

Industrial civilization demolishes every form of life in its way, its activities spread mainly in the so called “underdeveloped” countries in which its creation will return under the form of tons of garbage. Deforestation, nitrates in seas and rivers and methane in the air are some things of which the meat industry grants to life. The mass imprisonment and murders of animals as much as biotechnology that experiments on them for the creation of more efficient organisms, verify the ultimate domination over living beings. The mining activities drain the Earth and pollute everything around them. On the other hand the endo-authoritative competition for control of energy presage the new bloodshed on the planet at the time when the resources will be increasingly depleted.

For us, chaos is the negation of every monolithic reality, every dogma, every exaltation. The monolithism of every standard imposes the classification of everything that surrounds it and its hetero-determination. The compass of chaos is this that leads to the infinite possibilities of life liberated from authoritative relations. Chaos and anarchy are inextricably connected inside the journey towards the unknown of possibilities, where each moment gestates its own surprise. The constant insurrection, the continuous polemic against every authority, tears down the idols and everything that attempts to occupy the throne of truth.

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**TEARING DOWN THE
PRISON OF CIVILIZATION**

The issue of civilization and its real nature during the whole period of history and especially the latest years holds a prominent position amongst the self announced radical anarchist circles. Various analyses and perspectives have been expressed and we are certain that many more will be expressed during this age, where technology, more and more inaccessible to the average citizen reveals even more its side that has to do with the management and the conservation of the present order of things. The economic flurries and intensification of class stratification limited the role of technology in the daily life of the simple citizen to systems of control, security systems and in a torturing consuming withdrawal syndrome, as they watch technology contribute to the development of new products, they are not able to obtain them anymore, now helplessly with empty pockets observing them in the windows of stores or TV screens. So certainly, what is expected in the upcoming years is an anti-scientific and anti-technological delirium by the economically weaker classes since technology from affectionate and compassionate mother became a shrew that abandoned her children to their fate intervening only for their restriction and the aggravation of their economic predicament. A nostalgia for the older years will flourish, when the scientific specialization wasn't so widespread and the goods of technology were more accessible for the hoi polloi. When the scientific terms didn't need a five year studying and postgraduate studies to be understood. But let's leave all this for later.

Origins and common components that condition civilization

What is the renowned civilization? Most approaches present it as the technological totalitarianism and the violent capitalist rationalization. Others refer to the techno-industrial system and the big urban zones which base on the objectification and the repeatedly exploitation of the natural world. Others having a primitivist base refer to the development of authoritarian structures and ways of organization of the people in specific geographic areas that extended, conquering and ravaging communities in harmony with the natural environment.

Certainly civilization is all of these and many more that nullify the root of the above perceptions. If we don't want to confine ourselves in a superficial interpretation of the western civilization, being the most prevalent, we ought to proceed to the admittance that civilization existed since almost always. It was created by the first attempts of the human to cope with the natural alienation. Mayans also had civilization. The nomadic tribes of Africa had civilization. The Natives in America had civilization. Also the tribes of the Amazon have civilization. Even the so called "uncivilized" by the west have a different civilization, which the west feels compelled to annihilate as so to ensure its own survival since any civilization when developing simultaneously with another constitutes a thorn that must be removed.

were socialized, imposed.

The separation nature—civilization is a false separation since behind both terms is hidden the same "truth" that the contemporary citizens worship and it is no other than the gregarious interpretation of the chaos of existence with only purpose the conservation of the authoritative structure that feeds the present sickly nature under the name Humanity. The western pattern drawing its roots on the ancient greek philosophy and mainly Plato, who preached the separation of senses and spirit, fortified its primacy through the urban revolutions and Enlightenment, concentrating under the name "nature" all the aspects of human which ought to stay in the past, with purpose the prosperity of humanity under the guidance of the rationalist spirit. Of course in the eras of economic domination everyone can obtain a piece of "natural wilderness" as a form of vacation from the everyday urban routine, as the faithful are allowed to redeem commercialized "sin". If our reading continues to march on the same segregative dogma of nature—civilization it is unavoidable not to find ourselves in front of contradictions which do not belong to us.

Both "wild nature" and civilization belong to the spectacularized reality of the crowd, the same as with all contradictions that condition the readings which keep on adhering to the aforementioned dogma. We do not want to interpret this chaos into a common dialect with utter purpose the rise of yet another ideal, but to enjoy it since we accept we constitute part of it. We desire to restore the innocence of becoming and extort it from the jaws of every kind of cultural domination. Against every dogmatism, deification and universality, our speech seeks the forgotten traces of instincts craving the total harmonization with them with purpose the setting of a course of power, life and freedom.

The compass of this course doesn't have any indicators, nor points of the horizon. For us, chaos is the negation of every monolithic reality, every dogma, every exaltation. The monolithism of every standard imposes the classification of everything that surrounds it and its hetero-determination. The compass of chaos is this that leads to the infinite possibilities of life liberated from authoritative relations. Chaos and anarchy are inextricably connected inside the journey towards the unknown of possibilities, where each moment gestates its own surprise. The constant insurrection, the continuous polemic against every authority, tears down the idols and everything that attempts to occupy the throne of truth. -Collaboration of anarchists

—Memento Mori

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1. Obviously racist hate is not justified by our values, we just move on to the acceptance that it is an integral part of the social machine.

(This text is a contribution to *Paroxysm Of Chaos* by some nihilist comrades from Greece who thanks to them some other texts have been translated from English to Greek. Translation of the above text from Greek to English by Archegonos)

every human activity, constitutes the best means of surveillance and domination of humans. And we don't speak only about cameras and control systems. The findings of technology that are meant for mass consumption must become compatible with the citizen-consumer. Thus the individual adjusts to the ways and perception of a machine or a computer so that its use can be feasible. Behaviors, thoughts, emotions, life, convert to mechanical procedures.

The raw murderous nature of western civilization we have no other way to see, but in its industrial dimension. We live in times that industrial civilization expands apace in every corner of the planet ravaging humans, earth and non-human animals so the capitalist machine can be fed and the needs of the cementitious cemeteries named cities to be covered. The humans like undead in them, look like machines programmed on a wretched repetitiousness, the massive road networks that connect them allow the mass transport of humans and commodities. Industrial civilization demolishes every form of life in its way, its activities spread mainly in the so called "underdeveloped" countries in which its creation will return under the form of tons of garbage. Deforestation, nitrates in seas and rivers and methane in the air are some things of which the meat industry grants to life. The mass imprisonment and murders of animals as much as biotechnology that experiments on them for the creation of more efficient organisms, verify the ultimate domination over living beings. The mining activities drain the Earth and pollute everything around them. On the other hand the endoauthoritative competition for control of energy presage the new bloodshed on the planet at the time when the resources will be increasingly depleted. We often listen by classic anarchists to perceive as means and project the management or self-management of the techno-scientific achievements of civilization as much as the means of production with a liberatory prefix. Though the complex of science-technology not only has been made according to the needs of domination, but also carries the seed of authority in its core. The anthropocentric perception, the monolithism where it emanates, the specialization and apportionment of work in an industrialized environment, is the crop of authority that must be eradicated. This project of some anarchists reveals among others their post-revolutionary need to rise new standards and the reality of their civilization with the new "anti-authoritarian" dogmas.

The spectacularization of nature being targeted by the existential insurrection

Negation of the existent and every civilization is our way. Though our desire for the annihilation of society and civilization doesn't emanate from the identification of a primitivist ideal or some form of faith in an ideal society in complete harmony with the environment and the ecosystem. Our acquaintance with the world from the first moment we met with our senses had been guided through the prism that the universality of the western model, through which we

Civilization built on uniformity is impossible to accept a different culture or a different way of life, even if this is uniform. Pluralism of opinions inside a civilization can only be something seeming. Questioning is acceptable only when it doesn't question the fixed values that ensure the development of the civilized culture. In our society Christianity can be questioned but not the faith in something superior in itself. Democracy can be questioned but not the political management of the movements of the rabble. There are standards on which cohesion and coexistence are validated, which don't accept the slightest questioning and when they start to creak it is a sign of decadence and collapse for the edifice. This creak could be caused by the invasion of new moral perceptions and existential values that their exponents proving there is an alternative way of life beyond the given, set under questioning the basic traditions which for years constituted pillars of the big roof under which the crowd was concentrated. This is why racism is an inherent part of every mass society. The hate of the Greeks against the immigrants is completely justified if we consider the ruptures these people could bring by just breathing. (1)

How does the most merciful Jesus, for whom so much blood has been spilt, allow to the heathens to breathe? And vice versa of course. Regardless if the full pockets in periods of consuming plenty constitute a useful distraction, being a common cultural element of the puddle that the herd hides in its soul. So we observe, that civilization is in no case global regarding the forms it can take. On the contrary, the differences of civilizations can be so chaotic that can justify all genocides, slaughters, annihilations and destructions throughout history. So if we want, to speak about the human civilization and not about the forms it has taken throughout history we will have to look for the related elements between these civilizations and analyze them.

The par excellence related element on which each civilization and society has been founded is the domination of the collective imaginary. The sphere of the collective imaginary includes morality, culture, perception, communication, reality, truth and the spirit which condition a civilization. We could say that civilization is the consolidation of a herd, the stabilization of its interior. The creation of some unquestionable values which ensure the social cohesion and the continuous adherence to the dominant collective imaginary.

The so called traditions, which rarely receive a radical questioning that leads to the crisis of the edifice, whereas whichever alteration usually needs work of many years and generations. The most possible thing is that these traditions, which give a specific identity to the crowd who is under the roof of a civilization, will have very few common contact points.

The common point which would help us discuss about civilization in its entirety cannot be looked for in terms such as "anthropocentrism", "rationalist

domination”, “scientific dogma” and “objectification of the natural world” because all of these existing situations characterize the western monstrosity and not all the facets of civilization.

The word that could give us ground for the conduct of dialogues on the total questioning of civilization, beyond the domination of the collective imaginary, is “systematization”. Systematization is something much more than institutionalized rights, method of management of human resources and conversion of subjective thoughts into objective communication. Systematization expresses the gregarious need for setting a common, rational, global course. If we verge on the matter of systematization historically we will see that it has its roots at the dawn of the first organized societies, where humans facing a hostile towards them natural world, which included the survival of the fittest, were forced to confederate into herds claiming their own share of life.

Though the passage from the stage of natural alienation to the one of social demanded some retreat of the individual in favor of the mass and the further development of the herd instincts.

Society, as to consolidate, develop civilization and annihilate its contradictions ought to subjugate to a system which would call “truth”. Truth, whichever form it took, from the moment it constituted a product of social reality, would automatically justify the existence of society and the crushing of individual autonomy putting as shield its artificial imaginary prescripts. Without a system that would define the right or wrong, the moral or the immoral, the natural or the unnatural it would be impossible for humans to co-exist under those forms that a co-existence would be possible taking under consideration the reality of this era, thus even their extinction would be possible. All civilizations were built effortlessly as natural defense of the human-ape against its environment or to put it more correct the conclusion of the instinct of survival driven by fear. The construction of various civilizations and their oncoming conflicts was an unavoidable fact which would deluge history, insomuch as mentioned before, the parallel existence of two civilizations constitutes for both simultaneously a carcinoma that ought to be annihilated since it questions the truth of each one of them and threatens their cohesion.

Systematized life and domination of the collective imaginary are two inseparable terms, inextricably connected with what we call civilization of all human kind, the facets of which for centuries dominate, enslave, classify and confine the possibilities of life. The endless collision of global realities had led us today in a situation, which the primacy is being held by the western rational model having opposite of it opponents that can’t pose a serious threat, like the muslim states, where the cultural chasms are ostensible, since everywhere the common faith in scientific progress, industrial expansion, technology and

anthropocentrism are dominant.

The world of order

Verging on Civilization from this point of view, we localize concisely its heart, in the systematization of life under the consolidation of some common standards necessary for the organization of mass survival. Standards that must seem necessary and natural, of which the questioning and overthrow will root new ones. Having in mind the above, the effort of this approach is done for nothing but the localization of the components of authority and all the barriers for a free and chaotic life, as so the total attack on the foundations and the world of domination will be more effective in the here and now.

Civilization as matrix of organized centralized structures followed an evolutionary course of expansion of the chains of authority. From the human domination and exploitation of the earth and non human animals and from the statutory domination to the social diffusion and its reproduction. Alongside this codes of values were created and the morality which will decorate and provide the suitable alibi.

On the steering wheel of this course are the ideologemes of progress and modernization.

The achievements of which both on a cultural level and material are inextricably connected with the needs of domination. They ought to bring profit for the capitalist machine, to ensure control and cohesion of mass societies and reproduce authority on their inside.

The window of western civilization and progress is no other than the complex science-technology. Trying to touch on science in essence, we perceive it as the result of the pursuit of the human mind to put in order “reality”. In a few words science with rationalism as a guide, elevates the human guiding it to classify the uncertain and alarming stimuli that the senses receive from the environment. An ability of domination of the senses and the instincts by the human cerebration. The findings of science as a social dogma are unquestionable, their demolition cannot come from anything else but from the same way of determinism and rationalism. So science as another religion, which places this time in the centre the human, aims at the objectification of the world, the order and control of everything. Not for the imaginary of a neutrality, since we know well that this complex is in the service of domination. It’s worth for one more time to emphasize on the extensive use of DNA identification as the contemporary imprint, in the service of domination.

The mechanization of contemporary life with the diffusion of technology in