

AGAINST ECO-EXTREMISM

Mirror image of Civilisation & Religion

Why?

“Not to leave any space to the eco-fascists, not in the street, not in the debates, not in publications, nor in the spaces.” Comrades in Chile

**Ninguna permisividad hacia los círculos eco-extremistas
No permissiveness towards eco-extremist circles**

The contents of this little publication come from the response of anarchist-insurrectionalists and nihilist-anarchists, to the reactionary groups clustering around the label 'Eco-Extremism'. Without taking much away from the pieces by merely presenting them here in an introduction, nor adding to the spectacle of a sterile debate with those who are on the opposite side of the barricade, these texts are collected for the pleasure of the vitriolic response they initially elicited from the preeningly self-conscious self-titled 'Eco-Extremist Mafia'. It is said that to be a writer you should have thick skin, and for a publisher, more so, and then there is also an added responsibility as a direct action group. Where any one writes of responsibility, watch out, but in this case, having a relationship to what is written and printed, there is the matter of our own anarchic values and ethics that define our decisions. To what end is an explosive or incendiary device placed, and what are the conditions that define the act? In a civilisation of mind-numbingly violent intensity and coercion, the pre-conditioned subservience of the individual to ideology springs from the smallest of places because the rotten roots run deep, through each one. There are always the considerations, the balances, the checks, the routines, to prevent catastrophe. This is a method aimed at the destabilisation of power, not its consolidation and renewal. Is this the infamous anarchist 'moral' then, that life could be beautiful, and so indiscriminate murder is senseless, another product of our alienation?

“It is also reasonable to think that after months of eco-extremist writings charged with threats, direct attacks by eco-extremists against groups and anarchists, of eco-extremist texts mocking anarchists assassinated or in prison, celebrating attacks of ISIS or humiliating victims of earthquakes and floods, the spread of eco-extremist propaganda would not be well received in anarchist spaces.” La Rebellion de las Palabras





About ITS and Virtual Threats

Translated from La Rebellion de las Palabras.

"The Old World is dead and the new one takes time to appear. In this chiaroscuro appear all the monsters ..."

Antonio Gramsci

This is neither intended to be a retort nor an attempt to disarm any discourse, nor a criticism. It is a response to a series of threats received by email and I think this has made these people definitely touch the bottom and they cannot become more ridiculous.

There have been several critical texts and reflections from different parts of the world that have been raised in recent months against ITS in Mexico and in general against the tendency that calls themselves *"eco-extremists"*. We can read the contributions of insurrectionary anarchist groups in Mexico, as well as critiques of other comrades like Eat, in Indonesia, criticism made by one of the people who runs the blog *'It's Going Down!'* in North America, or the two texts published from the United Kingdom, titled *"Eco-extremism and the Indiscriminate Attack - The Church of ITS Mexico"* and *"Darko Mathers was not an Eco-Fascist"*. It was quite obvious that from that the "eco-extremist" tendency would be answered. After all, in recent years, the dialectic between different groups of direct action against domination (whether they consider themselves anarchists or not) has been constant, taking advantage of the actions to establish a fruitful dialogue that sharpens theory and practice, improving the blows of those people who were punctual and strategic or as an already unavoidable part of their lives, had opted to attack here and now. And of course, the replicas of the ITR (Individualities Tending toward the Ridiculous) did not wait, although I have to say that they were even more disappointing than we would have imagined at first (and that my expectations were difficult to overcome).

And it is that several blogs that were participating in one way or another in the dissemination of these criticisms (translating, sending, publishing), we started to receive ridiculous threats from these people, in which, in addition to revealing data relating to comrades (and compromising their security and that of those spaces), are also happy about the attacks of the Islamic State in large European cities as well as the death of one of our comrades, for example Heather Heyer, whose fatal attack at the hand of neo-Nazis during a counter-demonstration in Charlottesville a few weeks ago was celebrated by an email we received recently.

Then I'll transcribe a fragment of one of the... intimidating(?) messages which I did get, as I find it especially revealing. I do not transcribe it in full because in the non-diffused part this gang of para-police snitches give data about specific comrades, informing of where they collaborate or stop collaborating in their political action; to spread it, would compromise those people.

"(...) the anarchist humanists of the United States were trampled by the neo-Nazis (the two sides are both cocksuckers), the Islamic State finally hit Spain where you find yourself, son of a thousand whores!

While it is true, none of these events were perpetrated by eco-extremists, it is a sign of the savage curse that has fallen on you and your loved ones for defaming us. Fucking Atheist, care that the ancestral spirits get loose and they will torment you until your death!"

In the face of this, I can only burst out laughing, though bitterly. It does not stop me being curious that the person who sent me this crap (and whose e-mail, incidentally, is "agri@riseup.net"), made from a Riseup account. Is Riseup not a server managed precisely by those American *"humanist anarchists"* who are compared to neo-Nazis and whose murder they celebrate so merrily? What happens, perhaps, your spirits and your wicked middle-class college witchcraft of savage rebellion does not allow you to develop your own server from which to communicate?

As for the celebrations of the ISIS attacks, I have nothing to say. I suppose that what began as a ridiculous, as well as civilizing and completely colonialist exaltation of ancient pagan deities and cults (seeking to call attention to Quetzalcoatl calling from some university center of the hyperartificial metropolis of the DF or from home with Dad's computer), has now become a blind praise of any form of indiscriminate violence. Who knows, maybe if one day the Kurdish comrades criticize ITS, they will start to celebrate the genocides that ISIS, NATO or Turkey committed there. After all, following their logic, because in Kurdistan they also retain traces of civilization all Kurdish people deserve to die.

To conclude, they point out that this series of misfortunes would have a common origin, since apparently, it would be the result of the curses and spells that these people would have had to fall on us and our loved ones for being *"Fucking Atheists"*. I guess not worshipping their stone gods is also a motive for murder.

I'm going to give you some advice, reading Ted Kaczynski while you're under the effects of some wild hallucinogenic substance is not a good idea. It leads to mixing up primitivism with cults of ancient deities, witchcraft with direct action, conventional and indiscriminate terrorism with radical defense of nature, and your pathetic skank in the style of Alex Supertramp (the young man whose story inspired the movie *"Into the Wild"*) with some type of conflict worthy of being taken seriously. If you hate humanity so much and your hope is so endless, why are you not coherent and suicidal at the same time?

I say, in the end, that in principle it was not my plan to continue to publicize this halfway hybrid between a circus and a religious sect in which it appears ITS have become. Nor do I intend to initiate any dialogue and I am aware that, to a large extent, I am entering their game, because in the end all these people are looking for is for others to talk about them (good or bad, but to continue speaking). Why else would they bother so much that anarchist blogs (which they despise so much, except when it is convenient to use their megaphones) cover their bullshit? We are insulted and threatened by the same people who did not send us news so much as to publish them, the same ones that have not stopped looking for our attention and either insulting us with e-mails or in their own blogs. For my part, this is all I have to say.

I end with the final words of one of the critiques of ITS by a *compa* of the United Kingdom... I also shit on all your gods and pagan spirits! Keep threatening me with the evil eye, come on.

In one thing you are right, we will never be on the same side...

*"Collectivism is moribund and individualism has not yet been consolidated;
No one knows how to obey, no one knows how to command.
But from all this, to know how to live free, there is still an abyss.
An abyss that can be filled only with the corpses of slavery and authority.
The war could not fill this abyss. I could only dig it deeper.
But what the war could not do, the revolution must do.
The war has made men more brutal and plebeian.
More trivial and uglier!
The revolution must make them better.
Must ennoble them!"*
Renzo Novatore "Towards the Creative Nothing"

Neither naive humanists nor cheap misanthropes!
For anarchy, total liberation and the defense of all that remains free and wild!





Misanthropic Wild Tendencies: Other expressions of authoritarianism and sacred thought

Given the recent proliferation of eco-extremism and some opinions expressed in the broadcast media related to this tendency, the need arises for this text. Without pretending to engage in a dialogue, we will clarify a few things that seem essential to us.

For several years now, various individuals from different parts of the American continent (especially from the territory dominated by the Mexican State) close to the positions and struggles against civilization, gave shape to a trend that they called "eco-extremism".

What is eco-extremism?

Although there are subtle differences between those who are placed under that concept, we can more or less talk about a consensus among them, since they see the whole of humanity as their enemy; that humanity and its civilization is incompatible with Wild Nature.

They understand that the war against civilization is indiscriminate, so any person would represent an enemy. Since humanity is the problem, anyone can be the target, regardless of gender, economic condition, age, etc. The forms of attack of these groups are inspired by the most diverse experiences, so they do not mind picking up the "teachings"(1) of religious fanatics such as ISIS or political parties that wager for national liberation, as their indiscriminate methods serve them.

One of the most emblematic action groups of this current is "*Individualists Tending towards the Wild*"(ITS). In 2011, several technological research centers began to be attacked with explosives in some Mexican cities. Over the years, the attacks continued and at the same time several related groups appeared, all of them having civilization as their common objective. In 2014, "*Reacción Salvaje*"(RS) appears, concentrating several eco-extremist groups and leaving aside the initials ITS. For 2016, ITS returns with the main objective of expanding the project to new locations. That same year from the Territories dominated by the Chilean, Argentine and Brazilian States arise attacks and claims related to ITS. There are also organizations sympathetic to this trend, ranging from an individualist perspective to anti-civilization, such as the Egoist Sects in Italy, and organisations have emerged related to eco-extremism in Germany, France, Finland, etc.

To achieve its objectives, which is the end of civilized humanity, there have been all kinds of attacks ranging from the abandonment of explosive devices on public roads during the day to fire, letters bombs and some murders.

In addition, they believe that every natural phenomenon that hurts humans in their lives and properties is akin to their principles of ending civilization, as for what they have claimed in their pages of internet tidal waves, earthquakes, snowfalls, etc.

Between radical aesthetic and the sacred

The eco-extremists call themselves individualistic and nihilistic, many of them come from anarchism and, according to their own words, approached anarchism seeking "*salvation*" and "*free community*" but only saw "*a set of Christian moralists*"; and so they chose to move towards something "*more radical*". This search for "*radicalism*", we understand it more as the appropriation of everything that is seen as "*politically incorrect*", according to the parameters of what the citizenry collects. In this way, if tomorrow there is a new concept that bothers or disturbs the "*normal human*" beings, no doubt, they will appropriate it. Radicality is to finish with the root of the problem, not just going towards the extreme or provocative.

They have cemented their theoretical foundations in the study of some nomadic hunter-gatherer peoples; according to their own words, they have rescued pagan animism, however they have created a new faith based on different ancestral deities. Their sacred polytheistic thoughts are perhaps not as violent as the Christian God, but it is one (or some) All Powerful, after all...

We find it curious that they call themselves individualists and nihilists, being that they believe in entities that are above them, how can the individual be developed integrally if their reality is subject to something that controls them? We appeal and we fight to destroy all the chains, creeds and laws.

"We are and will be enemies of any religion, be it Christianity, animistic paganism or Wild Nature. No static doctrine is above us. Let us free ourselves from all that is sacred, we have neither faith nor law and our discourse will have neither." **Max Stirner**

We see in their writings how they try to be masters of the Truth and how they sacralize their war against civilization into a kind of neo-inquisition against everything that, for them, is not correct or against everything that represents "*civilized*" values. By validating their position as "*the only possible reality*" they are necessarily above the rest, setting the standard of "*good and bad*". Their evident authoritarian positions are closely linked to the absolutism of feeling possessed of a certain wisdom and of believing themselves to be the elect for the naturalistic Crusade.

"The sacred is then the highest of the essences and everything by which it is revealed or manifests itself, also sacred are those who recognize that supreme in their own being, that is, in its manifestations. What is sacred sanctifies in turn its worshiper, who by their worship makes it sacred; and in the same way sanctifies all that it does: holy commerce, holy thoughts, holy aspirations, holy actions, etc..." **Max Stirner**

On opportunistic criticism

As is good to affirm, we are different things, so we are not interested in criticizing their work, much less falling into the easy exit of insult. The questions that they ask of anarchism do not affect us, since we do not share the way they see it; as a doctrine with patterns of rigid and immovable behavior. We understand it and we live it as a set of anti-authoritarian ideas and practices that confront all forms of domination. It is a constant tension not an achievement or an ideology. It is the destruction of everything that makes us enslaved, building new ways of relating between all the beings that inhabit this world and others with the Earth.

When the anarchists are criticized for having a moral as if we were religious or owners of the Truth, we clearly say that we reject morality, understanding this as the institutionalization of certain patterns and behaviors that are immovable, that is, when it becomes a "*just because*" and not a learning based on the experience of what is beneficial to us. We prefer the terminology of ethics, which comes from ethos or custom, not referring to a tradition but to experience, to what is habitual. We are not ingenuous or conformist, we know that within anarchism there is a wide range of tendencies and that, among these, there are opposing tendencies. There are those who see anarchism as a dogma taking the postulates of some comrades of other times as if they were sacred writings. In this way, we think, individual freedom is restricted within its organizational forms. Criticisms to these forms of thought and the differences in what refers to the action exist since there are anarchists who took the wholeness of the individual and/or took a qualitative and radical leap in the forms of attack. The criticisms made by some eco-extremists about certain forms of anarchism are not new... There are some of us who have been doing it for several decades (not to say more than a century). We do not expect a day for the revolution, nor the legitimacy of the masses, and we do not have a uniform pattern of behavior to follow.

Our option is to destroy all authority

As we explained earlier, many of the eco-extremists come from the anarchic world, specifically from the

eco-anarchist and primitivist struggle, so it is logical that there may be many things that we share, but there are many other fundamentals that put us on opposite sides. We could expand on several but we will specifically address the vision of authority. In a text that we find in their digital media entitled *"Anarchist Myth"* they point out:

"We understand that authority and hierarchical organization are neither "good" nor "bad" but are something that simply exist, like it or not, it's something very natural in human behavior since forever. Therefore we can be false and fall into the hypocrisy of anarchists and "Anti-authoritarians" or we can accept reality and use it for what suits us."

However, curiously, in the same text they call themselves individualists who do not *"bow their heads in front of anyone"* and that *"they do not need to be told what they have to think, do or what decisions to make"*. This dichotomy that unites hierarchy and individual freedom expressed by the author or authors, seems profoundly contradictory. Our idea of individualism has part of the basis of placing the individual at the center of all actions, that is, it is not above the collective nor below it, nothing submits it. We are completely contradictory to the position of the eco-extremists, we are enemies of all forms of authority and we do not see hierarchy as something *"very natural"* in human organizations. To make it clear; Anarchy comes from the Greek prefix *"an"* which means *"without"* or *"no"* and from the root *"arké"* that translates into *"power"* or *"mandate"*.

We understand that in order for power relations to be generated, there basically has to exist some kind of mandate and obedience, which can be coercive or not, but it does not stop at violence. To support their *"natural hierarchy"*, they usually analyze various behaviors of some hunter-gatherer peoples.

We will do the same. As stated by Pierre Clastres in *"The Society against the State"*, when studying the different behaviors of several tribes of the Southern Cone (yes, leaving aside the great civilizations of the Incas and Mayas), he says:

"A pertinent feature of the political organization of most indigenous societies is the lack of social stratification and authority of power: some of them, such as the Ona and Yagan (II) of Tierra del Fuego, do not even possess the institution of leadership; it is said of the Jíbaros (III) that their language has no term to designate the chief."

Almost all the writings that are known about the behavior of many American native peoples are from evangelizing priests, European conquerors and contemporary researchers. The first and second came from lands where there were great kingdoms, so they knew perfectly well what obedience is, and subsequent studies reaffirmed the above.

Clastres explains it clearly; *"However, the direct experience in the field, the investigators' monographs and the oldest chronicles, leave no doubt about this: if there is something completely alien to an indigenous, it is the idea of giving an order or having to obey it, except in very special circumstances, such as the expedition of war."*

We look, analyze and learn from different peoples, but we are clear that we do not want to be like them and even from our western vision (which we try to destroy) there are many things that we find hard to understand. We want to end domination, and in that exercise we build new ways of relating, we create new dynamics and we do not want those of others, be they parties, vanguards or indigenous people.

The most certain thing is that with what we've written we will be labeled anthropocentric hyper-civilized Christians; We may be, it's not our intent to try to give lessons to anyone, but we simply want to make things clear. We do not want to leave their shadows of this world, we want to destroy each of the links of this great chain that makes us all slaves, among them too we include civilization, since we are aware of the damage it does to everything that surrounds it, but with this we do not believe that the solution is misanthropy and sacralization of nature, in fact, we believe that it is part of the problem.

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I We have found several articles referred as, according to the eco-extremists, *"what can be learned from different groups for the war against civilization"*; they mainly talk about collecting experiences, forms of attack, etc. To name a few examples is the article in the magazine *Ajeje* entitled *"Paraguayan People's Army"* (EPP) - Can you learn from them? In the article they point out: *"Valuable things can be learned from*

both the left and the right armed groups, and we have no moral problem in admitting it because more than once we have claimed a marked tendency towards anti-politics and what anti-ideological". And another in Extinction magazine n° 6 called "The lessons left by the Islamic State before its collapse"; in which they point out: "The war of the Islamic state is an authentic war against civilization, although, surely if they triumphed they would impose their Islamic civilization with an iron fist, it's a war anyway, so personally, I have no moral problem in learning from it." In the forms of attack the eco-extremists collect from ISIS, among other things, the use of hens, donkeys and even children with Down's syndrome attached to bombs.

II Ona and Yagan, towns that resided in Tierra del Fuego. The Onas or Selknam are extinct, the last Yagan woman was killed in the year of 2006.

III *Los Jíbaros* is a derogatory name for the Shuar people, they are the most numerous Amazonian natives (approximately 80,000 individuals). The Shuar inhabit the jungles of Peru and Ecuador.

From Kalinov Most #1





Idealized Nature: On Absolutism and Misanthropy

*From Propagación Anárquica
Translated by Scott Campbell*

There is an ever-spreading idealistic, romantic, and superfluous tendency regarding the existence of a pristine, virgin, and idyllic nature that has never been touched by human beings and that must be preserved without having any contact with our species. There are many, many problems and shallow reflections regarding this stance about a pristine and virgin nature.

First of all, we must be aware of the context in which we are currently living: in the Anthropocene, an era in which the industrial human being has caused the greatest changes of the past 300 years. "Climate change has disrupted all ecosystems in the world." That is to say, the industrial human being, by contaminating the water, earth, and air, has negatively disrupted all the planet's biomes, that is, there is no pristine, untouched nature left in the entire world. All ecosystems have been touched by climate change.

Now, another issue originating from this Christian idealization and myopic romanticization of virgin nature is the belief that the human being in general, our species in its essence, is inherently ecocidal and destructive of nature, which is entirely false and erroneous.

The world with all its beautiful biodiversity is being destroyed not by the human being itself, but by a defined, identifiable and sick manifestation of humanity. That is, the destruction of life and ecosystems is due to the type of industrialized and modern human being that has existed for around 300 years, since the historical emergence of capitalism and modern industrial globalization.

Another conclusion can be drawn from the above: in the global techno-industrial society, not all industrialized human beings participate with equal importance and impact in the devastation of what the West calls nature. For example, an indigenous construction worker who migrated to the big city doesn't do the same damage to the biosphere as a modern soldier, nor does a baker in a middle-class neighborhood do the same damage as a Monsanto biotechnologist.

The large military and industrial corporations – with their executives, politicians, scientists and generals (be they capitalists or not) – are the ones killing people and ecosystems across the planet, not the human being itself. The ones responsible are those humans who have been sickened by dominating Otherness, those who rejuvenate, create, execute, and organize the imprisoning projects of society.

Humanity is neither good nor bad: it is vital! And this is as a result of its own evolution. But it happened that 5,000 years ago it created civilization – it chose to live in cities – and that was when everything started to go from bad to worse. Yet nothing that previous civilizations have done is comparable to the magnitude, speed, and destructive intensity of industrial civilization's impact on the planet. Humanity as such – homo sapiens – have been around for something like two million years, meaning that for only approximately 0.1% of its existence has it been negatively disturbing ecosystems.

This 0.1% of sick human existence can only be attributed to the industrializers of the planet, not to the tribes, indigenous peoples, and pastoral and peasant societies that continue to lead their vernacular lives according to the planet's seasons and cycles of bioregulation. Humanity – again – is not the enemy of that which we call nature, but a certain project – undertaken by certain humans during a specific stage of development – is that which is devastating the planet. Those fatalistic ideas derived from misanthropy and idealism about nature and the environment are merely superficial statements that ignore the "primitive history of humanity" and its recent history. Vague ideas, lacking in depth about evolutionary, geopolitical, and economic processes, deduce that humanity itself is antagonistic to ecosystems, "instead of precisely pointing out those truly responsible for the ever-expanding personal, environmental, and social devastation of the planet."

How does one fight against industrial development if one doesn't have an in-depth knowledge of the enemy? How does one defeat the ecocidal and imprisoning project of society with defeatist and victimized positions, positions without vitality, such as nihilism and pessimism? Positions like these reflect resignation and a lack of responsibility for the world that surrounds them. Positions such as misanthropy reproduce the values of the system that they supposedly want to destroy: hatred, rancor, selfishness, and competition, the values that strangely enough sustain the project of capitalist society. Misanthropy plays into the hands of those who dominate society, torture animals, and destroy ecosystems.

Now, aside from there being fatal errors in the abovementioned positions, another problem needs to be pointed out regarding the very concept of Nature. That being that nature as a word is term/concept of civilized origin. It is a term/concept that conceals the false separation between the human being and all other living species. To begin with, the concept of nature does not exist in many human cultures around the world. Something like 99.99% of human tribes and peoples that the West calls indigenous did not originally use this term to refer, for example, to rivers or forests. That is why it is preferable to describe ecosystems by the rivers, forests, animals, fungi, etc., that comprise them rather than with the simple and plain word Nature.

Nature as a concept and as oppositional to culture, that is, as a sphere of life separate from the human, arose about 3,000 years ago with Greek culture. As we see, the concept of nature is a well-defined and historically situated invention from a kind of human being that alienated itself from ecosystems so that it might live in cities, that is, to live in civilization. "Indigenous tribes and peoples do not participate equally in impacting the biosphere: before the European colonial conquest, many vernacular peoples, far from diminishing biodiversity, increased it...and continue to do so today." For example, with the diversification of domesticated plants.

Given the above, we can draw at least two conclusions: that the human species itself is not an immanent destroyer of that which we call nature; and, that not all human beings (civilized or not) participate in the destruction of the biosphere. Of those who directly participate in the ecocide – a small percentage that can be pinpointed accurately – not all do so in the same way or to the same degree. It is absurd to point to all of humanity as the enemy of nature.

Another conclusion to be drawn from this is that the term Nature is a false concept that encourages biocide against ourselves as well as the rest of the biosphere. And even more harmful is this idea of a nature that has not been touched and remains pristine.

This idea of virgin nature is the result of an idealized and Christian vision that arose – curiously – from the disdain for life itself. The search for a terrestrial or metaphysical paradise beyond the plane that one is a part of is the effect of a sick and resigned body looking for solutions outside of its reality, that is, creating idealized and romantic worlds that supposedly contain all the solutions to its problems.

The supposed love for pristine nature that certain activists have conceals nothing more than a contempt for themselves and the world around them: the pristine, the pure, the absolute are symptoms of a body consumed by sadness.

Paradise, be it wild or celestial, is practically identical to the communist idea of a socialist paradise or the Nazi idea of a state of human racial purity. Idealistic romanticism confuses causes with effects, creating systems of true confusion and self-deception that lead to nothing more than the repetition of the same mistakes which have been used to justify a thousand and one atrocities.

However, we must keep in mind that in the Mesoamerican context (from Mexico to Panama) nearly all ecosystems have been intervened upon for millennia – in a responsible and knowledgeable way – by the indigenous peoples of America. The long tradition of the diverse use of plants and landscapes in Mesoamerica proves that agriculture is not the origin of evil. Bio-archeological evidence as well as current ethnobotanical research in indigenous territories show this. We repeat that agriculture is not the origin of evil: Private property of the land is.

What today may seem like a “virgin” mountain or valley was perhaps 100 or 50 years ago an agro-ecosystem where people used and cultivated various vegetable species. With the passage of time, this human-impacted vegetation was diluted among the wild vegetation. Now, that anthropogenic vegetation appears in the midst of a landscape that is supposedly pristine, yet in reality the human being has contributed to the configuration of this apparently virgin, “natural” landscape.

Another example are the forest agro-ecosystems, such as coffee groves, that at first glance could appear to be pristine ecosystems without the direct involvement of humans, but which in reality are mutual and symbiotic creations alongside the rest of nature. There are many examples of this. We recommend a critical reading of the book *The Importance of Biocultural Memory: The Ecological Importance of Ancestral Wisdom* (La importancia de la memoria biocultural: la importancia ecológica de las sabidurías ancestrales) by Víctor M. Toledo and Narciso B. Bassols, to learn more about the human relationship with the biosphere and agro-ecosystems (anthropogenic nature).

Be it based in history, philosophy, anthropology, ecology, or one’s own experience with non-industrialized societies, the idea of nature itself is rather dubious. And the idea of a virgin, pristine nature that remains untouched by our species is totally ridiculous. Beyond that, it reflects narrowmindedness, conceals ideas which justify the domination, exploitation, and destruction of that which we call nature, giving way to fundamentalist and eco-totalitarian ideas, beliefs, and actions that the eco-bourgeoisie don’t hesitate to adopt as their own doctrine. They believe they are unique and special for “defending” a paradise that is nothing more than the unfinished result of their desire to dominate.

WE ARE NOT DEFENDERS OF NATURE! WE ARE NATURE DEFENDING ITSELF!

From some beautiful forest

By Anonymous Texts

Mexico, the beginning of February 2018





'Sad' by Eat

It is sad to see *"them"* resorting to such incoherent, deluded, and even ahistorical if not unfactual analysis of contemporary anarchism and its various movements, successes and failures. It is even more sadder that the critique was poorly written. If the FAI never accomplished anything as the critique said, it is because FAI ideas were and are always to be put on trial of practice and its diverse variants. There is no monopoly of narrow individualism in the FAI as far as I comprehend it, as it is just an idea to encourage anarchists to attack with informal and

antiorganisationalist forms (even this also is always within a context), because FAI doesn't believe in the binary logic that this critique does. While the critique seemed, at first, to try to dismiss a binary vision of the world it falls on the same mistakes when it doesn't even know nor understand how they or their moralistic-triumphant-over-others-methods originated and empowered. While I was in full support of ITS in attacking technocrats, NGOs, and its effort in deconstructing the western anarchist moralistic-christian tendency, they too fall to the same logic as their so *"ideological enemies of gringo"* anarchism.

This world doesn't revolve around your ancestor, dear friend, and of course you cannot speak nor can understand anything about other gods and ancestors from different parts of the world. You don't have any ideas or even understand the languages of Gong Solok Dayak of Borneo and their constant struggle against mining. You'll also never understand my other part of ancestry of proud Northern Minahasan tribes, who, in the Tondano wars beheaded hundreds of Dutch colonials and also the Spanish in the island my great ancestors have lived. It is precisely because of this reason I consider myself as egoist-communist, why? Egoist in Stirnerist empowered me to understand myself and to stripped myself on any kind of values of subjugation and domination... the context of communism is to put the understanding of individuals and others concerning to common interests and needs: such as water and land. But you will never understand this because you already win and every other things are lost. You have achieved your absolute moral values. Congratulations, you have made your *"movement"* reached its end and ultimate goals. Is that your ancestor teach you about life and living? I am very doubtful, really. I Yayat U Santi.

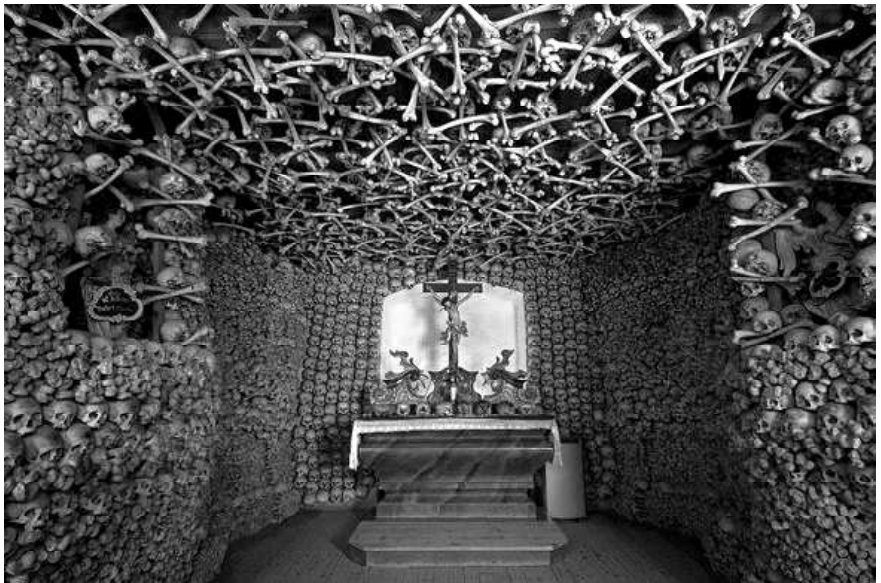
... the *'Anarchist Myth'*, is very painful to read not in terms of grammar but like there's no point in there except that they were trying to convinced or critique every other tendency that they're the best one, what the ultimate methods on how we perceived reality are and who we should react to it. Their critique on FAI is not rightly spot on because it seemed they never read the interexchanges of theories, debates, and praxis, especially pieces written by CCF. It is confusing enough to me here to decolonise insurrectionist discourse or antiauthoritarianism in general and the present dynamics of eco-extremism in South America (I hope they don't represent the general tendency) makes me even more confused if not sad.

Why? Because I "hope" to see the other forms and unique *"movements"* stem from un-westernised insurrectionists, their early communiques were sharp ... I was amazed, really, about how they're not shying away from political killing... Now they seem more vague and abstract in the sense that they are abstracting an absolute moral value. It is just the same as the christian belief system but they sell the idea of defending nature and their ancestors (what kind of ancestor they were referring to?). I don't dismiss their *attenta* but random killing? I don't know. I would like to kill ... people who were trying to kill me or my loved ones and I don't care if it is politically correct to do or not as it is only natural. But their apologetic arguments makes me even more confused. I am not trying to defend the FAI because it is impossible to do so, as it is a practical movement, it will be always incoherent as it is not the goals nor end and for sure it is not the answer for all the questions and solutions in life. Such alternatives and claims are absurd and deluded. I am angry but at the same time I was also sad to read about how they [ITS] are progressing.

Eat (Anarchist comrade living in the territory of Indonesia)

“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 it’s 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**



Eco-extremism and the indiscriminate attack - The Church of ITS Mexico

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’ groups.

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 groupscale 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 indigenious 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 isolationalist narcissism and sociopathic psychosis. Consequences...

Reading the nationalism, racism and homophobia evident in the recent communiques 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 Italy(1) and this Greek robot of chaos, Archie the Scot(2), 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 definitely 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 embarrassing 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

Notes:

(1) Pseudo-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 diarrheha.



“ITS, or the rhetoric of decay”

(Joint statement of insurrectional groups in Mexican territory)

From the website La Rebellion de las Palabras, critique of the excremental choir calling themselves “Eco-Extremist Mafia” – aiming at the eco-fascist and nihilist-right groupscule Individualists Tending toward the Wild (ITS), written by anarchist-insurrectionalist groups, CCF-Mexico, anonymous others in the territory of the Mexican State.



“The Tiger, in its unconquered gait, accumulates the memory and the traces of the road travelled, to stubbornly reaffirm it; unrestricted freedom that does not assure food but which a priori omits any possibility of degenerating into a herd or of assenting to grazing. Indomitable and irreducible, it confronts the most tenacious enemies. To do this it wields its instincts, taking advantage of its portentous night vision, its prodigious smell and its finely tuned ear. In its right attack: it disfigures, tears, kills and dies, to be reborn indomitable and fierce. Nothing escapes this becoming and it is exposed to the most daring hunters and the most tenacious tamers, veterinarians and circuses, taverns and altars, customs and laws, systems of thought and political institutions. Everything is shaken, torn or eliminated in this movement of which only the imagination can discern a principle but of which nothing and no one is able to decipher its objectives and its end. (...) Anarchism, conceived not as an inescapable realization but as a permanent tension embodied in an open configuration of thought and action, is also a tiger, indomitable and fierce, affected from end to end by this capricious walk into freedom.” – Gustavo Rodríguez

“Everything that we can identify as negative elements within our “space”, is also the responsibility of each of us to contribute to eliminate them. Bureaucracy, hegemony, informal hierarchies, intrigues, false friendships and false ‘comrades’ stabbing our backs have existed since the dawn of the so-called anarchist movement, because they are an intrinsic part of the human factor and our contradictions that constantly arise and are in conflict with each other. All these pathologies are due to attitudes that do not properly belong to a particular anarchist tendency but are present in all, and as long as they are not treated for what they really are, we will find them in front of us again and again.” – Conspiracy of Cells of Fire / Metropolitan Violence Cell

To the comrades in the Mexican region and the world, to the incendiaries and refractories of the planet, to the internationalists committed to a new coordination of anarchic informality:

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”. It was an unquestionably necessary writing given the context in which it was written and so we clarified it from the first lines:

“Coordination of the refractory struggle takes shape and spreads throughout the world. The fire and the anarchic explosion leave a mark and awaken the libertarian consciousness. From Santiago de Chile to Mexico DF, the night is lit up with gasoline and gunpowder in solidarity with our comrades held hostage. Montevideo, Lima and Portland, add to the anarchic fire. In Greece, Germany, Italy and Argentina, the loud roar of dynamite is heard. The fire spreads from Russia to Indonesia. The condemnation of the State is unanimous regardless of the ideological color of the governments on duty. The jails of the world hold hostage our fraternal brothers and sisters. With this panorama and before the extension of the anarchic struggle, attacks and slanders were to be expected from the opportunist left of Capital. Liberals, leftists and pestilent bolches, with their tongue kisses, shut up their filthy alliances in search of power, as the anarchists threatened to endanger them again; That’s why they point us out as the “public enemy number one” and hasten their onslaught. For these purposes they have no qualms about issuing orders to the State and volunteering as volunteer policemen. In the end, they do not fight to destroy the system of domination, but to transform it.”

On that occasion, we raised our voice in unison against the opportunist scum of “Saboteamos.Info”, “News of the Rebellion” and Carolina Saldaña, in defense of Individualists Tending toward the Wild (ITS). We went through the leftist verbiage that tried to present, through its communications and documentaries for the “journalistic investigation”, the drivers of the new anarchic insurrection and anti-civilization anarchism as “agents of government” and “distractor of the population to intimidate and characterize anti-systemic expressions” (sic.). 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. Understanding solidarity as an inseparable practice of our anarchic work. Direct solidarity cements affinities and consolidates ties, so it is a fundamental part of the offensive for total liberation.

However, while our opinion on all this leftist / populist shit (read “Saboteamos.Info”, “News of the Rebellion” and other shitty satellites) has not changed but, on the contrary, has reaffirmed and become aggravated with the passing of these years. Today it is indispensable to leave a written record of our positioning against the delirious decline of the Individualists Tending toward the Wild (Wild Reaction or Indiscriminate Group Tending toward the Wild or, Mafia Eco-Extremista or, whatever they call themselves now these eco-fascist brainworms thirsty for publicity in the means of mass alienation). As our Greek-affiliated members of the Metropolitan Violence Cell of the Conspiracy of Cells of Fire point out: *“Whatever we can do to identify negative elements within our “space”, it is also the responsibility of each of us to contribute to eliminating them.”*

As our comrades in Greece point out in ‘Chaotic Variables’: *“Bureaucracy, hegemony, informal hierarchies, intrigues, false friendships and false ‘comrades’ stabbing our backs have existed since the dawn of the so-called anarchist movement, because they are an intrinsic part of the human factor and our contradictions that constantly arise and are in conflict with each other. All these pathologies are due to attitudes that do not properly belong to a particular anarchist tendency but are present in all, and as long as they are not treated for what they really are, we will find them in front of us again and again.”*

That is the case of these disastrous ones. Axiomatic fruit of this pitiful civilization that they say they want to destroy. Only in the deepest entrails of this decay can such decaying behaviors manifest themselves. It is in the sewers of this society where these pathologies are nourished and the most delirious fascistoid rhetoric takes shape. That is where these deformations are formed and the irrepressible protagonistic anxieties throw them at the reflectors. Its roots are none other than the nauseous dung of social dysfunction. After a sad childhood and a frustrated adolescence, harassed by bullying from the cradle and traumatised from their family, they begin to channel their frustrations and all the accumulated self-hatred and project it without ethical mediations. That is the Individualists Tending toward the Wild. His misogynist discourse and his authoritarian actions are the result.

To affirm that Individualists Tending toward the Wild embarked on *“a particular own way away from the original eco-anarchist approaches and keeping distance of the labels without giving up altogether to a certain air of family”* as comrade Gustavo Rodriguez stated in his book *‘What lights up the night!’ (2013)*, today, in retrospect, seems a monumental folly. Of course, any lack of divinatory qualities does not demerit the broad theoretical work or the consistent practice of the comrade, however, we consider that it is time to make certain points: ITS undertook a totally opposite route to the fundamental principles of Anarchy, moving away from the ethics of freedom and the radical critique of power; Renouncing not only the *“air of family”* but everything that exalts us as anarchists. ITS have assumed a convulsive authoritarianism that, beyond its congenital mythomania and its ridiculous and unintelligible communiqués assuming responsibility for murders and feminicides of others, reveals their proto-fascist decadence. However, this certain conclusion is not the only one that circulates in our *“space”*. The cowardly rumors and scurrilous murmurings of anarco-legalists (anarco-federadxs, anarco-zapaterxs, anarchopacifists, and other tribes tending to pose, in immobility, in fictitious organizations, and the gradual evolution of the species) point in a choppy voice to assign all this folly to anarchist informality and hurry to sentence the end of this trend. They challenge the rise and development of the informal anarchist tendency by arguing for the supposed “disappearance of

affinity groups” and their “*decomposition*” and “*definitive disarticulation provoked by internal quarrels and interpersonal disputes*”, which (according to their limited vision and lack of reflection) has inexorably motivated the evaporation of groups and the end of the anarchic war. Their chronic myopia does not allow them to visualize beyond their noses. Many of the affinity groups involved in the anarchic action have self-dissolved and/or have re-started under another denomination or without reference to any appellation. Various of their former members have preferred to reaffirm their individualism and have assumed the cunning of the *lobx solitarix*. Other groupings have definitively abandoned the acronyms, useless claims and signed propaganda, without renouncing fire and dynamite, expropriation, sabotage, executions and punctual reprisals against personages of the system of domination.

After almost 5 years of permanence, in November 2013, the Autonomous Cells of the Immediate Revolution – Práxedes G. Guerrero (CARI-PGG) dissolved as a group; The Insurreccional Cell Mariano Sánchez Añón, after a long debate in December 2013, would decide to continue its action in total anonymity; In January of 2014 Anarchist Action Anonymous (AAA) also would dissolve itself in Mexicali. Similarly, in January of that year, CCF-Mexico would conclude as that group. Which in no way meant the permanent immobility of their ex-members, much less the end of the anarchic war against all authority. Obfuscating in obsessive organization, the anarco-legalists do not understand (nor will they ever understand) the proposals and the methodology of anarchic informality. Discussions, “interpersonal disputes” and even “internal fights” are an intrinsic part of the natural development of informality and far from being a paralyzing incapacity, are an endless source of proliferation of affinity groups and a wonderful motivation for extension of the anarchic war. Affinity groups are not clubs, they are not based on the affective relationship of their members, they are not established from romantic relationships. A group of affinity is based on mutual knowledge, on the deepening of theory and practice, on joint experimentation, on everyday coexistence. It consolidates between five or fifteen people maximum. Once it begins to grow, difficulties arise and it is time to create a new group. On the other hand, the informal organization as well announces, that it is first INFORMAL. So it is necessarily ephemeral and never consolidated as an ORGANIZATION itself. It is only articulated with the intention of achieving specific objectives by concentrating different groups of affinity that alone could not have coordinated a blunt attack or a direct solidarity campaign. Once their objectives are achieved, the informal organization dissolves itself to rearticulate itself again when necessary.

In appearance, this methodology, which is certainly practical and consistent with our principles, is incomprehensible to lovers of fictional organization. On the alleged decline of the informal anarchist tendency and the supposed “*disappearance of the affinity groups*”: it is enough to take a look at the portals of anarchist diffusion to corroborate the emergence throughout the Mexican region of a new generation of informal groupings that have joined the anarchic action giving continuity and long life to the trend. Just to mention a couple of examples, it is worth highlighting the anti-systemic conflict of the comrades of the Informal Feminist Command of Anti-Authoritarian Action and the Autonomous Group of Sabotage Salvador Olmos García. Undoubtedly, we will have much to think about methodology and the aim of anarchic war. We will have to exchange ideas and practices and enrich the praxis by directing our steps towards the consolidation of a new anarchic paradigm that responds to the peculiarities of the war against domination in the 21st century. And, of course, we are likely to have new discussions, interpersonal disputes and even fights, but we are sure that these apparent “*setbacks*” will widen the path and strengthen the indomitable refractory struggle. As comrade Gustavo reminds us: “*Anarchism, conceived not as an inescapable realization but as permanent tension embodied in an open configuration of thought and action, is also a tiger, indomitable and fierce, affected from end to end by its capricious walk into freedom*”. Let nothing escape our sure claw.

Solidarity with the comrades imprisoned for expropriations in Germany!
Solidarity with the compañerxs Mónica Caballero and Francisco Solar!
Solidarity with the comrades of the Conspiracy of Cells of Fire abducted by the Greek State!
Solidarity with all our brothers and sisters imprisoned in Mexico, Chile and the world!

For the destruction of all that dominates us!
For the Black International!
For Anarchy!
Living on the war-footing!

Former members of Anonymous Action Anarchist (AAA)
Former members of the CCF [Mexico]
Former members of the Insurreccional Cell Mariano Sánchez Añón
Anarchic individualities and lobxs solitarix
Mexico, Planet Earth, on July 12, 2017

"Indiscriminate violence by individuals tormented by social reality is becoming more common, rocks off overpasses, murder sprees, random ultraviolence – and shows the alienated and hopeless rage of imprisoned beings. In this existential absence others smile, arm their conscience and go into revolution. Some would rather aim their rage at those who are most responsible for their misery and at the infrastructure of the system they hate."

"We participate in the social/class war as rebellious individuals with an interest in going beyond – forward into permanent revolt, anarchic revolution."



Darko Mathers was not an Eco-Fascist

Darko Mathers

Our Vessel is Revolution,
Our Guiding Star is Anarchy

It's been three years since my close friend and comrade Darko Mathers died, the last time I saw him we finished the collection of texts against civil anarchism and shortly after he was dead. It was not a shock to me. Many of my friends are dead or have gone to prison and as I've gotten older I value my experiences of them and our shared memories much more as those remembrances deepened and so I began living differently. I respect my memories of this young comrade and I strive against the conditions of his death.

When a dear friend and comrade dies suddenly, it causes all kinds of grief to happen, a lot of it can seem totally anti-social, those left behind often argue among themselves, depart, breakdown, problems occur, some sweetnesses too. In the end what remains are the fleeting traces in time, which reflect forwards into the future and back into the past, that the individual has left with those close and not so close ones.

My experience of Darko Mathers was him as a warm, lovely young man, who was self-taught in his philosophy and dialectics, nihilist-anarchist and a committed revolutionary, down-to-earth and who advocated the class/social war from a proletarian-egoist viewpoint. Like many of us, the first phase of Individualists Tending toward the Wild (ITS) interested and inspired him but at this stage ITS were nothing like they are now and were closer to a kind of eco-anarchism and carried out direct actions like the Earth and Animal Liberation Fronts and expressed solidarity with anarchist prisoners like Luciano Tortuga in Chile.

If Darko lived longer than the short life he had, he would have had his own answers and would have gone on to do many great things, I'm sure. There was no chance of this as he was pulled by a self-destructive urge which eventually killed him, like it does to many others.

So I cannot speak for him as he is dead, but I will defend my memories of him from those proto-fascist fantasists who want to try to use his memory to disrupt the anarchist struggle which Darko identified with. It's not going to happen, as that struggle was what made Darko his own person, it was his struggle against the world but that did not include hurting the average whoever on the street. In fact I remember many times when we would get into random situations in the street just because he was being friendly to someone he didn't know. Random acts of kindness from a nihilist-anarchist, surely some mistake? Some say that all good deeds are not wasted, even if they end in fights.

Some moralising choir-boy of the Church of ITS Mexico who is on his euro-holiday of doom in Europe would like to bring his name into the public sphere to attract attention and stir up shit for Darko's family and friends about a poisonous non-topic just to try to threaten us. This should be insight enough as to the psychology and character of this wee daftie.

They want to convince people in other countries who never knew Darko, that he would be down for eco-fascism, random murder and glorifying in femicide just like they supposedly are now. All to fuel their jeal-

ously fantastical claims, threats and smears against an individual comrade and anarchist urban groups. Against a comrade who cannot defend himself because he is no longer alive. These are the typical actions of undercover cops, the extreme-right and attention-seeking dafties basking in their own arrogant egos. All of which the British State specialises in producing such good examples. Against decay we embody memory.

IO Chaos! She rides a chariot and tramples underfoot!

L

Continuum:

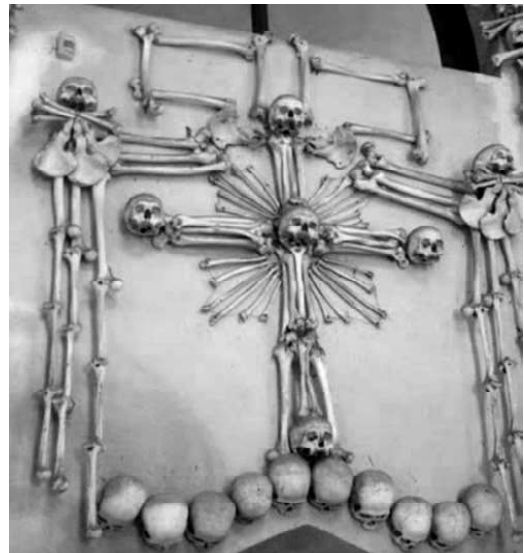
"And lo, Harkening to the choir-boys of the Church of ITS Mexico, they did make a wailing and a gnashing of teeth. Such was their tribulation that someone could bear to bring the sword of Saint Anarchy to smite against the oppression of the Church. And an earthquake doth yet come, lest the heavens shake with the woes of the Pope's arrival." Act II.



Eco-extremism and Anarchy

"The pen and gun are made of the same metal. The new urban guerrilla depends much less on the operational means and much more on our decision to attack power."

I share the words expressed by the colleagues of the Revolutionary Cell Paulino Scarfó/FAI-FRI, an attack has morals and this obviously responds to the code of values and objectives of each revolutionary cell, its motives and contributions to the advance of antagonistic theories and practices. From this point of view, I believe that criticism of other currents cannot be made in any comparative way, and I am specifically referring to eco-extremism, because today there is a tendency, perhaps a little suspicious, toward the latter, as of who has betrayed its beginnings and has exceeded the threshold of what *"we would not do"*. And the truth is that little and nothing matters as to what is the root of this current and the individuals that compose it, as it is of the utmost importance to worry about the present and to assume that there is an irreconcilable difference between the different thoughts (objectives – motives – values). I want to make it clear that I am not referring to what each individual can do with his/her life or how much they articulate ideas and practical goals, I could not talk about the nonexistent *"duties"* of an immovable idea. If I write this it is, without caveats, about the generic.



As soon as there is a paternalistic criticism, there will be an accusation, with reason of purism. To assume that criticism has to be removed from our expressions is a mistake; criticism, as the essential axiom of all revolutionary thought and action, must be severe and constant. I analyze, criticize, position myself and advance, for the evolution of individual and collective consciousness.

As a parenthesis: I am clear that when people talk about morals and values, many people have a stomach ache, especially the children of the spectacle, who eliminate words from their vocabulary to meet who knows what requirement of Denial, and thus not lose nihilism points **(1)**. So, to clarify, to recognize the existence of values and morals does not mean that these are carved in stone, and are subject to question by the same conjuncture. And if there are pillars in my thinking and my feeling it is because I have chosen it.

Speaking of conjuncture, I applaud the attack on Oscar Landerretche [*CEO of a mining company in Chile who was the victim of a successful letter-bomb attack by ITS-Chile*], as a symbolic and practical objective.

I admire and greet **(2)** the energy of all who take charge of their thoughts and annihilate the lethargy of social peace. Those who call for an imminent state offensive have to be questioned; strategies exist, of course, but to expect some kind of compassion from Power is not to understand the costs of confrontation. I detest until antipathy **(3)** the eco-extremist discourse, I distance myself completely from its reasoning, its mysticism and the apologies to absurd personifications. To reject the mass and its values is logical and consistent, but assuming that the masses all embody counter-hegemonic values on their own just for existing is stupid.

I can very much distance myself from ITS-Chile, but it is inevitable to feel rage when reading the shit from the official press, *"alternative"*, and *"left"*. Without pretending to please the masses, nor waiting for the approval of anyone: for the cowardice and defamation, fire. *"Whoever does not want to see the elevation of a man fixes his sight in a more penetrating way in what is low and superficial in him – and thereby betrays himself."* – Friedrich Nietzsche.

Long live the strange anarcho-nihilist conjugation!
"If nihilist praxis stumbled with anarchy, welcome."

Joaquín García Chancks
Maximum Security Section of the High Security Prison, Santiago, Chile
End of January 2017

(1) ism, suffix forbidden **(2)** quiet, I know you do not care **(3)** see **(2)**

"There are so many stupidities, lies, fakes that it is almost impossible to respond in the rhythm indicated... lies after lies and a rhythm of vertiginous updating.

Millimeter by millimeter it is necessary to remove this trash... without discussion, without half-tints and without space for dialogue. Since always we were quite critical of the anarchist pages that began to publish ITS and its derivations... it was to give them space in view of the "novelty", to feed egos and messianic delusions that today we have to pay dearly."

From comrades in Chile



'Removing the Trash'

The eco-fascist and nihilist-right groupscule ITS Mexico, which originated from individualist and anti-technology ideas and which has begun attacking and threatening anarchists in Mexico and elsewhere, has established itself as an irrationalist authoritarian tendency, carrying out reactionary and repressive actions designed to inflict injuries and deaths against random individuals in the name of their religious concept, Wild Nature. In their exhortations to this sacred ideal, their militants have built a Church of ideological purity, repenting of their anarchy and gathering unto themselves an ultra-moralistic and sycophantic internet choir of shit-talkers, fakes and show-offs.

"We are worse than Hitler. We are worse than eco-fascists." Atassa

In those cases which have been made known, of anarchist comrades being at the receiving end of pathetic attacks, threats and smears from these fanatics of *"eco-extremism"*, we agree with the comrades in Mexico when they echo the call of the Conspiracy of Cells of Fire, to eliminate negative and reactionary influences in the defense of anarchist space.

Taking the words of the *"eco-extremist mafia"* for what they are, their claims of responsibility, their intentions, their choices, it is obvious to us.

Those who threaten us, attack us, blur our anarchic discourse with authoritarian words and speech are enemies. As they aim to divide, provoke and manipulate our anarchist comrades and us, we'll definitely respond and push back to prevent them from trying to insinuate themselves among us to recruit and move tolerated through our networks.

This means collecting and spreading analytical data about them like we already do as an existing part of the total liberation struggle against reactionary and authoritarian groups. It means exposing their rotten ideology, exposing what they are doing and antagonising them in all the ways we can. It means physically stopping their projects and suppressing them through force if necessary. Instead of waiting, we should aggravate them and cut them off where we find them. These provocateurs and their idolising flock can get what they deserve after asking for it for so long.

Strength to the comrades in Chile, in Mexico, and the other places that are fighting against this anti-anarchist trash that seeks to justify indiscriminate murders, religious ideology and other cultish shit.

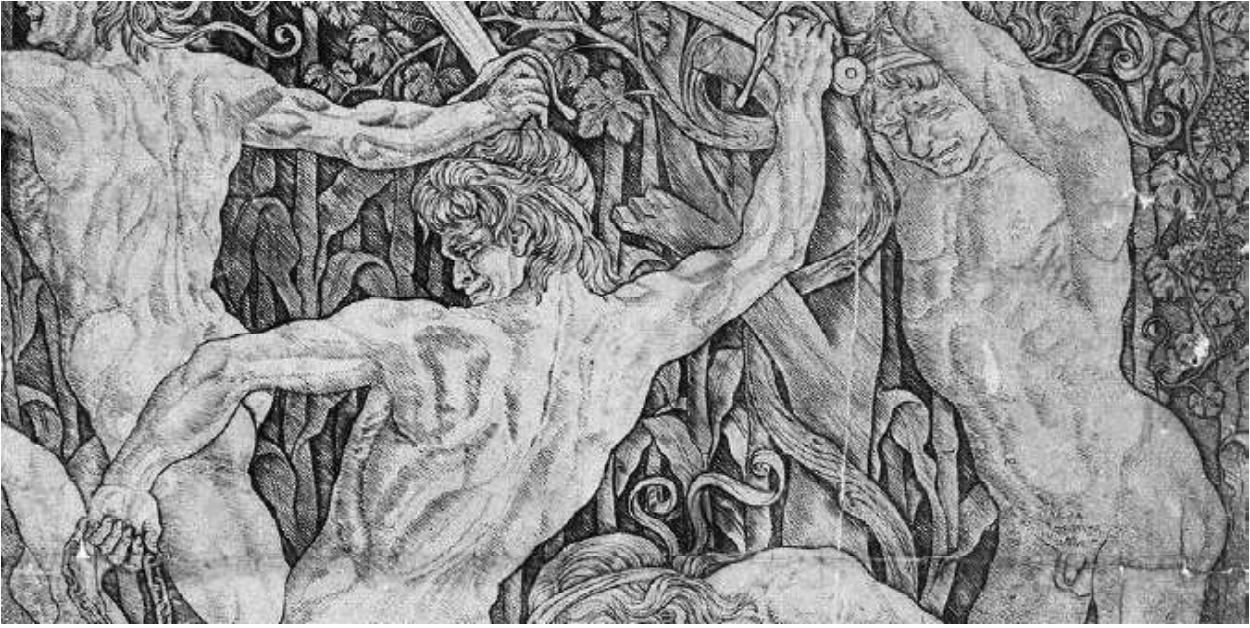
For black anarchy and international solidarity.

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Further Reading:

**There's Nothing Anarchist about Eco-Fascism
Not Our Comrades: ITS Attacks on Anarchists**
Scott Campbell

Of Indiscriminate Attacks and Wild Reactions
Edelweiss Pirates



... "But the tragedy of it is that the longer he wears the armour, the less able he is to remove it. The armour sticks to his body. The mask becomes glued to his face. Attempts to remove the mask become increasingly painful, for the skin tends to come off with it. There is still a human face below the mask, just as there's still a potentially free body below the armour, but merely airing it takes almost superhuman effort.

As if all this weren't bad enough, something starts to happen to the individual's inner life, his ecstasy. This starts to dry up. Just as the former community's living spirits shrivelled and died when they were confined to the Temple, so the individual's living spirit shrivels and dies inside the armour. His spirit can breath in a closed jar no better than the gods could. It suffocates. And as the Life inside him shrivels it leaves a growing vacuum. The yawning abyss is filled as quickly as it empties, but not by ecstasy, not by living spirits. The empty space is filled with springs and wheels, with dead things, with Leviathan's substance."...

**Against His-Story, Against Leviathan
Fredy Perlman**

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