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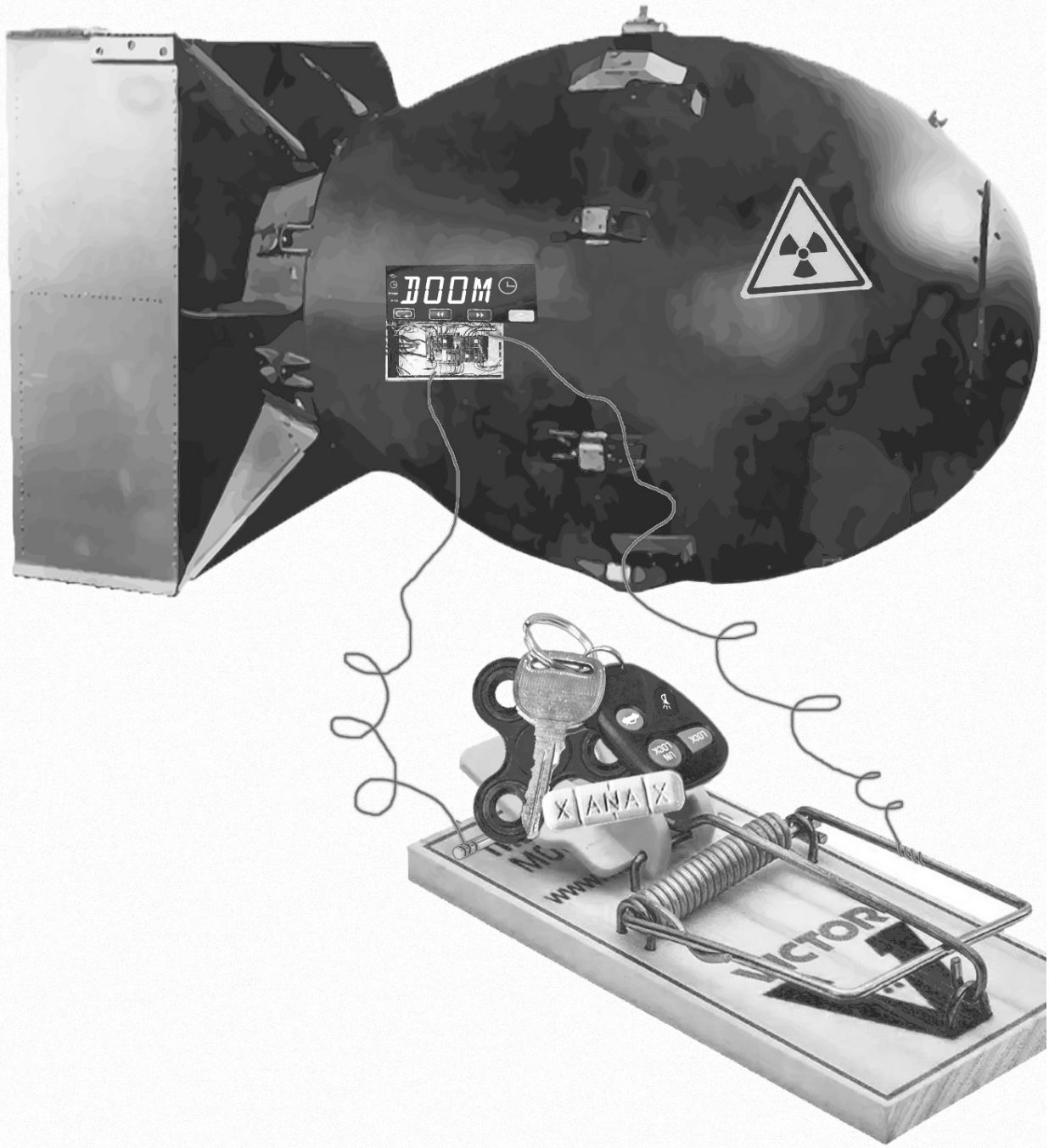

IS A NOOSE

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Against Sustainability by Peter Lamborn Wilson (2019)

Recently I've found myself wishing—when I hear the word "sustainability"—that I had a revolver to reach for. "Sustainability" has become a coded mask for a cause I detest—the *salvation of Capitalism*. Obviously, Too-Late Kapital is running down the road to "global" ragnarok, and has been doing so since the great take-off of the Technopathocracy in about 1830 (when, according to HG Wells, "the first superfluous human was born")—ie, the Industrial Revolution, the triumph of the Machine over Nature. Nietzsche dated the birth of the *Terminal Human* to about this same date; so the first shall be the last.
The whole point of sustainability is to save cars, but re-design them to run on sunshine or salad oil—to save highways, parking lots, jet planes, suburban lawns, bourgeois yuppie liberal smug self-satisfaction and "first world" entitlement—but to transform them all into something beige, crunchy, "ecological," "organic," smiley–faced, goodygoody—and to go on like this *forever*—"sustainably." To avoid the Fall, even if it means abandoning huge swathes of the human race and its habitat, so as to salvage the part that *counts*—US—or put another way, US (of A)
To escape to Mars with Mr Musk in a driverless spaceship "shared" by other billionaires, and fuck all hoi polloi and their degraded junkfood "lifestyle."
Solar power and wind power, the panaceae of sustainability, are themselves source of vast hellscapes of aesthetic filth and poisonous pollution—the factories (in Mexico, of course) to produce those ubiquitous alien-gray panels and war-of-the-worlds-style windmills (impervious to any poor Don Quixote)—to cover the deserts with black glass, the seas with whining avicidal behemoths—so that WE can go on enjoying our horrid health-food, our idiotic iPhones, our crapulous computers, our tedious televisions—not to mention our armies and police forces, our bureaucrats, politicians, lawyers, silicon-valley "disruptors" and all the other parasites and oppressor-class scumbags who take but never give.
Forget sustainability. Forget efficiency. Efficiency is the devil's shit. Fuck "green capitalism" and its neat corporate cornucopia of consumer garbage and badly-designed "designer" crapola. Technology will not solve the "problems" that technology created in the first place, any more than heroin will cure morphine addiction, or arsenic will save you

from arsenic poisoning. The only way to free ourselves from the rule of sick machines is to *smash the machines*. The Luddites saw the light already in 1812. A sledgehammer is the sole solution.

Technical Authority: Ideology, the Social Construction of Technology, and Technocracy by Jason Rodgers (2015)

Technology reproduces the ideology of the totality. As a technology proliferates, it changes the people and communities that use it, in subtle but total ways. This point should not be confused with technological determinism. Technology is socially constructed. Technology doesn't produce society. Society produces technology, and technology then produces society. Wolfi Landstreicher argued that technology "always develops within a social context with the explicit aim of reproducing that context. Its form, its purpose and its possibilities are determined by that context, and this is precisely why no technology is neutral" (Landstreicher 250).

This is not an argument that computers are evil. Morality does not play a part in this critique of technology. My primary point is that technology is not neutral, and that the notion of neutrality obscures and mystifies its influence. This is an influence that I find particularly negative in regards to freedom and autonomy.

It is often argued that a technology, such as the Internet, is just a tool. Well, certainly the Internet is a tool, but tools are also not neutral. Tools are also a product of the culture in which they develop, also a social construction. Tools reflect the values of these cultures. Cultures with different value sets create profoundly different tools. Kirkpatrick Sale said:

"Tools come with a prior history built in, expressing the values of a particular culture. A conquering, violent culture – of which western civilization is a prime example, with the United States as its extreme – is bound to produce conquering, violent tools. When U.S. industrialism turned to agriculture after World War II, for example, it went at it with all that it had learned on the battlefield, using tractors modeled on wartime tanks to cut up vast fields, crop dusters modeled on wartime planes to spray poison, and pesticides and herbicides developed from wartime

chemical weapons and defoliants to destroy unwanted species" (Sale 262).

I would like to imagine that in a culture not based on domination that a whole new set of tools might develop, vastly different than most that we use today.

Media theorist Marshal McLuhan is often portrayed as a cheerleader for technological change, but actually he had a more nuanced viewpoint. To him, any technological change has at least two aspects, that "Any invention or technology is an extension or self-amputation of our physical bodies" (McLuhan 45). A person does not merely use a tool, the tool uses them. The object changes a person as they use it, allowing them to do certain things and eliminating the need to do others.

Technology causes changes over the entire social terrain. For instance, in technocracy the meaning of words changes. Take the word "expert", which Neil Postman characterized by saying that "technopoly's experts tend to be ignorant about any matter not directly related to their specialized interest" (Postman 87). Knowledge is broken down to such a degree that expertise in any facet requires systematic ignorance of all other aspects. With high tech devices, there is the additional dimension of being a product of massive divisions of labor. In a technological society, it becomes impossible to live autonomously. Every aspect of society is broken down and each person builds an isolated aspect. The process of manufacturing these tools remakes the world, through strip mines, economic slavery, and manufacturing processes which release highly toxic chemicals. Green tech is no exception, requiring the same manufacturing processes and alienating labor as any other industrial product.

A certain mythology has built up around technology, a mythology which serves an ideological purpose. Critics of technology are portrayed as being conservative, even as high technology has often been the underpinning of totalitarian regimes. James Carey wrote, "Instead of creating a 'new future,' modern technology invites the public to participate in a ritual of control in which fascination with technology masks underlying factors of politics and power" (Carey 195).

The very notion of objectivity, of being able to look at pure data and understand reality, contains a sort of mystification. This mythology has a highly authoritarian basis. It is perfectly compatible with, and even

complimentary to, totalitarian regimes. “Information smacks of safe neutrality,” wrote Theodore Roszak, “it is the simple, helpful heaping up of unassailable facts. In that innocent guise, it is the perfect starting point for a technocratic political agenda that wants as little exposure for its objectives as possible” (Roszak 19). Information is presented as being discrete bits of which one can gather enough to understand reality. Actually, these pieces of data are discovered by cutting the world into certain grids. There are an endless variety of ways that raw existence can be divided. It may be impossible to escape this, but it is important to remember this process and realize it is not some simple objective truth.

Guy Debord said, “Isolation underpins technology, and technology isolates in its turn” (Debord 22). Through technological systems, more and more of our lives are separated from other people. Individuals gradually lose their ties to others. What ties a person has are through the consumption of media. A key point of the anonymous book Test Card F was that the problems of media are intrinsic to the technology, not due to content:

“The media is integral to the maintenance of hierarchical social control. The external models of experts have supplanted our own lived experience. With social life mediated by a bureaucracy of image technicians, communal life has been disrupted and denied; a surrogate, supervised community is the replacement. Under these conditions, a small elite makes the rest of the people dependent on its tutelage [sic] for survival” (anonymous 78).

This is not individualism. The fact that leftists can characterize capitalism as individualistic demonstrates the poverty of language. The individual is reduced to an isolated component of a collectivist system. The breakdown of community in favor of a massive state corporatism is not individualism.

The reason I often target computers and the Internet is because they are probably the most omnipresent and prevalent of technologies. Computers absorb everything they touch. Other forms of media become computerized. Gradually, more and more goods are digitized. “As the price of computing and bandwidth has plunged,” wrote Nicholas Carr, “it has become economical to transform more and more physical objects into purely digital goods, processing them with computers and transporting and trading them over networks” (Carr

122). Social relationships are also digitized. Lee Siegel wrote, “This new world turns the most consequential fact of human life – other people – into seemingly manipulable half-presences wholly available to our fantasies. It’s a world controlled by our wrist and finger” (Siegel 17). Computers are the dominant technology in everyday life.

Not only are computers the dominant technology, they are the technology of domination. “Unlike most machines, computers do no work; they direct work,” wrote Postman, “They are, as Norbert Wiener said, the technology of ‘command and control’, and have little value without something to control” (Postman 115). Computers allow surveillance and data gathering at a level that would otherwise be impossible. Wolfi Landstreicher wrote, “Cybernetic technology’s ability to process, record, gather and send information nearly instantaneously serves the needs of the state to document and monitor its subjects, as well as its need to reduce the real knowledge of those it rules to bits of information-data-hopping, thus, to reduce the real capacities for understanding of the exploited” (Landstreicher 39). The most boring sorts of computer programs, like a database or a spreadsheet, are the core of effective surveillance. This reveals the utter banality of totalitarianism. The countless uses of technology for authoritarian ends should dispel the utopian mystification surrounding it. It seems clear that, as Nicholas Carr wrote:

“Computer systems are not, at their core, technologies of emancipation. They are technologies of control. They were designed as tools for monitoring and influencing human behavior, for controlling what people do and how they do it. As we spend more time online, filling databases with details of our lives and desires, software programs will grow every more capable of discovering and exploiting subtle patterns in our behavior” (Carr 191).

Looking at the origin of computer systems may help to explain why this is the case. The Internet finds its origin in cold war military systems, such as SAGE, a network of radar centers built across the US connected by “some 1.5 million miles of dedicated phone lines” (Lubar 148). Computers and the Internet replicate the ideology of the military-industrial complex from which they arose. As they spread, they transform society more and more towards this regimented form.

None of this is meant to outline what anyone should do, how they should live, or what technology they should use. Most people live

directly within the technological society, and survival will require some use of its technology. However, by critically examining technology, it is possible to determine which are personally distasteful and unpleasant, through which one could refuse them to increase the quality of their life. Furthermore, this will hopefully contribute to the development of tactical anti-media and an awareness of pressure points on which to focus resistance.

Should we ever be lucky enough to see the toppling of authoritarian society, technology would go with it. Without coercion and social control, there would be no one willing to do the alienating and demeaning labor required to maintain industrial society. Without wage slave shit workers and literal slave labor, it cannot be maintained. The society that would arise would certainly have some sort of tools and technology, but it would not be the sort one would generally call “tech”. It would most likely be low tech, the sort of objects that could be created by individuals and individual-scale communities.

Excerpt from Against His-story, Against Leviathan! by Fredy Perlman (1983)

The managers of Gulag’s islands tell us that the swimmers, crawlers, walkers and fliers spent their lives working in order to eat.

These managers are broadcasting their news too soon. The varied beings haven’t all been exterminated yet. You, reader, have only to mingle with them, or just watch them from a distance, to see that their waking lives are filled with dances, games and feasts. Even the hunt, the stalking and feigning and leaping, is not what we call Work, but what we call Fun. The only beings who work are the inmates of Gulag’s islands, the zeks.

The zek’s ancestors did less work than a corporation owner. They didn’t know what work was. They lived in a condition J.J. Rousseau called “the state of nature.” Rousseau’s term should be brought back into common use. It grates on the nerves of those who, in R. Vaneigem’s words, carry cadavers in their mouths. It makes the armor visible. Say “the state of nature” and you’ll see the cadavers peer out.

Insist that “freedom” and “the state of nature” are synonyms, and the cadavers will try to bite you. The tame, the domesticated, try to monopolize the word freedom; they’d like to apply it to their own condition. They apply the word “wild” to the free. But it is another public secret that the tame, the domesticated, occasionally become wild but are never free so long as they remain in their pens.

Even the common dictionary keeps this secret only half hidden. It begins by saying that free means citizen! But then it says, “Free: a) not determined by anything beyond its own nature or being; b) determined by the choice of the actor or by his wishes...”

The secret is out. Birds are free until people cage them. The Biosphere, Mother Earth herself, is free when she moistens herself, when she sprawls in the sun and lets her skin erupt with varicolored hair teeming with crawlers and fliers. She is not determined by anything beyond her own nature or being until another sphere of equal magnitude crashes into her, or until a cadaverous beast cuts into her skin and rends her bowels.

Trees, fish and insects are free as they grow from seed to maturity, each realizing its own potential, its wish — until the insect’s freedom is curtailed by the bird’s. The eaten insect has made a gift of its freedom to the bird’s freedom. The bird, in its turn, drops and manures the seed of the insect’s favorite plant, enhancing the freedom of the insect’s heirs.

The state of nature is a community of freedoms.

Such was the environment of the first human communities, and such it remained for thousands of generations.

Modern anthropologists who carry Gulag in their brains reduce such human communities to the motions that look most like work, and give the name Gatherers to people who pick and sometimes store their favorite foods. A bank clerk would call such communities Savings Banks!

The zeks on a coffee plantation in Guatemala are Gatherers, and the anthropologist is a Savings Bank. Their free ancestors had more important things to do.

The !Kung people miraculously survived as a community of free human beings into our own exterminating age. R.E. Leakey

observed them in their lush African forest homeland. They cultivated nothing except themselves. They made themselves what they wished to be. They were not determined by anything beyond their own being — not by alarm clocks, not by debts, not by orders from superiors. They feasted and celebrated and played, full-time, except when they slept. They shared everything with their communities: food, experiences, visions, songs. Great personal satisfaction, deep inner joy, came from the sharing.

(In today's world, wolves still experience the joys that come from sharing. Maybe that's why governments pay bounties to the killers of wolves.)

S. Diamond observed other free human beings who survived into our age, also in Africa. He could see that they did no work, but he couldn't quite bring himself to say it in English. Instead, he said they made no distinction between work and play. Does Diamond mean that the activity of the free people can be seen as work one moment, as play another, depending on how the anthropologist feels? Does he mean that they didn't know if their activity was work or play? Does he mean we, you and I, Diamond's armored contemporaries, cannot distinguish their work from their play?

If the !Kung visited our offices and factories, they might think we're playing. Why else would we be there?

I think Diamond meant to say something more profound. A time-and-motion engineer watching a bear near a berry patch would not know when to punch his clock. Does the bear start working when he walks to the berry patch, when he picks the berry, when he opens his jaws? If the engineer has half a brain he might say the bear makes no distinction between work and play. If the engineer has an imagination he might say that the bear experiences joy from the moment the berries turn deep red, and that none of the bear's motions are work.

Leakey and others suggest that the general progenitors of human beings, our earliest grandmothers, originated in lush African forests, somewhere near the homeland of the !Kung. The conservative majority, profoundly satisfied with nature's unstinting generosity, happy in their accomplishments, at peace with themselves and the world, had no reason to leave their home. They stayed.

A restless minority went wandering. Perhaps they followed their dreams. Perhaps their favorite pond dried up. Perhaps their favorite animals wandered away. These people were very fond of animals; they knew the animals as cousins.

The wanderers are said to have walked to every woodland, plain and lakeshore of Eurasia. They walked or floated to almost every island. They walked across the land bridge near the northern land of ice to the southernmost tip of the double continent which would be called America.

The wanderers went to hot lands and cold, to lands with much rain and lands with little. Perhaps some felt nostalgia for the warm home they left. If so, the presence of their favorite animals, their cousins, compensated for their loss. We can still see the homage some of them gave to these animals on cave walls of Altamira, on rocks in Abrigo del Sol in the Amazon Valley.

Some of the women learned from birds and winds to scatter seeds. Some of the men learned from wolves and eagles to hunt.

But none of them ever worked. And everyone knows it. The armored Christians who later “discovered” these communities knew that these people did no work, and this knowledge grated on Christian nerves, it rankled, it caused cadavers to peep out. The Christians spoke of women who did “lurid dances” in their fields instead of confining themselves to chores; they said hunters did a lot of devilish “hocus pocus” before actually drawing the bowstring.

These Christians, early time-and-motion engineers, couldn’t tell when play ended and work began. Long familiar with the chores of zeks, the Christians were repelled by the lurid and devilish heathen who pretended that the Curse of Labor had not fallen on them. The Christians put a quick end to the “hocus pocus” and the dances, and saw to it that none could fail to distinguish work from play.

Our ancestors — I’ll borrow Turner’s terms and call them the Possessed — had more important things to do than to struggle to survive. They loved nature and nature reciprocated their love. Wherever they were they found affluence, as Marshall Sahlins shows in his Stone Age Economics. Pierre Clastres’ Society Against the State insists that the struggle for subsistence is not

verifiable among any of the Possessed; it is verifiable among the Dispossessed in the pits and on the margins of progressive industrialization. Leslie White, after a sweeping review of reports from distant places and ages, a view of “Primitive culture as a whole,” concludes that “there’s enough to eat for a richness of life rare among the ‘civilized.’” I wouldn’t use the word Primitive to refer to a people with a richness of life. I would use the word Primitive to refer to myself and my contemporaries, with our progressive poverty of life.

Il Me Faut Vivre Ma Vie* by Bruno Fillipi (1916)

> [* “It is necessary that I live my life” — Jules Bonnot, anarchist bank robber]

I don’t believe in the *right.* Life, which is all a manifestation of incoherent forces, unknown and unknowable, rejects the human artificiality of the *right. Right* was born when life was taken away from us. Indeed, originally, humanity had no *right.* It lived and that was everything. Today, instead, there are thousands of rights; one could accurately say that everything which we have lost we call *right.*

I know that I live and that *I desire* to live.

It is most difficult to put this *desire* into action. I am surrounded by a humanity that wants what everyone else wants. My isolated affirmation is a most serious crime.

Laws and morals, in competition, intimidate and persuade me.

The “blonde rabbi” [I.e., Christ or christian values.-translator] has triumphed.

One prays, one implores, one curses, but one does not dare. Cowardice, caressed by christianity, creates *morality,* and this justifies baseness and begets renunciation.

But this desire to live, this *will,* only desires to develop freely. The christian takes a good look around to see if anyone is watching him and, trembling, commits a sin. Desire: sin; love: sin. This is the *inversion.*

“Harlot, everybody’s female, you have no shame in the world. You are frank and sincere. You offer yourself to anyone who pays, never giving

or taking illusions.

“Society, on the other hand, modest and clean in appearance, but horribly infected with gangrene throughout its body, makes me vomit, fills me with horror and loathing, kills me.”

* * *

I envy the savages. And I will cry to them in a loud voice: “Save yourselves, civilization is coming.”

Of course: our dear civilization of which we are so proud. We have abandoned the free and happy life of the forests for this horrendous moral and material slavery. And we are maniacs, neurasthenics, suicides.

Why should I care that civilization has given humanity wings to fly so that it can bomb cities, why should I care if I know every star in the sky or every river on earth?

In the past, it is true, there were no legal codes, and it would seem that justice was done summarily.

Barbarous times! Today, instead, people are killed in the electric chair unless the philanthropy of Beccaria [18th century aristocrat whose work ‘On Crimes and Punishments (1764)’ inspired reform in the Italian penal system. — translator] only torments them in the penitentiary for the rest of their lives.

But I leave you to your knowledge and your legal codes; I leave you to your submarines and bombs. Still you laugh at my beautiful freedom, my ignorance, my vigor. Yesterday the sky was beautiful to look at; the eyes of the unknowing gazed at it.

Today, the starry vault is a leaden veil that we vainly endeavor to pass through; today it is no longer unknown, it is distrusted.

All these philosophers, all these scientists, what are they doing?

What further crimes are they plotting against humanity? I don’t give a damn for their progress; I want to live and enjoy.

“Monkey of the Borneo jungle, Darwin has slandered you!”

* * *

Meanwhile, my whole being cries out to me: “I want to live!”

I rip the thorns of christian renunciation from my brow and drink in the perfume of the roses.

I am well now. I am delighted to live.

The sirens blare and the blissful crowd goes to the slaughterhouse.

And you as well, oh rebel, you climb your Calvary, you too are *rotten!*

How I envy the great Bonnot!

“Il me faut vivre ma vie!”

* * *

It’s useless, I am *rotten.* Society has vanquished me. And hatred. I furiously hate the brutal humanity that has killed me, that has transformed into a human hide.

I wish that I could change myself into a wolf so I could sink my teeth into the belly of society in an orgy of destruction.

First Communique of Individualists tending toward the Wild (ITS) (27 April 2011) (Mexico)

If you think that I am a pessimist, then you have not understood anything

Nanotechnology is one of the many branches of the Domination System. In recent years there has been significant progress in American countries like the United States, Canada, Brazil and also Mexico, where there has been an accumulation of domestic and foreign capital for the creation of nano-scale technology.

Nanotechnology is the furthest advancement that may yet exist in the history of anthropocentric progress. It consists in the total study, the scrutiny into the manipulation and domination of all the smallest elements, invisible to human eyes. With this humans have managed to control everything, absolutely everything, from changes in the climate to the smallest atomic molecule. Civilization, aside from threatening our freedom as Individuals, the freedom of the Animals and of the Earth, now passes its threat even to the scale of less than a micrometer.

National institutions and corporations that conduct rigorous studies and research for the commercial development of Nano-bio-science are varied; they range from the Instituto Mexicano del Petroleo (IMP) with the help of Pemex and CFE, the Universidad Nacional Autonoma de Mexico (UNAM), Universidad Autonoma Metropolitana (UAM), Universidad Iberoamericana, the Instituto Potosino de Investigación

Científica y Tecnológica (among others) with its Environmental Nanotechnology University Project; Glaxo SmithKline, Unilever, Syngenta, among others.

This type of technology is growing, the branches that it has encompassed can scarcely be counted (medicine, military, cosmetology, petrochemistry, nuclear, electro-informatics) but these are just the beginnings of what it can encompass. Before this growing "evolution," there have been many grandiloquencies made to Nanotechnology, technologists have declared that it will be good for the environment, that it will solve the problem of contamination by means of nanocatalysts to clean the water and the air, they claim that it will bring an end to many diseases that for now are incurable or only treatable, they declare that there will be new applications that can be given to petroleum by-products to create new sources of energy, they declare that food will be more nutritious and infused with antibodies to make people stronger and healthier, in short, an innumerable list of "wonders" has been thought up by those who persist in nanometrically developing another "superior way of life." Their promises resemble those they said at the beginnings of the industrial revolution. They said that we would live better, that they would solve the problems that were facing humanity in those years. What was the reality? This synthetic, dull, concrete and metal world. What can we expect from the new scientists who repeat the same promises?

But the side that the scientists do not show is that for now nanotechnology has tortured millions of animals kidnapped directly from the wilderness in their laboratories to test their new products, experiments so aberrant that we cannot imagine them.

World powers are getting ready for biochemical and nuclear wars. To finish completely with their politico-diplomatic enemies they have made available new technology with the ability to become intelligent and cause irreparable damage to the human body and the environment. Nanoparticles travel at a very high speed inside the body, they can invade the bloodstream and penetrate organs like the heart, liver, brain, spleen and lungs where they destroy cell membranes, where they can spray toxic material and create a reaction much more agonizing and lethal than nuclear contamination. These manipulated particles can be inhaled by humans, plants and animals alike, which would cause an ecological imbalance of large-scale concern, breathing

will cause illness or death, there will be new allergies, outbreaks and plagues all with a diagnosis impossible to decipher, drug companies will make their grand entrance (creating accidents as they have done before) for the “welfare” of humanity, until all the available money they can take with their business runs out, and it is like this that the puzzle of Civilization is completed, it is in this way that the cycle never ends. Tomorrow we will live in a world already sick in itself because of technological advancement and the expansion of Civilization.

The nanomotors are now one of the newer developments, with these it is intended to give nanocyborgs life at low levels of energy consumption. With this, robotics and nanotechnology together have put on the table the creation of artificial intelligence (which many thought would be just science fiction), machines will be producing machines, self-repairing and self-replicating without a hitch. Total domination will have reached its peak when human clones are created, when they design through nanotechnology the totally manipulated model, without any Wild impulse or instinct, molded by repetition of daily submission, they will create this and more but the consequences will be high. The looming threat of an explosion of manufactured nanoparticle pollution blown into the air, water and land is very real if this technology continues. Chemical reactions will be serious tomorrow and the nanocatastrophe will be a daily reminder to humanity of what has been lost by trying to be more civilized and modern.

Undoubtedly, Civilization (a human invention) has taken over all aspects of non-life, has created this and more to the point that computerized biochemical weapons with intelligence-devices are already tested in the Middle East conflict, with an excellent pretext to seize the black gold (oil) from Arab nations.

Day by day, we see the eyes terrorized by the irresponsible attitude of humanity toward the wilderness, we realize that we live in a technological nightmare, birth-consumption-death is the torturous cycle within the cities, the last reserves of wild environment are converted into “protected ecological zones” and the destruction advances moment by moment, this can be seen in oil spills in the Amazon in South America and the Gulf of Mexico, in the radioactive water in the Sea of Japan, the devastation of entire forests in Russia, the super-exploitation of minerals in Africa, the large-scale production of cars in Europe, the extinction of thousands of animals per year, the

construction of super-highways, subways and residential complexes through rough woodland, technological progress is bringing an end to the world in which we subsist for now, which is always decaying.

In Mexico, as mentioned, nanoscale technology continues to grow, the government of the Mexican State wants to keep abreast of progress and modernity (also by the morbid and mediocre goal of reaching the national presidency) and therefore has built the Universidad Politécnica del Valle de Mexico, where the Nanotechnology degree is one of several courses complicit in technological development. The reasons to attack all types of growth in nanoscience are quite strong and therefore we have sent a parcel bomb to that institution on April 14th of this year, specifically to the head of the Engineering Division in Nanotechnology, Prof. Oscar Alberto Camacho Olguin. We have no hesitation in attacking those people who are key to the climax that technology wants to achieve. We prefer to see them dead or mutilated rather than continuing to contribute with their scientific knowledge to all this shit, to continue feeding the Domination System.

We do not see through the lens of “humanity,” (that huge and twisted mass of the disposed swarming every which way), we see through Wild Nature, and reason has led us to radical action, to make it clear, we will not shake their hands but will attack with all our means this imposed reality and those who support and defend it.

With this action we conducted, we have not struck powerfully at the Megamachine and we are aware that with this we have not changed anything (maybe the state or federal police now protect the University community, maybe nanotechnologists will realize that we see them as enemies, perhaps the State of Mexico will begin more in-depth investigations, but nothing more), and we say this because we know that all the efforts we make against the Techno-Industrial System are useless, we have seen the immensity of this great mass of metal and concrete, and we realized that all we ever do at one time or another will not stop progress and less so if there are still false-radicals and leftist struggles that aim at the destruction of a target, but have not yet noticed, have not viewed beyond, that all this does not do anything; some think that this is pessimistic, think that we have fallen into defeatism — but no, if we had fallen into these traps of civilization would not be making explosives for technology staff — we say this rather because it is the reality and the reality we know that hurts. What

is needed to hit hard (within a Unabomberist idea) at the System? To put nano-bio-technology, telecommunication industry, electricity, computers, oil in our sights? And if we beat them unanimously with others in different countries, all that, what would happen? Would we deter anything? Civilization is collapsing and a new world will be born, through the efforts of anti-civilization warriors? Please! Let us see the truth, plant our feet on the ground and let leftism and illusions fly from our minds. The revolution has never existed, nor have revolutionaries; those who view themselves as “potential revolutionaries” and seek a “radical anti-technology shift” are truly being idealistic and irrational because none of that exists, in this dying world only Individual Autonomy exists and it is for this that we fight. And although all this is useless and futile, we prefer to be defeated in a war against total domination than to remain inert, waiting, passive, or as part of all this. We prefer to position ourselves on the side of Wild Fauna and Flora that remain. We prefer to return to nature, respect her absolutely, and abandon the cities to maintain our claims as Anti-civilization Warriors. We prefer to continue the War that we have declared years ago, knowing that we will lose, but promising ourselves that we will give our greatest effort.

Because although some elements within Civilization tell us that we have been domesticated for years biologically, we nevertheless continue to have Wild Instincts that we hurl in defense of the whole of which we are a part — the Earth.

This does not end here…

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

…I have lived my life without ever giving up and I enter into the shadows without complaints nor regrets…

- *Individualidades Tendiendo a lo Salvaje (Individualists Tending Toward Savagery)*

How does it stand with humanity, whose cause we should make ours? Is its cause perhaps that of another, and does humanity serve a higher cause? No, humanity sees only itself, humanity wants to promote only humanity, humanity itself is its own cause. So that it develops, it lets people struggle away in its service, and when they have accomplished what humanity needs, it throws them on the dung-heap of history in its gratitude. Isn't humanity's cause—a purely egoistic affair?

I don't at all need to show that everything that tries to push its cause over on us is concerned only with itself, and not with us, only with its well-being, and not with ours. Just have a look for yourselves at the rest. Do truth, freedom, humaneness, justice want anything else than that you get enthusiastic about them and serve them?

Away, then, with every cause that is not completely my affair. You think that at least the "good cause" must be my affair? Which good, which bad? I am myself my own affair, and I am neither good nor bad. Neither makes any sense to me.

The divine is God's affair; the human cause is "humanity's." My affair is neither the divine nor the human; it is not the good, the true, the just, the free, etc., but only my own, and it is not general, but is—unique, as I am unique. For me, there is nothing greater than me!

This state, indeed not an existing one, but one still in need of being created, is the ideal of progressive liberalism. It is supposed to be a true "human society," in which every "human being" finds a place. Liberalism intends to realize "humanity," i.e., create a world for it; and this would be the *human* world or the universal (communist) human society. Someone has said: "The church could only take the spirit into account; the state should take the human being into account." But isn't "the human being" "spirit"? The core of the state is precisely "the human being," this unreality, and is itself only a "human society." The world which the believer (believing spirit) creates is called the church; the world which the human being (human or humane spirit) creates is called the state. But that is not *my* world. I never accomplish anything *human* in the abstract, but always *my own* things; i.e., *my* human action is different from every other human action and only through this difference an actual action belonging to me. The human in it is an abstraction and, as such, a spirit, i.e., an abstracted essence.

– The Unique and its Property by Max Stirner

Solar power and wind power, the panaceae of sustainability, are themselves source of vast hellscapes of aesthetic filth and poisonous pollution—the factories (in Mexico, of course) to produce those ubiquitous alien-gray panels and war-of-the-worlds-style windmills (impervious to any poor Don Quixote)—to cover the deserts with black glass, the seas with whining avicidal behemoths—so that WE can go on enjoying our horrid health-food, our idiotic iPhones, our crapulous computers, our tedious televisions—not to mention our armies and police forces, our bureaucrats, politicians, lawyers, silicon-valley "disruptors" and all the other parasites and oppressor-class scumbags who take but never give.

Forget sustainability. Forget efficiency. Efficiency is the devil's shit.

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