Feral Consciousness: Deconstruction of the Modern Myth and Return to the Woods

by Julian Langer

'I know the human being and fish can coexist peacefully.'
- George W. Bush

Second Edition Acknowledgements, Dedications and Foreword

The processes that have brought me to the space of publishing this second edition involve more than I want to put here. The decision was not made lightly, nor without considering potential repercussions, rejections and so on. I continue to feel gratitude towards Little Black Cart and Aragorn! for originally publishing this book.

I have removed some of the content, which I no longer wish to include, and the artwork is not in this edition. I have corrected some spelling mistakes that were made in the final edit and made some slight changes, to try and help make the text flow better. I have changed only as much as I felt necessary.

I am dedicating this second edition to Katie, who remains a continual support throughout all of my writing projects.

Unnatural –

What follows over the course of this book is an account of a particular psychological and metaphysical paradigm, which at this point dominates the entire planet, suffocating it under the weight of its suicidal consumption.

This paradigm began when specific homo-sapiens cultures adopted a certain way of life, which we now call civilisation. This way of life requires certain apparatus, both material and psychological, to sustain itself – the attempted construction of a duality.

It is this psychological/metaphysical paradigm, its apparatus and way of life, which I allocate to the term *unnatural*.

I do this for a number of reasons, which will become more apparent over the course of this book – but to briefly sum up now, this way of life is defined by a perpetual conflict against the *natural* – Real – world.

This is not to theologise the world into an epic struggle, whereby a good entity battles an evil entity and to allocate immaterial essences, but to present an account based in what is most desirable from a position of material, animalistic survival, through a rejection of transcendental essences.

This will be completed at the end of this work.

Introduction

This book describes a way to retain/regain/
reclaim what is Dionysian (instinctual, natural,
passionate, joyful, authentic, free), using a method
that is Apollonian (rational, unnatural, analytic).
Language, first and foremost for example,
is Apollonian in its structure. I hyper-exploit the
Apollonian, which reveals itself as nihilist (I'll
cover this more later), and arrive at the Dionysian
through the gravitational collapse of enlightened
reasoning back to the earthly wild. This journey is as
follows, and I hope you find it as exciting as I do.

Please take a breath right now. Make it a deep one. Take
another if you want. Fill your lungs with air (perhaps
with incense, tobacco, or maybe even cannabis—but my
personal favourite is fresh air, particularly what I find at
the river near my house, 10 miles from the nearest
town). Feel it flow through you, into your body.

Don't worry, this isn't a new-age hippie book, ripping
off Indian cultural practices—this is as far as the
breathing goes. All I wanted to do was invite you to
experience something directly. While my invitation was
through language, and your assessment of it might have
been mediated by language too, the experience was
direct and Real: natural, authentic, and non-rational.

No one can take that away from you while you still are
alive, without choking you. No government,

corporation, military, theocracy, or any other system of totalitarian authority can construct a way of life that mechanises your existence, and cuts you off from that primal and primordial experience of what is Real at the most basic level, though they may find ever-escalating methods of mediating and distracting you from it. (At the time I'm writing this, we're not yet in a world of Matrix-style assimilation into the machine that totalises mediation.)

Imagine, though, that a way of life (Reality) had been constructed that attempts to cut you off from experiences like these. Imagine that the mediation from these experiences was what was essential to this way of life's political structures, production narratives, and production-systems. Imagine that this way of life had been designed to totalise the perceptions of those living within it, to its frame of reference. Imagine they'd created a world of ideology and psychological dynamics of relationships to objects and phenomena, which produced and reproduced over generations and generations, until we reach the present day. Now, imagine that this was the way of life you lived in.

This is what I attempt to address within these essays—a description/account of some of its features, some of its effects, and some reasons why it is politically and non-politically desirable to overcome these forces. A way of approaching this, reclaiming and regaining a Dionysian relationship—or what I call a rewild-feral, non-domesticated psychological state. I don't claim that this

is or is not possible in an absolute sense. Rather, I describe ways of encountering the relational experiences that these forces strive to cut you off from, so that these relational experiences can be brought back into our awareness and lives, both as individuals and as groups, and included in discussion.

On writing a book, one of the necessary questions is "why is this book desirable?" A partial answer is that we live in a world where one of the main focuses of production is escalating narratives of fear, domination, and boredom-killing devices of a techno-culture apparatus—where experience is near totalised by mass-produced fetishised objects of conformity and uniformity. These objects are devoid of flavour and substantial experiential content. Material and systematic complexity requires ever-increasing amounts of energy, both human and industrial, that has lead to a mass-produced rape culture and sex class/caste division, leaving individuals in a state of total conformity, practically devoid of genuine authentic love. Obviously I find this individually and socially undesirable, and I hope you do too. I distinguish these from political reasons because these are not the results of discreet political decisions or policies. While they have political dimensions to them, they are fundamentally applicable to the lived experience of those within the culture, in ways that exceed political dimensions.

You might be thinking that this is an exaggeration, or that you don't see this as being in any way factual—and

that is possibly true—but remember when I asked you to breathe and ask yourself this: does that experience contain a fundamental difference—not in its ability to be linguistically analysed, but in its direct realness—to that of, for example, killing time playing a videogame, or working a boring shift at a dead-end job (as if careerism leads to anything else)? Remember my reasons for why this is personally desirable, and assess for yourself whether it is desirable to find a way to break free from these conditions.

This will include taking certain responsibilities, but it seems to me totally desirable, both personally and politically. You've come with me this far. Will you go further?

I will say this now—this book cannot, and does not attempt to, encompass, or even describe, the real, but rather is a suggested route to cultivating a relationship with the real. That is all. I look forward to sharing this journey with you.

Now, let's crack on!

#yolo
#itstheendoftheworldsoletshashtag

Psychosis: Civilisation and Ontology

The Symbolic: symbols are objects that exist as entities from our minds, within our minds, and the artificial material constructions that follow from these. It might be helpful to think about it in this way: while humans who speak English might call a cat "a cat," there is nothing that ties the Real phenomena of an animal to the Symbolic term of that word. This extends further when we invoke entirely abstract terms, such as "good," which contain no material features, existing purely as features of Symbolic culture. In its absolute sense, as a transcendental form t-Symbolic exists as idealised essences, but it also has a material, ideological sense—i-Symbolic. These terms will become clearer as the argument progresses, but the important conceptual factor is that the i-Symbolic and t-Symbolic are variations of the same basic phenomena—the Symbolic.

The Real, that is, the material plane of existence, that which exists prior to consciousness perceiving it. It is that which exists independent of conceptualisation, or rather organically/naturally/wildly (all these terms seem to fit well). Think about it this way—there are events in the world that are not perceived by human minds, or classification into Symbolic culture. Again, more will be said on this later.

Onto-theology, or onto-theological: A portmanteau of ontology, the metaphysical state of existence and/or the conceptualisation of an entity and

"theology"—a study of a conscious and unconscious perceived Otherness that supersedes the ontology it encapsulates. A simple analogy is that of a painter (the theological Other), who sets the metaphysical dimensions of his painting, which is the onto-theology. An onto-theology is implicitly Symbolic and artificial. Onto-theologies exist purely as abstract conceptualisations of the Real. Another way to think of this is that onto-theologies work similarly to board games, the theology function as the rules and the metaphpysic is the board—meanwhile the Real world exists outside of the boundaries of the game.

In a simple definition, psychosis is a form of mental disorder wherein the sick individual is unable to connect with their perceived reality. The UK NHS defines psychosis in this way (from their website, August 2015)—"Psychosis is a mental health problem that causes people to perceive or interpret things differently from those around them".[1] (This is a dogmatic, normative definition, but what is important here is the disconnect from what is Real.) This might involve hallucinations or delusions, or any perception that constructs a reality outside of the language-independent world—the Real. The crazy man, in robes and beard, who used to stand outside Wimbledon train station claiming to be Jesus when I was a kid, was psychotic, due to his quite obviously being not the second coming of a certain ancient theological prince (who may or may not have existed). What defines the boundaries of our notions of Real, though, is what defines the limits of psychosis,

which is drawn from our relevant ideology, be it Christianity, scientism, or fascism. Our conceptual realities are constructed outside of the pre-Symbolic Real (in that it is the Real that exists prior to Symbolism), making our notions of psychosis intrinsically bound up in our ideologies. It can also be said that our notions of what is and isn't considered a state of psychosis are products of cultural norms and narratives. This follows from the same reasoning that Wittgenstein used in arguing the notion that language is the limitation of the world [2]—the world as constructed via perception, which is framed in language, with language being Symbolic in its structure, even when in audible form.

(The argument is not that people like Wimbledon's resident messiah aren't just as bat-shit crazy as our ideological Normal says that they are—I mean, the guy thought he was Jesus Christ—but that our normal might also not be as close to the Real that exists outside of our perceptions.)

On January 27th 2015, The Independent published advice on how to handle Facebook being offline for a few hours, on the premise that being without the social media platform for a few hours could be too traumatic for millennials and Generation Xers. [3] The 2010 film Shutter Island is a story in which the lead character, rather than face his trauma, deludes himself with an ideological position of authority (he thinks he is a US Marshall), a community for himself, and an onto-

theological superstructure to surround him and limit his freedom (a corrupt asylum and a mystified conception of nature). How are these examples related? What is phenomenologically and qualitatively identical in these examples is the breakdown of the constructed reality of the Symbolic, and the existential anxiety that that breakdown entails. That is, the ideological reality of interconnected stories becomes lost (completely in Shutter Island, and partially in the case of an unavailable Facebook).

These interconnected stories contain perceived meanings, truths, senses of selves, teleological goals, conceptions of time as a progressive force (in which there is a destination, i.e. destiny, to reach), and theological superego authoritative systems that are designed to give normative structure and order to the system, Others. The Mirror-stage castration anxiety as postulated by Freud and Lacan is the point at which a baby realises that they are finite beings, disconnected from objects—such as their mothers—that grant them sensations of completion, wholeness, and immediate pleasure, while living in a world that includes the possibility of suffering and their death. That anxiety about existential condemnation to freedom is brought to the forefront of perception and awareness. In a world in which they are existentially disconnected, they are responsible for finding a way to ensure survival, which, in the case of a baby undergoing the mirror-stage of development, can be performed in the action of crying (signalling that they are in need). This is to say that, via

the loss of the perception to a construction of reality—a reality independent from the act of perception—the trauma of the Real brings about existential angst. This is the angst of awareness of the inevitability of death, and its possibility within any given situation.

This traumatic realisation underlies a great deal of our unconscious and conscious ways of being in the world. This essay focuses on that— how and why we construct our ideological realities. In a general sense, the argument is that there are discreet social-psychological processes that are principally in relationship with our ideological-cultures and form our ways-of-being in the world—that civilisation produces a way of life based in distracting ourselves from death, our existential condition, through processes that are horrifying, as they deny us our very ability to live. How we learn comes from our social dynamics, extending from our childhood learnings into adult ways-of-being. This might seem obvious, but is important. (Some might say that twins refute this claim, but given that the debate between nature vs nurture is in an academic setting with an interest in perpetuating the dogma of humanist-individualism, this is irrelevant and a red herring.) The socio-cultural dynamics of learning have been presented by many social-psychologists since the birth of the discipline, Lev Vygotsky being a prominent example. [4] The idea is that the way that truth and knowledge are assimilated into conscious perception (whether top-down: from the generalised to the specific perception, or bottom-up: from the specific to the general perception),

is intrinsically tied to both t-Symbolic (mental) and physical tools and technologies. Toys that help children learn to count or spell also shape the children's reality. This affects children's ability to function within the ideologies they are assimilating into. Through the understanding of cutlery, bed, chairs, homes, and other ideological technological apparatuses, they are able to engage and partake in the mechanistic ideological rituals of socially-constructed reality.[5] This could be as simple as being involved in the collective nuclear family model's ritual of family meals, and it continues into adulthood, with greater degrees of technological apparatuses being required for greater degrees of i-Symbolic functioning.

As we all know, the purpose of childhood is to channel young people into adulthood, ready for functioning within a culture. In this culture, childhood is about learning how to function within the narratives of production, unlike cultures for which being well-adjusted adults means interacting with the wild, as wild beings. For this culture, one needs not only a home, but a bank account, several forms of monetary exchange (each with different ideological functions), etc. To function within a productive economic role requires the use and knowledge of certain tools, entailing a pre-set ideology of rules and codes. (This is also known as specialisation, the central purpose of our contemporary education system.) For example, to get to work, most people in our western capitalist society drive some form of motor vehicle, and so must know the rules and codes

that are part of that shared reality. Many examples of less-mechanised roads—such as the traffic light free area of Poynton in the UK—reveal that the less ideologically rigid a situation, with fewer systems directing movement into conformable forms, the better interaction goes: fewer accidents, and smoother traffic. Actual activity functions better outside the confines of ideology.[6]

This is true of t-Symbolic/mental technologies of idealist ontological constructs, with immaterial, abstract objects such as language, economics, and moral principles, and the physical tools and technologies being materialist ontologically (obviously). This is because t-Symbolic examples become embedded as essential features in our mental picture of the world, whereas material technologies are more obviously separate and distinct from us. So the narratives of our cultural realities are created via the individual and collective relationship with technological apparatus. In the same way that the story of The Matrix and The Brain in the Jar thought experiment both involve the construction of a reality via perception mediated through technology; the use of physical and non-physical technologies—language, maths, television, or a hammer—creates the perceived reality. The idea of an axe shapes the perception of a tree.

One example is ideological knowledge sur-rounding gender. Sandra Bem's Gender Schema theory describes the ways that schematic knowledge—an object within

our minds, such as the chair we think of when we think of a chair or our mental image of man or woman—forms a cognitive framework from which acts of gender are enabled.[7] The schematic object of male or female becomes part of the ideological mechanisms of core identification with sex-typing (through processes such as child rearing, media, school, and art), which entails being and becoming sex-type objects, following the rules and enacting the script of a sex-type object.

Being a certain gender involves the embodiment of internalised ideological normality. Think of the film Billy Elliot, about a young boy from the North of England who wants to dance ballet. Now, the act of a young boy moving his body in a certain way, to a certain style of music, outside of a certain social context, contains no meaning—it is just a kid dancing. Placed within a specific culture, this act threatens the entire ideological narrative of his heterosexist misogynist family. Billy no longer fulfils his sex-typed role as a typical northern boy, one who would box and reject his homosexual best friend—the act of homosexuality being totally at odds with masochist and misogynist ideology. (Of course this crassly reduces homosexuality to a sex act between men, ignoring all its cultural dimensions. How can they go about boxing and protesting Thatcher's policies on mining when there is anal sex afoot?) This is a clear example of how the ideological metanarratives of symbolically-derived mechanised systems form our perceptions of reality that, when threatened, upset the entire mechanistic framework of

society. The world of Billy Elliot, in which it is unacceptable for a young sex-typed man from the North of the UK to do ballet, destroys the schematic object of the Symbolic ideology. His father is no longer able to function as a man, a performance requiring a certain masochism and homophobia. Disturbing this set of socially-derived i-Symbolic ideological apparatus brings to the fore the illusionary nature of the originally-presented narrative.

Following the trail of children and training for cultural inclusion, Vygotsky analyzed what is happening when children engage in imaginative play, i.e. pretending. In pretending, children develop the ability to embody social structures, roles, and rules, engaging in a collective narrative and basically all other notions of species being (the being that follows from the model of what it is to be human). This is structured in the ideological apparatus that children have encountered in stories, TV, films, their families, etc, which are narratives presenting a perspective on the world. These narratives shape the moral order of acceptable and unacceptable actions/behaviours, with a socially-derived epistemological and ontological basis. We learn from the narratives we are presented with, and then form a world within play that has rules derived from our previous narratives.

I feel pretty comfortable in assuming that, like me, you not only remember watching young children engage in imaginary play via pretend, but you'll have played that

way too. As a child, I was either a palaeontologist or a Pokémon trainer most of the time (I was a freaking cool kid). The rules of this metaphysical reality were derived from the narratives; to catch a Pokémon, I had to throw a Pokéball (seriously cool) which only contained meaning via my perception of the action— I threw an imaginary ball (like, epically cool). This is one of the ways that ideological *species-being* (in the nihilist sense) can be seen as based in phantasmic constructs— from purely phantasmic imaginative play to the material ideological narratives of culture.

Psychoanalytic psychologist Julia Kristeva wrote about the Symbolic significance of woman as a phantasmic feature of lexical cursive time (the linear chronological time of flux), and monumental time (idealised historical time, whereby time becomes a i-Symbolic feature[8]). This is to say there are multiple Symbolic functions to the activity of woman-being (as there also is for man-being).

In a traditional sense, woman-being embodied being a mother and wife, and the ideological role those entailed. This is just another example of how ideology pervades the very core of our Being, gender being a pretty crucial ideological aspect of core identity.

Like many boys in primary school, I hated being called a girl or a sissy (though most of my friends were girls). The construction of a gender identity entails an entire ideological narrative, which is shaped via interaction

with ideological apparatus. A woman who owns a gun and wears so-called men's clothing might be ideologically perceived to be masculine, regardless of biological condition (to crudely physicalise femininity to a traditional notion of body type).

The phantasmic nature of all of this is that the constructed roles of woman and man are alien from any feature of biology or essence— they are the result of the socialised introjected narratives, which form the self. Woman and man are ideological schematic forms, derived from the social conditions that shape perception. To put this more directly: gender is a constructed role, like that of a doctor, mayor, or teacher, and only holds value as long as perception (which is shaped by material-ideological i-Symbolic and t-Symbolic factors), treats it as valuable. In other words, it's not innate, stupid. This account I've just given, basic social constructivist analysis with touches of psychoanalysis, is essentially the same as the arguments of Freudo-Marxist thinker, Louis Althusser. Though his account is more dialectical materialist, what connects our arguments is that people's concepts of human are directly related to historical and material circumstances. [9] This highlights the symmetry in ideology as idealism/language and materialism/ritual— the theological prayer (to bring this back to onto-theology) of species-being as both in direct relationship with the lived material experience and the internal psychic world it creates. Again, Althusser's anti-humanist account places the notion of humanity strictly within the

constructs of dialectical/historical ideology, which is an image of processes of lived experience.

Remember the classic feral children example of Amala and Kamala: devoid of human experiences, they were devoid of human characteristics. [10] It is interesting how, if we accept language as the principle basis of idealism, linguist and neurologist Eric Lenneberg argued that there was a specific developmental window where language could be assimilated into the consciousness. [11] Even though she managed to learn to use language to a modest degree, Genie (one of the most famous feral child cases), apparently due to her extreme isolation, found it extremely difficult to use language and engage in human behaviours (unsurprising, given how awful her parents were). [12] This reflects the ideological basis of psychic (and political/religious) humanism that Althusser argues. The material conditions that shaped these children's worlds—extremely techno-ideologically normative worlds—resulted in their near-complete inability to assimilate the ideological narratives. Lacking human interaction within their existences, they formed no human qualities, usually defined as essential.

With regards to civilisation, the central argument of Sigmund Freud, founding father of psychoanalysis, is that the primary functional role of civilisation, with regards to consciousness, is to normalise consciousness into repression and sublimation via taboo and totemism [13]—the hierarchies of social ordering and the ideological narratives of human behaviours.

Civilisation's ideology is the ontological and epistemological basis for the moral order of created reality, which produces actions deemed acceptable or unacceptable. [14] What this basically means is that the ideological onto-theological superstructures of civilisation— of ritual and believer-prayer-Other dynamics is the way in which desire becomes repressed into drive. Pleasure and desires are supressed through the mechanisms of the ideology— through commodity consumption—provided through prayer towards the Other of the state, and capitalism's provision for means of consumption. The lives of the members of a society become mechanised into the normalised narrative of the ideology, and rather than pursuing authentic desire, energy is channelled into the goals of the ideological order. Think about it like this: you're a young western person, and western civilisation's onto-theological ideology requires you to try to be fit and sexy, i.e. "fuckable"—but you really want to eat cake. The superego represses your id's desire for cake, and your ego drives towards being "fuckable"—or else you'll feel the taboo shame of being fat. As a broader description, contemplate this: society doesn't really encourage the pursuit of authentic creative desire. Society encourages lifestyles that fit the dominant mode of production, which in our culture is jobism. The culture that circulates from this is jobism-to-consume (productivity), in which people live out unsatisfying jobs that do nothing to fulfil their personal desires, desires outside of the basic category that can be commodified within the means of production. This process is what shapes our

entire collectivist-civilised-domesticated mechanisms of Being; personal desires and will are fundamentally repressed.

One of the key thinkers with regards to the psychoanalytic account of Real and reality is post-Freudian psychoanalyst Lacan, who identified that consciousness contains three registers: the Symbolic: the virtual field of phantasmic-idealist ideology, the Real: the impossible (in terms of relational to ego consciousness) prelinguistic field of existence, and the Imaginary: the immediate ego consciousness created in the splits between the id-superego and Symbolic-Real. [15] This is intrinsically tied to what Lacan identified as the mirror-stage lack of existential castration anxiety; the loss of incestuous-infantile relationship with the mother as primary object of desire, theological oceanic sensations, and the loss of omnipotent completeness with the world from the pre-born condition with the mother (and that is sustained in the pre-oedipal stage of development). This means that, from the traumatic existential Real situation, consciousness becomes split between the comforts of the Symbolic ideological field and the traumatic Real—the Real being traumatic, given that what is fundamentally apparent to Real perception is death. (In every film you've ever watched, what probably happened when death was a possibility for a scared character? They usually exclaim/pray, e.g. "Oh, God.")

What this means in regards to civilisation, drawing from both Freud and Lacan, is that the function of Symbolic ideology—both t-Symbolic and i-Symbolic—is based in ontological conductivity as a modality for species being, as a means of repressing and sublimating our fears about our mortality. (If we all rejected our Symbolic ideological structures, we'd all become French existentialists in Parisian cafés, discussing freedom and complaining about the fact that no one is serving us coffee. Except we reject nationalities!) The Symbolic order distances perception by ascribing an ideological function that is alien from any pre-Symbolic, natural position of what is being perceived might fulfil. The natural order of the traumatic Real brings perception too close to awareness of death, so it absolutely must be rejected on principle.

Returning to material dynamics (previously mentioned in reference to Althusser and humanism-as-dialectical-materialism), the principle function of technology—technology being the principle object-relation of civilisation's modality— with regards to existential Being, as identified by Martin Heidegger, is to mediate consciousness from the angst and despair of the traumatic Real (existential despair/death) into the mechanisms of species being. [16] In the act of using technology, consciousness is distanced from its immediate surroundings and the authentic consciousness of pre-Symbolic perception— the perception still experienced by animals and plants. Think of a friend playing on video games killing aliens online with

friends, or spending hours uploading selfies onto Instagram. Are they contemplating the Absurd existential condition of flux—constant change and subsequent impossibility of authentic identifiable form—and the condemnation to freedom that they experience from their mirror-stage lack? Are they engaged in survivalism, finding means to continue their lives, in a way best for their health/life? No! Techno-i-Symbolic ideology mediates this so they can go around acting like their actions mean fucking anything—"inauthentic Being" as Heidegger called it. This is true of modern hyper-realist technology, and ancient realist technology, both idealist and material. Technology is the material apparatus that distances perception of the world into the ideological narratives of civilisation—the dogma that mediates Being into Nihilism – in the sense of passivity and life-renunciation.

The word nihilism comes from the Latin nihil, which means nothing, or rather, not anything. This is the start of my use of the term. The first dimension is nihilism as how things are, a metaphysical feature of the state of the universe, which is drawn from the basic condition of flux. This first sense of the term, given its focus on the ontological features, I will call O-nihilism. The second feature, drawing from the metaphysical one, is the epistemological dimension of radical scepticism—S-nihilism – "there is no knowledge". Drawing from Friedrich Nietzsche's ideas, this leads to the third feature— that truths that are not derived from experience are dogmatic. As these definitional features

are bound up into the psychic dynamics that I described earlier, and the repressive denial of desires in fear of death, the next feature is nihilism as an existence where life is denied in embrace of normative conformity—a living death. This sense of the term as passivity-towards-life I will state as Nihilism, as this encapsulates the previous two senses, through rejection of them, with its own additional features that, to the degree possible within language, completes the term. I mainly use this third meaning.

Nietzsche asserted that there only exists the interpretation of a fact. He identified non-existentially derived truth claims as dogma, serving the principle purpose of forming individuals into the modality of the herd—a life in which authenticity is repressed, and conformity of behaviour and belief is embraced. [17] Along with this, Nietzsche held, "For it is only as an aesthetic phenomenon that existence and the world are eternally justified" (in The Birth of Tragedy). I interpret this to be describing the fundamental O-nihilistic feature of flux. [18] It follows that the Symbolic field is a field of appearances based in aesthetics, with the taboos and totemisms of civilisation serving to constrain the individual into the mechanisms of humanist species being. The Symbolic reality of forms becomes a force to constrain action into those forms that fit the mechanistic processes of civilisation, or rather in Nietzsche's term, herdism. This is echoed by fellow existentialist Jean-Paul Sartre, who speaks of the subjectivism entailed by the condemnation to freedom. As we live in the

condition of René Descartes' cognito ergo sum (I think therefore I am), the perception of our direct experience is one of total subjectivity, which presents a world in which we are free to create conditions, which we individually desire. [19] We exist as free beings but in bad faith [20]—the nihilistic denial of agency in the world. We deny our freedom to the herdisms of civilisation, which use technology to mediate our consciousness and actions into the relevant mechanisms. Bad faith renders us no longer the shapers of our lives, but mechanised in a hierarchy of systematic processes channeling action in ways alien to our desire. This is an act of self-and-socially produced/performed castration where the actions that are actually desired are denied in a fundamental sense, in a way designed to limit the freedoms of the performer. In the condemnation to freedom that Sartre describes, the individual and collective are totally responsible for both their actions and the world that is created via their actions. However, the ideological narratives of society are forces that constrain actions. The classic Sartrean moral position is that there is no pre-set moral rule, so make one up and create the world you find most desirable. The Symbolic order's limitation of freedom is inescapably bad faith.

One of the problems with the Symbolic (in both senses) is that of difference, which Jacques Derrida identified in language—in that it denies presence through the deferance in the chain of signifiers. [21] This pertains to all linguistic structures that never reach the Real— definitions containing features that within themselves

contain definitions containing features containing definitions, in an unending continuation. For example, take the sentence "the dog jumped". Each word is both a defining feature of the onto-theological platform of the sentence, and a presence that both invokes new meaning and differs the original meaning. *The* contains definitions in meaning, *dog* contains definitions in meaning, and *jumped* contains definitions in meaning— and all of these definitions invoke entirely new worlds of meaning, in which the world is never encapsulated in the sentence. Apply this to George Mead's notion of Symbolic interactionism being the basis of the self—the self being constructed via the assimilation of symbolic constructs. [22] (This is quite Humean as a notion: Hume holding that the self is an illusion created through the bundling of properties to create the image of a whole [23]). The self is perpetually caught up in differring the Me into a reducto ad infinitum—infinite regress—of Symbolic difference. It's kind of like being between two mirrors, trying to find the last image of yourself in the stream. You never reach a fundamental point of being within the Symbolic self. This is what civilization does to identity presence—it places being and the self in a position that is constantly out of reach. With this, the self is requiring an always out-of-reach ideological schematic form to assimilate a notion of meaning— ironically perpetuating the process.

Fetishism involves the pathological fixation of fantasies towards an object, usually in a sexual sense (and what is more sexually debauched—not free love, but a

commodified exchange of mutual masturbation—than civilisation?). Fetish desire is intrinsically a product of object petit-a—unattainable in its Otherness—which is itself a death drive. As argued by Lacan, the fetishized desire of the unattainable, incestuous, pre-Symbolic self via the theological-Symbolic superego is a suicidal desire (suicidal in the Camusian sense of it being a denial of life). Now the active embrace of i-Symbolic culture is art (which is artificial), as all art is the activity of the active ontotheological appearance of Real, where representation is at the core of the activity.

Representation is a Symbolic realm perpetually (frustratingly) out of reach via deconstruction and difference, in the Derridean sense, where art, in its various styles and forms, are unable to totally encompass the entire world. Research reveals deep links between schizophrenia and psychosis (in the anti-normative sense, rather than normative psychosis) and art. Both of schizophrenia and psychosis are bound up in i-Symbolic nonconformity (as mental states that do not follow the typical notions of normal [24]). This link is due to the connection between schizophrenia and flow experience, the flow of authentic experience being consciously at odds with the mental states required to function within civilisation, resulting in a state of cognitive impairment.

What typifies these mental states is a consciousness bound in ideology—consciousness mediated from authentic Being, with the narratives of these mental

states being a form of hyper-civilised angst. They are the epitomised state of civilised culture, if we follow Foucault's assertion that within the ideological apparatus of civilisation, for thousands of years, the ones who are most revered have been those who display the highest symptoms of what we call madness. What I am sserting from this is that the cultural form known as civilisation is a form of madness, a schizophrenic/psychosis form, in which life amalgamates to fetishised Symbolic object-relations, where authentic being is denied in place of life-renouncing nihilism and bad faith.

The Symbolic is not a natural feature of the world, and is not an inevitable feature of human psychology. Rather, it is the product of material ideological conditions of one culture-type—civilisation. This culture-type now dominates the entire planet, and practically all genetic homo-sapiens have been socialised into its psychopathology. At this point it (probably) isn't possible to evade the Symbolic, in an absolute sense of evasion.

In any sense of the term "everywhere" that is meaningful to our lives, it denies evasion. The inorganic technological, both idealist and material, Symbolism of civilisation is, at its core, an ideological consciousness of psychosis, which occurs as a defence mechanism of fetishised repression and sublimation, to mediate from the existential crisis of the pre-Symbolic, cynical—as in based in nature and outside of civilisation's

conventions—and non-mythicised naturalist Real. With this, the entire humanist mode of production's ideological structure (language, religions, economic and political systems, forms of knowledge and morality, to name a few) are inorganic and artificial constructs derived from a psychosis—collective and individual— that typifies our everyday lives.

#weareallfuckingcrazylivinginamadeupdreamworld

#whowantsicecream?

Reality vs Real: Aestheticism

Two definitions:

Reality—The socially constructed world that psychologically manifests as the Symbolic culture of civilisation, from the Symbolic register. This is fundamentally a world of phantasmic entities, spooks, and illusions, as the objects in this world are not the objects-in-themselves, as purely being in-the-world. They are, via their place within the Symbolic culture, ascribed additional qualities, alien from the pre-Symbolic real.

Real—This is the ineffable pre-Symbolic world, which is a traumatic (in the sense described in the previous essay), existentially-derived state of the world, which to consciousness is absurd in the sense that Camus described, in that it is finite and perpetually incomplete.

This non-linguistic state is a violent force in civilisation, because ultimately it violates the Symbolic order. This is the authentic non-mediated state of being, in which the world exists independent of reconstruction within the idealist world of language dependency, and contains all natural forms of distress, death, pleasure, and creation.

Here I address the notion of Reality vs. Real, as a combative relationship, in two ways—first as ontological and epistemological issues, second with regards to the implications/applications of this relationship to the individual within the social sphere. I take these as combative for one principle reason (contained in my definition of the Real): it is fundamentally destructive towards the socially-constructed Reality, as Reality violates what is Real—figuratively, in that language essentially always fails to express in any total sense the Real, and literally, in that the Real is a destructive force to the technological apparatus of Reality. Your clothes rip, mould grows when you don't use cleaning products, and the tornado destroys your house. After this, I will give an account of it within contemporary culture, providing a way of identification within the lived experience of this culture. This will be undeniably incomplete—but I hope you can appreciate the impossibility of what I am attempting.

This is an argument for an iconoclastic, cynical, existentialistic form of epistemology and ontology. I seek to reframe what is generally thought of as knowledge as a form of transcendental-materialism,

which is at its core an impure/incomplete form of knowledge. This form of transcendental materialism becomes idealised into the apparatus of Symbolic culture, which renders the state unReal. From this, I argue that the Real, or rather pure/complete knowledge, is derived existentially via experience. This renders all knowledge frameworks of belief and ideology as unReal, idealized, Symbolic structures—be they humanist, religious, scientist, political, new-age-spiritualist.

All of this leads to my argument that, in order to form an authentic relationship with the Real and authentic knowledge, or as close to such a relationship as is possible (this being in some respects near-impossible, given our assimilation into language), the state must be de-idealised through an iconoclastic and radical skeptical epistemological perspective, into a materialist relationship, which de-transcendentalises the relationship and subscends into pure existential experience when possible, and skeptical-iconoclasm when not.

While it might not be possible in an absolute sense, I make the claim that this is the closest to the natural, wild, anarchic, authentic, free state of our consciousness that is possible (in a general sense) after the effects of humanising/domestication/ socialisation. Ultimately, it is more desirable to be living as close to what is Real as is possible. In a non-general sense, I want to remind you of the section on breath in the introduction of the book,

and follow from here, cynically and iconoclastically.

#theresapartyandyoureallinvited

#Diogenesisinthemarket

Part 1

The dream hypothesis is everywhere—be it in the brain-in-a-jar-connected-to-a-computer form, an evil-demon form, or Keanu Reeves' role in The Matrix. One of the fundamental aspects of our relationship with the Real is the hypothesis questioning the fundamental reliability of our senses as tools for attaining truth and knowledge.

"What is real? How do you define real? If you're talking about what you can feel, what you can smell, what you can taste and see, then "real" is simply electrical signals interpreted by the brain."
Morpheus (The Matrix)

"You ever had a dream, Neo, that you were so sure was real?"
Morpheus (The Matrix)

These quotations demonstrate the basic Cartesian dilemma, which leads to Descartes' conclusion of cognito ergo sum as the foundational basis for all knowledge, [25] one of the fundamental features of the idealist ideology of rationalism, in which all notions of knowledge are only in the realm of pure t-Symbolic

phantasmic language-dependent objects, such as mathematics and geometry, and the material Real is untrusted and/or denied.

While Descartes argued this dualistically, his position's foundation is idealist. This sounds great (if you're comfortable with the notion that the Real you experience is just one big hallucination, and all that you love doesn't actually exist)— but it rests on a premise that does not appear true. Taking the Humean notion developed in his criticism of Descartes (using philosophical parameters rather than psychological ones) of the self as a bundle—which exists only in terms of its relationship to experience—then the fundamental pure self does not appear to exist. This argument follows from Hume's claim that there is no impression that leads to the notion of the self. Rather, impressions imprint onto a void, and within that void, we presume the shape and form of a totality. [26] The causational dynamics lead to the notion of the self being a presumed uniformity in existence, in the inability to understand the fundamental causational dynamics between event A and event B—the presumption being that event A and event B occurring in sequence determines a causational relationship, and that it's occurred this way historically, and will inevitably occur this way in the future.

To bring a psychological dimension to this, it seems to be the same phenomena that Lacan addresses with regards to mirror-stage lack of existential castration anxiety. The traumatic Real of a selfless existential

condition is bound up in an inability to achieve a connection to the world in any secure sense. Identity is an i-Symbolic object, without which life in Symbolic mediation is unable to be lived—is death. From this, the t-Symbolic ideology fills the void of selflessness, reconciling the Imaginary's traumatic situation with the Real, into an i-Symbolism. Without this fundamental self-evident self as the foundational basis for reasoning, the fundamentals of Rationalist reasoning fall (assuming we presume the argument to hold weight to begin with). This is problematic, given the Humean dilemma; the problem of induction, whereby inductive reasoning seems to rest on validation via induction, is a circular argument that, I hold, has not been resolved. Other elements of empirical reasoning contain discreet structural flaws—our inability to account for the causational dynamics between events, outside of an assumed regularity based in historical accounts. This assumed regularity might appear reliable—the regularity of "The sun rose every morning so far through my life, so I shall assume it always will do so"—but it does not necessitate truth, as it is feasible that, perhaps because of a black hole, or an alien empire desiring energy for fuel, or any other (perhaps less science fictional) reason you can imagine—the sun won't rise tomorrow. This reveals a problem for the traditional form of materialist and empiricist epistemology that, along with the a priori idealist and rationalist problems already mentioned, doesn't bode well for these traditional arguments.

Just to be clear, I am not taking an anti-empirical/

material stance. I'm only seeking to present an alternative form to the traditional ones, which form the basis of a great deal of contemporary notions of knowledge/truth. This requires a brief description of features of the arguments. Hume acknowledged these flaws in empiricism, but argued them as features of human nature, which are therefore unavoidable. While I'm not arguing for an a priori essentialist human nature, I'm going to present a similar, though discreetly different, position to Hume. (My argument can be thought of as an extension of Nietzsche's "return to the body.")

Now we move on to the issue of ontology, for which my favourite place to start is Heraclitus and the inability to step into the same river twice (as it is neither the same river, nor the same person stepping). This is the notion of flux—changing through time—as a constant feature of the (metaphysical) world of the Real. An object never exists in an unchanging state in the world, and subsequently cannot be thought of as an absolute thing (in its thingyness—to get boring and technical). Both the past form and the present form (differing even from one second to another), are qualitatively and numerically unidentical. This follows from Leibnitz's law regarding the identity of indiscernibles; object a being unidentical in time and space, as well as subtle differences in physicality, to object a in five minutes from its originally established form, from the ontology of flux. [27]

Consider this, for example: when does a tree start to exist? Take a tree you know, perhaps one from a park in your childhood. If we consider the tree as you remember it in its present state, it has never been this tree until now, with this configuration of leaves, this many bugs, birds, squirrels, etc., and these exact molecules of water within its trunk. Before that, it was a seedling, an extension of its parent tree, which likewise was a seedling extension from its parent tree. The tree that was your original never reaches a point in which it can said to be an object in the world, but rather, is part of an ever-in-motion, fluctuating phenomenological feature of the world. This is Being as Being, physically monist, and as a multiplicity which never is, but exists in transience. A classic example is the Ship of Theseus, whereby a ship's parts are changed to the point that none of its original parts are part of it. Is it the same ship? This provides an account against an objective notion of truth, as a means of establishing the world not as a collection of objects that are being, but as processes of being that are entirely engaged in motion and change continually.

With regards to human existence and knowledge, the a posteriori condition of flux pertains to an existence based on the phenomenological, which is via the humanising effects of developmental socialisation (domestication) made into transcendental material dynamics, from their transition into a linguistic construct. This is the Absurd of Camus, which describes the limitations of human existence. While Camus was

not specifically talking about just epistemic features, the ideas are transferable, given the existential conditions of epistemology. We exist within a tiny framework of perception, which is fundamentally finite, yet we require the assumptions of knowledge. While there can only exist an a posteriori order to existence (a priori statements being arbitrary—as Wittgenstein argued, and based in a theological ontology—as Sartre argued) the Real is inescapably bound up in flux and difference (in the Derridean sense of objects in language being perpetually out of reach). This is why the Real is impossible to reach within domesticated consciousness. We phenomenologically come into contact with the Real, but that is mediated by Symbolic ideology into what can be thought of as a transcendental naturalism— natural given its material a posteriori basis, and transcendental in that the objects are intrinsically unreachable in experience from the Symbolic.
This is almost in the same fashion as Zeno's paradoxes regarding reaching a place; to get somewhere, we first have to go halfway, and likewise three quarters and infinitely into smaller fractions, with arrival constantly being out of reach.

If you can find, from your own lived experience as a phenomenological entity, a notion of an unchanging object, I'd be amazed. If you can find an object that has not been decentred by other objects (physic and material), making the pure object cognitively unreachable, I'd be amazed. If you feel you are able to do so after reading part two of this essay, I invite you to

reread part one. It seems impossible in an authentic sense, as it would require, by necessity, some degree of dogma as a foundational basis.

To briefly return to notions on objective knowledge within systems of learning, for any established ideology with regards to academia, there does not appear to be any perfect method of analysis. Having such a method would suck, as it would reduce discussion to the limits of the model—like playing a really long boring board game, with a bunch of rules that removes any joy in the procedure. For the most part, the situation in academia seems to have become Feyerabend's monster (not just in sciences). [28] Feyerabend's philosophy of science was predominantly a criticism of the institutionalisation and dogmatism within the tradition. Consequently, he argued for an anarchist epistemology, where inquiry was free form (vs the "objective method" approach). Like him, I think a more anarchic approach is desirable beyond just academia, but including a wide spectrum of means of learning. In a similar fashion, Thomas Kuhn argued that knowledge (he focused on scientific knowledge) follows a historical progression or dialectic. [29] Our notions of knowledge of the world (the facts that make up the picture of the world we designate as correct) transition as our culture transitions. This means that each shapes the other, in terms of culture meeting the conditions of the knowledge of the world and, equally, that the knowledge of the world meets the conditions of the culture. Tantamount to our current situation, atheist scientism is the modern

religion—the opium of the masses.

Skepticism is a subject that many hate, but is important to discussions of objective knowledge within Symbolic culture. My argument is not that of many Empiricists and Rationalists, who are skeptical towards anything outside of the boundaries of their ideological narratives. Rather, if we authentically take into account phenomena such as Munchhausen's Trilemma [30] and the Gettier Problem, [31] it is apparent that knowledge and truth regarding the Real is unobtainable—the basic S-nihilist paradox, which epitomises the Absurdity of existence. This paradox, first argued by Socrates, is that the only thing it is possible to know is that we do not know anything. [32] This is continued in the concept of Munchhausen's Trilemma, which encapsulates three fundamental issues in making knowledge claims—or rather, three fundamental categories of knowledge claims, which contain within them discreet issues. The first of these is that of foundationalism, whereby arguments rest on an axiomatic presupposition, argued as self-justifying. The second of these is that of infinitism, which brings the problem of infinite regress into the justifications of knowledge claims. Without a foundational basis, these arguments are characterised by a constant requirement for justification, i.e. justification ad infinitum. The final is that of circular or coherentist arguments, where the knowledge claim doesn't rest on a foundational axiom or fall to infinite regress, relying instead on knowledge claims that are equally validated by our original knowledge claims. These problems, based in language,

stem from all knowledge claims, revealing fundamental issues in the way that we, both as individuals and as collectives, form our ideas of the world-as-it-is, as we form these ideas through our linguistic perceptions.

Edmund Gettier argued that what has traditionally been thought of as knowledge (justified true belief) involves an element of luck in whether or not it is established as such. The Gettier Problem reveals that what creates problems for knowledge claims are not only issues in language, but also issues in how interaction with the world affects our formation of knowledge claims. While I base my description of true knowledge in interaction with the world via experience, our interactions with the world are technologically mediated, and the issues raised by the Gettier Problem are heightened within this paradigmatic framework.

If you're finding the arguments I'm presenting pessimistic, as existentialist and both O-nihilistic and S-nihilistic arguments are often characterised as being, then wait until you get to parts 2 and 3.

#nothingisreal
#no-thingisreal
#fuckingepistemologicalnihilists

Part 2

Of the ancient Greek philosophers, Diogenes will always be my favourite. Punk/hipster kids and boring,

jaded, old people have little claim to cynicism when they've not masturbated in the market place (literally or figuratively). Being bitter and nasty and seeking negativity has little to do with actual cynicism, which is a rejection of convention, not a fashion statement. The bitter negativity of the fashionable so-called cynic is herdist conformity to an accepted understanding of The Outsider.

Ancient Greek Cynicism is an iconoclastic deconstruction of perceived Symbolic conventional norms, and a naturalistic rejection of them. In other words, cynicism is the attitude/ approach whereby the individual sees the falsehoods and illusions of the situation at hand and, favouring a truth based in the natural state of the world, rejects them.33 Using the historical example of Diogenes to show that the market's Symbolic meaning is illusionary; Diogenes jacking off contains no more Real meaning to cause offence in the situation than that of a chimpanzee doing the same thing in the presence of others within its community. Cynicism is a necessity for forming the type of relationship with the world that breaks down the barriers of domestication and into rewilded feralness— Diogenes being compared to a dog, for eating and behaving in an animalistic fashion. Authentic cynics take the conventionalities of the Symbolic culture of the society they're in, reject them, and live freely expressing their wills and desires.

Herdist conventions are intrinsically dogmatic in the

way that Nietzsche argues, and are spooks in the way Max Stirner argues. [34] Their value exists only in their ability as idealistic constructs to constrict behaviour and truth, violating the bond between the individual and the Real. They do not stem from any authentic relationship with existence, but rather from internalised t-Symbolic dogma—dogma being derived from Symbolic ideology. The Symbolic structures of a particular branch of philosophy alienate perception, truth, and knowledge from the experience of the individual, and encourage the ideological constructs of the herd's philosophical position. What is unconventional is what contradicts the ideological perception of phenomena, which, as Foucault argued, is bound up in authority: Foucault's great addition to the discourse being the ways authority is reproduced in our systems of learning. [35] Herdism is a majoritarian authoritarianism, which constricts life into the modalities of an ideological design and desire.

As identified by the modernist pope of our currently fashionable, liberal, pseudo-radical left-ism, even Noam Chomsky (not an example of an iconoclastic free spirit) often acknowledges the authoritarian structure of contemporary education systems. [36] These fascist, corporate, hierarchal school systems model the structures of prisons, using punishment both psychic and physical. It is psychically violent through attacks on children's cognitive states, and physically as it forces actions on their bodies, violating self ownership. This clearly describes how individuals become mechanised into the Reality of society's Symbolic culture.

Functional systems of learning are where conventions of herdisms come from, as seen in Žižek's account: he draws from Althusser's works on ideology and humanism to describe how ideology shapes our perceptions into that of social Reality, via consumerist dialectical materialism. [37] This means that our collective ideological unity is not bound up in purely abstract concepts and myths. Rather, it is intrinsically part of our fetishized relationship with physical, material apparatus. In this instance, Žižek describes commodities functioning as apparatus. He repeatedly uses Coca Cola as an example of the perfect commodity, with Coca Cola's positive properties not totalising the relationship between the Cola and its perceiver. Rather, there's a mysterious element to it that transcends its immediate functionality. [38] It isn't just the drink that is consumed, but an entire ideological narrative full of purely abstract and transcendentalised meaning. This i-Symbolic commodity theology typifies contemporary western capitalist perception, creating homo economicus humanism (modern consumerist ideological humans). This is because existence is mechanised into affluenza (a social disease of grasping for affluence via the very mechanisms that deny it). The original (actual) affluent society of Marshall Sahlins' description is something totally different. [39] Perception becomes immersed in the theological religious order of the ideological consumption as a conventional human, whereby inclusion within the herd is typified by use of products. For example, to be Goth, you must consume black

eyeliner and Marilyn Manson CDs. To be a Chelsea football team fan, you must buy the tickets and merchandise of the club. To be a hipster, you must consume everything first. The acquisition of the fetishised commodity, full of theological relevance, creates the illusion of the experience and of the dynamics between the commodity and the owner. Owning and drinking a can of Cola is a ritual, containing an i-Symbolic meaning, which ideologically transcends its material function. It's not purely the act of consuming the commodity, but the social function and the status, attained by the ownership— from the act of consumption within the narrative, meaning is derived that exists as a transcendental quality. This conflation is important with regards to distinctions between the Real and Reality, as it reveals how, within the unconscious, our material apparatus forms relationships to objects that aren't immediately apparent, and that actually form a perception of the world derived from the relationship.

Guy Debord's brilliant book The Society of the Spectacle presents an account of mediated perception in capitalist culture,40 mediated perception, that is expanded through Jean Baudrillard's notion of hyper-realism. [41] Within this, the Real has been replaced, via i-Symbolic culture of signification, into the ideological hyper-reality of the Spectacle. This is principally done through perception via phenomena like advertising, newspapers, magazines, TV, the internet—anything that substitutes experience for simulation. Rather than topics

of significance, people prefer to talk about recent TV shows and favoured Tweeters. The phenomena of discussing anything existentially derived is too traumatic, as it would reveal how boring and Nihilistic their life has become. This is the inauthentic being of Heideggerian thought, and the crisis of technology/art that Walter Benjamin predicted. [42] How else can our contemporary western culture be described than in a crisis derived via inauthenticity? The Real world has been fetishised into a Symbolic form, and placed perpetually out of reach within this systematic framework. This is the nightmarish epitomisation of civilisation. The ever-expanding array of technological mediation into hyper-realism mirrors the cultures of the most clichéd cyber-punk films and stories. With the internet, television, blue-ray, Xbox, Skype, mobile phones, selfie sticks, iPods, kindles, iWatches and whatever else they can think to sell, hyper-realism and the techno-Spectacle has mediated our lives to such a drastic scale that even religious (theist or atheist) ideology pales in comparison. Naturism used to focus on clothes, but now clothes are the least of what disconnects us from the Real. (That being said, we could all probably stand to be naked a lot more of the time.)

So, there it is. The herdist Reality of conventions of contemporary mass society is the result of our simulated Spectacle, and theological-commodity dynamics. Fucking great, right?

While this section has focused on contemporary western

capitalist society, i-Symbolic mediation occurs in other forms of civilisation as Symbolic-culture, as argued by John Zerzan [43]— the aforementioned culture being the epitome of i-Symbolic hyper-real Spectacle and affluenzacommodity- dynamics (the pinnacle, one hopes, of inauthenticity).

Part 3

The basis of Derridean analysis, certainly to my mind, is the deconstruction of a metaphysical structure via its difference—an anarchist task, if we consider Saul Newman's premise –
"*It could be argued that Derrida propounds an anarchism of his own, if by anarchism one means a questioning of all authority, including textual and philosophical authority, as well as a desire to avoid the trap of reproducing authority and hierarchy in one's attempt to destroy it.*" [44]
This involves alienating the Things in the metaphysic and analysing the Reality that each Thing builds. Here I examine some of the ways that people are alienated from our natural state, which Zerzan asserts is the basic task of Symbolic culture. Zerzan emphasises that Symbolic structures that are epitomised within modernity have resulted in a human culture of mass misery. Now, this culture is typified by the culture machine—Theodor Adorno's Enlightenment as Mass Deception [45]—which is the principle mechanism constructing this situation; we live within an ideological narrative that mechanistically creates everincreasingly

alienating mediating apparatus— hyper-realism. What this process involves is to see/take the Things, and to iconoclastically deconstruct them with regards to their place within the Symbolic totality.

This section focuses on the metaphysics of contemporary hyper-real Spectacles, which are the basis of the current i-Symbolic culture machines— TV and Internet ideology.

One of the key effects of this culture on our consciousness, Zerzan argues, is the increase of mental health issues like depression. [46] Charlotte Blease (University College Dublin) concurs, and using an evolutionary psychological perspective, has identified links between aspects of Facebook use (such as friendship totals, the amount of interaction on updates) and depression. [47] Some of the key features of depression are feelings of isolation and exclusion; while in some ways we are more connected than we've ever been, we are also experiencing our own isolation to a higher degree than ever before. The rise in depression throughout modern culture is due to the failure to create important sensations of friendship. Psychologists at the University of Leeds have also identified links between excessive Facebook use and depression, in a study focused on Internet addiction [48]—a.k.a. excessive assimilation into the i-Symbolic hyper-real culture machine. This is mirrored in the research of psychologist Ethan Kross (University of Michigan), which shows that the alienating features of Facebook

result in a reduction of happiness and social connectedness within just two years after first use. [49] Our artificial connections leave us feeling lonelier and unhappy; within alienation we feel decentred (castrated), and an existential crisis (due to fear of death—the basic mirror-stage trauma).

Neuroscientist Daniel Levitin has identified that this digital metaphysics is making individuals less efficient, via constant multitasking. [50] Our brains are not designed to multitask; it results in higher amounts of cortisol and adrenaline (stress and fear chemicals). Multitasking creates a dopamine feedback loop, which, with the novelty bias of the prefrontal cortex, means individuals get pleasure and distraction by shiny new Things. Similarly, neuroscientist Russ Poldark's research has found that multitasking causes information to go to the wrong part of the brain. While multitasking, information is processed within the striatum, rather than the hippocampus. The striatum isn't specialised for storing facts and knowledge—rather, it's for procedures and skills. This is particularly interesting with regards to domestication, given how much domestication requires procedures and skills for civilisation to function, over (Real) knowledge.

Levitin's findings are also supported by psychologist Glen Wilson, whose research on multitasking identifies links between our culture of infomania, short-term memory, and stress. Returning to Levitin's pleasure feedback loop, neuroscientists Peter Milner and James

Olds found that manipulating the dopamine (pleasure) receptors of the brain could cause rats to forget about food and sleep as they pursued the sensations that followed pressing a lever. This is a simplified example of how our cultural Reality is functionally incompatible to our basic biological Real condition. Our bodies are simply not designed to function in the ways required by modern culture. Biological humans (or rats) are not born with brains designed to live in this Reality—rather, evolution tailored our brains to function in the Real.

These two phenomena characterise the paradox of the contemporary culture machine; individuals undergo pleasure via multitasking which, as well as making us less capable of functioning, results in our alienated and depressed state.

#prettyfuckedupsituation

In January 2015 in Russia, a little 12 year old girl committed suicide after her parents found pornography on her computer. [51] Imagine that for a second. Your parents discover you've outsourced love to an artificial format, and you fear them— the people who are supposed to form your internal working model of love dynamics—to the point of suicide. At the same time, apps called Invisible Boyfriend and Invisible Girlfriend construct the technological illusion of being in a relationship; [52] the ideological i-Symbolic structure of a relationship being limited to the receiving of texts and photos. Modern scientists are working on a cure for love

[53] because the effects of love are contradictory to the ideological values of this culture; better to be in porn world with Invisible Girlfriend, than to be an actual living, experiencing, authentic individual with feelings we can't control. Fifty Shades of Grey managed to significantly affect the searches on porn websites after its film release—its position as a desired ideological Thing influenced the artificial love production of the culture machine. [54]

Minhky Lee's film, Real Food, But Not Really, argues that television advertisements of food present it ideologically as a Reality that is non-existent with the experienced Real [55]. This is an example of how the Reality of modernity creates an expectation that leaves the individual unsatisfied in the Real. Another example is an episode of the popular The Jeremy Kyle Show, a show that purports to be about real people in real situations, yet in which a father is forced to wear clothes in order to create an identity necessary for the Reality of the show. [56] The world of TV in both these examples is a falsehood, one that alienates existence from those experiences. It deprives the perceiver of the Real it promises.

Researchers at Boston University School of Medicine have found that the use of electronic tablets and smart phones affect social and emotional development. [57] These are two products that typify the contemporary dialectic ideology. Behind the Reality of these products are phenomena that are far darker; the death of Chinese

workers, [58] the slavery in mining tantalum, [59] technology spying on the users, [60] etc. So, as Hadley Freeman states in The Guardian, *"This is how the world ends. With us distracted by cute cats."* [61] Our Symbolic ideological register is bound up in digital culture machines that form psychic dynamics so destructive that they distract us from the Real of existence.

Taken from a near pure, short-term, humanist-hedonist perspective, this culture of mass-alienated mediation is escalating into an increasingly disturbing state. In immediate human terms, barely looking at the environmental effects, this cultural narrative is in perpetual motion, leaving our mental health worse and worse. This is why it is surely preferable to live closer to the Real than to this Reality, which is resulting in, producing, reproducing, and exacerbating a technological i-Symbolic system.

We are biologically evolved to live in the Real. Our brains have evolved to meet the needs of the Real, not the needs of our cultural Reality. Our brains are designed to roam through forests and across plains, to forage and hunt, to calculate the Real world as we encounter it organically. Our brains are designed to fight to survive—not to sit in front of TVs, on laptops and iPads, or to play video games. This Reality is an affront to our consciousnesses. We are wild, anarchic, and free creatures, with brains equipped for this.

Concluding

Returning to the principle discussion of Reality vs the Real as a form of aesthetic valuation, what we must come to terms with, both as individuals and as parts of collectives, are our lives and our future.

The alienating Symbolic Reality, principally based in inauthenticity and dogma, mediates our perceptions into modalities of civilisation. This occurs via our education systems (which are based in our epistemological valuations) and our ideological constructs (which are based in our metaphysical valuations). From this occurs all war, ecocide, and slavery, which are essentially rape dynamics. War, ecocide, and slavery all stem from the same principle phenomena: the violation, via domestication (the assimilation into the Symbolic order of civilisation) of a Thing (as civilisation values)—be it a woman, river, species, etc.—into the frame of desired resources, which are taken by forcefully disconnecting said Thing from its natural state. This is clearly not what we want and is surely the ugliest situation imaginable.

So, what is left? Our psychology is bound up in our humanist dialectical ideologies, which seems like an impossible frame of reference to abandon. Do we just go, "Fuck it, this is the best we can do", and let these dynamics continue to run rampant on our planet? While a certain degree of pessimism (regarding pragmatism) might follow from my arguments, I do not see defeatism as a viable option.

The methodology I advocate for is absurd, based in a naturalised ontology; a cynical and skeptical transvaluation of the culture, both t-Symbolic and i-Symbolic, that surrounds us. This essay is to address the psychic problems central to the Symbolic sphere; a form of psychic rewilding and becoming-feral has to occur via the deconstructive transvaluation of Symbolic culture (which makes transcendental the material world) through authentic cynical and skeptical subjectivism. An atheist friend once said to me, "That's just science and atheism." No, it's not! Most atheists and scientists, as I have presented in this essay, are no more natural or objective than their spiritual counterparts within religious theology. Rather than ideological atheism, this is as close as we can reach to pure skeptical subjectivism— the rewilded-feral and animalistic perception of authentic unmediated truth.

We need to deconstruct the ideological Symbolic apparatus of myths that form the theological structures of our reality, via our civilised oedipal consciousness, into a perception and culture that is post-civilised. I say postcivilised for one definite reason; it is not possible, in a holistic sense, to unlearn our languages and socialisation—but it is possible to form a cultural collective consciousness, based in the individual, that is able to authentically transcend the bad faith of Symbolic culture and, in almost a circular motion (or rather, a twisting spiral), return to a feral perception that is far closer, if not totally connected, to the pre-Symbolic natural Real of *wild-Being*.

Imperialism as Ideology

"Let's Start a War"
Black Pussy

"We cannot let the terrorists achieve the objective of frightening our nation to the point where we don't conduct business, where we don't shop."
George W. Bush

#justsaying
#rageblackout
#thisisonlygenocideletskeepthingslighthearted

In his book on post-colonial anarchism, Roger White goes into great detail on the hegemony and forced conformity of colonial imperialist practices. [62] Jonathan Chimakonam and his team address this as well in their study on the ontological differences between western colonial ideology and indigenous African ideology. [63] These differences have resulted in a strange schism in contemporary African culture, which is caught between differing ideological t-Symbolic cultures. The neurosis is split between conflicting superego meta-narratives. Taking Nihilistic passivity—in the sense that Nietzsche ascribed to Christianity (but extending it to all of civilisation)—of values of truth and morality via herdist dogmatism, which inhibits the ability for life to be lived freely (or as Nietzsche called it, the will to power)—it becomes clear that these practices are bound up in humanist, pathological

psychosis towards the Real existential condition (ideological imperialism being based in herdism—using David Storey's sense of Nihilism as rooted in humanity's problems with nature, [64] or pre-Symbolic Real). This is to say, as anarchist writer Echo claims in "Iconoclastic Thoughts on Savagery," "Let us not be deceived by the illusion of civilisation… we got the enemy wrong the whole time." [65] The colonial myths that have perpetually sustained the hegemonic imperialistic system have concealed the true enemy. It's not primitive savages that are the problem, but the culture of imperialism, which has been hidden, via the Symbolic cultural narratives of its own ideology.

The ways that colonialism and imperialism serve as conscious and unconscious mechanisms for the expansion of our psychically repressive, ideological mechanisms.

In 2014, tens of thousands of Muslims in Bangui, central Africa, had to flee from Christian militia. [66] (Christianity's cultural relevance in Africa is specifically a product of colonial imperialism.) Also, it is no secret anymore that hate groups using Islam as justification for their violence are the product of western and Saudi imperialism, [67] and are supported by institutions such as the C.I.A, and the Israeli and Saudi Arabian governments. [68] So, behind a surface disgust towards these violent hate-groups, there is ideological investment and participation in their activities. As Chomsky identifies (for example in the Charlie Hebdo

coverage in the French media, which noticeably resulted in a 110% increase in anti-Muslim sentiment in France), the western world facilitates the conditions for this situation and usurps it, via the hyper-real spectacle of modernity, creating a culture that validates the activities that facilitate these conditions.69 In a March 2015 article, The Independent identified that ISIS managed to create a global brand: *"by using celebrity warriors like 'Jihadi John' and disseminating pictures of fighters with familiar products like Nutella and pizza, Isis has proven adept at attracting young men and women to its cause."* [70] This "anti-western" ideological group is using the propaganda tools of the ideology it opposes—westernite imperialism being the unconscious mechanism behind the so-called Islamic (anti- Muslim) ideology. Activities performed by ISIS, such as burning to death the Jordanian pilot Moaz al Kasasbeth, are deemed un-Islamic by Muslims across the world, even including extremists in al Qaeda, [71] many of the ISIS fighters fleeing to Turkey in early 2015, and other militia groups in the region. [72] (A true extremist Muslim is not so insecure as to need to perform these actions, as Žižek explains in his analysis of the Charlie Hebdo attacks.[73]) In a traumatic response based in violence, since the 9/11 attacks, hate crimes towards Muslims in America have drastically increased to up to 150 serious attacks per year. This is despite the fact that Muslims are responsible for the vast minority of terrorist/hate attacks. After the Charlie Hebdo attacks, there was immediately a rise in violent crimes towards Muslims, [74] as their Symbolic difference ultimately reveals the t-Symbolic

existential instability of the western imperialist ontology, noticeably in French republicanism. [75] This is despite pro-west hate-groups such as the KKK using tactics similar to those of ISIS. [76] The western world might know that the stories they are fed are totally inaccurate, but that doesn't stop the creation of copycats to the fiction. One example is the film American Sniper, [77] which inspired the American Sniper Killer—a new addition to the list of racist murderers, [78] revealing the psychological wounds of war and the psychosis that the imperialist ideology creates. [79] Paris officials actually had to actively refute the Fox News coverage of "Muslim no-go areas," as a false claim made to perpetuate an anti-Muslim culture.80 In a purely cyber-techno-ideological dispute, the hacker group Anonymous and ISIS fought over Twitter, both groups representing anti-western capitalist ideology in symbology (ISIS being a mask of opposition in this context). [81] The western media outlets actually reflect the banality of our desensitisation towards acts of extreme violation and abuse. We unconsciously are aware of their being produced but, desensitised, we accept it as the norm, and mechanise it into production.

These factors I've just described aren't only intended to reveal a deep hypocrisy in western culture—hypocrisies, by the way, that we're all deeply aware of. They also reveal an ideological interplay, by which the repressive psychosis of ideological Symbolic culture become manifested as a feature of imperialistic practices. *"The United States won't be able to control terrorism,*

because it is unwilling to alter its imperialist policies.'' Waqas Mirza [82] I'd change this close-to-accurate assessment to "the US is, within its ideological unconscious theology, creating and controlling terrorism, because it is unwilling to alter its imperialist policies." (Mirza is mistaking the US's intentionality within these conflicts.)

Research published by the New York- and Sydney-based Institute for Economics and Peace reveals that there is no general causal relationship between religion (in the strictly theistic sense) and war, with a 2007 study identifying only 7% of wars being religious (in the theistic sense). [83] Rather, it is the imperialistic ideological unconscious that is the principle undercurrent, this being highlighted in the Marxist atheistic theology of Maoism, killing 70 million individuals in pursuit of its ideological imperialism. [84] War comes not from the religious narratives of dissonance between competing mythologies towards deities, but from the dissonance created by a culture seeking to extend its ideological mediating apparatus over a greater geographical area.

The ideological repression of imperialism within the imperialist meta-narrative.

Every year, we remember the 9/11 victims, but [83] we rarely, if ever, remember March 9, 1945, when America firebombed Tokyo and burned to death 100,000 defenseless women and children. [85] Why is

this? Because events like that one are built into the meta-narratives of this system's ideological apparatus; they are aspects of our i-Symbolic culture/ psychosis. We live it. Breathe it. Feed from it. The 2015 London property boom is being built on "dirty money" (as The Independent calls it) [86]—or rather, money that is part of the unconscious meta-narrative. We like to think of drugs, human trafficking, etc, as being counterideological to our Symbolic culture, but they're actually integral parts of keeping up appearances for the i-Symbolic mode of production, where rather than being authentic about the current situation within the approved narrative, appearance is retained through what is supposedly ideologically oppositional to this culture. At the same time, while the a-priori constructed spook of rights is an integral part of the British t-Symbolic ideological theocracy, Amnesty International [87] in 2015 claimed that Britain is leading the charge against basic human rights. While claiming to be champions of democracy, Britain's economic mode of production is built upon the sales of arms to those tyrants it claims to oppose. [88] Again, it isn't just that these are hypocrisies, but that these aspects of our colonial imperialist culture manifest as unconscious aspects of our Symbolic culture's ideological apparatus.

In early 2015, Birmingham University campus' psychology building was lost under a blanket of Nazi graffiti, [89] which reveals a deep unconscious part of the British meta-narrative—the racist undercurrent within British culture. Winston Churchill, the

theologised British saviour in Britain's fight against the Nazis, was also in favour of using poisonous gas in war zones, and believed in several anti-Jewish conspiracy theories. This exemplifies a great deal of the British unconscious ideology. [90] *"I hate Indians. They are a beastly people, with a beastly religion. The famine was their own fault for breeding like rabbits."* These are Churchill's own words on the Bengal famine that he exacerbated, leading to the deaths of over three million Indians. The Bengal famine is a great example of how imperialistic British ideological meta-narratives. [91] The British Empire, which is the basis of contemporary British ideology- as-production includes examples such as the Boer concentration camps, Aden torture centers, the Amritsar massacre, the Cyprus internment, the crushing of the Iraq revolution, the exacerbation of the Irish famine and the Kenyan camps, revealing the brutally violent ideological underpinnings of imperialism. [92] Chomsky describes these types of historical examples as part of the separation between "our terrorism" and "their" terrorism."93 "Our terrorism" features in the British ideological unconsciousness like a repressed memory of an action too horrific to recall, yet an ever-present feature of daily life.

The lack of historical discussion regarding terrorism, colonialism and Islam, is interesting, as there are significant counter-examples to the established narrative. The Banu Harith is an Arab-Jewish community that Muslims protected for over a thousand

years; the Moroccan king Mohammed V defied the Nazis; Bayezid II sent his navy to protect both Muslim and Jewish populations that were undergoing persecution from the Spanish Inquisition. The Prophet Mohammed even sets protection of the Jewish people as part of his teachings. [94]

On the other hand, was not the Chapel Hill Massacre an act of atheist terrorism?95 Isn't Anders Breivik a Christian terrorist? [96] Aren't the Buddhists killing Muslims in Burma, terrorists? [97] Iraq-war veteran Steven Dale, who raped a 14-year-old Arab girl before killing her and her family, claimed that he didn't even view them as human. [98] This is imperialism condensed into a single example, the purpose of imperialism as ideology being to reject non-colonial ideology as non-human, within the parameters of the relevant i-Symbolic construct of human. A different example of the same phenomenon can be seen with Facebook, an American company, disallowing the use of traditional Native American names on its site (under the premise that monikers like Lone Hill, etc., are not real names). [99]

What this leads to is the metaphysical, ideological function of imperialism, within the already-established functionality of civilisation within consciousness. Imperialism is a neurotic mechanism, further embedding into consciousness the ideological apparatus of a culture via colonialism, which is done by dehumanising, in ideological terms, in a functionally racist format. The

act of imperialism alienates the original land occupants from their culture, and brings them the ideological racist theology of the colonial force. The abusive violation of the original culture acts as a way to destroy what threatens the occupants' system by disharmonic, contradictory narrative. Multiple theologies threaten the repressive psychological continuity, with violence being the response, to regain security and mediation.

The Tragedy

"It is difficult to overestimate the scale and speed of change. In a single lifetime, humanity has become a geological force at planetary-scale."
Prof. Will Steffen

The report Planetary Boundaries 2.0, published in the journal Science in 2015, states that four of Earth's nine planetary boundaries of irreversible planetary degradation have been crossed. [100]

The World Wildlife Federation (WWF) and the Zoological Society of London have stated that, as a result of humanity's way of life, Earth has lost half its wildlife over the past 40 years. [101]

The world is entering peak food production, with chicken peaking in 2006, milk and wheat in 2004, rice peaking in 1988, and 16 of the 21 foods examined in a study (published in the journal Ecology and Society) peaking between 1988 and 2008. [102]

Oil is peaking, with China currently peaking, America draining its last drops from shale, and ISIS and Saudi Arabia clutching what they can. [103] While this is happening, pelicans in Florida are having their throats cut by sadistic psychopaths, for fun. [104]

A study in Nature Communications reveals that the rain that falls on us—nourishes plants and wildlife, and is an essential functional aspect for the basis for a huge number of life-forms on this planet—is contaminated with aerosol fumes, as well as other contaminants. [105]

James Hansen (NASA climatologist) has stated that climate change is "unavoidable" at this point. [106] Research from a 2014 report, which includes data from over 400 scientists, spanning 58 countries—the AMS and the American National Oceanic and Atmospheric Association (NOAA)—reveals that regardless of how much humans may want to stop climate change, the oceans are still going to warm and rise. NOAA has revealed that the global warming pause is a myth, too. [107] It's been revealed that the oil firm Exxon acknowledged climate change in 1981, but funded deniers for over 27 years. [108]

We love the myth of green energy, but the effects of these technologies, like the Balbina Dam in Brazil, leave ecosystems in tatters. [109]

Research done by the Nation Autonomous University of Mexico reveals that Earth is entering its sixth mass

extinction event—something not seen in 65 million years (the last being the death of the dinosaurs). [110]

Anglia Ruskin University's Global Sustainability Institute has released a study revealing that by 2040 society will collapse from massive food shortages. [111]

In the UK, hen harriers are facing extinction from "rogue gamekeepers," killing off the last remaining populations. [112]

YouGov has found that the main states resisting the liberal (pathetic) attempts to tackle ecocide are the USA and UK. [113]

Data from the Met Office has revealed that a 4% rise in global temperature could result in the loss of 85% of the Amazon Rainforest. [114]

Tanzanian elephant populations have gone from over 100,000 in 2009 to 43,000 in 2014, according to research released by the Tanzanian government. [115]

The last two so-called intact forests left in the world are the Amazon and the Congo, with a generous estimate of only about 22% of old growth remaining. [116]

With its man-made drought of 2015, California's snowpack reached 0%. [117]

From global temperature increases, it is expected that

diseases like malaria will increase, crop failures will rise, there will be large-scale migration like what we are already seeing across Europe and many other parts of the world, and more wars, according to an article published in The Independent in May 2015, using research performed by various institutions including the NOAA, World Health Organisation (WHO), American Climate Prospectus, and the journal Science. [118]

The Soil Association has openly stated that if we don't treat our soil better than we are currently doing, in 50 years we will have serious problems regarding food production. [119]

George Monbiot (author of Feral: Searching for Enchantment on the Frontiers of Rewilding), wrote an article in May 2015 in The Guardian, that the loss of elephant and rhino populations (which are falling at alarming rates as the Earth loses the war on wildlife waged by poachers), will mean drastic consequences for their ecosystems. [120] He also wrote in March 2015 that our treatment of soil is an issue the gravity of which dwarfs the vast majority of issues focused on by contemporary mainstream media. [121]

Nature Communications has revealed that, despite being home to an estimated 16,000 tree species, 182 species store half the rainforests wood-bound carbon, with the Amazon storing 1/6 of the carbon stored in living vegetation. The continuing survival of these species is paramount to life on this planet. [122]

Two reports published in Science in May 2015 reveal that, as a result of human activities causing climate change, 16% of Earth's species are at risk of extinction. [123]

In Baotou Mongolia, dozens of pipelines drain a nightmarish, sulphurish mess of thick, black chemical—creating a toxic lake—from the production of smart phones, consumer gadgets, and green technologies. [124] The mines and factories of Baotou are one of the world's largest suppliers of rare earth minerals, with the Bayan Obo mines north of Baotou containing 70% of the planet's reserves. The most tragic aspect of this toxic nightmare isn't just the production of the technological apparatus of our hyper-real spectacle, but also the technological apparatus supported by supposed environmentalist movements of the bright-green form—wind turbines and electric cars. In fact, it seems like we're already living in the same type of dystopic future depicted by cyberpunk films and stories like Blade Runner, as our world undergoes environmental collapse, with technologically-mediated culture exacerbating this nightmarish situation.

A study release by Stefan Rahmstorf (Potsdam Institute for Climate Impact Research) has revealed that, as a result of global warming, the circulation of the planet's oceans are slowing down, with the potential for dire consequences for life on Earth. [125]

As a result of climate change and nuclear tensions,

Kennette Benedict, executive director of the Bulletin of Atomic Scientists, has stated that global leaders have failed to respond with the speed or on the scale necessary to prevent a major collapse, resulting in the organisation adjusting the Doomsday Clock to three minutes to midnight (midnight being the end of humanity). [126]

As a result of Monsanto's practices in industrial agriculture, Argentina has been contaminated en masse, with the rise of Monsanto-related health issues: cancer, hypothyroidism, and chronic respiratory illnesses. Poor business practices, coupled with the use of pesticides and agrochemicals, are at the center of this awful situation. [127]

Twice now, in four years, oil pipelines in Montana have leaked into Yellowstone River, increasing for years the levels of benzene, dangerous to both human and wildlife populations. [128]

NASA released a study in 2012 stating that, through a combination of factors, including ecological ones, systemic collapse is inevitable in the next 10 years. [129]

Dr. Richard Duncan's Olduvai Theory, which predicts the inevitable collapse of industrial civilisation, is fast becoming a reality, and will involve dire consequences for humanity. [130] This includes, but is not limited to, a human population drop to a maximum of two billion

human lives by 2050, with the probable decrease being closer to fewer than a billion, possibly 300-500 million. At least this is a disaster only for humans.

Starting with the tobacco industry, climate change denial science has been manufactured by the industries that gain from ecocide; Graham Readfearn covers this extensively in his March 2015 article in The Guardian. [131]

Norwegian scientists have stated that global warming will lead to a rise in wildfires in the forests surrounding the site of the 1986 Chernobyl nuclear accident, which will create a second wave of radiation poisoning. [132]

California's government has allowed oil companies to dump waste into federally protected underground aquifers. [133]

According to a report by the WWF, High Street shops in 2015 sold Valentine's Day cards made from unsustainably sourced wood from tropical rainforests. [134]

In Toronto, energy-saving lightbulbs have been leaking poisonous mercury into the local environments. [135]

In Pennsylvania, children have been placed under gag orders to keep them from talking against fracking. [136] This is at the same time that the Republican Party in America is telling the Pentagon and CIA to stop talking

about climate change, and Shell Oil is getting US government permission to drill in the Arctic. [137]

The Met Office has confirmed that 2016 was the hottest year on record. [138] Since the original publication of this we have had multiple years that have beaten this record, as the situation has worsened.

Professor Frank Fenner has stated that, due to overpopulation and environmental destruction, humanity will be extinct in 100 years. [139]

The 920,000 pygmies in central Africa, probably Africa's oldest human population, are endangered by logging, mining, and land clearance, with their communities fragmented. [140]

Radioactive water from the Fukushima disaster has leaked into the Pacific Ocean, where it will now spread via the ocean's currents. [141]

From 1970 to 2010, 50% of land vertebrate populations in China—terrestrial mammals, reptiles, amphibians, and birds—were reduced by 50%, with China's economic growth going hand in hand with this ecological degradation. [142]

As the result of man-made climate change, trees over 1,000 years old—truly ancient ecosystems— have been burnt to tinder in Tasmania. [143]

Research by the Sea Around Us project of the University of British Columbia has revealed that the overfishing of the oceans has been massively underestimated. As of 2010, official data reported 77 million metric tons, when their reconstructed data suggested the total was closer to 109 million metric tons. [144]

The total amount of plastic on the planet now exceeds five billion tons, with plastic being found on all the planet's land masses. [145]

Bolivia's second largest lake has now completely dried up, and is probably forever lost due to climate change. [146]

These are but a small number of the ecological problems facing this planet as a result of industrial mass civilization; industrial mass civilisation being the epitome—reductio ad absurdum (in the worst metaphysical-ideological position ever claimed as real)—of the domesticating i-Symbolic culture of civilisation. The good news is that it appears that this system's collapse is inevitable which, while it will have drastic effects on human society (including massive population drops), will give the opportunity for non-human peoples to regain what they can of what they have lost. As Derrick Jensen of Deep Green Resistance has stated, there will never be another oil, coal, steel, or bronze age to support the creation of another human civilisation, which doesn't mean the end of tribal-

community (as humanity, for most of its existence, has lived as hunter gatherers and non-agrarian forms of life147). This is actually to the benefit of humanity (meaning humanity as a biological state, rather than an ideological position) in that it presents itself as a possibility for both self-liberation and collective liberation from authoritarianism. The sooner this system collapses and stops destroying the planet, the healthier the planet will be from the point that ecosystems and weather systems start to stabilise, which is of obvious, long term benefit to humanity, as it presents a greater possibility for life to flourish post-collapse. Future domination is still possible, as are attempts at dominion post-systemic collapse, and such collapse is not good in and of itself. What I am suggesting is that the collapse provides an opportunity for resistance to this culture, which might start at the individual, and manifest in the collective. The bad news is that this is likely to coincide with a major ecological collapse, which will take a long time for the Earth's ecological systems to recover from. If you forgive notions bordering on Gaia—i.e. a God like planetary consciousness—anyone who has been abused can empathise with the amount of time that recovery from trauma can take.

The effects of civilisation on the ecosystems of the world are catastrophic, and these ecosystems are reaching their inevitable collapse—the result of any flawed argument being its collapse, with civilisation as metaphysical i-Symbolic culture being an argument in opposition to the pre-Symbolic natural Real. While the

problems have material solutions, attempting to form a collective consciousness capable of addressing this, to whatever degree possible, involves forming a psychic culture based in de-theologising the pre-Symbolic Real into non-mediated, existentially-based consciousness of authentic being, and the deconstruction and rejection of the theology of the Symbolic, via a process of rewilding and feralising.

I will attempt a methodology for this in the next section, but we leave this section in pure tragedy.

#nofilter
#livingonadyingplanet
#theendoftheworld
#massextinction
#forfucksakecivilisation!

Feralising, Rewilding, and Anarchy: Authentic Being, Post-Oedipus

"Every time we take a step, we're surrounded by the ideological birds of prey who feed on our possibilities, fill themselves with concepts of our desires, and re-enslave us with beautiful combinations of words which seem to depict the world we failed to realise."
Fredy Perlman

"It is only as an aesthetic phenomenon that existence and the world are eternally justified."

Friedrich Nietzsche

Language, and symbolism in general, are always substitutive, implying meanings that cannot be derived directly from experiential contexts.
John Zerzan

What might be a methodology to alter this mediated consciousness that leads to all these destructive forces? Here I propose one, the effectiveness of which can only be determined in action. It is not a solution to stop the violent forces, or to resolve them, in the sense of offering material activities or ideological systems as new alternative mechanistic structures. It is a number of things that can be done to move away from the forms of consciousness that lead to the violating forces. If the inauthentic mediated being of oedipal Symbolic consciousness is being civilised, then the non-mediated authentic consciousness that deconstructs the Symbolic oedipal theology can be thought of as feral rewilded, anarchic, or post-civilised. (The degree to which this is possible as an absolute state is open to debate, but a less-mediated consciousness is at least closer to the pre-Symbolic Real.) This is absolutely not an embrace of pure consumerist-lifestylism, as we still need aboveground and underground activists acting in direct, non-language-dependent terms. Rather, we need awareness that, if we are going to seek to address these issues, we must do so from a perspective that can incorporate these issues in a non-Symbolic state.

There are a number of reasons for resisting this Symbolic and its Reality. I've given reasons that are outside of the individual: imperialism, colonialism, racism, patriarchy, ecocide, industrialism, hetronormative ideology. There are also reasons that start from the individual; Emma Goldman talks about the philosophical life of individual freedom that follows from thinkers like Stirner and Nietzsche and how it calls for resistance culture, whatever form that takes. Classical anarchists like Mikhail Bakunin and contemporary anarchist writers like Echo remind us that our own individual freedoms are always in some way relational to the freedoms of the rest of living beings. Sartre argued that freedom entails a responsibility, both to our own uniqueness as we live in the world we create, and to those we encounter, who will enact their free will in response to the world we create. While domestication still dominates the world through this Symbolic culture's apparatus, both material and idealised, our individual and group freedoms are only partial. To live freely requires assuming responsibility for the world that is our life/lives, and resisting what disenables life from being free. I extend these concepts in what I hope serves as an approach to make possible a freed consciousness of rewild, feral, anarchic, authentic being, which can serve as the basis for cultivating a way-of-being in the world that acts as both insurrectionary— outside of arrangement, and active resistance—organised and tactical.

Dr. David Abram has identified how wildness permeates

the constructions of humanity, as non-determinist, fundamentally chaotic, and inescapably pervasive entities. [148] Consider abandoned cities reclaimed by plant life, or a twoweek old sandwich left in your fridge when you went away on holiday. The Real wild state of existence deconstructs the artificial Symbolic ideology in its will to survive/life—its will to power. It is the process of life penetrating the death that surrounds it. Whether it's Wilde, Novatore, Sartre, Stirner, or Nietzsche saying it, what is abundantly clear is this: the task of iconoclastically deconstructing the meta-narratives of Symbolic culture and transitioning into an authentic conscious state, free from herdism and conformity, is principally a task in authentic (non-liberal-capitalist) individualism. This is not to say that this is purely an individualist struggle but, per Goldman's analysis of the importance of both Nietzsche's and Stirner's ideas on the working class struggle against capitalism, [149] these ideas hold the utmost value for environmentalists, too. This is to say that, like how the transvaluation of bourgeois Christian values involves the deconstruction of that theological order (or the death of God, as Nietzsche put it [150]), the deconstruction of the i-Symbolic culture industry that technologically mediates our consciousness from the natural world into t-Symbolism, is principally an individualist task, as it requires individual autonomous consciousness to form a new relationship (or to regain an old one, if you prefer) to the metaphysical reality that has ideologically enveloped their consciousness. From this, authentic cultures can form, like the culture of birds

singing in my garden as I type, and effective resistance/sustainability is possible—including ideology's materialist and idealist construction. This leads to the question: how is this first step attainable?

Many thinkers, far more eloquent and learned than I, have made good suggestions. Wilde, one of my favourite philosophers (#fuckBertrandRussell), claimed that art and aesthetics are the ultimate in individualism. [151] If we take this with Nietzsche's point of existence as an aesthetic phenomenon, art seems to hold value as a method. That is not to say that pure aestheticism (as a form of lifestylism) is going to change our environmental catastrophe—but as a way of challenging the metaphysical Symbolic constructs that mediate our perceptions, this is a tangible and immediate possibility. Think about what the jazz and psychedelic music movements or surrealist, Dadaist, Situationist, and anti-art movements attempted to do, with some modest success, to change society's perceptions towards art and culture. These movements were bases that other movements grew from, civil rights and many others, and lead to events like the May, 1968 Paris protests. [152] The civil rights movement might have now developed into an institution of recuperation, but the cultural effects in the antiracist struggle are undeniable; consider how rap music developed as a way to separate from the musical narratives of the white culture that oppressed them. Think about how graffiti art reshapes the ideological narratives of the material conditions of urban culture. This is another form of Stirner's notion of the

creative nothing, which Novatore identified as a violent warring tactic, revealing the end point of language and the Symbolic processes that seek to dominate. [153] Art is just a small way of creating a different relationship to our world, but while small, it is effective. It is a creative destruction of the previous form's identity into a new object.

Another way is to actively reject technology as a mediation from the natural conditions of life. This is something Heidegger talks about as a method of authentic being. People like the French anarcho-naturists (who drew from the ideas of Élisée Reclus, et al), identified how technology serves to distance consciousness from the Real world, which they rejected for nudism and the use of simpler technologies. [154] While this is no more an absolute shift than art, it serves as a pragmatic start. Permaculture and simple horticulture techniques, things like earth ships, the rejection of clothing, the embrace of simplicity, can serve as immediate ways of forming a relationship with the pre-Symbolic Real, which can transition into a feral consciousness. This is what Thoreau (a personal hero) talks about in Walden, where he identifies the value in simple living and life immersed in nature.155 From this, Thoreau discusses how perception can shift to viewing nature within its own terms, rather than as a part of human production. The asceticism of a nondomesticated life has also been identified by thinkers such as Leo Tolstoy, [156] Epicurus, [157] and Diogenes, [158] as a way to better perceive the Real. This is not to say that it

is necessarily a spiritual endeavor, though it can be thought of as such— but rather that, through actions that don't value the ideological mechanisms of civilisation over existentially-derived relationships (with either living beings or materials), you form a consciousness and relationship that is far less mediated than otherwise. This is not the liberal new-age culture that Žižek identifies as capitalistic and supportive of capitalist violence, [159] in which the material world is valued less than the idealised one. Rather, the consciousness that values material dynamics says, "This artificial reality of material apparatus is distancing me from my life, as an existential being and the real of the world around me, which is something I will reclaim." If we can, as individuals, form these relationships consistently, then as groups (like fish that are symbiotic with the reefs they occupy) we can form the same relationships with our ecosystems.

These processes serve as transitional mechanisms for realising the eventual goal of feral consciousness, which is to reclaim as much of the wild as possible. Both involve the breakdown and rejection of the constructed theological orders and all the limitations that order imposes, be they material or idealised. This is functionally the same as Nietzsche's Übermensch and Stirner's Unhuman, with the result a cynical and skeptical consciousness based in existentially-derived ontology. From this unmediated conscious state, something is possible. The key difference between domesticated consciousness and the rewilded feral

consciousness is the metaphysic of Symbolic mythology. Birds, fish, trees, bees—they don't live in a Symbolic narrative. They have the ability to communicate conscious states via visual, audible processes (far more than I could list), but they do not create realms of transcendental objects. They live their non-sedentary lives day-today, outside of the limitations of theological orders, economies, and means of production.

This is what we need to return to for this planet as we know it to survive. Kevin Tucker calls this "primal anarchy." [160] Sahlins calls this way of life "truly affluence." [161] It is both beneficial to the planet and, in the long run, humanity. We very successfully existed for hundreds of thousands of years that way, whereas the current way of life has only existed for a few thousand years, very unsuccessfully. While the end result is a non-civilised society of humans, to achieve it we require the aforementioned post-civilised consciousness as a transitionary mechanism for attaining primal anarchy/feral consciousness. Anthropologists have found that "truly affluent" societies showed little to no sexism, [162] and that there was no war in the way we currently think of it. [163] Since religions formed out of the shift to agrarian societies, [164] there aren't the same theological disputes, with all consciousness being implicitly existential. There was greater leisure time, and little to no class hierarchy/government, as individuals were implicitly aware of their freedoms as unattached to constructs of property. In these societies,

work and play are inseparable. As these societies often are comprised of much smaller groups, they do not require the same theological superstructures as larger ones (as argued by Lizzie Wade in Science magazine). [165]

These communities demonstrate the anarchist communism that Peter Kropotkin talks about in Mutual Aid: Factor of Evolution,166 and the egoist communism of Stirner's rational egoism. While Stirner's egoism isn't usually argued as rational, given the normative position the term "rational" usually presents, I call it that because, when differentiating between actual animalistic desire— which is drawn towards survival—and manifest domesticated desire— which is drawn towards Nihilism— the actual authentic desire is one that is rational in a non-normative sense. This is a rationality not based in Apollonian epistemological dogmatisms, which try to deny S-nihilism, but a subject-sensitive contextual natural rationality. The socialism of Wilde's individualism may serve as a transitionary mechanism, and it is the organic mutualist economies of ecosystems that operate in symbiotic relationships. It is the rhino consuming the low-nitrogen grass that other animals can't live off of, creating nitrogen hot spots where it defecates, so high-nitrogen grass can grow so that other animals can eat. [167]

This is post-oedipal because it goes beyond the constructed t-Symbolic order of the superego, embraces

the repressed feral state of pure semiotic creativity (that civilisation sublimates into production) and, within egoist consciousness, actively embraces the traumatic existential Real, which the ideological humanism of oedipal consciousness rejects. It involves the transvaluation of the ideological dialectic notion of human, so it is a transhumanist process (though not, obviously, in the techno-utopian sense of freedom through technology).

It seems to me that, while material actions are still of utmost importance in tackling ecocide and other human-made problems, the creation of a psychic culture that deconstructs the mediated consciousness that leads to the destruction, is an important element for both human and non-human populations—both for this inevitably collapsing civilisation, and for life afterwards.

Post-Civilisation: Non-Domestic Creativity

#analyseandinterpretanalyseandinterpretanalsexand…

So, analysis is all well and good, but we need some kind of workable approach to this, which is what I attempt here. From the start, it seems important to state that this is by no means an absolute approach that is unchanging, or that will work 100% for everyone. One of the most important things anyone can do is keep learning. While striving for authentic, unmediated, non-dogmatic existential Being might be an essential part of tackling the problems created by the consciousness of t-Symbolic

culture, it is important to acknowledge that we cannot escape the t-Symbolic ideological socialisation that has been done to us. Rather than rejecting this in an inauthentic attempt at nihilism, we need to move into a cultural consciousness of post-civilised Being, to return to an authentic state—or as close to one as can be done.

As the basis of i-Symbolic culture is the construction of artificial constructed conventions, it seems appropriate to start here. This basically means that we get creative in a total sense: create works of art that totally express you as an individual, in conflict with the conventions of this culture. This doesn't need to be propaganda (though it can be)—just authentic, deconstructive, and playful. It'll only work if you love doing it, and if you create only what reflects the experience that you live within. Break the rules that you were told to follow, and that don't comply with your conception of beauty. This might mean that many people will be critical and dislike it, but that's not important. You're not creating a product for the market, but a discourse that jars with normality.

As a musician, I found it freeing to test the boundaries of my main instrument—acoustic guitar— and play it in non-traditional ways, using parts of it not typically used. Playing in scales from cultures not of my own heritage has been a useful way of freeing myself from my cultural limitations. I like music as a form of artistic deconstruction because of its obvious O-nihilist form, and its ability to consume a space. Music has a way of affecting the Real of experience in a way that, I think,

works better than any other.

Poetry also deconstructs excellently, given its purely linguistic, yet fluid musical form. Poetry is a way of planting ideas into people's consciousness, and forming narratives that construct entire worlds of truth. Poetry can also take as many forms as you desire. You can switch between styles as you desire. You can borrow from others to shape your own. Hell, you can make up words and sounds as you desire.

Drawings/painting is another form of creativity that holds huge potential. You can create images that are both beautiful and disturbing. Through this form of creativity, entire worlds can be created that even break the barriers of our physical world in geometric impossibilities. Paper and canvas are an incredible way to plant wildness into consciousness, whose only limits are your ability to find forms to put there.

I'm not including drama, novels, and utility-based creativity for two reasons: dramatics and novels require, by virtue of their forms, a shared normative set of constructed values regarding what is or isn't Real, which is what we are trying here to deconstruct. While you can create fantasy and sci-fi worlds that are extremely different from our cultures, you still require certain metaphysical laws to be obeyed for the narrative to make sense. Utility-based creativity, while it may be functionally useful, is intrinsically mechanistic in its basis. It may continue to be a necessary component of

biological-human life, but at this point, it is part of what we are rejecting.

Not everyone has an immediate artistic outlet, nor do they need one for this process. Art just holds a really useful dynamic for our purpose. Another very useful tactic, similar to Hakim Bey's ontological anarchist method of T.A.Zs [168] and the Situationist International's situations, [169] is that of actively forming non-traditional approaches to interacting with the world. This can be as simple as talking to strangers when you otherwise wouldn't. You can form methods of play that break the rules of this culture, within the context of this culture; create situations that act as the formation of an entirely new, structurally different world. In this culture we're all so scared of paedophiles that, unless you're a young lady or an older woman, even acknowledging a baby's presence in public (one not related to a friend, family member, or acquaintance) is treated with hostility. Reclaiming this interaction directly and safely would be an excellent way to break down one narrative of this culture. (I do not deny the danger of paedophiles, but also reject granting them authority over us through fear.) The creation of non-normative interactions is an excellent and immediate form of wild non-domestic creativity, which can be used in a lot of desirable ways. This is also an essential part of this process because the cultural ideology is perpetuated through interactions. While material conditions can be physically altered, until you're changing interactions within the ideological narrative,

the constructed reality will continue. This includes all interactions regarding authority, oppression, domination, alienation, and conventional models of interaction.

Other activities with potential for feralising on a personal level, are exercise and healthy living. Your body is the immediate Real with traumatic potential. In reclaiming your material self, you reclaim your existence within your own terms. Also, if you are doing it right, it's a great way of bringing consciousness right into the natural authentic state that it would be within the consciousness required by non-domesticated life. You have to be present, fluid, and aware of your actions within your surroundings, just as a bird is in flight, or as dolphins when they jump through waves. While fighting might cause some discomfort, because of dynamics of conflict, it is important. The ability to fight involves a great degree of potential. This does not mean upholding violence— an inherently civilised and domestic process (as a violation of authentic-animal-being) that is ideologically driven. This is fighting not with guns, tanks, and bombs for the pursuit of empire, but as a natural form of destruction (destructive creativity), with your own strength—be it for survival or for what the fight club did for the characters in Palahniuk's book. Whatever route you take, being in your body in this way is a very immediate outlet for reclaiming the consciousness taken from you.

Finally, there is going out and spending time away from technological mediation. Wildness and authenticity is

best found where it remains unhindered. Go hiking, surfing, sailing, or whatever brings you back to this world. Learn horticulture, permaculture, and foraging techniques. Interact with non-human communities and form relationships that hold value in your life. Distance yourself from cities and towns and, if you can, live off-grid. Take the asceticism of Thoreau, Tolstoy, Epicurus, Diogenes, and even Tyler Durden, and live a life that is Real and authentic. Anarchists and naturists have valued this as a practice for as long as they've existed, because it works. After the collapse, this is going to be essential to your life if you hope to have any chance of survival—so you might as well start now.

Just to be clear, in the material sense, these techniques alone are not going to stop the abuse committed by civilisation. Liberalism perpetuates the myth that all that is required is to change our awareness, while retaining the material apparatus. This is not just stupid, but dangerous! We still need radical action in peaceful and non-peaceful forms if we are ever going to stop civilisation's Earth-murdering rampage. We need all forms of material resistance that you can name. If it stops environmental violation, we need it. Ecocide is a material pre-Symbolic, traumatic, and Real. No matter how large or small an action is, if it is an act of resistance, and has consequences that result in, overall, less destruction than was possible before, we need it if we desire life and the continuation of life. I have no new suggestions for forms of resistance, because an entire arsenal of forms already exists. I can only say that

alongside these long-known tactics, we need to form new relationships with the world (or return as much as possible to old ones).

This consciousness of primal anarchy and rewilded feral authentic Being might form the primitive communism described by Karl Marx, [170] or the new tribalism of Daniel Quinn, [171] the communist anarchism of Kropotkin, or the egoist communism of Stirner… whatever. If they result in the state (or close to the state) we were in before domestication's great forgetting, then they are all the same for our purposes. I cannot describe this culture, it can only be a Real wildness that you experience yourself. Also important is that we experience the material world transcendentally, as a phantasm of our perceptual fields. Symbolically, this is produced through the aforementioned dogmatisms and technological apparatus, which domesticated through domination— existentially, in that life has been reduced to participation within the Symbolic culture, in both ideal and material senses. Addressing this transcendental relationship will determine the scale and effectiveness of a culture capable of responding to this crisis. If our lives remain domesticated and consequentially supportive of this culture, then resisting and opposing—individually or collectively—is impossible, and defeat is ultimately death. The purpose of this writing is to address this process of transcendentalising, and to support life.

You fucking create this world in your actions/choices. When I wrote "fucking" in that sentence, I created an

entirely new world from the one that existed before the one that didn't have it there. You are born condemned to freedom, and so are responsible for what world you shape, and you have the power to construct and deconstruct the ideological apparatuses that surround you. It's time to get creating a world that we can live in. There are creatures whose entire life lasts but one day. You are alive now, and on this day you can choose to create (return to) a world of life or (continue) a world of death. You have just as much potential as you are willing to enact in creation. Your world is occupied by an invader, who is seeking to take from you your potential to flourish at life. The question you have to ask yourself is this—"What am I going to do?"

Some Writings of the Wild

Please, don't read this section in the order presented. Read it in as chaotic a fashion as you can. You're of course free to read it in any order you wish (you can completely disregard my request), but I'd like this to not follow the typical, mechanised, structural ordering that books usually require.

The Amoral Characteristic of Resisting Disease

I do not advocate a Manichaeism ideology, wherein a theology is formed with polarised moral binaries. That would only serve to idealise this discussion into a transcendental narrative, alienating the discussion from existence into some notion of an epic battle between

opposing forces. Rather, this is to articulate a radical monism of form, within which exists an aspect that has been corrupted into something cancerous. Cancer manifests within the body it corrupts and destroys, but is still a product of, and part of, the body. This monism can be thought of as something similar to Anaximander's apeiron—as an origin-less, boundless indefiniteness, [172] and Heraclitus's flux—characterised as anarchy or the wild. This material monism is not to say that civilisation and its effects are pre-determined causally. The Hume dilemma hasn't been resolved, and we're unable to logically justify causality outside of habit. From this, there is no need restrict ourselves to a deterministic universe— there's no truism of causation requiring us to do so. Another reason not to assume determinism are the arguments made by philosophers like Karl Popper, and features of quantum mechanics that present an indeterminist Real. [173] Civilisation, like cancer, seems to be more likely in some situations, but is fairly random, down to chance. As opposed to either of the previously mentioned ideas, this materialist monist account is a-determinist. Taken with features of flux and apeiron, material monism is dynamic and O-nihilistic - acosmic. So, while existence exists, it doesn't exist as a totality, but as a multiplicity, within which being never arrives as an absolute but as a creative-destructive perpetual dynamic. From deconstructive elimination the micro-macro interplay—the earth, the solar system, the galaxy, the universe, and whatever else—manifests as a dynamic holistic creative-destructive flux that leaves it as apeiron—indefiniteness.

This is the wild anarchic state of freedom of the Real.

The cancerous corruption arrives as a psychic rejection of the trauma of this existential condition, and while it exists as an oppositional force, violent towards the Real, this doesn't make it inherently bad, any more than cancer is inherently bad. What it is, is inherently self-defeating and suicidal. In corrupting the Real, where all aspects are dynamically holistic in relational form as a multiplicity, the flux-networks that propel the dynamic existential condition become corrupted. Cancer kills the body it is part of, so if we value the body, we must remove the disease. This condition's value is not moral because its value is not dependent upon phantasmic ideals of Symbolic-culture. Valuing the Real in this sense is not to invoke a Manichaeist theological narrative; it's not a transcendental value, but a physical, existentially-based relational value.

Actively resisting this disease is not a moral issue, because life is not a struggle between good forces and bad forces. Animals kill and feed (sometimes cannibalistically), fire burns forests, hurricanes destroy coasts; the organic natural systems of this multiplicity that is the macrocosm of a material monism are characterised by activities deemed immoral by the Symbolic culture. What is natural and at the very core of authentic being is a will to live (will to power, whatever you want to call it), which is characteristic of this fundamental metaphysical Real. So, resisting this culture, in all the ways it dominates, is not a moral

position, but an active embrace of life. To do otherwise is to give in to the disease that is violent in every sense, to the degree that it is actively killing this microcosm within the universe— the macrocosm of our experience. From the egoist perspective, my life is my central value— this includes those who I value within my life (human, flora, fauna), as, within the multiplicity, my desires and ability to live are relational. So this is not a moral fight, resisting civilisation— it is an egoistic one.

The Gilgamesh Culture

In The Epic of Gilgamesh, Gilgamesh undergoes what is essentially an existential crisis, feeling resentful of the Gods for their immortality. This crisis is brought about by mirror-stage and castration anxiety, one of the fundamental occurrences in human experience (existence). This is where theology and psychology meet, given God's position both in terms of desire and the repression of neurosis, which is the same function that civilisation performs. Civilisation is fundamentally a metaphysical theology; Žižek names debt as the new superego; debt has become God. This is why The Epic of Gilgamesh, as the earliest written story of civilisation, really encompasses all of the psychic-metaphysical dynamics of this inorganic way of life. The major event in the Cedar Forest is when Gilgamesh, unable to be immortal, cuts down trees to build a giant gate for the city—civilisation being only able to function through the destruction of ecosystems' so-called resources into the metaphysical-technological apparatus of its

production. Our global culture is a hyper-realist spectacle, a technological and debt culture leading us further and further into a theologically dogmatic state, amidst environmental abuse that worsens daily. How can this be described as anything other than the violence of a culture desperately searching for an unreachable immortal state via a mode of production that fundamentally rejects its own Cedar Forests? Quite an anal phenomena regarding Oedipal psychosexual development. What else does Gilgamesh learn? That the Gods are fundamentally dangerous and unstable, which—as anyone who has encountered Judeo-Christian theology knows—is why we must appease them. The Judeo-Christian God is willing to flood the entire earth to enact his wrath. If civilisation is a theology in this way, then consider the violence—via the military, labour, police, taxation, etc.—that it takes to keep this ship afloat. Think about the states that are obviously, or have been obviously, theological over the course of history, and their (lack of) peaceful stability. Violence is the superego's main tool, and why psychic repression is an anxious state in itself. Oedipally, we all unconsciously desire the oceanic, incestuous, theological sensations of the psychic holisticness that existed in our semiotic pre-Symbolic consciousness. However, our castration is Real and creates anxiety, so we sublimate and repress via the superego. From this, like Gilgamesh, we destroy the Real we experience as traumatic—the Real of trees, animal species, rivers and other ecosystems via ecocide/pollution—and build gates to achieve immortality. Had Gilgamesh read some

Nietzsche, Sartre, and Camus (the Mesopotamian translations, of course), perhaps the Cedar Forests might have survived. Gilgamesh directly reflects the psychological-existential nature of our ecological crisis. I'm not saying that if everyone reads the right books, then the world will be right as rain. I do think, however, that in order to confront these issues, we need to break down the psychic conditions that they come from, which seems an existentialist task. This follows from the organic egoistic communism of the natural world in a Stirnerite egoist fashion, and an awareness of our condemnation to freedom. Anyone who claims a determinist ontology regarding free will is—or apparently isn't—free to, but in doing so, they don't actually change anything, as these distinctions don't actually change anything. Even if we live in a deterministic universe, as long as there has been conscious life, those life forms have performed actions in response to phenomena within their existences and will continue to, within the experience of intentionality of a selfhood (regardless of that selfhood's illusionary basis or not). If individual members of the human race acted in a truly egoist fashion, rather than from the theology of the collectivism of civilisation, they'd do whatever is possible within their freedom and power to protect the ecosystems and environments of this planet, regardless of theological dogmatic agendas.

Gilgamesh was beautiful, and an authority figure. He was also a rapist that used slave labour to cement his power—phenomenalogically, the same thing as the use

of violence directed towards a desired result. This seems interesting in light of the Lacanian notion of desire as desire of the big Other in death drive; Gilgamesh's desire of immortality being unattainable through being transcendental and the acts towards its fulfilment being suicidal in the destruction of the environment his life was dependent upon, But as interesting as it is, I have one conclusion: fuck Gilgamesh!

#deathtoGilgamesh
#deathtoGilgamesh
#deathtoGilgamesh

*

Your salivation is no salvation
You are fat and overfed
Searching for a baker
To pull from baskets loaves of bread
Trading flavour for the favours
Of ancient senile kings
But in the depths of forests
You can see what that'll bring
In the Honduras jungle or Ciudad Perdida
Whether it's Caral or Skara Brae
You can see how much
Is going to remain
Are we Romans in Carthage?
Are we Trojans fooled again?
Are we only moved
By that which causes pain?

This romance it is a trance
It's a Pentecostal church
But now we are just cells
Crawling from the dirt
Dinosaurs had so much more
So we revere them like gods
Now we're the meteorite
When's this gonna stop?
So if one and one makes two
Then plus one is free
If you think you stand a chance
126 127
Then fucking hit me
While people were praying
The church roof collapsed
So let's play space monkeys
On a sneak attack
Pacified with pacifiers
You are so anal, it's Greek
But your placid passive phallus
Still occupies the meek
Yes I still want you to hit me
As hard as you can
Because I'm bored of this
You're not the son of Sam
I'll be alive in it
Striving for it
And hoarding it
If you're ignoring it
Or boring
It'll be no mistake

Because it's in your own best interest
Don't let yourself down
Yes it is in your best interest
To drown this clown
So when the bubbles stop
Make some fucking noise
Yes when the bubbles stop
Make some fucking noise
Because he's Pennywise
You all float
Yes he's Pennywise
He's got you by the throat
And you're Gilgamesh
Chopping down trees
It's a medieval world
With no cure for this ease
If you're having girl problems
I feel bad for you son
I got 99 problems
Kanye West ain't one
Hit me!

*

As the brush moves over the glass it shatters and
rain falls on top of the roofs of ruined castles
Thomas is made the patron saint of doubters
Smash
Crash
The mad dash
As the warrior rages on

From camel to lion and to child
Forever free
Forever wild
xxxxxxxxxx
128 129
Don't go
Slow
As before you know it
It froze
The music note
That grabs life by the throat
Moves to tears
As all who hear
Are in disbelief
And in their grief
Like a thief
They run from the words they stole
Inauthenticity behold
Like the pitter patter
Of these lumps of matter
That're subject to decay
But hey
Within the grey
There remains
Change
Bring forth the slaves
To the floor of the games
Let them fight for life
Until none is left
And as word's cruel sword pierces breast
Out pours life giving breath

For this is the Spectacles game
And the herd, the mob
It has no shame
And all that is tame
Is wiped away
Thomas picks up his paintbrush to repaint the
shattered glass
But it will not last
For as the glass was broken
The word was spoken
And the word
Cannot be unheard
Ex nihilo ex nihilo ex
And with profane orgies and the most foul sex
Did the world make a new womb from the body
heat?
A tomb that would be Greek
If it weren't that there is no platonic love of
which to speak
And the meek aren't blessed
For when put to the test
The vultures pick of the last of the meat
Have you ever
Put together
A pane of glass once broken
Within the absurd we must dance
And though this does not last
We can create new songs
130 131
And destroy the moments that came before
They are no more

Go now tyrants and slaves
Back to your caves
Remain with your shadows
The higher upon mountain tops one climbs
The smaller they'll look to your eyes
Until they're lost in white
All colours combined

*

Leadership in Anarchy

While I've discussed anarchism and described methods
for change as "anarchist," you might have noticed that I
haven't appealed to the usual anarchist arguments of an
outward rejection of leadership. I believe that anarchists
need, for pragmatic and practical reasons, to reassess
their fundamental rejection of leadership.

Some quick definitions I use…

Authority—an ideological, theological apparatus of
civilisation that alienates groups and individuals into
hierarchies and castes of classes, serving the
mechanistic status quo of production, taking the form of
an ontological omnipotent absolute.

Leadership—a horizontal form of group dynamic in
which qualities such as strength, knowledge, and
experience, etc, are acknowledged and utilised for the
benefit of the group; the silverback gorilla is the leader

of the harem due to the protection that size and strength grants. This is not a system of domination and authority, as domination and authority are characterised by the forms of psychic and material violence, which I have already accounted for within this text. This is also not to idealise the situation into some moralistic utopia, but to distinguish differences and argue for an egoistically desirable situation.

Anarchy, wildness, O-nihilism—whatever you want to call it—is the basic existential ontological condition of freedom, which is inescapable. This is true whether you live in an Amazonian tribal community, communist China, a hippie free love commune, an ultra-conservative authoritarian state, capitalist America, or Nazi Germany. Even within the mythological apparatus of these societies, anarchy is a basic condition of life that cannot be taken away even under the most extreme situation. Regardless of any amount of pressure from the Fuhrer and the Nazi party, any actions committed by a German soldier during that time—be it beating, shooting, or gassing a Jew, homosexual, gypsy, etc—was an act of will, which makes them responsible for the world that was created in that action (the world that contains one less Jew, homosexual, gypsy, etc). Many anarchists like to deny this in bad faith, but it is something that is important to establish since accepting this allows anarchists to escape some of the pitfalls that hold back anarchist actions. Establishing that we already live within anarchy allows for a more pragmatic, non-utopian, non-mythic, approach.

Direct and consensus democracy have been useful tools for anarchist groups, and have served groups such as Occupy very well, as they have allowed for a greater degree of group cohesion in collective actions. I am well aware that anarchist writers (notably Bob Black [174]), have criticised democracy, but their criticisms are directed towards the ideological-democracies of civilisation. I am proposing the type of democracy in Future Primitive, organic and non-ideological. [175] This organic democracy allows for the recognition of the desires of all involved in whatever is being done. This allowance, this recognition, is really important, and should be the basis for decision making in any anarchist/post-civilised tribal community. But leadership is also valuable. Democracy is not alone, in the non-ideological form, as a valuable means of resistance, but also the ability to draw from the experience of those with relevant experiences who can act as guides, which can egoistically be drawn from, for mutual communistic benefit.

Nestor Makhno served as a leader within Free Territory Ukraine and, from this, his militia groups effectively opposed the Soviet Union during the Ukrainean revolution. [176] The guerrilla groups supported peasant villages, creating a safe space for those living in Free Territory, and were subsequently only stopped due to Bolshevik having a larger military power. This is not to idolise Makhno as the leader of this movement, but to highlight the value that authentic leadership can grant in political action. Oppositional political action is essential

against civilisation's rampant destruction of the planet, be it in the form of militia groups (like those opposing loggers in the Amazon rainforest), or non-violent actions, which make up the larger part of the environmentalist (anarchist and statist) movement. This can be cultivated from the form of consciousness that I have discussed within this book, and can be done democratically—but overlooking the value of autonomous leaders with valuable insights from experience/knowledge, is dangerous for an anarchist environmentalist response.

While their ideology might be extremely flawed, Marxist radical resistance, which has embraced leadership, often theologising it into authority (what generally goes wrong in Marxism) has, for the most part, better opposed and overthrown capitalist and feudal states. Their revolutionary practice of material resistance has toppled despots, which they have often replaced. The difference here is that Marxism actively embraces authority as an extension of leadership. You might ask, "Why would anarchist leaders be any different and not lead to despots?" With this I'll ask: do the leaders of whale pods become dictators and despots, or the elephant matriarchs (who are my preferred examples of leaders? The violence of Marxism is due to its hypercivilised structure, not due to leadership.

*

Where has the water gone?

The riverbed runs dry
And monuments of salt
Reaching the sky
Now stand where fish used to swim.
Every day
People make their way
To chop trees
Because they believe
It's what they're meant to do,
But no one screams
"WHERE HAS THE WATER GONE?!"
We lost the why
Kept the who and the where
And no one seems to care
That the forest will be gone
Erecting monuments of salt in its place
Salting the earth to give it some taste
But nothing can grow
Lives of salt never taste spice or sweet
It stays bland
Until flavour is the least important part of your
day
No one demands flavour and life
Chop down trees
Experience no flavours
Some even think they do it for angels
But how could this be the work of god
The Nihilism of this existence
Removes all flavour in an instance
So someone fucking tell me
Where has the fucking water gone?!

*

Control is the illusion
Regimenting every day
Safety is a delusion
One of disgrace

Fuck false systems of conformity
Fuck your dogma
The herd is the illusion
It makes them calmer

As you rape them of their lives
They die
Frightened
In disguise
The spectacle isn't real

Neither are you
There is no reality
How do you do what you do?
For as you remove

The artist from the canvas
The violinist
From their bow
You destroy life

*

And with the fall of Solomon's temple did Michael and
Seraphim hordes rain fire from the Son's burning fury.
But with the duties of fathers to the babes they keep,
man could not be Abraham to this Son's fury.
Sacrificing children, like on the altars of Aztec temples,
with the Sun and many be seemingly pagan, to this Son,
Gods' mouths open. This felt cowardly to the ears that
could hear the screams and while pioneers joined in
Seraphim's fury, Isaac's cries rung out pure and true.
And who could deny the cries of children?
None, but those truly cruel in spirit and lacking all
dignity in their humanity.
Under the tyranny of Herod, the Son was born in a
stable, so is this same Son's people going to enact
Herodic fury upon the innocents? Will man make
Immanuel of himself, and rain down floods with no
warning or promise of ark?
How Babylonian Seraphims have become when they
indulge in their own self-righteous megalomaniacal
Godliness.
Iconoclasm hardly seems an option when these rulers of
doctrine order Isaac's slaughter, with no thought to
Sarah's anguish and Rebecca's loss of companion.
Jacob will live fatherless if allowed by these supposed
enactors of the Son's will, and Legion will surface in the
hearts and souls of those that seek to deny the cries of
children.

*

Baal's body burned upon Elijah's alter

Sacrificed to Yahweh's belly
Where he feasted upon the beast of Canaan,
Ahab and Jezebel
But don't all icons burn?
Zarathustra proclaims death and so we must burn bodies
like the Nordic burials of ancient Europe
Only then can we children escape Chronus' stomach
Pius castration is the art of these icons
But they cannot do so without destroying that which is
constant to experience
Life

*

Minerva flies
When Shiva lays low
The colossals of the ancients
But with the setting sun
Zarathustra returns from market
Proclaiming "Hegel, they're not ready."
But how many babes will Chronus consume?
As shadows dance on the walls of father's stomach
Oedipus longs for mother's bosom
Dorian dances round the cave to proclamations
of beauty
But Epicurus looks on in disgust
The nauseating spectacle brings tears to his eyes
And he turns to Joseph Garcin and says
"Eh, well, let's continue"
And Sisyphus returns to his rock

*

Plant my feet
In the ground
As if they were seeds
And I will grow
Into a tree
What was real
Will be no more
And you will remember
What you knew before

*

Through the eyes of the moon
As it sets in June
Giving rise to summer sun
Like an old song verse
That's been over rehearsed
What is it that's become?
And every day
What it is that remains
Is like a shadow of what was before
And any more of this
Would be winters kiss
But would be forever more
Once more unto the breach?
Are we lions teeth?
Biting into flesh
As we behave
To be suckling babes

Grasping for mother's breast
It's in the sea
And on the breeze
To be heard by malcontents
But if we be lovers
For one another
But for the rise of dissent
Who do we love?
And when is it enough
But for the state of denial
The greatest of crimes
In the waste of time
You should be on trial
In spectacle's gaze
You stand amazed
Like Romans at the Colosseum
But in sacrifice
You gain no life
And no Elysium
Just like Gilgamesh
In fear of death
Battling against the gods
We built our gate
And sealed our fate
Like children spared the rod
Blame Lilith or Eve?
You made this air we breathe
You are the son of Sam
Oh with gnashing teeth
Your putrid feast
This legacy of man

The Fall of Icarus

The political mainstream, even most of the alternative/radical variants, don't acknowledge the false dichotomy of the left-wing, right-wing split,or the libertarian and authoritarian factions. While these factions might stem from differing ideological and theological roots, they remain qualitatively (and near numerically) identical, in that they enact the same material processes, on both human populations and the environment.

Be it monarchic, theocratic, oligarchic, technocratic, republican, totalitarian, authoritarian, socialist, capitalist, communist, liberal, fascist, libertarian, social democrat, free market, or even nominally anarchist, the end result is the same—you still have a system of oppression that herds humans and animal populations into domestication, and commits daily acts of ecocide. Anarchism can be a political belief and model for society consistent with the traditional leftist and the right wing libertarian factions, vs anarchy, the natural wild of existential freedom. This is true for most of the environmentalist movement too, with its green ideological-romantic attachment to both capitalism and socialism, and the techno-theological mythology that the modern religion of scientism upholds. This has been a disastrous failure as a means of responding to the apocalyptic situation we've been plummeting towards in our mythological progression; like Icarus attempting to

reach the sun, our fall to earth is inevitable.

This is not a new concept. From thinkers like Stirner through to Perlman and into the anti- left ideas of post-left anarchist writers, this has been acknowledged. I've heard it from strangers, friends, and people who have thoroughly disliked me, the notion that the entire political system is a fatuous lie, and that there is nothing that separates, in any Real terms, these varying ideological groups/political parties.

People have lived through varying political parties, seen the rise and fall of communism and the free market, and seen all these forms of civilisation enact the same cruelty and violence towards humans and the other life forms that populate this planet. Read the history books, which are full of accounts of the same processes at work and books on prehistory, like those of Daniel Quinn, whose notion of the great forgetting, [177] acknowledges this way of life and the communities of indigenous/tribal people, those who remember what the domesticated have forgotten.

While this is known, it isn't talked about. It is the elephant in the room; an elephant that has been shot, with its tusks hacked off. It is far too traumatic to acknowledge, because it means abandoning what previously made you feel safe. It requires admitting that what made you feel safe was, in a total way, unsafe. It means understanding that we've been in bed with an abuser— one who will kill us, who has been sapping

away our lives, in the way that abusers do, in the furious pursuit of conquest (what is left but to conquer the sun?).

In any conflict it is important to know who is, and who isn't, the enemy, a word I use very specifically because we are involved in not just a struggle, but a war. War requires fighters, and these fighters need to know who it is they are fighting. As environmentalists and anarchists, we must know that our enemies are not just globalist capitalism and nationalism, but also socialism in the state-enforced sense, and the dogmatic theological-moralist anarchism, and the progressive social democracy.

Also, once you know exactly what you are not saying and supporting, it is much clearer what it is that you are. For example, once you know that you're not striving for the same violent goals of state socialism, you know that you're not looking to fight for unions and nationalised infrastructure. You're able then to dedicate more of your time to what it is you are fighting for—whether it's protecting foxes and badgers from cruel sport hunting, or opposing and raising awareness of fracking, or forming a free food/food not bombs group—or even forming a militant band of rebels to storm the government and take the politicians hostage (whatever floats your boat).

Finally, while it might be more comfortable and easier to align with something that feels immediately safer, to

be part of something greater than yourself, it inevitably stunts the type of life/ consciousness shift required to address the issues that we face, and that will be required for life after. Anything that holds this back is detrimental to the lives of humans and the life forms we share this planet with. This civilisation is a parasitic organism that leeches life, and will until it has murdered its own host.

We can perhaps form the type of communities— psychological and material—needed to survive what is to come and, it is to be hoped, we can oppose the violence and bring it down.

Let the mythologies of the left-right and authoritarian-libertarian political theologies die, and from their carcasses a forest grow, in which entire communities can form homes, and live their lives authentically.

*

This culture is insane
This culture is insane
This culture is humane
This culture is insane
This culture is insane

And it burns a constant flame
And the burn it inflicts pain
And nothing will remain
So I stand and look at this tree

What can it say about me?
From it I can learn to be free?
And change the way that I see?
Now the world was a work of art
We could see that right from the start
But we've been heading down this path
And now instead of weeping we all laugh
But we're right not to cry
Though we're wrong to deny
And if we are to survive
We need to learn how to fight
Because your hands, they contain fists
Fists attached to your wrists
Attached to arms you can fight with
In order for your children to live
Now the TV screen and the Internet
Are not where it starts. How could we forget
We built this prison to escape from death
But death is all that it has left
As it consumes it grows and grows
It really needs to be overthrown
But this is something we all know
So why don't we fucking go?
I read this cookbook. Look what I made
From this cocktail I made flames
No, this isn't a fucking game
You don't like violence? Aw, what a shame
It's time to get angry and time to get mad
We ain't got time left to be sad
There is a fucking war to be had
And then the world might just stand a fighting

chance
Most of the megafauna are all gone
Gone from the world where they belong
And if you don't see that as wrong
You're singing the world's swan song
But don't worry because we all bleed
And blood can work like a seed
And to survive you'll do what you need
But we really need to pick up speed
Because what's growing on this land
Are increasing expanses of sand
Shit ain't gone according to plan
So use those goddamn hands
4000 people die a year just from China's fumes
And that's people just like me and you
You know that thing that's massive and blue
From toxification its life will be gone soon
All this radiation in the air
For a long time it's gonna stay there
Maybe when what's falling out is your hair
Then you might just care
We've got toxic spills and radiation leaks
This stuff kills and we're staying weak
This is real but don't be bleak
Because bleakness will keep us as sheep
We need to be an army going into battle
But not another war between cattle
We've got a whole theme park to dismantle
Put a knife through the leviathans ankle
Stop him from walking
Stop him from talking

Let's be lions
There's prey to be stalking
I'm done being nice done with polite
You've only one goddamn life
In an overheated world enjoy all the lice
Mosquitoes and rats and cute little mice
When the air that you breathe
Is an infectious disease
You'll be begging "Please God, please,"
But Eden is gone. It's just you and just me
And the us and the them that we create
From who it is to that we relate
And if you could see them for more than just
your plate
Then that would really be fucking great
Because the myths that we've been sold
Myths founded on nothing but gold
They gave us loads of tat to hold
But no world left to behold
The wonderful, incredible, amazing place
That actually gave birth to the human race
It might have been where we wanted to escape
But in escape we've left it raped
Used and abused
From our will to consume
We've created this doom
That is coming soon
The inauthentic they make this worse
No one wants to be carried in a hybrid hearse
And we'll get absolutely what we deserve
There are lessons we have not learnt

I am finished but I'm not done
Not done until this wars been won
So if I have a daughter or son
There will be something for them to become
This culture is insane
This culture is insane
This culture is humane
This culture is insane

*

Wildness captures the soul of being
Give me truth
Give me the clearest way to the universe
When I was at my closest to the absurd all I wanted to
do was walk
In a place that holds more than can be sought
That world in which being is preserved
Outside the reign of the phantoms
The streams of slavery and tyranny hold no life
The stream of freedom brings life to the wildness within
In this freedom holds the struggle that shapes life's form
The power of this struggle is will
The will that sends wild horses
It's this primal fire that burns deep inside
It's the fire that drives away from despair
Though we may suffer, it is in this being that fire burns
In the absence of fire there is cold
Cold is still and stillest at freezing
Fire is wild and warm
It is this that destroys the dark and shadows

It destroys the coldness of the age of shadows
The master and slave streams
It is the wild that seeps through in chaos
Devoid of form but present in being
A burning flame

The Art of Life

This is an attempt to approach the discussion regarding the point/purpose/meaning of life. This seems to be a question based in Salvationist Symbolic theologies and the psychic relations they entail; I sincerely doubt that those not domesticated through this culture are seeking meaning in their lives through nihilism, as the very issue is one drawn from the unnatural condition of this culture of domestication. This will not be a perfect account, due to limitations in language and the limitations of a fallible brain attempting to account for the totality of the Real (life). With this established, and a "Fuck it, why not?" attitude, here goes…

Outside of all Symbolic culture, dogma, and technology, and pervading through every object and thing, there is what is unintelligible and defies description. It can be called the transcendental material Real, spaceo-temporal nominal flux, (the) truth (which philosophy loves)—but a word I much prefer is "wild."

Wildness surrounds and is at the core of everything. It is the anarchic freedom that is inescapable. Wildness is chaotic weather. It is artistic endeavor. It is the passion

of lovers. It is will and power. It is that traumatic, dangerous process that entails all suffering—but also, all authentic joy. Wildness is life.

For a young privileged person living in a western nation, through personal illness and an unusually large amount of personal experience with death, through the loss and near-loss of family members and individuals close to my family, I have learnt that it is always, in both selfish/egoist and collective terms, best to choose life. Though life is inevitably a process of struggle, it is a process that invites multiple possibilities, whereas its counterpart contains only one possibility. Choosing life, in an authentic sense, involves an existential embrace of the Real and, if taken absolutely, a renunciation of what inhibits life. In embracing wildness, a rejection of domestication is necessary—domestication being the contradictory state against rewildedness. This involves a larger number of rejections than I care to list, but I will articulate as well as I can, what wildness embraces. One of the problems with trying to articulate this is that wildness exists outside of linguistically-constructed reality. Dull analytic metaphysicians, scientists, religious believers, et al, do not taste it, precisely because it is an existential phenomenon—or rather, the existential phenomena, outside of the boundaries of control that make up their constructed pseudo-reals.

Wildness is simultaneously creative and destructive: it destroys and creates new worlds in time, which is why it is an artistic process. It is not only natural, but nature. It

is authentic, unmediated life, whether a forest of conifers, a coral reef, or even most humans before the great forgetting (back when we were wild, authentic, and environmentally friendly).

Deconstruct the spectacle of humanist conventions, and the herdist meta-narratives that make up the great lie that is civilisation, and underneath and through it all is wildness. It can only be expressed authentically in itself, which is why it is existential in its expression.

By virtue of definition, the opposite of wildness is domestication, nihilism, suicide, and death. Domestication is in a war against life. Domestication is a man-made artificial construct, which is at the core of all that is abhorrent and inhibits life. Domestication is not destructive, as destruction is creation, but violent, in that it violates the natural order and is, in all its forms, abusive.

Behind every myth that the human mind could concoct, all the greatest works of art and feats of technology, the laws and rights of property and conformity—pervading through all of that is wildness.

Wildness requires no moral order or logical formula to justify itself, because it is, fundamentally, all that is. At the centre of all that exists is the wild of the world (local and universal). Wildness is in the heat of the sun that provides life to this planet, and is in the black holes that consume suns and solar systems.

Wildness is in the cry of a new born baby and the scream of pain from a penetrating wound. Wildness is the hysterical laughter and tears of joy that become treasured in memory.

What I am trying to communicate is impossible to communicate in this way, as wildness is non-linguistic. Writers like Thoreau, Jack London, Quinn, Nietzsche, Stirner, and others have done a far better job than I. Even still, their efforts pale in comparison to the pure existential experience of wildness.

It seems impossible to deny that, as a culture, we both consciously and unconsciously have a pervasive longing for wildness. We surf, skate, bicycle, hike, garden, and pursue many other activities to regain wildness. We watch nature documentaries, news channels, and Indiana Jones on our TV screens and laptops, in the vain hope that our domesticated theology will provide it for us, within our secluded shells of comfort and distraction— but it could never encapsulate it. No matter how much domestication attempts to simulate and facilitate wildness, it could never hope to.

I cannot describe the sensation of walking through woodland, or across fields at night, basking in the glory of the white moon and the stars. Nor can I describe the feeling of being at the edge of a cliff before what seems like a never-ending expanse of blue, or the sensation of emersion in the cold saltiness of the sea—but even these

are just brief encounters with the Real of wildness.

Far closer to wildness are communities such as the Sama-Bajau [178] and Badjo of South East Asia, [179] who live in egalitarian and libertarian communities with gender equality. They are closer to the original and Sahlin's "truly affluent" societies. They remember what was lost in the great forgetting—whether they are those I've already mentioned, or those in the South American rainforest, those in North America, the Aboriginal cultures in Australia, and more. While our culture's mythology of science might have brought us closer to understanding the mechanics of the universe, these cultures have retained a far more authentic knowledge—the knowledge of the art of life. I may sit in my garden with my shirt off, typing in the chill of September after a day of hiking, but my life and my consciousness is still far removed from the Real of wildness of those communities: I cannot escape my socialisation. Yet, through my own personal practice, as reflected in this short book, I am closer than I have ever been in my life.

Yesterday, I stood outside a train station for about 30 minutes. Cars drove past, people tapped on their phones and smoked. A city train station: there were shops and buses and the smell that you cannot escape in urban areas—even the ones that are more rural. I felt a sense of extreme discomfort, and wanted nothing more than to be magically transported to a patch of woodland or a field, where I could escape the domesticated hell that

surrounded me. While I am losing my ability to be a participant in this culture, I am connecting to the world of my perception like never before. I am connecting to the traumatic tragic situation we are in, in a way that I could never fathom before. Though incomplete (as completion is impossible), my personal adventure into rewilding and connecting to the feral pre-Symbolic Real feels underway. I might be Buck from Call of the Wild, hearing the wolves in the distance and longing for the forest—not yet running with them, but...

My explorations into the art of wild life feel very much underway.

I do not know what the future contains, or what will happen with the truly horrific state of the world. I only know that this deconstruction of the myths of civilisation—particularly modern civilisation—has helped me to a greater clarity, and a deeply selfish, personal desire to live in a world that is in a far, far better condition, both for myself and for those I love and value. If you care about the state of this planet, which ultimately means whether or not you, your loved ones, and any future family—biological or constructed—survive, then I invite you to explore this, and to encourage others to do so as well.

What I am writing about will not solve the problems I have mentioned, but these problems are not biological—they are, as I've described, the result of socially derived, Symbolically mediated perception, a cultural process.

This book is about creating a culture like those of non-human people, and of human people like the Sama-Bajau, which is necessary for the continuation of life on this planet. This is a book on the art of life.

"I know the human being and fish can coexist peacefully. "
George W. Bush

"It is only after we've lost everything, that we're free to do anything. "
Tyler Durden (Fight Club)

#yolo
#dealwithit
#meaninglesstruth
#theworldisthetruth
#hashtagswillkillusall

Being and the World

I don't exist within the world, wherein I am a property of the world, like a brush stroke on a canvas. I am both my world and the world, extending out into all space. I breathe it in and breathe it out. I eat it and shit it out. I am the spaceo-temporal dimensions of the fluxating multiplicity of Being. I both am and am in relation to the Being of being-in-the-world. This is why all sensible conceptions of wellness and selfishness are ultimately one and the same, and relational to the world that is ultimately an extension of my being. With this, I am not

a self as in a me, as I do not exist as an independent property of Being. I am Being; Being is I. My finiteness extends out into all Being. If all Being exists as a continual exchange of energy—or rather power— in flux as physics suggests, then I am all power, as I exist as a discreet aspect of this exchange and, subsequently, I am it as it is. This power is what places all wellness and selfishness as a relational feature of the world; I am only as well or as powerful as the entirety of Being. This is the truly egalitarian feature of Being, as all I is equal to itself. My being moves into the world as a material monism that isn't a discreet holism, but exists as a relational feature of existence. From this, egoistically, it is rational to desire that all Being is as well and powerful as possible, as I am propelled by this into a greater potential being.

One Final Point

What should be clear from the majority of this text is that natural defies definition, precisely because it is not bound up within the domesticating features of language. It can, however, be experienced, when that experience deconstructs the mediating apparatus of civilisation.

Unnatural can be defined, as definitions within language are entirely a product of what is unnatural. It can be defined as the cancerous corruption that is civilisation, and the corresponding psychosis civilisation creates.

Natural is not unnatural. This of course is not what you

wished for, but as you've wished for something that is impossible, given the limits of language, I am unable to satisfy you.

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