

Introduction

(Anti-)Ontologies Against The World

This collection brings together anarchist writings (anti-civilization, queer, insurrectionary, and nihilist) with anthropological ones on the indigenous peoples of Amazonia, the North American Eastern Woodlands, Siberia, and Oceania (in the areas of ‘new animism’, Amerindian perspectivism, and on the relationships of gender and violence with hierarchy and egalitarianism), some history, and a few studies of insurgent strategy. In addition, there are recurring focuses on the origins and concealed qualities of state-like forms, the paradoxes of semiotics as both civilized and anti-civilized, and the complication of relations between ‘opposites’ beyond a simplified dualism or nondualism.

The intended audience is both those largely unfamiliar with the material discussed here, as well as those with a deeper theoretical basis. Almost all of the pieces included have been excerpted, some heavily. Where text has been removed it will be marked with an ellipse. Endnotes are at the end of each chapter. When not crucial to comprehension, and to reduce volume, I’ve removed some works cited and in-text citations (the authors provided many sources for specific claims, and many recommended extensive lists of further material in references and footnotes; I encourage you to consult the originals for these). A balance between nuance and brevity has been sought, but in order to maximize the potential energy of this already unfortunately long document, I have been a bit ruthless in shortening many pieces. All of the writings here are worth reading in their entirety. Authorization was not sought for the inclusion of any of the authors’ work. Chapters are purposefully arranged but are each stand-alone selections. I want this collection to go into the world and cause mental and material alteration. That is to say this book is anti-civilization and insurrectionary in it’s purpose as well as subject. My aim here is not primarily the pleasure or expression of personal creativity, which is why the content is primarily not my original work. The aim is closer to (anti)education, the kind of learning often at odds with institutional schooling. I wanted to get this out quickly and feel the original authors express their ideas better than my paraphrases could. The written word and academic thought are so clearly part and parcel of domestication, but so is ossified purism. I understand why so many people are hostile to ‘theory’. But we are all living in this theoretical world, and are subject from birth to so much historically and socially constructed mental framing that to simply not engage in this way is to continue operating out of normative suppositions. Theory can be difficult to read and understand (as a tip: if you don’t understand something, look it up, but don’t get too hung up on trying to understand

every sentence on your first read-through), however this shouldn't be a reason to avoid it. Difficulty and adversity are integral parts of full, enriched lives, and can be sources of real satisfaction as well as being bare realities we must face, out of personal as well as larger necessities. It's true that academic-style writing can be more difficult or unfamiliar for those structurally marginalized from/in educational spaces, or ill-tempered for such institutions (I mean this as a compliment). To be clear, it is a hostile territory to us, but so is almost everywhere else. There is insight to be stolen while avoiding being stolen ourselves. The intention should not be to associate oneself with long words and esoteric, exotic references for the sake of showing off how smart or tapped into the next big little hyperniche thing one is. Nor should all this be some nerdy hobby; the point is that we must take things seriously (our carefree pleasure most of all). Taking seriously our rejection of the organization of reality includes carefully examining how it works, both in words and in practice. This must go beyond infographics, tweets, and predefined, captured forms of rebellion-signaling leisure activity (& indeed beyond isolated theorizing divorced from practice). Theory cannot give real conclusions (thankfully), but while remaining aware of its reifying tendencies, it can point towards the gaps in itself, can sing for the beauty in illogic, inconsistency, and unrepresentability. Language as a system is foundational to the Ordered megamachine, but things also falling under this extensional set, in their many forms, have been potent tools for fugitive forms of life as well. The written word is closer to an all-flattening technology, but is also underneath it all still a means of *marking*. I want to use the language of the way a word dissolves itself when repeated over and over, of how the order of names which gives power over the named also must give us its own name, in language as exclamation or mournful moan (see Fred Moten) speaking ineffability, and as the flirtatious unspoken quietly throbbing. In the impossibility of both union and isolation confirmed in its very ability to act. If societies that have lost their connection to magic, to their place in the animated and agent-ed cosmos constantly transforming, mimicking, seducing, and cannibalizing each other in somehow endless entropy, compress this supposedly lost dimension ever tighter into the realm of words, let us explode these words. Just as we explode gender, as we explode war, identity and alterity, and what it means to live and die. In this vein, I'll try to limit prefacing or drawing conclusions about the included material.

This book's structure aims to boil down the amount of reading while increasing the level of effectual and nuanced positioning against the system as much as possible. Strategy, inspiration, and theoretical (dis)orientation deserve to be together and I've tried to do so here. Much practical insurrectionary guidance (techniques, local situations, new developments etc.) has been left out, dynamic and specific as it can be (and sometimes unsuited to a physical document). **Check out (Only on Tor Browser, seriously!** Preferably while also using the potentially anonymous and traceless **Tails OS**) **actforfree.noblogs.org** (and the other sites and texts linked to there), **scenes.noblogs.org**, **notrace.how** (excellent counter-surveillance/forensic mitigation info), **warriorup.blackblogs.org** (techniques, check notrace to confirm a method isn't outdated), and locally: **phlanticap.noblogs.org** and **anathema.noblogs.org**. **LibGen**, **Anna's Archive**, and **SciHub** are excellent resources for accessing paywalled scholarly, and other, content and books for free. You should read some Jean Genet, as well as *Against*

His-Story, Against Leviathan! by Fredy Perlman after this, and **fuck some shit up irl, for fucks sake!**

There are many points of contradiction between the writings in this collection, as well as unexpected correspondences and linkages; reading the texts against each other should help clarify some relative weaknesses and strengths. I don't agree with every assertion and some have been included specifically because I find their contrast with other included texts insightful. Many pieces show the influence of Deleuze and Guattari (something I noticed only after compiling these texts), while rejecting major aspects of their thought, giving us some necessary re-interpretations in our context of so many circumscribed, simplistic (and annoying) post-structuralist cheerleaders and denounciators.

The focuses of this reader are in response to broad areas of uncritical assumptions. General conceptions (theoretical or more intuitive) in our circles of what civilization or gender are, and how they capture us, seem to miss the mark disappointingly often. Meanwhile, consensus-based or programmatic approaches are mistaken as insurrectionary. 'Anti-colonial accomplices' who make sweeping and colonial mischaracterizations of indigeneity – universal ethics of tolerance, peacefulness, and harmonious, grateful coexistence with Mother Nature (and Aztec-chic infrastructure to make a city planner blush, unlike those primitive, dirty Europeans, or for that matter the hunter-gatherers in the forests). Vegans with strict conventional divides between human, plant and animal, inadvertently looking down on the animals, as well as many indigenous people, themselves in deeper conflict with the agents of the industrial slaughterhouse world than many vegans, who do kill and eat other beings. Straight-edge, rationalist anti-hippy militants, who discount the entheogenic (or perhaps more accurately, *'pharmakon-ic'*) and hedonistic practices of intoxication outside of civilization. Pagan revivalists, aping stratified belief systems Western or otherwise, Enlightenment esoteric traditions, commercial/boho-cool inventions, or syncretisms deeply infused with Catholicism or other monolithic faiths (not to mention the blatant apologists for Abrahamic or Vedic religions). Latently second-wave feminists who overlook how femininity is mutually constituted alongside masculinity and the patriarchy generating these genders in the first place. Trans theorists who talk as if some people are 'really' cis, or 'really' any particular gender (on some essential, objective level), unable to see the sociocultural, historical specificity of the modern framework of transness, and integrating gender-disobedient people into the logic of gender by rejecting any element of choice or genuine change, reducing ambiguity and disorder by defining people into further identities to inevitably be managed. Sainly fighters who endeavor to craft peaceful cities with de-escalation and 'strong communities', ignoring the true extent of homogenization and authoritarianism such 'caring', united metropolises would require and institute. Good Christian charity, and the avant-garde of hegemonic, systemic logic lurking everywhere. I certainly don't mean to criticize all vegans, trans theorists etc. Many people I love, otherwise among the most incisive, perceptive, and rebellious people I know, fall within some of these criticisms, and I've found myself repeating these same thought-patterns too; this is partly why I feel the need to point them out.

Besides this level, *efficacy* is crucial (and not that of the machine-logic swallowing us in pointless tasks, ever-more narrow and short-sighted as it tries to

cover every inch). Taking the example just of ‘arms’ – coordination and intentional, successful practices for generating and applying force are vital to even the relatively non-specialized, small group actions which are necessary for a generalized insurgent opening. The capacity to carry out an effective and sustained campaign of ambushes or hit-and-run strikes does require extensive and efficient training, planning, logistics, and real social connection and maintenance beyond immediate friend groups. Such capacity cannot be sidestepped entirely with just individual attacks, on property, symbolic, or otherwise, or a mythical final riot where Earth spontaneously purges civilization. It is true that lone or squad/cell-size actions are very valuable and necessary components, and a rising of the masses may be as well, but even these do not just occur spontaneously in the most efficient ways, and are not sufficient to maintain a situation of ruptured control, if they can generate one in the first place. This capacity does not arise on its own at some historically determined point in time, nor can this intentional and effective effort be replaced by ideology, friendship alone, vague popular support, catharsis and individual overcoming, professionalization, or some other more qualified or ‘legitimately’ positioned group.

Leadership does not have to be a static, exclusive, hierarchical position. Leading by example or initiative, being the first to take action, sharing one’s particular expertise or practiced understandings with others, coordinating certain collective actions of a group which assents to this (and is composed of others also participating the same), or focusing temporarily on particular tasks are not inherently authoritarian practices. We should all develop these skills. Too often entire swathes of supposed rebels can remain stuck in a subservient mindset, waiting to join or be told what to do by someone more experienced, more popular, or more representative of the most intersectionally oppressed possible identity combination. It is inviting domination to be so unwilling or unprepared to take initiative. We should remain acutely aware of the tendency for hierarchy to insinuate itself into our informal, supposedly horizontal organizations.

This is not a plea for hierarchy or vanguard, a contest of who’s most ‘qualified’, or more self-styled ‘Community Leaders’, ‘Organizers’, or ‘Invisible Party Members’. Doing what you think will draw people to your side itself pushes people away. Instead, a particular quality of practice. This means being realistic about where you’re at, and how far you really are willing to take things. How much are you willing to risk and how will you deal if these risks do come to pass for you? Finding out what you’re really capable of, moral wrestling, fugitivity, pain, injury, trauma, torture, separation from loved ones, prison, maybe violent death, but also some possible measure of lived freedom, harmony in chaos, honesty (via lies as well as truth), and dignity. If you really want it and have been developing your understandings and capabilities in a serious way, you might consider taking more initiative and being less shy about the ways you engage with others. To use the example of crowd actions, those who decide to break the first windows or trigger a breakaway march at a so-far peaceful action can trigger exponentially more powerful capacities in the crowd. However, those willing to play this part are often a small minority even compared to those who showed up with supplies and who enthusiastically join in on the destruction after it starts. I don’t mean to exempt myself at all in these words. We don’t want to direct the masses, we are people like everyone else, who want to succeed

as much as possible in destroying the existent, including our identities as part of the 'masses', alongside the rest of the 'masses' who want the same. We are neither solitary monads nor faceless partisans of universality. Conditionally cooperating, not out of compromise or massified, populist politics, but as a part of going further in our own destructive desires. If you have long-term relationships of criminal-level trust with different people who don't know each other, and are looking for more angles of attack and escape, think about overlapping your friend groups. Hang out! 'The Community', 'The Organization', along with indeed the city and mass society as a whole are certain kinds of enemy formations, but this default of real atomization along with coercive collectivities (impoverishing both individual and collective) must be fought, in part at least, by real groups of actually individual people (an individualism however, which sees the multiple 'individualist' beings within and without the person). Besides, what pleasures, what treasures we can steal together! Living possibility against this order, being a vibrant node of networks, intelligence and coordination, sharing skills or learnings, and pulling closer to real gravity in what we mean. Coming together (and apart) to learn and desire (& unlearn, undesire, etc.) in ever deeper (and shallower) ways.

Unique *senses of style* which take pleasure in acting in a manner in the moment which leads to the most efficacious insurrectionary results, making the smartest tactical and strategic decisions and performing as best we can (necessarily impossible to pin down and divergent as these qualities must be). Executing coordinated actions effectively, acting what we've learned in practice and performing dynamically as a team of autonomous individuals. Having the actually successful skill and/or deserved trust in others who do to collectively commit to and successfully carry out actions which will produce the desired effects (and the fluid artfulness to do so under the one fact we know and desire, that the choice is free and outcome is unknown). Not being swayed by the carrot and stick of civilization's rewards and punishments, self-limiting excuses, collective neurotic justifications, or the false promises of symbolic, performative activism. Disciplined, striving dedication to only the wildest pleasures, the hedonic giving-over of oneself to the satisfaction of suffering looked straight in the face. Obeying, as Clastres puts it, the 'law' that excludes a separated, hierarchical law. Yes, a successful, universal revolution is unlikely, and even more so for the majority of the participants. There is still value in standing up and putting your life into *play*, in a 'defeat' in something that matters, for no lack of trying. And it is also still worth aiming to make our joyful chaos which gestures out into the possibility of living spread as widely as possible. Control and civilization can never be total, and do have their vulnerabilities. There is some measure of an equilibrium perpetually out of equilibrium left in the world, and the jenga tower of civilization reaches higher every day. We can do better, and we can win, at least some of the time, in some places. We must try, before this form of (non)living spills out into the cosmos and escapes this round of self-balancing.

Like jazz (or hip-hop, electronic, punk), we can amplify our chaotic power by playing with pattern. The beat serving only to make it that much more moving when it skips into something else. Layering rhythms breaking out of Time. Improvisation and form switching back and forth, neither what they seem. Self-entrancement drawing ourselves into movements unimagined, one step ahead

of control and also under an agency itself beyond control. The stars which darken the black of night. Not a Left proto-state in service of future anarchy, nor the iridescent murmurings straining in the muscles of hegemony, not the exception which proves the rule, the Other defining the center, not just the self-limited Music of this world in itself but that from another world, precisely the one from the farthest place possible: right here. Something I can not speak of. Slipping, fractal, recursive.

Along with pattern: resonance, tautness, metastability, skillful and mature wisdom, humble confidence, lucid absorption, kinetic engagement or echoing dissociation. These as well are powerful affects which exist in Möbius continuum with their counterparts in looseness, pleasure-seeking, chaotic erraticism, lashing out, youthful spark, creative experimentation and raw intimacy. This is another terrain, like gender, of not-quite opposites, which we would do well to broaden and deepen our quality of action along.

The beginning chapters of this collection are an intro to or refresher on some concepts of anarchy, as well as pieces I've found particularly powerful. This is followed by some anarchist historical context seemingly unfamiliar to many nowadays; some inspiring and some also relevant as cautionary examples of missteps referenced elsewhere in this book. From here, we turn back to gender and violence in both anarchist and anthropological materials, and in indigenous as well as colonial cultures, looking also at 'animism'. Next, some deeper treatment of indigenous 'ontologies' both against the state and in parallel or formative of the state, as well as deeper examinations of gender and violence in the same context. The ideas of Amerindian perspectivism are introduced and explored, putting some previous topics into relation and extending the discussion into broader and more meta territory; with the previously established basis of practical action fresh in the mind urging past this mostly academic level, while the contextual insights into what is specific to indigenous and colonial settings calls into question some of the anarchist material, affirms others, and points to new ground for anarchic engagement. We close with some insurgent strategy (including about how prescriptive strategy itself is often unstrategic). I hope you draw and enact your own, ever-spiraling, (in)conclusions.

I'll open with a short fragment from Paul Shepard's *A Post-Historic Primitivism* that touches on a few of the topics to come (and was too short to comfortably fit elsewhere). This section was quoted in the 2017 essay 'Of Indiscriminate Attacks and Wild Reactions: An Anti-Civ Anarchist Engages With ITS and Atassa, Their Defenders and Their False Critics' by Edelweiss Pirates. The piece revolves around the controversy at that time over the group '*Individualistas Tendiendo a lo Salvaje*' (Individuals Tending Toward Savagery, aka ITS), a Mexican anti-civilization group who announced themselves in 2011 with letter-bombs sent to nanoscientists. Praising Ted Kaczynski, they spoke in reified, Western terms about embodying Wild Nature and being against all moralism in highly moralist arguments inconsistent with their actions. Later, they claimed responsibility for several indiscriminate attacks, including a femicide of a student killed for being drunk and out late, murders of hikers, incendiaries left in crowded street markets, letter bombs on park benches, and bombs in crowded city centers targeting bystanders. They justified their killings of random people as 'interlopers' in nature, and that the human race itself is a cancer. Many of their claimed at-

tacks were questioned, as evidence emerged that other people had carried them out, or that they hadn't happened at all. Attempting to kill other anarchists, and renouncing that descriptor, they adopted openly patriarchal, homophobic, and authoritarian beliefs, praising fascists, ISIL, and serial-killers. The greater insurrectionary and anarchist movement, while initially largely supportive of the attacks on nanoscientists, later came out strongly against ITS, although as the authors of 'Of Indiscriminate Attacks' note, few focused on their patriarchal aspect, and others lumped anti-civilization anarchists in with ITS in pro-progress, leftist arguments. This essay greatly broadened my awareness of some of the conceptual failures driving common anarchist and adjacent perspectives, both civilized and anti-civilized. I grew to find many of the authors' main contentions inadequate, in ways I hope this collection can illuminate, but I do feel many of the questions raised in this episode can be reinterpreted in helpful ways.

... We may ask whether there are not hidden imperatives in the books of [romantic agrarian] Wendell Berry obscured by the portrayal of the moral quality, stewardship syndrome, and natural satisfactions of farm life. He seems to make the garden and barnyard equivalent to morality and aesthetics and to relate it to monotheism and sexual monogamy, as though conjugal loyalty, husbandry, and a metaphysical principle were all one. And he is right. This identity of the woman with the land is the agricultural monument, where the environment is genderized and she becomes the means of productivity, reciprocity, and access to Otherness, compressed in the central symbol of the goddess. When the subsistence base erodes, this morality changes. Fanaticism about virginity, women as pawns in games of power, and their control by men as the touchstone of honor and vengeance have been clearly shown to be the destiny of subequatorial and Mediterranean agriculture...

Note:

The following were cut mainly due to space constraints, but still have much to offer:

- **“What is Green Anarchy? An Introduction to Anti-Civilization Anarchist Thought and Practice”** by the *Green Anarchy Collective* (Good intro, a few characteristic blindspots)
- **“Peace Chiefs and Blood Revenge: Patterns of Restraint in Native American Warfare 1500-1800”** by *Wayne E. Lee*
- **“I Don't Bash Back I Shoot First: On Queer Gangs”** by *Anonymous*
- **“Criminal Intimacy”** by *A Gang of Criminal Queers/The Mary Nardini Gang*
- **“Section 5” of “Critical Metaphysics As a Science of Apparatuses”** by *Tiqqun* (I disagree with much of 'Tiqqunism'; for an insightful anonymous critique of them, see **“Against the Party of Insurrection: A Look at Appelism in the U.S.”**)
- **“Black Seed 6 Call For Papers”** by *Black Seed*
- **“The Glorious Tyranny of Silence and the Resonance of Shamanic Breath”** by *George Mentore* in the anthology *In Darkness and Secrecy*
- **“First Mythos: Enkidu and Shamhat”** in *baedan - a queer journal of heresy - issue two*
- **“Horizontal Treason: Jean Genet's Funeral Rites”** in *Sex Drives: Fantasies of Fascism in Literary Modernism* by *Laura Catherine Frost*
- **“Say You Want an Insurrection”** in *Rolling Thunder* by *Crimethinc* (Worth reading with a grain of salt but still feels fresh with some insightful approaches to social aspects of insurrection)
- **“Organization and Community: The Determinants of Insurgent Military Effectiveness”** by *Alec Worsnop* (I disagree with the pro-hierarchy thesis however some of the key terms and qualities can be understood differently. Also useful for understanding institutional or insurgent enemies.)