episode of Dark green anarchy. I'm your host, high priest, wombat. How y'all doing. Just figure I'd do an early morning episode. I'm right now drinking my coffee and already go out and get my chickens up. Still dark outside, 6:00 in the morning. Here I get my chickens up about 6:45. So I was thinking about Praxis. For those that don't know what that word means, it's like where theory and practice kind of meet because practice without theory is activism more or less and. Theory without practice is just theory. So Praxis, you know, I don't know who coined the term or might look that up sometime marks made it famous. But you don't have to be a Marxist to have praxis. You could be anybody. You know, help it could just even be like neoliberal practices, you know, like ***** blowing up ***** people in the third world nation with drones, for instance. You know, that would be practice like Obama blowing up a wedding. That's praxis, you know. Or the Neo libs, but I'm talking about kind of anarchist praxis, I guess here. UM. You know like. There's the there's idealized praxis, I guess. Like what I would like to see happen, or what I wish I could have been able to do at some point in my life. But, you know, I've gotten older, so I might not be able to do all the things that I wish. I. Could do. And then there's stuff that I I. I usually stick with. Beginning practice, when I talk about practice and to me like just to start of beginning practice, you know there's graffiti and regular vandalism, pranks, hijinks, all these things fit pretty good in with an anarchist. Praxis to start with. For the most part, like if you you know, have gone to school or whatever and. You're like, OK, you know, I'd like to show how I don't like school. You know, there's always, like, you know. Setting the dumpster on fire? That's what I used to do all the time. Well, I didn't do it. People I know would go and set the dumpster on fire at school. You know or break out the windows or. Spray paint **** on the walls. Or maybe be sneaky and go into like the bathroom stalls and carve some anarchist slogans into the walls or whatever. Or you know, you use a marker, but you know, doing the knife makes it permanent. They can't. You know, just paint that over. They'd have to replace the whole wall, more or less, or figure out some way to patch over it or whatever. So carving into a wall, a stalled door or whatever is. That's good practice. And. Propaganda by deed is very much. The epitome of anarchist praxis. That's what anarchists are most famous for. It, you know, goes up to assassination campaigns. That's typically what people think of when you say propaganda by deed. And it's also the interpretation that the US military uses. Like if they say propaganda by the they basically mean the same thing that anarchists used to mean by it. But, you know, it could also be other things, you know. They want to see mutual aid in the

world, propaganda by deed or for mutual aid would be do not bombs. That would be probably the most popular and easiest expression. Of mutual aid and action, at least you know something that people understand. You know, there's person to person. You don't need to have a name on a group or whatever or be a group at all. You could be an individual and engage in each way to it's something that people do every day. After all, but the first instances of mutual aid being historically recorded is people gathering up resources to pay for the funeral costs of people that were killed in. Protests and riots around labor disputes and stuff like that, you know, so, you know, someone get killed in a protest or strike or whatever. And everybody would chip in a little bit and, you know, cover the funeral costs of that person. From there, everything has spun up from there, from unions to credit unions to. Some other unions. But yeah, like the in a way that's also the Union of egoists. Could even be said to have some linkage to this very simple basic practice, you know. Insurance be another thing that kind of comes comes to mind. A lot of people don't realize that insurance started with friendlies, which were, you know, groups of people would chip in money, just like I was talking about with funeral. Services. But they're chipping money to take care of other costs. Like, you know, everything from medical cost to handling some sort of other problem. You know, it just basically just sharing and resources brings about mutual aid. And you know, in the scheme of things. There's also. I guess from there, you know we got we already know, like, yeah, vandalism, graffiti, mutual aid. You know the assassin campaigns that people go on, bombings, arsons, you know, like for most Gator kids. I mean, let's compare it to like eco extremists to anarchists because. In a way, eco extremists that you could be an anarchist eco extremist to a certain degree, but eco extremists aren't trained to create anarchy. Their actions are more nihilistic than an anarchist praxis in in a lot of ways, you know, they see what they're doing as a the flowing. Of an animal you know they. See themselves as part of the wild, striking out against a human society. You know that has destroyed the world. Others that still could be either. Extremists could see it as the actions. Against the Apocalypse, the still existing Apocalypse. You know, if you're an indigenous person and you suffered underneath the colonial destruction, and let's say 95% of your population was wiped. Doubt. Then you're still living in like a post apocalyptic world, in a kind of way. You know, we fear the world that we've created for others. You know, the, you know, white colonial settler types or whatever of. Participated in the creation of apocalyptic world that has destroyed, you know, entire populations of people and slaved others. And and the ashes of this, you know, there's people that strike out. They they see their actions as simply responding to these, some might say injustices. But when you say injustices, then you're looking for justice. And what we're really talking about here with ego, extremism is acts of vengeance. Revenge, vengeance, wrath. Even you know, it just even removed the idea that there was a wrong that needs to be made. Right. You know, maybe. It's just simply a differing perspective. They don't necessarily have to have a wrong or a right. You'd be like you did this, so I. Want to? Do that without necessarily a signifier of rightness, wrongness, correctness. You know, it's just opposing forces, but

for people that want anarchy. The types of attacks that a layer case might go for might not really be focused on wiping out any people indiscriminately. Most anarchists, when they do strike in a large swath, typically are attacking. Maybe the bourgeoisie as a class. You know I can't remember the exact historical figure. It doesn't come. His name doesn't come to mind. But there was a figure that little bomb at a cafeteria or a cafe, I should say. Where it was popularly known to have bourgeois patrons. So it lit a bomb and blew up the cafe and killed a whole bunch of what they considered bourgeoisie. Now there would be like bombs thrown at entire congresses of government officials and stuff like that. That. So there are strikes that can target. Indiscriminately. But there's still also a targeting that's occurring, and really most anarchists, when they do a strike like this, they're more talking so much to the Russian nihilist experience of assassinating the Tsar. So assassination. That's more focused. You're you're picking a target and you're attempting to eliminate that target for propagandistic purposes or for the real purposes of other reasons. In the Russian nihilist case of assassinating the Czar, it wasn't propaganda. They wanted to kill the Czar because of. The actions that the Zara taken so in some ways it's vengeance, but also they saw that. Things needed to change. This is where terrorism comes from. Terrorism is also a strategy. It's not just simply. A label that people throw and be like, oh, that action was so horrible. It's just an act of terror. It's like, no, but when the Russian idealists accepted the term terrorist, they're talking about a strategy to make a more powerful force yield. On what they're doing, like the Czar was cracking down hard on the nihilists and was imprisoning, torturing and killing the nihilists for very little reason. The new people of Rush. And the reaction was hard and destructive. And so in order to make this stop, they saw that killing the Czar would be an answer to kind of answer this problem be like, oh, you're going to. So. Keep destroying us while we'll destroy you right back. And by destroying you. Then we want to see the the book of tyranny lifted. And did that lift? To some degree, but to another degree, the NEXAR was far worse in his wrath, and most of the nihilist movement after that either got imprisoned or wiped out. Basically they got nullified. And most actions against the Czar. Had to wait another generation, which is where we see the Marxists and the communists rise up from the ashes of the destruction of the nihilists. They weren't the only ones, of course. One of the groups that I've talked about in the past is the. Socialist Revolutionary Party and how they're the inheritors of the Narodnik and they went on assassination campaigns all the time and that was part of the political program. And so in a way, it was propaganda by deed for them, but another it was how they were getting elected into the congresses, especially after 1905, which was the where they actually were starting to hold real power. Within. The. Russian Government after the 1905 revolution, I'll have to look more into how much power that actually had, but there was a yielding that the Czar eventually had to give. It wasn't just to the socialist revolutionaries, but also the Social Democrats, which are the Bolsheviks and the Mensheviks. That's their party. The what differed the two was the socialist revolutionaries were agrarian socialists, while the Marxists were in favor of a growing proletariat. And what differed on me even more

was the idea of progress, the idea that. Capitalism had to happen within Russia. An industrial revolution had to occur within Russia in order for their version of freedom, which is a worker based freedom was born. Instead of an agrarian freedom where the peasants were just simply freed from the shackles of the aristocracy. Remarks. As saw this as a reactionary or backwards style of socialism. But as time has progressed, it's easy to see that the progress didn't do so well. You know, look at Stalinism, for instance. The drive to make capitalism a reality. Overtook the goals of most socialists and communist. Yes. And they basically became state capitalists and their tyranny in many ways was far worse than even the czars. You know, we're talking millions and millions of people slaughtered, but. Still, at the same time it is, you know, what happened. You can't reverse that. So to rewind a little bit back to the idea of anarchist praxis, anarchists typically will target. Uh people for political reasons, for propaganda reasons indiscriminately? No, not usually. Not indiscriminately. Indiscriminate violence can happen from anarchists, and it can be anarchistic to do certain actions that are considered. Indiscriminate, but most of the time it's discriminate most of the time. It's targeted and and when it is done in those particular ways, it is meant to also unleash the the joy of rebellion, which is why propaganda. The deed also fail. Because most of the time an assassination doesn't cause people to jump for joy like yay, yay. Like, you know, like Wizard of Oz, the Wicked Witch is dead, singing and dancing, you know, in a way, like Dorothy dropping a house on a witch would be an example of anarchist praxis. Even though that was done indiscriminately. It was people being freed from tyranny and everybody was happy, but now? We have the spectacle. Which will moralize an action like that and hide the fact that people are filled with joy over the death of a tyrant and instead they will moralize and over examine the death and. Make the anarchist into a demon. For doing the action and anybody that thinks that murder is good is a bad person, you know, while ignoring at the same time the the state violence and the murders that occur from its own direction. This is one of the main problems with. The idea of the spectacle is that the conversation on rebellion gets channeled into the spectacle. And people will argue within the images. That imitate life more than they argue within life itself. You know, like if something happens now, people are going to get on Facebook, get on Twitter, some other social media, and they'll talk about it to the extreme. And people that talk positively about death and murder in any sort of popular way to where it attracts attention. We'll get demonized and shut down by people that be like murderers, always wrong and stuff like that. But you know that they'll they'll, they'll even say stuff like, you know, nobody should be killing anybody, even the cops. Yet they're not going to do anything to stop the cop violence. They're not going to, you know, champion, the dismantling of the state. Because the state is a continual force of violence. But you know they will applaud, even silently, the repression of anarchists and other actors that take actions beyond. On what they deem to be morally correct. So. In between all of that, there is other ways of practicing your practice. One of the ways that I've considered is the idea like Airborne talked a lot about patients. Seaweed talked about Marshall traditions. The idea that we could

train and learn how to defend ourselves, and this is something that you could do outside of an underground underground. I'm a big advocate of underground activities and stuff like that. But at the same time, already don't. So that I could do anything like that anymore. So, well, well above ground. Well above ground. You can train. You can learn things you know. Learn how to use weapons, how to fight with martial art. How to work together in groups you could do things besides zoes responding to every single injustice and going into the streets and rioting and getting repressed and just continuing this cycle. You can instead test out other waters and. You know, bide your time, create a conversation outside of the Spectra. To where you can become yourselves. Learn to, you know, basically good examples would be like militias and stuff and anarchist militia. Not a bad idea. You know you're learning the things that you might need in a larger conflict, and, well, I must admit, an anarchist militia against the state's military militia. Would probably lose, you know, which is where guerrilla warfare would come into play. And you know, ultimately repression would just still crack down, probably tenfold on the anarchist. You know, we might get one to their fifty, you know, anarchists killed. Look at like Red Army faction for instance. There was a lot of success. If you're looking at the targeting of individuals in eliminating them and kidnapping and stuff like that. And they did have some propaganda success. Yes, but ultimately they were crushed because much like any other underground style group, the government eventually finds and targets and eliminates the threat. The insurrectionary anarchist position is kind of a response to this style of of of urban guerrilla warfare. It's kind of recognizing that. We aren't able to really militarily fight the state, but we can still fight in the streets. So you know that's where you know anarchists with Molotov cocktails and. You know St. warfare against the police happened, but it's still within a civil paradigm. Where anarchists are going to strike out and. Fight. They're going to, you know, even die, possibly kill. But ultimately, that's not where the violence is going. You know, people are going to fight and often walk away from it. Gaining some ground, losing some ground. Ultimately it's a propaganda by deed in this respect to garner more and more support gained popularity. The so that the protests in the streets become larger, where they can actually cause insurrections. And thus insurrection or anarchy. And that isn't too bad either. But back to my point about training and stuff. There's no reason why a group that's training to do this, that and the other has to suddenly become the Red Army faction more often. It's good to just have those skills known to know how to do things and how to defend when necessary. More so than necessarily. Attack, you know, even calling for attacks that's, you know, got a bunch of legal issues attached to it. So I'm not advocating anybody go out and start doing anything crazy. But yeah, train people should train, should learn how to do on on, on combat, how to evade, how to hide, learn different strategies on how to approach things. But. My strategy, I'm talking more on the immediate level that. You know, getting from point A to point B and not necessarily saying that if I start shooting a bunch of people that some of them have an insurrection, how about instead want to learn how to defend ourselves and have arms so that if, like, let's say, fascists come by

and try to attack the local info shop? You can have people there to protect the entire shop from being attacked and destroyed, and to keep people. Wait. You know that right there would be a good use of propaganda by ID. Uh, look not good as in good and evil, but good as in a good strategy. A strategy that could affect be effective in both protecting infoshop and gaining in popularity. So more people would be willing to stand up. Alongside anarchists, which is really what anarchists want anarchists want. More than an ideology, it's not about anarchism. Anarchism is an ideology. You get adherence to it and stuff like that, like while anarchy is a state of being. You know, it's a way of existing. It's what? It's a way of non governing. You know what you have with your friends? What you have with your other associates? I would say family. But some people live in patriarchal families, so I can't necessarily say that. But lack of structure is really a way of interacting in small groups, clusters, stuff like that. That's good. That's a good use of. Of time. It's a good way of relating. It's healthy. And it helps bring anarchy, something that I would like to see happen. People bring anarchy in their own lives. It doesn't have to be a future event to have anarchy. But if there is an Archy, a state, then the conflict very well could happen on many different. Things some people could see it as a debate, you know, like, but for the most. Part. The debate is often done by the state imposing itself. Sometimes you don't have a choice in the matter. Sometimes you are forced. Into a situation that you don't necessarily want to be, and this is where training again. Comes into play as a positive thing, something that can help and or Cassel. By simply knowing a little bit more and knowing how to respond to things of the, you can minimize the effectiveness of the state on any repressive measures. All right. We're hitting that half hour Mark. So I figure I'll go ahead and wrap it up. You can reach me on Twitter at High priest or at HP wombat. You reach me through Facebook at the Society dispatch. Later on, I'm going to today, I'm going to probably do a couple more shows with a Rambler, maybe Mallock as well, and we're going to have a good time, so we'll stay tuned. While that out.

Season 2 Episode 7

Wombat, and Rambler talk about movement versus momentum, then are joined by Moloch and they talk about pizza, health and Ligotti

Wombat: All right, it's time for another episode of Dark green anarchy. I'm your host high priest, wombat sitting here with Lord Rambler.

Unknown Speaker: Now.

Wombat: 40 on Rambler.

Rambler: Now with dry carpets.

Wombat: Now, with dry carpets. Yeah, yeah, we we're no longer chilling at the Novatore house as I was calling it. And we're now sitting here at the new place. We're

going to call it the new place for now until we figure. Out. A better name for it? Windsor. Sit here next to me. I figure I'll go ahead and start. With a few.

Rambler: I was jokingly calling it the hanger to. Myself. Because of my bike.

Wombat: Over there. And the hanger? Yeah, we're hanging up the hanger. I didn't start with at least one correction. There was another correction besides the one I wanted to start with. A Lord rambles, right? Kevin Tucker's piece was called ego side, so that was something that I wanted to clarify because I was saying eco side.

Rambler: Hey, great team.

Wombat: Because I was almost certain that that's what he was calling it and I was. Wrong, but anything.

Rambler: Because I've never read it either. I've just heard the term, but it was like his, like tirade about egoists or.

Wombat: Something like that. Yeah, it's actually lengthy piece and actually he starts out talking almost positively about nihilist and egoists, but that was before he decided to rail against black seed on anarchy radio with John Serzone.

Rambler: Sounds hold on.

Wombat: So yeah, he called in and basically tried to RIP apart black seed and make it seem like it was a bad faith attempt at green. Anarchy Magazine basically made John feel like he was a fool. We're even submitting the one of his basically to the first issue of. That. Jones was and actually had a piece in it, but because they were trying to be critical of Anarcho primitivism, ultimately Kevin Tucker made it sound like it was just going to basically be critical of venture capitalism. But if you actually read it, the the attempt is basically to say that. Green anarchy. Does not necessarily equal anarcho primitivism. Green anarchy is more expensive, and this show is an example of that expansion that we are, or at least I am influenced by anarcho primitivism, but I'm not anarcho promist. I did spend a.

Unknown Speaker: Yeah.

Wombat: Short period of time where I identified as inner code primitivist. And I wanted to continue doing so up until the divide just was forced a bit too much and I was just let you know. I can't keep this going, especially after Kevin Tucker got on to Facebook with his self hating void and his nonsense. ***** and trying to basically make everybody feel dumb. It's like I'm not more or less. Yeah, morals was cool. It's like like it. It's just like all those two faced attempt to. Define green anarchy. It's like, dude, just chill out a little bit and.

Rambler: I just thought of him exiting Facebook and now he's back. He's going like this. Give it hell.

Wombat: He's on Twitter like I'm actually follow him on Twitter and he puts out some really basic positions. I I think I talked about that in one of the previous episodes.

Rambler: Yeah, we had. We had that one episode where we went and visited Bonobo where he was reading his Twitter reads about. Like tried to call egoist, pe-dophile, libertarian Republican reptiles, or some **** like. That.

Wombat: It's like, dude, come on, man. Like, chill out on that. Like, really, I don't have a problem at all with Anarcho printer. This what I do have a problem with is people say that. America Primitivism is an ideology. It it's or a cult of personality, or a brand or something that dressers in and Kevin Tucker control in some sort of way. It makes sense for Erica criticism to be broader, but because that broadness got challenged, thus, we are now dark green anarchy.

Rambler: The funniest thing is the first anarcho primitivists I met because I I think I don't remember if the wild roots people like called themselves AP or not, but the first ones I met were also nihilists.

Wombat: Right. You know, like rotten, for instance. From Green anarchy magazine. I don't know if he ever identified as rotten in any of the. What you would call any of the articles that he wrote, I can't remember the other student names he wrote wrote. Under. I'm not going to try to call it out either because you know, he he would identify it as rotten then if he wanted that to be the case. But yeah, rotten is a a nihilist. From what I understood, and I believe like not to call him out or anything, but I do have to say that. We did put out the idea of momentum instead of movement concept that I I still work with. I I I still work with that idea that you know, we're aiming for a momentum of struggle, not a movement of struggle, not trying to create a mass movement, but we are trying to create some sort of momentum.

Rambler: Oh yeah. Remember. I haven't used that phrase in years, but I can still say I find it agreeable.

Wombat: Yeah, it it makes sense to me because you know, the idea of mass movements is. Really long gone for quite a while, at least in regards to like anarchy being a mass movement based thing like this. Is. All right, so we're back. We had a phone call come through, and since I'm recording from my phone, yeah, some **** happened. So we're back. We were talking about movement and momentum. How? Make sense to use momentum instead of movement in today's anarchy because we're not talking about. Mass movements we're talking about, you know, smaller groups of people doing things and creating a momentum of struggle. So anyway, you might have been one. Of these.

Rambler: Yeah, no, go ahead.

Wombat: All right. Yeah, we're we're killing something called brew dog. Paul Patriot, black current. So black current. You know, that's like grapes and ****. Don't taste like grapes though, but it has a hint of like a grape Ness. I guess to a certain. Degree that's.

Rambler: I'm noticing it. I'm noticing it more a little bit more now that you like pointed that out.

Wombat: But it's a it's a good change up from a typical IPA because I drink a lot of IPA's with you. And yeah, yeah, like it's.

Rambler: So this is their their best series of iPads because they've had at least I've had at least three different flavors of this. Right now there's Paul, Patriot, black currant, Paul, patriot Raspberry, and Paul patriot blueberry are the ones I've had so

far. They're also stronger than most of them because there are, like 9.5%, as opposed to like 6 or 7 something percent.

Wombat: They they do have a good kick to them and and they're very mellow too. Like, oh, what I like about them is they don't have that Piney, pineapple Y citrusy taste like grapefruit ish kind of taste that most IPA's tend to have. Not that that's bad, but it's nice to have a good change up and. This is uh, yeah, pretty good. So. Yeah. As we're saying, you know like. The momentum that I'd like to see happen, you know, kind of is it involves more than necessarily individual acts and stuff like that, but. Also, it should include individual acts. People should be able to act on the level of personal war, but they don't need to necessarily say we're trying to create the revolution like Ted Kaczynski's trying to do. I I like Ted Kaczynski's thoughts on a lot of things, but I'm not a big fan of his kind of vanguardist approach. I haven't actually read much on his actual vanguardism I do know that industrial society and its future. Where he was talking about like the movements within there that he would like to see happen, like in any tech kind of direction, he's talking in a very long term ish kind of way, breaking from the left but also. Kind of creating like a thing, an Indian industrial direction, any tag, any industrial direction that it could take on many different forms and not necessarily the form that he was presenting which was our our personal war against industrial society. I can't remember all the things that he did. I do remember that the reason why it's called the Unabomber is because of tech and universities and and airports, I think was what it was. The the University airport bomber or something like that.

Rambler: Yeah, I think I think I do remember hearing something about is when I was when I was younger, like during.

Wombat: The night. Alright, we gotta stop. We're going to just stop this again. Alright, another episode of Dark green anarchy. Or another segment, whichever. Whatever. We've had some interruptions. Ordered some pizza, and the guy couldn't get the address right. At the same time, we got Mohawk here. Woo.

Speaker 3: Blame the worker.

Wombat: So wombat Rambler, Moloch, we're all here. We were talking about momentum versus movement. Some of the stuff from dark or from green anarchy magazine kind of ****. It's hard to get back into what we were talking about because of how everything kind of got disrupted.

Rambler: I'm pretty sure we left off. Unlike you were comparing. Momentum and movement.

Wombat: But uh yeah, like movements or movements and momentums are smaller things. That and our kids can do now because we don't have mass movements. So you might as well say we have an awesome momentum like a momentum. Now would be like the Black Lives Matter protests and stuff like that. They have a pretty strong momentum and they have a movement, but it's a political movement. Not necessarily a. Mass movement, mass movement? You'd think like millions of people etcetera, etcetera. And you probably couldn't like if you were counting up all the people that

are participating all together, you probably could have a million or two, but with like 365 million people or 370, I don't know how many millions of people. America has now, but like, that's far short, like, you know, just a few million is a far short. Cry from the. Mass movement potential because when people are talking about mass movements back in the day, they're talking about large minorities or near majorities of people being involved in things. And we don't have that anymore. World War One destroyed that well, disrupted it, and the World War 2 destroyed it. And it's not really come back in the same way you have the 60s that involved a lot of people and it was mainly an anti war sentiment, at least in the United States and and France, same different same war. Susan kind of connected, but also you have the war in Algeria, you know. Basically France trying to maintain its colonies after World War 2. Same thing with Britain trying to maintain their ***** afterwards. What you got there? Mark. String cheese. Ohh yeah, so string cheese. Is that? A healthy alternative for you? Or is it our? Yeah, we were talking about health earlier. That's why I brought that up. Yeah, we have some pizza from jets. If people are familiar outside of our range, it's kind of a Detroit style pizza. It's pretty good. Yeah, that that crunchy cheese laden crust.

Speaker 3: Better because it has to be.

Wombat: Ohh yeah, and it's drenched with.

Speaker 3: There was a tweet, Detroit, Chicago style.

Wombat: Well, Detroit, their stuff was made in like a pan that I can't remember what the pan itself was made from like originally and but it had something to do with the industrial production I believe.

Rambler: Yeah.

Wombat: And they just kind of converted the pans for making pizza instead, while Chicago style is a. Deep dish, like almost like a pie. Yeah, kind of situation. Like open face pie where the cheese is the top crust.

Rambler: It's like a huge topic of contention, but Chicago style is actually probably one of my favorite styles.

Speaker 3: Sounds good, baby. Sweetheart, any trailer bears?

Wombat: There you go. Really did. Groovy dude, I hate America.

Rambler: Thinking of one of my favorite since it's, that's. It's what I even sampled it in, like several different tracks of stuff I was really. Down the barbershop phrase from the. It's worthy of curdle, was. Or the Lieutenant. Lieutenant Smash was hallucinating. He was the he was hallucinating his war with the hippies, and they were, like, ripe at a giant praying mantis and shooting like poisonous bees. At the military people.

Wombat: Yeah. Sir, the topic we we were talking about movement versus momentum and what that means, but really those that diversion.

Rambler: Renzo, what the ****, dude? Seriously.

Wombat: Renzo is the cat and the cat's getting in the in the ****, and that right rings it.

Rambler: I don't think he actually got the pizza, but he was like was he was rubbing his face at the box.

Speaker 3: We started building guys like that like. Oh, it is. Pubs.

Rambler: Look, why can't I evolve? Ohh damn it.

Speaker 3: You start to get. That open to that.

Rambler: Human food.

Wombat: Yeah, they had some good ****. Give the cat likes. Like Cat got a few pieces of cheese and I think I had a sausage mixed in with my jalapeno pepper. Thing I guess you could call it like a little thing of jalapeno Peppers. That's what I just call it. Like I get a thing of jalapeno Peppers, a little container, I guess. And I was like, oh, wow, there's like, a little, little, little piece of sausage got mixed in there somehow.

Rambler: You know, saying.

Wombat: So I was like, alright, I guess the cat gets that cause I don't want to eat some random piece of uncooked bottles cooked. But you know.

Rambler: I have never in my life had a cat that is this interesting.

Unknown Speaker: That's.

Speaker 3: Conversion of this author.

Wombat: Yeah, you know that that insults my my Muslim heritage. Yeah. Like, like, let's talk about that for a minute. Like, like for me, like I my diet is very Western. I eat pork, I eat ****, I.

Speaker 3: You're ****.

Wombat: I eat anything, which mainly means that I eat fast food and garbage and. I don't try to not eat healthy. Or I try to. Yeah, I I I just don't eat healthy. I I eat comfort food. Fatty, cheesy, delicious comfort food.

Rambler: I'm like that to some degree, though not with fast food as much. I haven't ate fast food in forever, but I eat a lot of pizza. I've just made a quip that I'm on the ninja Turtle diet. It's like the main staple food I eat is pizza, but.

Wombat: How often do you eat pizza?

Rambler: Most meals I eat are pizza.

Wombat: So you're talking like 80% of what you eat is about pizza?

Unknown Speaker: That sounds about.

Rambler: Right, actually. But then there was like, well, Kombucha is a drink, it's not food because I drink a lot of, I drink. Like I try to drink a kombucha a day, not always successful.

Wombat: Do you? Do you drink heavily alcoholic kombucha?

Rambler: No, my most of my kombucha is just. Kombucha, but I do occasionally drink a kombucha beer.

Wombat: So what's the difference between regular kapuka and kabuka beer?

Rambler: Book a beer has alcohol.

Wombat: And whoa, whoa, kabuka itself is for a minute, so I assume.

Rambler: So it has trace amounts of alcohol in it, but it's not enough. Alcohol like you can't get. I mean, I don't know. Maybe if you drink like 100 kabuki's, you'd get

drunk or something. I guess after you died of ***** putting too much liquid in your body.

Wombat: **** yeah. ***** and *****. That's what we're missing.

Rambler: But yeah, the. Yeah, my main cause? Yeah. Mainly. I drink water occasionally at juice. But water, kombucha, coffee and booze tends to be like my drink staples. But yeah. And then every so often I'll do something like I've been getting into blueberries lately. Like, I'll get fresh fruit or something and I'll like. And I get blueberries. I'll gobble them up in, like, 2 sittings usually cause things like maybe this big or.

Wombat: Yeah, he made like a reference to some that probably has like about four or five ounces of.

Rambler: So I'll just. Dig in there. Yeah, I'm not getting too many calories, but I'm getting *****. Tons of nutrients, at least from what I hear. So yeah.

Wombat: Any oxidants? You know, blueberries are having antioxidants nowhere else. It's heavy antioxidants, coffee. That's why people that drink coffee live longer is not because the caffeine helps them. Caffeine hurts them just like any other caffeinated beverage.

Rambler: Yeah, cause I've heard debate on whether or not coffee is good for you. I've heard people say that it helps you, but I've also heard people say that it hurts you.

Wombat: Oh.

Speaker 3: Depends we put.

Rambler: Well, I also load mine down with creamers and that probably.

Wombat: If you if you drink. Yeah. If you drink pure coffee. All the time. Then you're drinking like antioxidant caffeine beverage, so you might live forever. Oh really? Cause like, yeah, extends your life and extend your life. That's what they're saying. Like, you know, that's why you see, like old ladies living and be 95 smoking cigarettes every *** **** day. They're flushing their system with coffee, which means they're sitting out there ***** poisons like every other ***** moment because.

Rambler: Explains that, except that I don't drink black.

Wombat: Drinking so much ***** coffee. Ah, ****. Coffee is awesome though. Like I I personally would like to drink more coffee like because yeah, it's good for your heart. It's good for your body. It's kind of funny that it's a medicinal drink that we drink, like regularly, almost more than even water for some people.

Rambler: Yeah. No. Yeah. Not not with me. I have. Like I have two to three fills of my mug in the morning like my mugs. Want that? My mum's probably about as big as this beer cans. It's probably roughly 16 ounces worth of, so I probably drink about 32 oz worth of coffee in the morning. I'm going to say.

Wombat: So your version of light beer is Genesee light.

Speaker 3: Just \$0.99. Miller. Miller. Lights like ***** 229.

Wombat: So what does guys you like? Do that helps you or hurts you less?

Speaker 3: It's just like light beer. Light beer is low carb.

Wombat: And low carbs. That's what you're looking for. Is low carbs. Why is work hard to help you?

Speaker 3: Something like that. Heavier here is.

Rambler: That, like, you know, like carbs, carbs has an effect on I think is I think you had we had we had touched on this earlier but yeah cause. That's what I wondered about, because like the most likely the most and so far I'm I'm doing OK, But the most likely health problem I am to have down the road is actually going to be related of all things to my blood pressure. Like I've been smoking since I was 14, so I figured it would be related to my heart.

Speaker 3: Best blood pressure to flush.

Rambler: Or my lungs. But apparently what I gotta watch is my blood pressure.

Wombat: Yeah, we're all here. We're old, old. But you know, we've got to start watching our health, but I don't. If I went to the hospital or doctors or whatever and got a physical, I'm sure they would tell me that I need to concentrate on something.

Speaker 3: Yeah.

Wombat: We're not bad necessarily, but we aren't necessarily good. Either.

Speaker 3: So in conclusion.

Rambler: Well, I'm better than I was if I was like, if I continued on the trajectory I was on when I was in, like, high school or whatever, I'd probably be ***** dead or sickly as ***** by now. But because I used to. Oh, man, I live like down an entire package of like. I I was a fast food act when I was a. Teenager I would down. Whole thing of 20 piece Nuggets like by myself, I'd eat entire Pizza Hut pizzas like.

Speaker 3: Yeah, get there when your mother. There.

Rambler: Yeah. So it's like in the pizzas. Like, it's like, even with the pizzas I was getting like, the worst you could get a pizza and like. Be like Nom nom nom nom nom. Shovel and lied to my face. No, I almost said, you know, a hot dog crusted than a thing. When I was a teenager, right? It was like, oh, cool. Hot. Except I'd never had Todd dogs.

Wombat: Ohh God.

Rambler: Right.

Wombat: That stuff makes me sick to think about.

Speaker 3: Yeah.

Wombat: Hot dog crust.

Speaker 3: I think Mike used to have that.

Rambler: Yeah, it is. They did the they. Did the Thomas I don't know if Thomas Ligotti actually wrote it or if it was just a parody written in the style of Thomas Ligotti, but like the rants about the hot dog, Cruz, the.

Wombat: Tell me about. I don't know anything about hot dog crust.

Rambler: I thought I remember. I thought you were the first person I saw who shared that one, but it was. There was the the pizza had hot dog crust was the like *****.

Speaker 3: Like.

Rambler: The the lagadi thing, I mean. But it's like the for us, where it's like many extra cocktail weenie ***** hot dogs inside of a pizza. No. Yeah.

Speaker 3: Yeah.

Wombat: That's that's awful. So. So who's legati?

Rambler: Pessimist horror writer. I've actually been reading some of his fiction lately, but I I read.

Wombat: Tell. Tell me more about Lagadi cause like you know, a lot of people don't know who lagadi is.

Rambler: I read conspiracy of the conspiracy again. I also conspiracy of conspiracy against the human race. About no. Maybe a year or almost a year and a half or so ago, I think. And it's a it was a pessimistic rating about just basically how ***** horrible existence is more or less like all these ***** things that happen to us in all these ways. Suffer. I disagree.

Wombat: So we suffer from eating hot dog crust pizza.

Rambler: Yeah, yeah, I know. There was a thing that I saw over Facebook when I saw, but it was like. It it was Thomas Lagadi during the review of the Pizza Hut Hot Dog crust pizza and like this style of what it is like, one of his horror stories like one of his short because he mainly does short stories like his his fiction. Yeah, he is. I'm pretty sure he is because he is I think he was born in the late.

Wombat: They're still alive.

Unknown Speaker: What?

Rambler: 50s but either late or early 50s.

Wombat: He probably is still wife. I got ice in the *****.

Rambler: Yeah.

Wombat: Good.

Rambler: Yeah, but he because he started writing like his first writings came out in like the mid to early to mid 80s, I believe was a crim scribe and *****. What was the name of the other? Because these are. The fiction ones.

Wombat: What was the big one again that you named?

Rambler: Actually, hold on. Because it's sitting right out here, it's.

Wombat: OK, ramblers.

Rambler: Well, the the conspiracy against the human race was the one that I mentioned, which was his nonfiction. His fiction is songs of a dead dreamer and grim. Described those were the two collections of short stories they're gathering the one.

Wombat: He's more of a fiction writer, but a conspiracy against the human race is non fiction nonfiction.

Rambler: Though was basically a work of pessimistic. So conspiracy against the human race. Yeah. And that's about what it's basically about now. And this is the thing that I see as a fallacy of it, because there's a typical kind of Western thing that's like, or I'm going to say, Western just for the **** of it here. That's kind of woven through it. It's the idea. That, like humans, uniquely, consciously experience like now he didn't say other animals didn't experience suffering because there was plenty of

that animal suffering throughout that book too. But he basically thinks that humans are the only he, or at least it seems like. Reading that writing that humans are the only species that, like, have a heightened conscious awareness of both their suffering and their own mortality, and the fact that we're going to die. I and I don't, you know, I can't disprove that, but I also don't per se agree with that cause. How the **** do I know what my cat's thinking about over there or not like.

Wombat: You know, like you know what, what do things think about like other?

Rambler: So if anything, I might be more pessimistic than Thomas Lagadi on this, because if like if, if the existence is really a horror of pay that.

Wombat: Animal thinking, yeah.

Rambler: Yeah. Then I don't think that just humans experience that. I think that everything that lives experiences that.

Wombat: Well, there you go folks. And on that we will end this episode of Dark Green anarchy, pizza Memento movement.

Unknown Speaker: Yeah.

Speaker 3: I feel like we should get a piece. By Jet's pizza genesis.

Wombat: Advertising.

Rambler: And crew job Night Rd. Chapel libre.

Wombat: Hello Satan.

Speaker 3: In conclusion, American.

Wombat: Exactly.

Unknown Speaker: That's.

Speaker 3: The conclusion we reach and we're going. To die 50.

Wombat: We're going to dive 50, peace out y'all. We'll be back with another episode later.

Season 2 Episode 8

Wombat, Rambler and Moloch talk about war and empire history

Nov 22, 2020

Wombat: All right, it's time for another episode of Dark green anarchy of the Season 2 episode 8, apparently. We have, we put together a hacked up one for episode 7. Hopefully it didn't come off too hacky. Sitting here with or this is one, but of course sitting here with Rambler Moloch, and we're kicking back some wine, having a good time.

Unknown Speaker: Each. You get to eat children.

Wombat: Don't forget to eat children. Cannibalism is good.

Unknown Speaker: Yes.

Wombat: I heard that was it. Japan has legalized cannibalism. Like people sell body parts and people can eat them. Yummy. Yummy. Good for your tummy. So if you're ever in Japan, want to try a piece of person sometime.

Rambler: We need. Stay away from those braids because that's how you get laughing.

Unknown Speaker: OK. Yeah, you gotta do.

Rambler: Or Courier or however it's pronounced I'd. Like just heard. Let's say I think it's because it's like a disease of the nervous system that you can get from like the same species eating the brains of its own kind or something like that where you like. The motions that you start going through are like laughing or something like that.

Wombat: For the sake of the podcast outside, we all speak a little louder. You know, we got to be loud so everybody can hear.

Unknown Speaker: Yes.

Rambler: Any microphones?

Wombat: Yeah, no microphones, but the one, it's actually a pretty good microphone. So it picks up most of what we say, but you know. Some corrections still, I'd offered one eager side into the eco side on the last one. The other that I remembered was the number of episodes we did was dorks. Destruction is 18. So yeah, we we did not cross.

Rambler: Ohh sure. Wow. Really.

Wombat: The threshold of 20 like I thought before. We released around 18 episodes. So I figured I'd put that out there. If you go to archive.org you can check it out. And of course, if you want to get with our podcast, you can keep up with my Twitter account at HP wombat. And I released all the new episodes through that I might start releasing through other mediums. I'm thinking maybe I'll re release of the Society Dispatch page as opposed to just the group. Mainly just so I can release the podcast separate, plus maybe post some of my Twitter thoughts. On the Facebook. But yeah, I figured I'd put that out there. So yeah, we're sitting here, we got CNN playing in the background, watching Michelle Obama trying to perform Obama bomb your Mama.

Unknown Speaker: New.

Wombat: Obama killed your father.

Unknown Speaker: Thanks.

Wombat: Yeah, he like, if if you were a fan of Obama, then you're a fan of the death and destruction that he. Offered to the world. It's a a, a a shining, :) form of death.

Rambler: Which?

Wombat: Because his pictures are often him smiling.

Rambler: You've got smooth. Delivery on all that line. But Terry has killing.

Wombat: Smooth delivery. You know, like if you had a wedding or a funeral and you were on the wrong side of the fence, then you might have got a drone strike on your side event making a little more sad. You know, or if it's a happy event, like a

marriage boom. That's where. Congratulations. Congratulations, *****. Good. Nonya. We'll send wedding cake later.

Unknown Speaker: It.

Rambler: It's funny, I actually got to like uh. I I don't know where it went from earlier today, but like I got into a Internet argument with someone. Who was like?

Unknown Speaker: You'll put that into action.

Rambler: Feel like? Well, Trump didn't start as many wars. That's why the deep state want to remove it. But I'm like, well, you know, tell that don't think. He just said if I know he phrased it as violence and, like, tell that to the kids in cage, he's like, well, Obama put him like, well, I know Obama did that. ***** Obama and everything. But I'm just saying ***** Trump too, you know, like. Don't worry when he's ever been president.

Wombat: Right. That's been kind of my point also, is that Trump didn't start any new Wars, zero new wars from Trump. He did fight a lot of proxy wars war in Yemen. That would be a great example. One of the worst atrocities in history.

Rambler: Oh yeah.

Wombat: You know, a a massacre of unit size.

Rambler: I think Yemen has been going on for a. While too.

Wombat: Lots of death. Yeah. Yeah. And Trump had a hand in it. He like, obviously, American forces didn't play a direct role.

Rambler: I'm pretty sure we still have troops in Afghan.

Wombat: Yeah, well, it's still war. We were still technically at war with Afghanistan. It's.

Unknown Speaker: Yeah.

Rambler: Is this the longest? Technically, we've been at war or?

Wombat: Yeah, it's the longest American war in history. Yeah. So, yeah, that that's the scariest part of it is that we've been fighting Afghanistan, like, almost like, it's 100 years war. And and the same kind of momentum because 100 years of war.

Rambler: Yeah. For like, ***** yeah.

Wombat: As it was classified.

Rambler: Because I'm gonna say it's been at least 19 years now, at least officially since like, I'm pretty sure they went to war pretty soon after 911.

Wombat: Yeah, no, basically, there's a lot of breaks in the 100 years war and stuff like that. And the 100 years war I'm talking about, it's like. The. What the English and the French, I believe, is what the 100 years war was based off of. I recommend listening to some history podcasts on the 100 years war. Or I. I've heard a few, but it's been a while so I'm not going to try to act like I'm an expert or. Anything like that?

Rambler: Yeah, I know. Next another. The funny thing is I know more about Americas like or America and Europe's colonial wars than I do about their wars between themselves.

Wombat: It's pretty interesting. It gives you a good perspective understanding. Europe's wars cause Europe's wars led to World War One.

Rambler: Yeah.

Wombat: And therefore it's it's part of world history, not just Western European history. If you don't. Read about the build up of seven years war, which is also known as the American and Indian War, or the French and Indian War here in America. Is probably the First World War. But it and it involves cremera. I believe camera camera.

Rambler: Premiera sounds right to me.

Wombat: Like the basically Russian adjacent country, they got bummed the **** out of, you know, because Russia was trying to grow at some point and there was like no ***** boom they happening. And everybody wanted to make sure Russia got put in check. And like that's kind of where we're at even now is that Russia is constantly being put in check by Western Europe. The European Union is now basically the Holy Roman Empire redo. Everybody here aware of the Holy Roman Empire?

Rambler: I mean, yeah, not necessarily in great detail, but I know.

Wombat: The Holy Roman Empire was basically a German empire. Charlemagne had a crown that he had acquired that basically took the Western Roman. Empires crown and you put it on a German head. And that's where the Holy Roman Empire starts. That's why a lot of people say that Holy Roman Empire was not holy, not Roman, and not an empire. It's not wholly in the sense that it wasn't necessarily an empire of necessarily Christian domination. You know, it's not like the Pope or some head of the Catholic faith or anything like that. It was a secular leader. I I think it was the second like.

Unknown Speaker: By.

Rambler: This wasn't the first rake room itself.

Wombat: I want to say so. I think the first right like could be wrong. First right was. Yeah. Roman Empire. The Second Reich was the Holy Roman. And the third was the German Empire. It was supposed to be 1000 years that lasted like 5 or whatever.

Unknown Speaker: Was it?

Wombat: Yeah, like Charlotte.

Unknown Speaker: That count as one.

Wombat: Well, well, no. Like Bismarck was post Holy Roman Empire.

Unknown Speaker: Yeah, but he had his own life. Empire.

Wombat: Alright, well, Napoleon ended the Holy Roman Empire. Let's just start there. Like Napoleon fought against Holy Roman Empire. What? Their ***** defeated them and created some sort of Confederacy. I can't remember their name right now. The Rhineland Confederacy, I think as well. Called, which is basically the Holy Roman part, but ***** to ***** Napoleon. And then after that, Prussia stepped up to the plate even more. And somewhere around the 1870s, Napoleon the third. Versus Prussia fought and Bismarck got involved. And he was the one that kind of guided the war to happen so that it would unite the Germans into the German Empire. And then the German Empire created the the was it the Kaiser, I believe, is what he was called like. You know, the Germans are. Yeah.

Rambler: Kaiser was it Kaiser Wilhelm? Or was it? They're different cancer.

Wombat: That sounds right to me, and they didn't have a very long life. And then the journey empire fell to the Weimar Republic. Look and then. Then they had the left Communist war, the German Revolution in like I think it was 1919 post World War One basically right after World one lost. They had a short interlude and the left Communists got massacred. And thus the resistance to Nazism was also wiped out in that same war. So when Hitler was rising, those that would have opposed him, the anti fascist, let's say movement, didn't have near the strength that it could have had given that everybody was dead, that would have been. Fighting that particular resistance, and so then the German Empire started, or the Nazi empire started. I should. OK. And they got put down and welcome to United States hegemony.

Rambler: Yeah. Skipped over the Cold War, man.

Wombat: Yeah. Like, like, yeah, World War Two opened up the Cold War, and then the Cold War collapsed. And then you have the new world. Order. Which is basically American dominant.

Rambler: It's have been three song. As.

Wombat: With everybody saying, yeah, USA, we're all about you. You're fine. Let's go bomb Iraq. Bomb bomb. Bomb. Bomb. Bomb. Iraq. Bomb bomb. Bomb, bomb, bomb, bomb, bomb, bomb. Bomb. Bomb. Mama. Mama. So. Yeah, like and the new World order yielded eventually to Trump, and that's where we are now, is that the new world order got conquered by Trump, and now we're in opposed? Trump returned to the New World order. We don't know yet. We think that the new World order has been re empowered with Biden becoming president.

Rambler: I guess like we'll see, I mean that that's what it looks like.

Wombat: Yeah, it is a. It is a yes. Because can he rebuild the coalition of the New World order?

Rambler: I mean that's that's what it looks like he wants based on like what I'm seeing, but.

Wombat: But the what? What? The New World order was. Was a an alliance. It was a. An expanded nature would be a better way of saying what the new World order was. It's NATO plus like Saudi Arabia and other states that favored. US hegemony. But then Trump got into power and he doesn't power the New World order. And said no, we're not doing that ***** anymore. We're going to instead try to be America first and ***** like that, like American nationalism. Which largely wasn't true. Like you know, business nationalism maybe, you know, like it it it, it's kind of weird because like new World order, a lot of times it sounds very conspiracy theory laden because the new order was only there.

Rambler: Yeah. And nine times out of 10, if I hear a new world or brought up as a term, it's somebody who's about conspiracy theory.

Wombat: Right, because it was only brought up once by George Bush senior. What we're looking at is good and evil, right and wrong. New World order. Thousand Points of Light. Thousand Points of Light.

Rambler: Yeah. Yeah.

Wombat: Yeah, like ministries, New World Order song incorporates the speech that where Bush announces New World order. And what that's about, which is a war against dissident Islamism, I guess, would be the best way to. Put it.

Rambler: And then you're here without rest.

Wombat: When I was in college, one of the essays that we had to read was McDonald's.

Rambler: Is jihad. Oh, yeah, yeah. McDonald's. Yeah, I think. Yeah. I think that was an event like McDonald. I don't know. That was because I tried it because there was. A book by the same name. I've read that book. Like ages ago, I don't remember most of it.

Wombat: But largely yeah, it's Western hegemony backed by the US versus the insurgency of Arab Islamism. I mean, it involved more than just Arabs, like obviously, like Persians. Like Iran would also be anti new world order. Force. And for about 20 years, I want to say the new World order was pretty dominant. You know, from the age of George Bush senior till the end of Obama. And then with Trump coming into power that that alliance was shattered and taken into question, you know, there's still the alliance, but it's not nearly as strong as it once was. Europe is largely starting to think about what it needs to do. Germany is thinking about. Remilitarizing, for instance, and nobody's like questioning it. It's like, you know, Nazi Germany is going to remilitarize.

Rambler: The Germans are not going to violence and sunshine.

Wombat: You know, like the happy shining people like they have, Angela Merkel has been in power for a long period of time. And her her power has guided Germany in a way that has avoided the Nazi accusation and remade Germans into hard working Germans like they used to be, basically hard working Americans, hard working Germans. Same difference.

Rambler: That's, that's the other funny thing is, I think I remember having a conversation with you like ages ago, about like if the Nazis had like. Gotten their way in World War 2. What they'd have looked like now versus like and how they probably have greatly resembled America like because America basically did everything the Nazis wanted to do, like with the indigenous population of this continent.

Wombat: Well, well, like America did. And then and then. And then Germany wanted to do it would be more of what it is because.

Rambler: Yeah.

Unknown Speaker: Yeah.

Wombat: You know, Nazi Germany wanted to wipe out their dissidents in the same way that America did. Wipe out the Indian populations and enslave African populations, and so on and so forth. And they they use that as a model.

Rambler: Yeah, I remember. Reading like I think it was an old Aldous Huxley essay, but I'm not entirely sure if that was who the author was, but it was like about like a writing I write about how Hitler was, like, very inspired by, like the Cowboy and Indian mythos, for example. Yeah, like.

Wombat: A lot of people don't realize that Germany is a new country. Germany didn't exist until the 1870s, like before. Then, like we're talking about Holy Roman Empire. And then when the Holy Roman Empire was broken down, it was like small little kingdoms and principalities and ***** like that. And the Holy Roman Empire. Itself was one of the dying empires. Like the Ottoman Empire, just a fading empire that had very little strength. And largely is guided by outside forces, like basically Prussia and Austria was guiding the Holy Roman Empire, the Habsburgs versus the families that controlled Prussia. I can't remember their names.

Rambler: Because Prussia was like one of the pre German like states.

Unknown Speaker: Yeah.

Wombat: Yeah, Prussia was one of the first to incorporate Modern Warfare techniques. Which basically was to ignore your human impulses to fight war. And they did military drills. It was based off of the weapons they used.

Unknown Speaker: Usually.

Rambler: Yeah, usually what I hear is that the birth of modern war was during the American Civil War.

Wombat: Well, Prussia, well, I'd say Napoleon would have been the birth of modern war. Like Napoleon redefined warfare completely. But before Napoleon, Prussia existed in Prussia, still defined that.

Rambler: Yeah.

Wombat: And. The point was inspired by Prussia, and they had to ignore human impulses like oh *****, a bombs. Come and run. It's like no *****. Hold tight. Hold tight. Boom. Everybody's dead. Ohh *****. But let's hold tight. Still play. Blam. Blam. And you still win. Despite bombs being dropped. Don, you normally a bomb gets chomped on you or you get leveled by a volley of ***** gunfire and people run and terror because they're the horror of everybody being massacred around you is just too sickening to want to be around. But Russia had. Perfected the military. Well, so the military trusts that hold tight despite all that *****, and you will win. And sure enough, you they'd get massacred and they would continue on. And the reason why this worked was based off of how the musket used to work or the rifle. You know, you got a muzzle loader, so you had to take. Time to load that *****. And it took too much time. So you had to sit there and ***** load that ***** and people are getting shot left and right. Everybody around you is dying. But if if you broke ranks, next thing you know, Calvary come out. Slaughter everybody if you're running. Everybody dies. So like you don't want to. Run. And that that's basically what Prussia taught their people is that you needed to hold tight in those situations instead, ignore your human impulses and act more like a robot in order to win and largely like it worked. Because the officers worked off of the idea of intimidation were the. Prussian officers were to be more fearsome than the enemy, and if you ever seen like the movie Enemy at the gates, you know where like they're talking about lower one.

Rambler: I haven't, but I think I'm already starting to think about the concept you're talking about, where it's the idea that like, if you're a deserter, you might as well be shot in the.

Wombat: Back of the head, right? Yeah. Like basically, if you, if you see none of the gates they they take this pre World War One behavior.

Rambler: And basically.

Wombat: This. Behavior that if people run, if your own troops are running, the officers will pull their pistols, start shooting people in the back of the head for running and stuff like that. They'd hunt them down. And in fact, the reason why people wore bright colors and stuff wasn't because that **** was cool or anything that got it, had everything to do with you being able to identify your own. Trips. So if they were running you could kill the **** for running. Alright. Like that's the real reason why I was like, hey, look at me. I'm right here in the fall of war, there's all this **** smoke everywhere. You know, if you're wearing normal clothing, you get bowed out and escape. And like 3040% of army desertions would happen.

Rambler: Yes, it's funny because you could argue like you could argue a million different things about why this is true or not, but people have often said that, like the reason that quote UN quote America couldn't win Vietnam, even though ultimately like developed countries, I'm not sure if America is the right word to use. But ultimately, developed countries did win that. But like the reason being that like it wasn't Brazil, Vietnam. Yeah, the reason being.

Wombat: Are you talking about? The well, Vietnam was won by the Vietcong.

Rambler: It was more. Yeah, but the reason I was arguing that it could be our that could it be, could be argued that that wasn't necessarily the cases. It's still being colonized. And but then again. Like it could just be a case. Of the people who won the war.

Wombat: But it's not being colonized by the West. I mean Neo colonial is.

Rambler: Yeah, it's. Is it being colonized internally by itself?

Wombat: Like from what I understand, they've largely had a lot of independence and have developed their own business interests. I I don't really know how neocolonialism paid played into the post Vietnam War era. But they they were decimated. Now the the the Vietnam is a booming economy.

Rambler: You know, they were they they got, they got ***** ** because of like, Agent Orange and. Ship.

Wombat: Right. Well, you know, they got ***** ** by a lot of things. Like they fought like a long war, longer than ***** 20 years. What was it like from the, like, the 1930s to the 1970s, like a 40 year ***** war?

Rambler: I guess I wasn't thinking of the false. Kind of that war cause I was thinking of like the classical Vietnam War.

Wombat: Basically like it might have even been before the 1930s, but basically when French colonialism got challenged within Vietnam, the that's when the war started and the Vietcong. I fought that war for a really long stretch and then then

French finally backed out and America took over the war. So basically, America said we're going to defend the French colon. Any concept against the the the Communists that were taking control of Vietnam?

Rambler: But I think if this seems obvious, the idea was, like, patently the reverse of the BA of like identifiable uniform. So you can be shot. They it was like, try to be as unidentifiable as possible because you can sneak up and ***** slit the throat of your enemy like.

Wombat: Well, we we can point to the American Revolution where that started too. At the same time, because the American Revolution broke from traditional.

Rambler: Yeah, true. Yeah.

Wombat: Ranks and still like got like you had your irregular soldiers that would dress in less conspicuous clothing. And then the Army Ranger specifically did it as opposed to just doing it because they just happened to do it, you know, like irregular soldiers don't have to dress in military. Clothing mercenaries, basically mercenaries and and volunteer troops and stuff like that. Not conventional.

Rambler: Yeah.

Wombat: My walk? You're chuckling. What's up? Mercon. And we could have some mail problem. Long get off my lawn America phone.

Rambler: My Lord. Yeah, I'm thinking of a friend of ours and like that is get off my lawn.

Unknown Speaker: Alright.

Wombat: So yeah, like. Yeah, we we we cover a bit here in this half hour talking about different wars and **** like that. Not true. Traditional dark green anarchist theory stuff. But at the same time it's some good history. You can reach us through Facebook at the Society dispatch, our Facebook group. You can also reach through Twitter at HP wombat, and we'll go ahead and end this segment there or this show. Here. And they will pick up y'all will pick up another one are y'all later.

Season 2 Episode 9

Wombat, Rambler, and Moloch continue to talk about history.

Nov 22, 2020

Wombat: Alright, it's time for another episode of Dark green anarchy. I'm your host. Hi, Chris. Wombat. Say with Lord Rambler and Mola the demons and all. Woo.

Rambler: Is there a light green you're working?

Wombat: What light? Green anarchy would be like Murray Bookchin and Social college, and **** like that dark red anarchies that umbrella for like nihilism and egoism. Human any humanism, ego, extremism, misanthropy, destruction, destroy, kill, kill, kill.

Moloch: And medium greed. Anarchy is Kevin Tucker burned.

Wombat: Medium as in mediocre. So we covered some bases here recently. They're not. They're not so dark green anarchy related more like we covered some history of

the last one. Not bad. You're you're dealing with. You know, I'm a history boss. That that's my problem is, you know, like when once we start going into history, I'll going in a tangent.

Rambler: Yeah.

Unknown Speaker: Yes.

Wombat: Hours. So we had to cut that out or cut that off on the episode there.

Moloch: Yet I'm interested in history and that you probably know more than I do. Because I I know a lot. But you probably know more than me to be honest.

Wombat: Tell me about your history knowledge. Like what is your thing? That what? What do you like to study in history?

Moloch: Generally speaking, like putting me on the spot like that, I suppose I like to. I guess I put myself on the spot. But. Colonialism tends to be the history I study the most.

Wombat: All right, so American colonialism or European colonialism?

Moloch: Usually American. Yeah, I don't know as much about the well European colonialism. Some starts off American colonialism, but I don't know enough. Like I know more about what like Europe did as it was becoming America to the indigenous people here than say, I do enter your in wars with each other.

Wombat: OK, so let's talk about American colonialism. Done. So Europe ships, they're unwanted here. Let's start with the Presbyterians, the, the, the English Civil War happens. They kick all the Presbyterians out of the country and they come here as pilgrims. And then we have Thanksgiving. Alright, so there you go.

Moloch: Pilgrims and there's massacre. I don't remember. I'm trying to. I'm trying to remember exactly what the nature of the massacre was, but like there was a massacre. From what I understand, on the day we celebrate as Thanksgiving. Like that's weight washed over is like, oh, the pilgrims. The Indians sat down to eat with each other and give thanks for the bounty of Valerius. Like, actually like the indigenous people. Top the Pilgrims, the things they could eat.

Rambler: Yeah. Belgium slaughter. Yeah, I want. I want. I want like, I want to fill my grammar Thanksgiving dinner. Like.

Moloch: The. I think there were already movies that did that. Yeah, I don't remember the movie, but there was some movie I remember where somebody was saying grace. There was like some 80s movie. And like, there's and thank you.

Rambler: Bad. Really. Thank you.

Moloch: With the genocide that bestowed this land upon us.

Rambler: This sounds weird.

Moloch: I I don't remember it either, but it was some 80s movie. It's like escaping by Vibe right now, but like, there was this whole prayer scene or it's like thank you for killing all the indigenous people. So we could. And that's not the way it was worded.

Wombat: Yeah, like the American colonialists or colonists or whatever came in. Spread disease throughout the land and before we even.

Moloch: Or diseases. Supposedly diseases were like literally, before they even reached the shores, like diseases were ***** taking hold all the way from over the oceans to the way microorganisms are propagating.

Wombat: Well, you know that like soon as there's a touchdown, it spreads. Yeah, I think that's what your point was. And it spread like wildfire. Somewhere around 1995% of the indigenous populations of North America was wiped out.

Moloch: Yeah, because these were diseases they were completely unfamiliar with.

Wombat: But to flip the script, the Haitian Revolution. Took advantage of the disease. In fact, the reason why the Haitian Revolution happened. And was successful was because disease spread rampant among the Europeans, while the black populations were more largely immune to the disease that are being spread, like France kept sending troops in, sending troops in, send troops in, Napoleon even sent troops in like.

Unknown Speaker: Huh.

Wombat: One of Napoleon's largest unsung losses was the Haitian Revolution. Big time. Yeah, like the big the the biggest, the the. Yeah. The biggest loss is the Haitian Revolution.

Rambler: Algeria.

Moloch: Was this endemic diseases? That, that Europeans weren't familiar with or was.

Wombat: It I'm I'm not 100% on that. All I know is that when the Haitian Revolution was happening, Napoleon would send troops in and he would lose like 2/3 of the troops that he sent in to disease before they even engaged in combat. So by the time that they're getting home. That they're going. Demoralized. They're like, oh, ****, everybody's already dead. So yeah, like and people didn't want to keep getting sent out. They're like, no, I don't want to go to that war like. **** that. ***** I'm going to die and I'm not going to die from a bullet shot. I'm going to die from a disease, you know, ***** from an epidemic being spread within a Haiti. Well, at that time, it was the Dominican Republic.

Moloch: Yeah, judging by what I know of epidemic diseases, I think I.

Wombat: Or or is Santo Domingo or some? ***** like that.

Moloch: Yeah. If I'm gonna die from something, I think I'd rather die from a bullet shot than a disease, to be honest. Like, I mean, either way, it's probably agonizing. But I mean, you assume dying from a disease is more drawn out process.

Wombat: Yeah, no, you know. Disease like malaria, I think, was the big killer. I I don't want to say it is.

Moloch: Yeah, that probably. But like South America, right? Or.

Wombat: Haiti is Caribbean or the Caribbean? Yeah.

Moloch: Islands. But.

Wombat: Yeah.

Moloch: Is that South or north of the equator?

Wombat: It's right on the equator. I want to say it's a little north.

Moloch: A little. So yeah, you're probably. Yeah, that's probably. That probably still is the.

Wombat: But yeah, like. Well. Yeah. The Haitian Revolution was the first successful slave revolt in history, and they killed ***** more than anybody else. Before then. And the disease largely played a role in it. And yeah, it was a pretty interesting aspect of history, but the end result was not the Haitians being free, but rather the rich. Mulatto population. Which is like half black, half French mix. Largely was the winner from the revolt because they were more immune to the disease. They had their property holdings maintained while the white populations refused to go in to defend their own their own properties. So when the script flipped. Yeah, the the people color one. And thus Haiti walked away from that. But it was a liberal revolt, just like any other liberal revolt. You you have the capitalists win. And that's where Haiti is, you know?

Moloch: Yeah, I don't know much about Papa Doc or baby Doc, but I think that's like, there were dictatorships in Haiti that were called like that. They were like, I think they were, like, mixed French and African descended.

Rambler: Yeah.

Wombat: Yeah. And you measured Algeria just to Fast forward a little bit. Algeria is where modern terrorism grew of like the ideas of Russian nihilism spread into Algeria. You know to where you know it's no longer about. Wanting necessarily a free society as much as we're going to make their position untenable, you know which is close nomination.

Moloch: Yeah, basically like you've been ***** us for so long that we're getting revenge just based on the situation.

Wombat: Yeah. So you'd have the women played a large role in in the Algerian revolt. They would bring bombs into areas where French soldiers would be at. Walk away and boom. You know, and it largely played in to the Algerian. Independence. And that's why Algeria won its independence to a certain degree. But neocolonialism still prevailed. Which is, you know, corporate domination, the domination of companies over. You know states. Which is true in a lot of circumstances. And we can look at American and lot.

Moloch: Yeah, because that's what I was ranting about. The Vietnam War earlier was, I think, neocolonialism kind of inserted itself there too.

Wombat: A lot of the same situation. Yeah, I I don't know how much it did or not because you're doing communists in the the Vietnam. Like, did American companies still prevail there, or did they get cast out as well?

Moloch: I can say that a number. Of products that I've had as far as clothing.

Wombat: Because you have state capitalism with how communism works.

Moloch: I can say that the number of pieces of clothing that I have, if I look on the label like one of the places I'll notice they'll be produced is Vietnam. So I don't know.

Wombat: Is that now or is that?

Moloch: Right now I'm not sure. If that's now, but I've definitely, I mean, this is definitely within my lifetime.

Wombat: Then.

Moloch: So I'm not sure cause that's what I've usually heard is that like. Vietnam beat the **** out of the American army, but ultimately the corporations colonized it.

Wombat: To a certain degree, like beat the shut off is very relative. Yeah, because, you know, like the kill factor. What was it? Body count like. That was the the end result of.

Moloch: Yeah, I mean, America was pulling out all the stops there. It was like literally using chemical warfare to, like, kill off every ***** last form of vegetation they could think.

Wombat: Of right. So America knew they were losing Vietnam. So body count became the strategy is that we're going to kill a whole bunch of you. ***** even were losing. And the reason why they were still losing despite the body count was that the perseverance of the Vietnamese was higher than the body count. They they still wanted to maintain and win despite the massive loss of life.

Moloch: So it's basically like a mirror the the way that I usually or told as America was driven out, but the cost of America being driven out was like astronomical.

Wombat: Yeah, like. America lost a lot of people, but we're talking like under a million people like, you know, while they lost millions of people.

Moloch: Yeah, no. There was, there was, well more. Casualties and like yeah.

Wombat: Yeah, the the Vietnamese lost a few million people while the American casualties I think was like 70,000 or something like it wasn't really that high compared to the pandemic like the pandemic was killed like two or three times that. Now at this point. Yeah, we're living in the pandemic still people.

Rambler: Oh yeah, I still think.

Wombat: Yeah. Yeah, right. It's still Fang. People are dying everywhere. We're not social distancing. Very well. We might all die from pandemic soon, but I mean.

Moloch: Not likely, but it would suck if I got sick, because then I've got to isolate completely and all that ****. I might die, but I don't think it's likely, but it's still not something I want. To go for.

Rambler: You still got your income, though.

Wombat: It's a common.

Rambler: Yeah, because yeah, I would be.

Unknown Speaker: Able to. Work so.

Rambler: And I have no like paid time off either.

Moloch: Yeah, yeah, you your work life would be affected my the only thing that will be affected is my life. Like I, like, have to lock myself in.

Rambler: Hello.

Wombat: All right, so let's bring a little anarchy in the resurgence of anarchy that that occurred largely in like the 70s and the 80s. Uh. Like anarchists largely disappeared from the face of the map. As an effective force, up until I want to say 60s, Seventies,

80s somewhere in that period and our kids started moving from being participants to being major participants in dissident behavior. And it's largely anarchists are. Largely within the actual empire, rather than the colonial forces like the Vietcong had very few anarchists, but anarchists in the United States during the Vietnam War grew.

Moloch: Yeah.

Wombat: And and her kids after that period grew as well. Abby Hoffman, anarchist. You, you know, as an example.

Moloch: Yeah.

Wombat: Even though he was a yippie party and not you know. But he's largely contributed or considered to be a part of the anarchist movement based off of his behavior is still this book. You know, if you've ever heard of the read that.

Moloch: Yeah, I have a copy of it somewhere.

Wombat: Yeah, I stole it.

Moloch: Yeah, I don't remember if I stole it or not. Yeah, I stole a number of books, but I don't remember. If that was one of them.

Rambler: Now we have a record.

Unknown Speaker: On the. Tape.

Wombat: So yeah, like, yeah, examining history, the rise of anarchy from the ashes really didn't take hold until Seattle 99. That was really when and her kids were seen as a major force again. With the like before then I couldn't speak of like anarchists existed, and they were a major force in certain things, but they didn't break through the spectacle until Seattle 99.

Moloch: So that sounds fun. When did the green start again?

Unknown Speaker: Huh.

Moloch: When did the green scare start?

Wombat: Green Square started after Seattle and it started like in the Iraq War. I want to say is when Green Square started.

Moloch: Well, I.

Wombat: Yeah, off started a little bit before the Unabomber started. Before that, the well off started before that and 1st started in like the 60s or 70s.

Moloch: I thought it was in the green scale response. To the Unabomber.

Wombat: Ah.

Moloch: Wasn't green scare basically a response to the Unabomber? And?

Wombat: Green Square was response to, not the inner bomber, but to the movements that he might have inspired, which is the Earth first movement and EOF.

Moloch: Not like him specifically, but that.

Unknown Speaker: Yeah.

Wombat: Neuf was a property damage movement, not a they weren't killing people like the Unabomber. In fact, one of the things they aimed to do was avoid killing people and aiming mainly for property damage and property damage.

Rambler: Yeah.

Wombat: Being the measure of success like the amount of property they damage showed the power of ELF.

Moloch: This is, yeah, true.

Wombat: And the Unabomber was, yeah, murder. It was. It was about, like, killing people. He was about killing people. And, you know, boom, boom, boom. ***** dead. Not to say that killing people isn't God, you know it is good to kill people, but not he killed he. He killed like 12 people.

Rambler: Where you getting going? Do you kill that many? I? Didn't know.

Wombat: Like 3 or something it was it was. It was somewhere around 12. I want to think you didn't kill that many people though. But yeah, you're right. It is a low. Number. Have to look up the numbers that he killed, but.

Rambler: Yeah, I mean, I knew he probably. Bought like several, but I think only three.

Wombat: Of like from the 70s till the 90s? Yeah, he killed somewhere close to 12 people, I think.

Unknown Speaker: Alright.

Wombat: As he waged his personal war and he he defined it pretty well and he was demonized pretty extensively, they tried to paint him as insane, tried to hang himself his underwear and **** like that, you know, like kind of mocking him and sounding alive, making jokes about him. I've seen them with.

Moloch: No, I think I remember. Sorry. Life statues.

Wombat: Yeah.

Moloch: Like he was, it was. It was it where he went to his high school union by.

Wombat: Any. Yeah. Yeah. What was the actors name that did that? I can't remember his name. I don't remember his name. The old school guy. What was his name?

Moloch: I. Either, but I remember. ***** look, barrel.

Wombat: Will Ferrell. Yeah. Well, Sir, play the Unabomber, OK? Ah, great deal.

Rambler: I just, yeah.

Wombat: It was pretty funny.

Moloch: No, the the, the. Funniest Unabomber base sketch I remember, was actually an upright citizens brigade bucking of truth.

Wombat: Yeah, that was with the. When the upside upright says Brigade was doing it, they weren't doing it based off of Taika Zinski, they were doing it based off of how the, you know, Obama was portrayed so. Like, which was totally different, like Ted Kaczynski looks totally different than the Unabomber. Based off how it's portrayed like, you know, take Kaczynski is a wild man with a beard.

Unknown Speaker: Yeah, yeah.

Wombat: While the unabombers and mustache guy with the hoodie.

Moloch: Well, they did in a silly way too, because they're like they have, they have the guy who was the actual here, the bomber being totally like, Oh well, no, that I

was just like partying. That they they did that like they were pointing that out like. The lack of resemblance and like.

Wombat: Yeah, there there's a lot of pointers to that Freedom Club. Which is the unabombers group. If you want to call. It a group.

Moloch: Yeah, because that's why I always wondered whether or not that Teddy Kaczynski was even actually the Unabomber. It was just somebody cause.

Wombat: That.

Moloch: I still wonder, I mean, based on what I've listened to since then, like. I'm probably willing to settle for the fact that yeah, he probably was the same person as that, but I also still wonder because, you know, it's just it. It's, I'm not sure.

Wombat: Well, take.

Moloch: Because it was signed as a collective thing. But then again, I could sign something collectively and it. Could be just me so.

Wombat: Well, yeah, like anybody can create a group and just be one individual and try to make it seem like they're more than what they are. That's kind of niche of this tactic there like neck, you have mastered the art of having many groups for one person. To make it seem like he was bigger than what he was, and that's largely what attracted him to Bakunin. So him and I could have banged out. Had some good ***** sex there. From what I understand. And. Largely, you know niche of, you know, got a lot of money out of it too. You know, like milk and people for cash using blackmail and all the other good stuff and died in prison. But yeah, the idea of the Nike of this tradition is that you're going to use lies to promote. Revolutionary. I guess. Separatism. And to a certain degree. But I got a revolutionary underground. Another way of putting it. Because like the what in the neck Levis wanted was. A group of individuals that were separate from a popular movement to make things. And that's largely where his tradition lies, and why Leninists draw from the neck of his tradition. Black Panthers like elders, Cleaver, for instance, drew from Nechayev. If you guys are familiar with Eldridge Cleaver, which is.

Moloch: I'm vaguely familiar, but I can probably almost see where you're going with this. Like it's basically the neck. You have tradition. If I understand it correctly, was like you have a focal point and in this case it's revolution and that's what you devote your life. To.

Wombat: Yeah, you devote your life from revolution, you devote your life to actions and hiding in an underground situation, Red Army faction. Another group that. Would personify negativist approach, but that's largely merge this londonist with a mix of anarchism in it. But I'm sure Nekia have played a major role there too. But yeah, Nike of himself was pretty pathetic in comparison to everything that spawned after him. He rode hard but did little. He murdered a buddy of his. That's about as far as it went for kill, kill, kill, even though the. Proposal we had this.

Moloch: Where does he stand in comparison to Bakunin? Has Buchanan lake. Bakunin was a writer, but Bakunin was less a writer than Bakunin, was an insurrectionist.

Wombat: Yeah, but Guna was an abstractionist, and he wrote a. Little.

Moloch: Yeah.

Wombat: The Coonan was 100 times bigger than marks.

Rambler: Cool.

Moloch: Ohh definitely, but did it but but where did Necky Evan Bakunin stack up with each other?

Wombat: Well, Bakunin was former conspiratorial societies left, right and straight, and this is largely one of the problems I have with modern collectivists that try to base things off of by cutting ideas of collectivism, which has very little to do with the Kunis praxis.

Moloch: Yeah.

Wombat: But could his praxis was not collective? It was a conspiratorial assassination and revolutionary upheaval. You know that that was a very different approach from what he suggested as what he actually wanted. What about couldn't, was suggesting collectivism. Was more what he would like to see as an over ground. What the the open wing of anarchy should be about is collectivism. But what he wanted as an action, as a praxis, was conspiratorial assassination, domination, destruction, destroy, kill, kill, Kill.

Moloch: Yeah, yeah, I mean that's that's why I like. I think that's why like for instance, God in the state ends with dot dot dot was he was. Like well, I've got. To get back to waging war bond, my *****, which was the enemies?

Wombat: Yeah, dot dot dot imagine that.

Moloch: Die, die, die. That's I always been a sarcastic comment about, like, my favorite ending to a writing was like Vicodins ending to God in the state, which was like dot dot dot.

Wombat: Well, he he himself didn't write the dot dot dot like he didn't actually write God in the state either. God, in the state as a combination of writings that he had and and stuff like that. And then they got formed into a book called God in the state by people after my son.

Unknown Speaker: Oh.

Moloch: Yeah, very good to see that.

Wombat: He died. So, but like Bakunin, should more be remembered as God that created conspiracies, rights and insurrections and and or participate in not just, you know, say he created things is kind of. Putting too much into Bakunin had a large role, but he wasn't the guy that just instigated it, but he definitely furthered it.

Rambler: Yeah.

Wombat: He definitely inspired it. He would go to the the barricades. And stand on them and inspire people. To revolt.

Moloch: Yeah. As far as the Nets, you have things like, I think I remember I heard that they like him and him and actually get *****.

Wombat: Yeah, yeah, I heard that there was a a sexual thing between Bacuna and Nechayev. And Nets you have for those that don't like Nechayev Nechayev is another

way of putting it, and I think they did Faulk, I think that. Bakunin, like Nachev, and. Net you of like the idea of inspiring power and I was pretty a moral to it. I don't. I don't really know if next chief himself was homosexual. I think that there's a good, good point that could be made that Natasha was amoral and attempting to inspire. What he saw through any sort of means necessary.

Moloch: Yeah. Because on the other side of it, I don't know if this is as much of a commentary on but Quran, which you could probably enlighten me on as it is people who follow them. But people would accuse speculated of like having an anti-Semitic album.

Wombat: Yeah, Bakunin wasn't any semi. He was very anti-Semitic. And so is Purdue.

Moloch: Ohh definitely I know that about today.

Wombat: It's a big problem. It was pretty typical and pretty normal in those days, and it shouldn't be forgiven. But also it should be understood that it wasn't. Something that was outside of the left, the left. Had a lot of antisemitism in that period and it should be recognized that yes, any semitism did occur. Yes, people that inspire us were any Semites? No. Any semitism should not continue. It should be.

Moloch: Yeah.

Wombat: Put down as a archaic idea, and I largely feel that Bakunin's anti-Semitism had a lot to deal with. Political rivalry more so than being just simply anti-Semitic for anti-Semitism sake. I feel that he had rivals like Marks and he wanted to dismiss them in a particular way, and one of the ways he did was through anti-semitism. But that would, you know, that's like, you know, someone that uses rape jokes to dismiss a woman. You know, it's not necessarily cool to do.

Moloch: Yeah. So.

Wombat: Tosh .0. So yeah, we just hit the 30 minute mark and I guess we'll wrap up our final episode. Tonight, history, history, history. We might get back into these threads. Hopefully you guys have differing opinions and can come back at us and tell us how we're wrong about things. I don't want to say we're right. Reach me through Twitter or us through Twitter at HP wombat.

Rambler: Like.

Wombat: Facebook group, The Society Dispatch, and I'll talk with you later. I am a wombat party on Rambler party on Mohawk.

Moloch: Hey.

Wombat: Bruce.

DGA S:2 E:10

Wombat and Rambler talk about the season 2 finale and a variety of subjects, like Pol Pot.

Dec 20, 2020

Wombat: Alright, it's time for another episode of Dark green anarchy on wombats. Sit here with Rambler, huh?

Rambla: That's yours.

Wombat: Ohh.

Rambla: This one right here. Ohh you opened it already?

Wombat: Yeah, I I just opened this ball boy.

Rambla: Or no, that one is that did. You open that. OK, yeah, I must have handed you a second one.

Wombat: We're talking about the beers we're drinking, brew, dog pulp patriot. We drink this one before.

Rambla: Yeah, it's my present favorite. I got the last ***** one of these things over at beers. Out over that way too. So I was just. Like. *****. There's only one more left.

Wombat: We're we're smoking a special gift. The operation, so it definitely helps out. Happy holidays, Merry Christmas and all that jazz. Hell, Satan. Praise the dark Lord. Don't forget to sacrifice. You know something?

Rambla: OK.

Unknown Speaker: Hey. So.

Wombat: So yeah, like I was wanting to do show. Well, actually, I'm hoping to do 3 shows in one sitting. So that's like an hour and a half of us. Renting is kind of the aim and this is the first one. I'm not sure if we're going to necessarily get all of it. I don't like that, but that's the target at least. The reason is is I want to wrap the season up. I want 12 episodes of season and then like I want to kind of go through a short period where I'm reading more theory stuff and have a little bit more to say on that and maybe get some of the history stuff down from some of the stuff that I've mentioned before. To get more detail on it. Stuff like that, you know, and you know, also, I got a great deal of distance to travel now to get up here in Columbus because I'm not up here regularly anymore. I had been working here. Right with that job. So. We've got Rambler here and we were just talking about his TV and how he's got a smart TV. And. And all this other cool *****.

Rambla: Like my bill is actually less because. This. It's like courtesy of someone I know, and as I was explaining, it's of all things because. My last TV. Which was also a flat screen, but I guess not exactly a smart TV and my last TV. It wasn't plugged into a power strip and there was a really bad electrical storm here one night and everything else in my apartment was fine. But somehow a lightning bolt hit just the right area to like fry my ***** TV. And they sitting there struggling. To get it off it with what the *****? OK. It's turning on for three second flick it goes off again.

Wombat: Like could come.

Rambla: On there would be an image and then a whole bunch of distortion and no sound, and then I'd be like ***** and waited 24 hours. Same problem. So just call

them was all flipped out like, yeah, my TV's not ***** working anymore. Like this TV was gifted to me along with a fire stick by someone who had.

Wombat: Fire sticks seem like they're pretty bomb. I've never used one. I've heard a lot of people exploiting the **** out of fire sticks. So I'm like, man, that that sounds like the way to go if you got no money and you know how to.

Rambla: Rig it or you happen to know someone with one and get it as a gift. In my case, I was like, I'm such a computer idiot and I'm like, well, OK, I'm not used to this ****. How the **** do I deal with? OK, basically as simple as a God.

Unknown Speaker: Yeah.

Rambla: We have cable but with like trillion options on it.

Wombat: So yeah, like. For what I wanted to kind of talk about. I guess just certain degree is. I don't know. I had a few subjects in mind, but it wasn't really too studied on them, didn't really have a lot to say on.

Rambla: No, no, either. So I'll just as usual let you get things rolling, because this I've really been up since like 2, but like this is really when my mornings beginning.

Wombat: Something I've been seeing a lot online is like stuff on, I guess pool pot. And all that. So what are my thoughts on Pol Pot like? Yeah, yeah. He's the killing fields, authoritarian social.

Rambla: Holiday and gathering.

Wombat: Just but he was an agrarian well. He wasn't really agrarian socialist either, even though he was probably the closest to causing an agrarian revolution to happen anyway.

Rambla: Yeah, I don't know a lot about him, but people make all kinds of jokes like compare, like comparing some kinds of preparedness to pull pot as their lives, like a time where he was like, people get, like, killed for having glasses. I think I heard or something because they have not made the intellectuals or some crazy **** like that.

Unknown Speaker: Yeah.

Rambla: So. So I'd be dead. But because I got these ***** thick plastic glasses.

Wombat: Yeah, yeah. Pull pot like he. He was a little bit much. But he what? What he did was he want? Well, what he wanted was he wanted to bring Cambodia back to 0 on the technology.

Rambla: Yeah, year zero is, I think what I earned.

Wombat: Yeah, and that means erasing all of the all of industrialism, basically, is ultimately what he was aiming to do.

Rambla: There you go, Kevin Tucker. Kevin Tucker with power is full bye.

Wombat: But I don't think he considered himself an anti industrialist or an agrarian socialist. It was just his brand of Marxism. I think ultimately was, you know, Marxism mix with nationalism for Cambodia and stuff like that. They wanted to do it some sort sort of thing to kind of, you know, take advantage of the nationalism, which is kind of the Kingdom of Cambodia. But, you know, with the Communist, basically, it was like communists that were going to bring back the nationalist fervor. I don't I I don't really understand it.

Rambla: Yeah. So it was. Like the trend that was the trend of the time was all the various different like nationalist factions of Marxist theory. If I understand correctly, because I mean most of it, I think was even. I don't want to say it was basically all Maoist, but I think it kind of began with Mao, if I'm not mistaken, and I might be Mao, Cuba or other. Yeah. I mean, it all began with like the Russian Revolution and that shet as far as all that went. But like, I'm talking about the various other, all kinds of nationalities and their spit on Marxism.

Wombat: Yeah.

Speaker 3: OK.

Wombat: Marxism gets kind of weird once it hits the state level and has power and stuff like that. Like and it's weird how everybody had to have their own little way of interpreting Marxism to make it relevant to whatever. It's usually not pure Marxism. Pure marks is on for our stand. It's supposed to be a democratic kind of vote that just says we're voting for communism.

Speaker 3: Yeah.

Wombat: You know, take over parliaments and stuff like that democratically and stuff like that. Vote for communism and then they win, you know? And that like they just need a majority in Parliament or whatever to impose that view. And then they have the legitimate authority to impose the dictatorship of the proletariat, which would be, you know. Everybody participating in like a mass democracy to kind of just come to an understanding at that point, like, yeah, you guys are no longer in business. Capitalism has gone. Welcome to communism. You know that that would be like kind of like Mark's kind of ultimate kind of view of his practices compared to his.

Rambla: I'm trying to think what a.

Wombat: Theory was that he ultimately wanted to get power, but like the power was wasn't reached the majority. Then they just say we're having communism or some **** like that. I'm trying to think of if there was an American faction of Marxist that got.

Rambla: I'm trying to think of what like if. Like either all the power or significant power, or what kind of and the first thing that comes to mind is probably both hilarious and insufferable and also brutal. But what an American version. Of it would look like if that played have you here.

Wombat: And that really was kind of the direction also the Bolsheviks to start, because they're the Social Democratic Party. You know the Social Democratic Party. This is why, like changing the name to something more insidious is kind of also makes it hard. You know, like ***** that you know, why not just say the majority of the Communist Party, which is what it means.

Rambla: Yeah, that's what I thought most of it was. Majority or something. Something that basically meant the same thing as majority is.

Wombat: Yeah, yeah, yeah. Some in some ways. Like, you know, that's kind of assigning a villain kind of thing. I don't know if that's how it was supposed to be

interpreted when people talked about it outside of Russia or not, but that's what it means.

Rambla: And I don't remember what if Menshevik meant, you know, about?

Wombat: What that Menshevik was the opposite, and they're the ones that. Didn't go in the direction of the Bolsheviks and no line basically was guiding it politically up until then to be really hard line like he actually.

Rambla: Overwhelming.

Wombat: Yeah. Linen. He he basically managed to be the kind of larger figure within the Social Democratic Party at its time, and he wasn't always voting the most radical. Or whatever. But he did take advantage of the opportunity. The to shift the perspective on one vote or whatever, just to see the majority just one time because it was it was like kind of a ***** majority, basically that he was based on the majority party consensus on to create the idea of a Bolshevik party was. Was simply that they got the majority in one vote, one particular vote, and it's like, whatever. Oh, now, now you're divided between Bolsheviks and ninjas.

Rambla: I thought it was basically trying to say like we are the masses. We are the boys, the people.

Wombat: Yeah, that's kind of what they were trying to. Say and the the Mensheviks I I don't know if they did, they really accept being called. Mensheviks. I I I don't know.

Rambla: It did mention that mean minority.

Wombat: Yeah, like, did they accept? Yeah, I guess they are. I guess we are. The matrix, you know. Did they say that? Like, you know, I guess we are the minority.

Rambla: That's what I thought. No thanks though. I thought it was the the actual name. They I. You see, I've always heard them called the Menshevik. So I thought that was what they actually went by.

Wombat: Or is that something that history is assigned to?

Rambla: So I'm not sure.

Wombat: Yeah. Like I'm I'm curious like. I'll have to read their texts like that's what. One of the things that you have to. Get to maybe all those of the.

Rambla: Because I usually heard of that, I've usually heard of them through some anarchist source or another when I've heard them brought up like some anarchist or another is talking, they usually have a gold there around it, or we're just talking about either experience in Russia or the Russian Revolution, or either in the face where they were ***** ***** ****. I'm like, man, that guy ***** ****. Up. **** that guy. He burned everything.

Wombat: Yeah, basically that's from like and. And I can't remember. I have the book anarchists in the Russian Revolution or whatever. I'll have to look through that again. As far as the anarchist perspective within Russia at the time, which is hard to.

Rambla: There was, yeah, there were some. River but have a goal that that we're like basically like at at very least apologetics or like land with like linens doing what needs to be done this. Was before they went.

Wombat: Well, yeah, it's it's the tendency for actual practice of anarchists, which is often the capital.

Unknown Speaker: Well, I mean.

Wombat: This situation, the facing authority because you're like we should all be friends with.

Rambla: They fired.

Wombat: These people right now. Prior to. And then the next thing you know.

Rambla: Thanks, Deb. Yeah.

Wombat: So you guys weren't really ***** coming to Sydney? Way you know that dirty ***** trick.

Rambla: And basically and. I mean, this was prior to going there and like during the revolution as well. So they were basically thinking like, alright, there's a revolution and where they got deported there just like ohh man, this **** sucks just as bad as the other **** does.

Wombat: I paid attention to a lot of the love Communist parties and stuff like that for a little bit at one time it was pretty fun watching them go at it because they did have the better theory like you have like the contemporary kind of communist that would be. On the left side of that particular argument. Which is, you know, based off of the position of linen.

Rambla: And then there was Kevin Keating. I think it was who? Literally called himself left calmness.

Wombat: Yeah, Kevin, getting caught himself, love. Communist on the forum. Way back then. And it was pretty fun seeing him first. I felt kind of bad at how people treated him and how he, but also he's an egomaniac that, you know, kind of push. Hard on people about his position, which was unique. He was like mission yuppie eradication, you know? You know what mission yuppie eradication is?

Rambla: I think I remember him and not. Yeah, it's been a while since I've like right up on them, but they they were the flyering and ****.

Wombat: Yeah, flyering. Yeah, This is why I have a lot of theory of flowering. Is that Kevin Keating managed to figure out a way that if you use flowering, you could actually influence the behavior of a neighborhood. You know, that was what he was ultimately attempting to show that you could do, but he never got a good consensus on it because he's such * **** or whatever, according the way everybody treated him, at least, you know, it was that he was a real life *****, but he was on politically incorrect. But. All the days.

Rambla: Look, I'll have to figure out a way to look that I. Wonder if I can look. That up on that.

Wombat: I I saw it on YouTube at one time. I don't know if you could still get it on YouTube because it's. Been so long, it's old.

Rambla: Because I got to. See that I didn't know. Like really. They had someone like that on a ***** politically incorrect, like ****. I'm gonna say that.

Wombat: Yeah, like he. He managed to get on there and they're like, oh, he had a couple other ones. The Mission transit strike. He played a role in and a lot of people didn't like the direction he was going and they he didn't like the way they were going. And he was a big critic of how everything unfolded from a left communist position or left of communism. Position whatever the. Like a lot of people argue like love communist means a specific thing, while other people try to say that it's kind of hard to define everybody. If you always talking about every group circle on an individual scale that are all left of Lenin basically is.

Rambla: Yeah, I'm really glad I didn't continue with the media.

Wombat: Where you kind of have to see it, I guess. And this is based off of. Of linens attack. What is it like you? Infantile, disarming or whatever one. Yeah, that **** like that.

Rambla: Yeah, there was a book called left communism. I've never read it, but it's the title I've seen on bookshelves.

Wombat: Right. So those people that kind of fall in the direction that living? Well, that's going to be the definition of kind of where most people fall within communism. They're hard to find.

Speaker 3: Yeah.

Wombat: Because what they want is like worker, council, or assembly or just some sort of mass, either mass democratic or mass kind of, you know what you call it, sentiment to whatever, I don't know.

Unknown Speaker: How?

Wombat: Not exactly what you call it, because it it's it's always different with different people. You have like a critical mass basically of some sort of scale with either governance features or non governance features, but mainly ultra democratic in general. Is kind of what it's about, but it's all based off of like like having smaller groups and not necessarily smallest. But you know you're dealing with like councils, let's say, like, look at the German.

Rambla: So is this what I've heard referred to as Council Communism?

Wombat: Revolution or whatever. Yeah. Council, communism is kind of tied to it, like the Council communists were in Russia. That's one people that like criticized. And from the left. You know, that's like. I can't remember any of their names right now. It's been a while, but there was a small group of them like polykoff or whatever his name is like I'll have to look that up.

Rambla: Yeah, I there's some names. I remember being brought up. I've never really. I think I may have read one or two things that were written from Council Tommy and his perspective.

Wombat: But the they ultimately were critical of linens. I believe it might have been his vanguard is on and then later. People that took on that kind of perspective kind of like socialism or barbarism. Their their French name is what a lot of people go by. But I just like saying socialism or barbarism because I can't say French name so well.

Rambla: What is it like just?

Wombat: Like it's a magazine that they put out called socialism or barbarism, and they were a kind of left of communism kind of ***** perspective. I want to just keep. I want.

Rambla: Is it right? There are the days that that we we had.

Wombat: Not communists who believe that only really applies to the left Communist Party of Italy or whatever is kind of where it goes with Bordiga and left Communist support. Yeah. And are the parties that are assisted with that like? And if you're not one of those brothers and not truly left Communist, it's kind of the the whole argument, I believe it's it's really nuanced and it's kind of ***** that, like, you know, talking about.

Rambla: Yeah, that's the name. White State communists fit into this like.

Wombat: I want when I say love, you know knowing so. But you know that's going to be.

Rambla: I'm trying to figure if like anti state communists fit in the same type of groups or what's that like anti state communists like you know we used to know that one guy.

Wombat: An easy way to.

Rambla: We were back at our walk this.

Wombat: Oh yeah. Yeah, we had a autonomous Marxist friend.

Rambla: Yeah. Autonomous Marxist. Thank you.

Wombat: Yeah. He and he was a cool guy. I never saw him after last meeting. I kind of.

Rambla: I think I saw his brother once.

Wombat: Yeah, he, he, he, he he basically left. I don't know if I'll really want to talk too much about his personal direction, but but he's gone because of personal reasons. We'll just say that we differed on, not necessarily different, but you know.

Rambla: Yeah.

Wombat: It's just, you know. He entered a different world. So. So. Yeah.

Rambla: And this really is.

Speaker 3: The best here? Yeah, this is with so.

Rambla: Or this series of beers. There's different varieties of this, but they're all called Paul Patriots. This or that. Like after it and with one black Heron, which you said was.

Wombat: So what we did with. With the Autonomous Marxist, we had discussion group, but basically when we did the York City brain trust, we have the Rand fraction red Anarchist Action Network fraction and red liver. Todd is the guy's name.

Rambla: Yep, I hung out. Yeah.

Wombat: So.

Rambla: I had a different game in my head that had red and had some black items, yeah.

Wombat: Yeah, that that was just handled so. He, he and us all worked together on trying to get this Rand fraction off. It was kind of an interesting break off like we took did pull. Put a communist move. Kind of is what the Rand fraction kind of was, in a way.

Rambla: I still went over to the I still.

Wombat: That was an anarchist, you know, as an anarchist thing, but it was it was like, kind of like anarchy, you know, it was the fraction thing. He's kind of ripping off in the Communist Party. Break off.

Rambla: Yeah. The funny thing was I still did though, but I got the point that which was. I didn't say the first.

Wombat: Trying to play wacky with communism.

Rambla: I said a name, but I didn't say a full name. I basically started saying a name and stop myself like, wait a minute because this person hasn't been around with us in a while, but.

Wombat: Ohh.

Rambla: Yeah. So I don't know, we might you might want to see about getting that out later. I said part of a name of somebody was associated with us a long time ago. But you know, yeah, so.

Wombat: What's that?

Rambla: Yeah, I didn't. I didn't finish that. I like, caught myself. Like, ****. Wait. No.

Wombat: OK. Well, let's just keep on going. I'll listen for.

Rambla: Yo. Yeah. Yeah, I'm figuring.

Wombat: Later OK, so. That's the 2040, let's say. I'll look back. For that. All right, whatever that.

Rambla: Is that's just. Let me see here. Once while it's just a couple of friends of mine.

Wombat: Yeah. So. We we had a discussion group and we went out and we did graffiti and put up posters. We pasted that was kind of the extent of what we mainly did. It was it was. Pretty fun is something that to me like is good basic practice. You know that like I'd like to get back into just St. propaganda, put it up all over town. Use wheat paste to make stick around longer or you go ahead and you spray paint. You know, so some people would use graffiti and you might target specific spots. You might just do it where it's convenient. I tended to do it where we go adventuring because, like, you know. That was where I like to hang out so. So that's where I tended to do it. So I wasn't really too conflictual with a lot of my graffiti. But as far as the poster, we would try to put posters up at convenient spots while we.

Rambla: When you walk around, you find a good spot.

Wombat: We we yeah, we avoided doing mass postering. I went with a different direction which is targeted postering. So we pick specific spots, put up the posters and then we roll out after putting up a small. Number. And then we go to another location and put them up. Now just be part of our adventure. And just finding locations to put

them up, that would be kind of strategy. But also convenient to not getting caught doing it. You know, we were trying to avoid being even noticed by law enforcement those. The main thing was to try to be invisible so we wouldn't get hassled later. You know, if we even got seen. So we roll out. If stuff seemed like even, like, the hinting that he. Might be called. You know which we had before we had a couple instances where some people approached us and talked to us and we were trying to say that we were just students learning some *****. And then he went up and read our ship, how many he rolled over to his vehicle and drove away like he was about ready to call the ***** police on us.

Unknown Speaker: Yeah.

Wombat: Ohh ****, let's get the **** outta here, you know?

Rambla: I I don't remember that I remember being harassed because we were sitting in a car chilling one time.

Wombat: Ohh yeah, like tell me about it.

Rambla: Yeah. I don't remember, but we were in, like, a bucking place where people scrapped their cars or whatever or something like that sitting in a car.

Unknown Speaker: Yay.

Rambla: Just chilling and the guy who owned the lot came, came out and I. Was. Hey, what the **** are you like, chasing? Us out of there.

Wombat: Yeah. So yeah, like that, that was the main thing. Was like, try to stay visible when you're putting up Flyers. Because if you're going to put up conflictual Flyers, especially like ones that are going to draw immediate attention and someone's, like, I better call the cops and these *****, you know, like, you might want to. Put them up and roll the **** out like you're doing like a strike, you know? Or not like that. But you know, like, like if you put them up, it's part of your adventure at strategic locations instead of just. You know, putting them up in mass, you know, we have to put 1000 up everywhere like, you know, and you do it every day. We just laying it out, laying it. Out. Laying out like that becomes kind of easy to get detected. Then you can get harassed. You know there's well, not. Going to get, but you know I'm not going to try to predict it. I know that.

Unknown Speaker: Yeah.

Wombat: Like. People get problems that. Or seen as you know some. You know why even get into that? Like, why not try to just remain anonymous?

Rambla: Yeah, my old neighborhood like. I think it was, yeah, it was during all the cop ****. Like more of the height of it. But in my old neighborhood, kind of the fringe out of all that stuff going on, there were Flyers going up and down the road. The like, where like used to get the giant eagle that had all this stuff about the Columbus Police Department. And I'm like. ***** violence at the CD. Which is, yeah, is I think I've heard we have a pretty, like, ***** particularly violent Police Department.

Wombat: You're absolutely. Yeah, that's the actual truth, right? Yeah. And there there's, like, so much. I think this is the Franklin County Sheriff guy, the deputy that murdered the last one. Good sin. I think his name was.

Rambla: Ohh yeah. Yeah. Good. Cindy on that because it was something I was thinking it was something with a G. But yeah, I think that is it. Casey Goodson, yeah, if I'm remembering the name correctly, yeah.

Wombat: All right. So we're about at that half hour Mark. So I'm going to go ahead and just mark that as the end of this episode. We'll pick up after that.

DGA 12

Skipping 11 because editing hassles and lost audio. Wombat, Rambler and Moloch, already trashed, celebrate the new year talking about RAAN, talking shit about Fake Mahkno, and a touch on the new context of 2021.

Jan 24, 2021

Wombat: Alright, it's time for another episode of Dark Green Anarchy. I'm sitting here, I'm a I'm wombat, sitting here with the Moloch and Rambler. We had a previous show and it looks like it might got deleted. I'm not too sure I'll find it. It's unfortunate. Enjoying a bunch of different beers. It is New Year's Eve. We're doing the countdown off of my phone. I guess it's 11:50. So, 10 minutes until all. No. Moloch is setting some up on his tablet.

Unknown Speaker: There we go.

Moloch: Here. Like right here.

Wombat: Hello. I'm drinking right now is the Golden Rd. mango cart. The colorful yellow and I'm a fan of mangoes myself. If I had a lot of good alcoholic beverages with mangoes in them.

Moloch: Endorsement.

Wombat: So I have to say that I am indeed a mango fan. I used to associate like tropical **** with just. Coconut and pineapple. But Mango fits in there pretty good. You can mix all that **** together right there real nice with this and macadamia nuts. Nice and roasted. Ohh yeah. Yeah, the whole mess with there maybe. Oh man, I I'd probably use like some sort of like sweet cream or whipping cream and just mix it all in together, just all together. Ohh I'd be so good. I want to try it sometime alright so. I I can't remember what we were.

Unknown Speaker: So.

Wombat: Rambler, what did we talk about in the previous show? That body got deleted, I think, yeah. The three like. All right, so there's the Marxist communists that Naki was about. Then there was the anarcho communists. That court across was about. Then there was my wing, which didn't really grow to fruition to the very end, which was more like ego as Communist. Patrick with like you know, post anarchist and other kind of influences that were almost vaguely not really communist at all. Like we were

just like, just like you have ***** like. Like in a way like most Marxist communists, so this is a travesty of a Marxist network.

Moloch: Oh, you're later probably right. This is water.

Wombat: So. Ultimately, yeah, like ran challenged the values that Communism was assisted with, like there was, like, labeled as the Red Faction network. Yeah, it was basically like, if you were like a anarchist. Mutualist or anarchist. Collectivist or some sort of anarchist that believed in some sort of trade thing and sort of anarchist individualism. SMS. Like fear of market. Is. In. At all. Then the network was not about you. Some vague resemblance to communism. You got to have in some sort of. Way. But that was what I liked about it was like you could form it into whatever way you wanted.

Rambler: Yeah.

Wombat: Because even the the principles and.

Rambler: Direction were very vague.

Wombat: That was like kind of why it was like it sucked, but it also was cool because really like if you understood the rules enough, you're like this ship means almost nothing. Nothing you can interpret it and make it.

Rambler: Yeah.

Wombat: Going. Any direction you wanted to? Go. And I I thought that that meant that the practice was central, which is in fact, what it was, was the idea, was they we had some vague principles and try to create a world in some certain way. Most people started out. With kind of like tuna bonds kind of style. Approach and I've always like kind of just know when people making specific groups, that was what challenged me was I had to make groups so. For panic and **** with RAM, while with like any other thing I just participated in. So as the goal and they have to be specific Rand group like like and that was what also complicated things if you didn't have a Rand. Group. Then you couldn't really say that you did something as I ran into you. So you couldn't report anything to the network unless. You were arranged but. Yeah. And that's what, like, made so central that you had to agree on all these principles and stuff like that. Even though they were Vegas *****. Who gives a **** about them is a real *****. So it was like, you know, really weird, couldn't know like in that. Kind of. Way. Was just like a like a a ship. Ideology. Yeah. They kind of had to be like. Yeah, that's not bad. I'm I'm. I'm part of this thing now, OK. Of. Yeah, I mean, I can give the idea. Anti racism so it's cool. Yeah, environmental man. Yeah. Poison the water, dude. Yeah, you know, like it's just. Like, really like people didn't really understand that red was not as centric on their imagery as people presented it. And fake mark. Now the ***** ***** made it seem like that was what it was about and kind of added to that as well. Like which is like, you know, just their any marks, the sentiment they see the imagery of a Marxist thing and they're like they **** all over, but they don't really want to even understand Action Group because they're like, oh, didn't I destroy that with what I said? Like, no, you didn't destroy it. You felt

that destroying it. My Lords, I'm sorry, dude. And take my girl. Kiss my *** like you know.

Rambler: Instant fear.

Wombat: Ohh well both the old but like you know like I'm old here. We're old, man. Like it's 20 years later and ran. Was not what you said it was because you said oh, they used it that sick way.

Rambler: We're.

Wombat: Oh man, what a travesty. You unity of the USSR like in the whole world was like, oh, we had enough of that. It's like, no, he's living in the past. He does live in the 80s and the 70s and one of the like, when we were presented.

Unknown Speaker: Hey.

Wombat: Image like we were like, I don't even know what the **** like, you know? Yeah, we were thinking what they were like, you know, like anarchists and communists uniting together like it was basically going to be an anarchist centric Communist style group. Well, and her kids basically kind of of the of the Communist were united with Marxists of the common spent. But like you know, any state autonomous, you know like, so it's like, you know, very like.

Rambler: Yes.

Wombat: Situationist International kind of also kind of caught this kind of vein and several other organizations since then have caught this kind of. Vein. That when communism and anarchism meet together. In different time periods, it's it's been pretty interesting for how complex resolved. But not this. Communism of weight. I've been pretty disappointed with it's like, you know, very. Conservative has been the opposite. I I think it's been that way for about 20 years. It's not warm and it's really being served like I've not been very impressed with the internal communism that's coming out of everybody else except for when we were doing it. Doing that, it was like, you know, about freedom and stuff. And then when they're doing, it's about institutions. And unions and. You know, egalitarian societies that sound vaguely familiar once we have now. Let's say. Yeah, yeah. Except for this. Then it's just like what we got now. And it's like, oh, that's not very impressive.

Rambler: Make sure you tell that problematic persons bosses they're.

Wombat: Problematic. Yeah, the cult culture aspect where like you. Know they have. Communist. Of most contemporary forms, it's really like grasped onto mass media interpretations and things. I hate this **** on crime thing because I know that they do try hard, they. Control the medium of that kind of.

Moloch: 17 seconds.

Rambler: 2020 boy.

Wombat: Are you? What are you doing in the middle? Of the show.

Rambler: Just watching this, it's apparently 21, yeah.

Wombat: No, you don't wanna watch that a little during the show, you *****. Like what are you doing? Like I'm 1045 seconds into this. Oh, do we just countdown?

Oh, happy New Year. Oh, we met it. What didn't didn't try to tell me that was what was going on. I thought it. Said some sort of.

Moloch: Construct says. There is to another lousy mall way of there's some brand new construct says that the. The Big Bad 2020 was over, as if 2021 is different. Yeah, I.

Wombat: 20. Want everything different? Joe Biden, Joe Biden, Joe Biden, Joe Biden. Well, shut up, man. You know you you you know the thing. Yeah, yeah, yeah. Like one up something to say and then two. I had something else to say first thing here like he does this like first thing. Second thing, first thing, second thing kind of way of talking. Like if you've heard all this debates. It's like. First thing, shut the **** **. Second thing, you're old. Give up, man. Stop trying to rule the world like like he is going to. Oh man, like, I don't want to say anything about him because anything can say can suddenly be twisted by some of that. Like once using for right wing propaganda.

Rambler: Yeah.

Wombat: Even though he is right wing propaganda, you know what I'm saying? It's like the very right in in America is very powerful now, like versus the center, right. You know, like, I always thought the center right was going to control conservatives and basically forever within America and the.

Moloch: Yeah.

Wombat: The very right we've been on the extreme. Now we have a lot to do with like Donald Trump and. His followers, after all this, once he's inaugurated, once Biden's inaugurated. And then we have to deal with the foreign wars as well. I think 2021 might be worse.

Rambler: I've got.

Moloch: Great there comes ramblers, ramblers, course, kiss of the year, Rambler Ramblers, first kiss of the year.

Wombat: Brother's gonna go take a ****.

Moloch: 1st.

Wombat: 1334. That's what 1 store.

Moloch: We turned 2121. You're sitting. That were you doing, *****?

Rambler: Please.

Wombat: Yeah, it's really too bad.

Rambler: Huh.

Wombat: So. Anyway. So back to when. So there was three groups, there was other groups that existed, and most of those groups. Ohh, we're like you know, just like, oh, yeah, we're like in Rand, but we're not trying to make a big deal about it. But then people wanted to make a big deal about it because there's so many people were attacking the group based off of their imagery, and that was mentally led by people that say that you shouldn't do that because people don't like your imagery. It's like no. You don't like the imagery? *****. And you're not saying people won't like it. You personally don't like the ***** imagery and you are coward for not

saying that fake mock now like you acted like. Ohh, people wouldn't understand like you understood. So shut the **** **. You knew that you like what we were talking about for the very *****. Get me, *****. *****. *****. fake ***** anyway. Uh, you know, like and Laurence. Come on, man. Like you know that, like, suckling might suck. Yes, but there's more to it than the imagery. And what? What is going on is amorphous. Like you didn't understand that like becoming history at the time. Which I know you've read like, you know, it's just a more amorphous like thing within the European currents and that's what we were trying to look into is like, you know, how to interpret that **** into American anarchist context. And you know, it's like, ohh you had to deal with, you know, crew crossed and his desire to have some sort of community based anarcho communist kind of thing. And I I think that what he suggested wasn't bad, don't get me wrong. Like I can't. Can't complain about that like it just wasn't what I was aiming for and not he. He had a lot of ideas on things that just never had. Get up because you want to like things. Kind of like a in any races network within ran in the kind of way. Like, you know, he he basically wanted a bunch of simple things running around doing anarchy shift based off of his kind of moral guidance. I think I'm not really too sure. I'm not aware, really aware of where he was. The social figure with him when unfortunately, but because of the structure that he had set up, I had created my own thing within the group that a lot of them try to ignore existed. Because we weren't responsive to the rest of the network, we largely operated outside of it. And they didn't care and didn't try to interact with us. And they tried to pretend we didn't exist. Uh, you knew? So in a kind of way like you know, it was like oh. We're trying to do this thing here, and the infraction did a pretty good job. I thought, you know, Dilla, graffiti.

Unknown Speaker: Yes.

Rambler: Yeah.

Moloch: Ma'am.

Wombat: I did a few worker actions that I'd like to claim, but. You know, like you're talking about a network of. Less than scores. Of people you know you're talking like. Maybe under 30. I wouldn't say under 20 necessarily, but under 30 number of individuals involved. Internet network of people. Maybe 20 more hanger ONS, which ultimately led to some of the under wrong actions ran. And that was interesting. I've done my own thing, but. Uh. You know, that's just what it's about and that was what Grant was supposed to be about was it was supposed to be about kind of like Earth Liberation Front or A and a Liberation Front. Or any other group that just kind of scrolled something into the thing.

Rambler: I.

Wombat: Ran I I *****. your ***** up. Ran, you know, like that was what it was supposed to be about. But also have the public existence at the same time. And I kind of liked those mackies kind of point. I like that, but he never could pull it off, right, because he was being singular. About what he wanted, he wanted it to be based on his ideas on what the network should be about as opposed to hey, somebody else going.

Ideas like, you know, and a lot of people did. And like most of the time, we just like. Yeah, you're the fear is we're gonna go ahead and let. You do your. Thing and make the network happen. And I I didn't think Naki was a bad guy at all. We I met him once. He's a pretty nice guy. Like. But I I do kind of dislike. He did publish some any nihilist stuff based off of not as of my interactions with him. I think that he had other interactions with other nihilists that kind of guided him to have like such a any nihilist perspective. And a few of his. Things.

Unknown Speaker: Now.

Wombat: And I can kind of concur. But I did quit the network a couple of times. One of them was based off of my acceptance of, like, nihilist anarchy. You know, it's just like, you know, I really can't do it. You know, like, you know, I rediscovered it. And that was where the I feel the last generation RAN was talking about with the Rand Dog and stuff like that and where we had put standard kids and communists and just like, kind of. Making it happen in a different way than the other two waves within it. And we're making a lot of Internet noise. And ultimately the network collapse because of bad infrastructure problems because it's based off the hub then and the use of the hub to communicate, which I've always felt after that was still a very viable way of communicating is to have like a hub. I like to have a hub for dark green anarchy. Where everybody gets together and talks about fury and **** like that, that'd be sweet. You know, just like you know one spot. Everybody just gets together. Just shoot. ****. You'd like have anonymous and encryption and all ********* like whatever takes to pull off some regular ********* discussions, you know that aren't. Just like trying to pull some troll *********, you know, like something that's trickles. Some. Yeah. What? What are we trying to do? What do we want to? Do. Maybe we'll we'll always come to the conclusion of doing nothing. But you know what? Whatever. Right. Right, rambler.

Moloch: Yeah.

Wombat: What's up, mark? Well, if you there.

Moloch: Drinking lighting.

Wombat: So we're now in 2021. Alright, So what was? Yeah. What's different about 2021? Yeah, exactly.

Moloch: Any predictions were.

Wombat: Nothing but everything, right? You know the future. Have those, Sir.

Moloch: A year? Construct.

Wombat: Well, like one of the events we know, it's gonna happen. Is the President changing? Yeah. What's that? January 20th.

Moloch: Uh, yeah.

Wombat: I like. So, but it's gonna be official, president, let's Trump and pull off a. Coup. He's been trying to to a certain degree, and I'm like, oh, man, I can't respect the attempt to a certain degree. He's like, he's really poking at it. He's like, how legally can I take control of this country without having to pay attention to these?

Rambler: Hey. Good.

Wombat: Like.

Moloch: You get to.

Wombat: What does it take? And that's really to me, that's what they were doing with research. I think that Trump didn't think he's going to do it, but he's going to sell that information. He collected this of him, poking around to somebody else buy them. Some. They figure this out and paying me a lot of money that's worth at least a billion dollars to figure out how to attempt a coup in the United States, right? Just so somebody knows how they're ***** doing. This is supposed to. Some. Inept actors. People should be retired 20 years ago, but just wouldn't shut the **** **. Yeah, nothing. I'm. I'm like, bringing the heat or anything because these people are distant from me. And that's not what this show it's about. It's people know, like, you kind of keep it. Bridge journey, for instance. A little. Close, yeah. But still same time, yeah. You know, contemporary times sometimes comment on it. Yeah, like mutism is an awesome theory because it is about the closeness and making that relevant. And we've talked about it with maybe a size and necessary size so many times. I don't want to talk. About. So what I'm going to talk about instead is right?

Moloch: For your dog, your cigarette.

Wombat: It's with.

Rambler: We're we're helping you.

Moloch: Uh. Think it's there?

Wombat: Yeah, I guess it is. It is done. It's in. There. As a, but it's not, but you want you want it.

Moloch: Listen to me.

Wombat: Ohh I got you. OK, I did not know what you were. Doing I was like. Push it up. Why the question?

Rambler: Yeah. So.

Wombat: Here's where his smoking cigarette. Do you want to smoke some herb? Try to break up the Jays.

Moloch: Should.

Wombat: I firmly cares. The Internet. We're not actually doing this, you know, this is all fake. We don't we we pre plan this because of reasons. It's fun.

Moloch: Yeah. New Year's resolution do work.

Wombat: Yeah, we need, as in smoking hay from ***** the farmers market. Ohh. They call. I ship the ship weed. I like sweet that **** weed. To shiznit. So yeah, like ran in the later part of. Is this is here in town? We did a whole lot of graffiti like people don't really understand that even though. Like we like basically ran became the revolt against work, I think is what we. Call our group.

Moloch: Yeah.

Wombat: We had a group called Revolt against Work. We decided that our media was going to be based off of my space before Facebook is just my space. And. Basically, just posting around town and we weren't going to try to publish any scenes. We're going to try to both magazines. We're trying to publicize ourselves. We're just going to say what we were, you know, local area and most and just be a propaganda group

within the group. And see how that works, because like that was what I was trying to do. I was already experimenting with immediate test theory mixed with media.

Rambler: Yes.

Wombat: You know which to me means creating like closeness or proximity and make things matter within a space. But at the same time, it's about like taking advantage of space, becoming part of space, enjoying the space, and me and Rambler.

Rambler: This.

Wombat: I really did enjoy it. We did a lot of adventures wandering around, yeah. It probably over 100 people will go to that right Rambler.

Unknown Speaker: Yeah.

Rambler: Yeah, you. Yeah, you. Ever. Right. So.

Wombat: 27.

Moloch: You brought that though.

Unknown Speaker: Yeah.

Wombat: Anyway, yeah, this is going to be a draft anyway. That's why I did start with this. In. The previous was all I wasn't going to try to publish them, but for. Sure. We lost the other. One so anyway. We pass the time and I guess that's the time we're going to move into real life, so. We'll talk with you all later. Peace out. Happy New year.

Moloch: Happy New year.

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