

Hit where it hurts

Ted Kaczynski

2002

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Hit where it hurts

1. The Purpose Of This Article.

The purpose of this article is to point out a very simple principle of human conflict, a principle that opponents of the techno-industrial system seem to be overlooking. The principle is that in any form of conflict, if you want to win, you must hit your adversary where it hurts.

I have to explain that when I talk about “hitting where it hurts” I am not necessarily referring to physical blows or to any other form of physical violence. For example, in oral debate, “hitting where it hurts” would mean making the arguments to which your opponents position is most vulnerable. In a presidential election, “hitting where it hurts” would mean winning from your opponent the states that have the most electoral votes. Still, in discussing this principle I will use the analogy of physical combat, because it is vivid and clear.

If a man punches you, you can’t defend yourself by hitting back at his fist, because you can’t hurt the man that way. In order to win the fight, you have to hit him where it hurts. That means you have to go behind the fist and hit the sensitive and vulnerable parts of the man’s body.

Suppose a bulldozer belonging to a logging company has been tearing up the woods near your home and you want to stop it. It is the blade of the bulldozer that rips the earth and knocks trees over, but it would be a waste of time to take a sledgehammer to the blade. If you spent a long, hard day working on the blade with the sledge, you might succeed in damaging it enough so that it became useless. But, in comparison with the rest of the bulldozer, the blade is relatively inexpensive and easy to replace. The blade is only the “fist” with which the bulldozer hits the earth. To defeat the machine you must go behind the “fist” and attack the bulldozer’s vital parts. The engine, for example, can be ruined with very little expenditure of time and effort by means well known to many radicals.

At this point I must make clear that I am not recommending that anyone should damage a bulldozer (unless it is his own property). Nor should anything in this article be interpreted as recommending illegal activity of any kind. I am a prisoner, and if I were to encourage illegal activity this article would not even be allowed to leave the prison. I use the bulldozer analogy only because it is clear and vivid and will be appreciated by radicals.

2. Technology Is The Target.

It is widely recognized that “the basic variable which determines the contemporary historic process is provided by technological development” (Celso Furtado*). Technology, above all else, is responsible for the current condition of the world and will control its future development. Thus, the “bulldozer” that we have to destroy is modern technology itself. Many radicals are aware of this, and therefore realize that their task is to eliminate the entire techno-industrial system. But unfortunately they have paid little attention to the need to hit the system where it hurts.

Smashing up McDonald’s or Starbuck’s is pointless. Not that I give a damn about McDonald’s or Starbuck’s. I don’t care whether anyone smashes them up or not. But that is not a revolutionary activity. Even if every fast-food chain in the world were wiped out the techno-industrial system would suffer only minimal harm as a result, since it could easily survive without fast-food chains. When you attack McDonald’s or Starbuck’s, you are not hitting where it hurts.

Some months ago I received a letter from a young man in Denmark who believed that the techno-industrial system had to be eliminated because, as he put it, “What will happen if we go on this way?” Apparently, however, his form of “revolutionary” activity was raiding fur farms. As a means of weakening the techno-industrial system this activity is utterly useless. Even if animal liberationists succeed in eliminating the fur industry completely they would do no harm at all to the system, because the system can get along perfectly well without furs.

I agree that keeping wild animals in cages is intolerable, and that putting an end to such practices is a noble cause. But there are many other noble causes, such as preventing traffic accidents, providing shelter for the homeless, recycling, or helping old people cross the street. Yet no one is foolish enough to mistake these for revolutionary activities, or to imagine that they do anything to weaken the system.

3. The Timber Industry Is A Side Issue.

To take another example, no one in his right mind believes that anything like real wilderness can survive very long if the techno-industrial system continues to exist. Many environmental radicals agree that this is the case and hope for the collapse of the system. But in practice all they do is attack the timber industry.

I certainly have no objection to their attack on the timber industry. In fact, it’s an issue that is close to my heart and I’m delighted by any successes that radicals may have against the timber industry. In addition, for reasons that I need to explain here, I think that opposition to the timber industry should be one component of the efforts to overthrow the system.

But, by itself, attacking the timber industry is not an effective way of working against the system, for even in the unlikely event that radicals succeeded in stopping

all logging everywhere in the world, that would not bring down the system. And it would not permanently save wilderness. Sooner or later the political climate would change and logging would resume. Even if logging never resumed, there would be other venues through which wilderness would be destroyed, or if not destroyed then tamed and domesticated. Mining and mineral exploration, acid rain, climate changes, and species extinction destroy wilderness; wilderness is tamed and domesticated through recreation, scientific study, and resource management, including among other things electronic tracking of animals, stocking of streams with hatchery-bred fish, and planting of genetically-engineered trees.

Wilderness can be saved permanently only by eliminating the techno-industrial system, and you cannot eliminate the system by attacking the timber industry. The system would easily survive the death of the timber industry because wood products, though very useful to the system, can if necessary be replaced with other materials.

Consequently, when you attack the timber industry, you are not hitting the system where it hurts. The timber industry is only the “fist” (or one of the fists) with which the system destroys wilderness, and, just as in a fist-fight, you can’t win by hitting at the fist. You have to go behind the fist and strike at the most sensitive and vital organs of the system. By legal means, of course, such as peaceful protests.

4. Why The System Is Tough.

The techno-industrial system is exceptionally tough due to its so-called “democratic” structure and its resulting flexibility. Because dictatorial systems tend to be rigid, social tensions and resistance can be built up in them to the point where they damage and weaken the system and may lead to revolution. But in a “democratic” system, when social tension and resistance build up dangerously the system backs off enough, it compromises enough, to bring the tensions down to a safe level.

During the 1960s people first became aware that environmental pollution was a serious problem, the more so because the visible and smellable filth in the air over our major cities was beginning to make people physically uncomfortable. Enough protest arose so that an Environmental Protection Agency was established and other measures were taken to alleviate the problem. Of course, we all know that our pollution problems are a long, long way from being solved. But enough was done so that public complaints subsided and the pressure on the system was reduced for a number of years.

Thus, attacking the system is like hitting a piece of rubber. A blow with a hammer can shatter cast iron, because cast iron is rigid and brittle. But you can pound a piece of rubber without hurting it because it is flexible: It gives way before protest, just enough so that the protest loses its force and momentum. Then the system bounces back.

So, in order to hit the system where it hurts, you need to select issues on which the system will not back off, in which it will fight to the finish. For what you need is not compromise with the system but a life-and-death struggle.

5. It Is Useless To Attack The System In Terms Of Its Own Values.

It is absolutely essential to attack the system not in terms of its own technologically-oriented values, but in terms of values that are inconsistent with the values of the system. As long as you attack the system in terms of its own values, you do not hit the system where it hurts, and you allow the system to deflate protest by giving way, by backing off.

For example, if you attack the timber industry primarily on the basis that forests are needed to preserve water resources and recreational opportunities, then the system can give ground to defuse protest without compromising its own values: Water resources and recreation are fully consistent with the values of the system, and if the system backs off, if it restricts logging in the name of water resources and recreation, then it only makes a tactical retreat and does not suffer a strategic defeat for its code of values.

If you push victimization issues (such as racism, sexism, homophobia, or poverty) you are not challenging the system's values and you are not even forcing the system to back off or compromise. You are directly helping the system. All of the wisest proponents of the system recognize that racism, sexism, homophobia, and poverty are harmful to the system, and this is why the system itself works to combat these and similar forms of victimization.

"Sweatshops," with their low pay and wretched working conditions, may bring profit to certain corporations, but wise proponents of the system know very well that the system as a whole functions better when workers are treated decently. In making an issue of sweatshops, you are helping the system, not weakening it.

Many radicals fall into the temptation of focusing on non-essential issues like racism, sexism and sweatshops because it is easy. They pick an issue on which the system can afford a compromise and on which they will get support from people like Ralph Nader, Winona La Duke, the labor unions, and all the other pink reformers. Perhaps the system, under pressure, will back off a bit, the activists will see some visible result from their efforts, and they will have the satisfying illusion that they have accomplished something. But in reality they have accomplished nothing at all toward eliminating the techno-industrial system.

The globalization issue is not completely irrelevant to the technology problem. The package of economic and political measures termed "globalization" does promote economic growth and, consequently, technological progress. Still, globalization is an issue

of marginal importance and not a well-chosen target of revolutionaries. The system can afford to give ground on the globalization issue. Without giving up globalization as such, the system can take steps to mitigate the negative environmental and economic consequences of globalization so as to defuse protest. At a pinch, the system could even afford to give up globalization altogether. Growth and progress would still continue, only at a slightly lower rate. And when you fight globalization you are not attacking the systems fundamental values. Opposition to globalization is motivated in terms of securing decent wages for workers and protecting the environment, both of which are completely consistent with the values of the system. (The system, for its own survival, can't afford to let environmental degradation go too far.) Consequently, in fighting globalization you do not hit the system where it really hurts. Your efforts may promote reform, but they are useless for the purpose of overthrowing the techno-industrial system.

6. Radicals Must Attack The System At The Decisive Points.

To work effectively toward the elimination of the techno-industrial system, revolutionaries must attack the system at points at which it cannot afford to give ground. They must attack the vital organs of the system. Of course, when I use the word "attack," I am not referring to physical attack but only to legal forms of protest and resistance.

Some examples of vital organs of the system are:

- A. The electric-power industry. The system is utterly dependent on its electric-power grid.
- B. The communications industry. Without rapid communications, as by telephone, radio, television, e-mail, and so forth, the system could not survive.
- C. The computer industry. We all know that without computers the system would promptly collapse.
- D. The propaganda industry. The propaganda industry includes the entertainment industry, the educational system, journalism, advertising, public relations, and much of politics and of the mental-health industry. The system can't function unless people are sufficiently docile and conforming and have the attitudes that the system needs them to have. It is the function of the propaganda industry to teach people that kind of thought and behavior.
- E. The biotechnology industry. The system is not yet (as far as I know) physically dependent on advanced biotechnology. Nevertheless, the system cannot afford to

give way on the biotechnology issue, which is a critically important issue for the system, as I will argue in a moment.

Again: When you attack these vital organs of the system, it is essential not to attack them in terms of the system's own values but in terms of values inconsistent with those of the system. For example, if you attack the electric-power industry on the basis that it pollutes the environment, the system can defuse protest by developing cleaner methods of generating electricity. If worse came to worse, the system could even switch entirely to wind and solar power. This might do a great deal to reduce environmental damage, but it would not put an end to the techno-industrial system. Nor would it represent a defeat for the system's fundamental values. To accomplish anything against the system you have to attack all electric-power generation as a matter of principle, on the ground that dependence on electricity makes people dependent on the system. This is a ground incompatible with the system's values.

7. Biotechnology May Be The Best Target For Political Attack.

Probably the most promising target for political attack is the biotechnology industry. Though revolutions are generally carried out by minorities, it is very useful to have some degree of support, sympathy, or at least acquiescence from the general population. To get that kind of support or acquiescence is one of the goals of political action. If you concentrated your political attack on, for example, the electric-power industry, it would be extremely difficult to get any support outside of a radical minority, because most people resist change to their way of living, especially any change that inconveniences them. For this reason, few would be willing to give up electricity.

But people do not yet feel themselves dependent on advanced biotechnology as they do on electricity. Eliminating biotechnology will not radically change their lives. On the contrary, it would be possible to show people that the continued development of biotechnology will transform their way of life and wipe out age-old human values. Thus, in challenging biotechnology, radicals should be able to mobilize in their own favor the natural human resistance to change.

And biotechnology is an issue on which the system cannot afford to lose. It is an issue on which the system will have to fight to the finish, which is exactly what we need. But — to repeat once more — it is essential to attack biotechnology not in terms of the system's own values but in terms of values inconsistent with those of the system. For example, if you attack biotechnology, primarily on the basis that it may damage the environment, or that genetically-modified foods may be harmful to health, then the system can and will cushion your attack by giving ground or compromising — for instance, by introducing increased supervision of genetic research and more rigorous

testing and regulation of genetically-modified crops. People's anxiety will then subside and protest will wither.

8. All Biotechnology Must Be Attacked As A Matter Of Principle.

So, instead of protesting one or another negative consequence of biotechnology, you have to attack all modern biotechnology on principle, on grounds such as (a) that it is an insult to all living things; (b) that it puts too much power in the hands of the system; (c) that it will radically transform fundamental human values that have existed for thousands of years; and similar grounds that are inconsistent with the values of the system.

In response to this kind of attack the system will have to stand and fight. It cannot afford to cushion your attack by backing off to any great extent, because biotechnology is too central to the whole enterprise of technological progress, and because in backing off the system would not be making only a tactical retreat, but would be taking a major strategic defeat to its code of values. Those values would be undermined and the door would be opened to further political attacks that would hack away at the foundations of the system.

Now it's true that the U.S. House of Representatives recently voted to ban cloning of human beings, and at least some congressmen even gave the right kinds of reasons for doing so. The reasons I read about were framed in religious terms, but whatever you may think of the religious terms involved, these reasons were not technologically acceptable reasons. And that is what counts.

Thus, the congressmen's vote on human cloning was a genuine defeat for the system. But it was only a very, very small defeat, because of the narrow scope of the ban — only one tiny part of biotechnology was affected — and because for the near future cloning of human beings would be of little practical use to the system anyway. But the House of Representatives' action does suggest that this may be a point at which the system is vulnerable, and that a broader attack on all of biotechnology might inflict severe damage on the system and its values.

9. Radicals Are Not Yet Attacking Biotech Effectively.

Some radicals do attack the biotechnology, whether politically or physically, but as far as I know they explain their opposition to biotech in terms of the system's own values. That is, their main complaints are the risks of environmental damage and of harm to health.

And they are not hitting the biotech industry where it hurts. To use an analogy of physical combat once again, suppose you had to defend yourself against a giant octopus. You would not be able to fight back effectively by hacking at the tips of its tentacles. You have to strike at its head. From what I've read of their activities, radicals who work against biotechnology still do no more than hack at the tips of the octopus's tentacles. They try to persuade ordinary farmers, individually, to refrain from planting genetically-engineered seed. But there are many thousands of farms in America, so that persuading farmers individually is an extremely inefficient way to combat genetic engineering. It would be much more effective to persuade research scientists engaged in biotechnological work, or executives of companies like Monsanto, to leave the biotech industry. Good research scientists are people who have special talents and extensive training, so they are difficult to replace. The same is true of top corporate executives. Persuading just a few of these people to get out of biotech would do more damage to the biotechnology industry than persuading a thousand farmers not to plant genetically-engineered seed.

10. Hit Where It Hurts.

It is open to argument whether I am right in thinking that biotechnology is the best issue on which to attack the system politically. But it is beyond argument that radicals today are wasting much of their energy on issues that have little or no relevance to the survival of the technological system. And even when they do address the right issues, radicals do not hit where it hurts. So instead of trotting off to the next world trade summit to have temper tantrums over globalization, radicals ought to put in some time thinking how to hit the system where it really hurts. By legal means, of course.

Responses

Place The Blame Where It Belongs

The GA Collective Respond To “Hit Where It Hurts”

Although the Green Anarchy editorial collective whole-heartedly supports Ted Kaczynski as an anarchist political prisoner, we had serious reservations about running this article due to Ted’s hostility towards feminism and his casual, off-hand dismissal of other liberation struggles which he chooses not to prioritize in his own life. Racism, sexism, homophobia and poverty are not “non-essential issues” to us, as they appear to be to Ted; compulsory heterosexuality, socially-enforced sexual conformity, racism, mysogyny, and class division are all products of a hierarchical, patriarchal power structure, and none of these problems can ever be fully solved within the context of civilization. It’s not “technology, above all else, which is responsible for the current condition of the world”, as Ted claims — it’s civilization / patriarchy — and if we want to dismantle the technological megamachine that is now devouring the biosphere, then we need to understand how the megamachine came to be, what led to it’s creation, and how it serves the interests of civilization’s rulers. We ultimately decided to print this article because Ted is a sharp strategic thinker, and because we feel strongly that more discussions like this need to be occurring in the pages of the anarchist press. At the same time, we feel compelled to say that Ted’s analysis of patriarchy and civilization is severely lacking, and we take offence to his disparaging use of the queer-identified term “pink,” which is reminiscent of the fairly overt homophobia we have seen in previous pieces by Ted, like Ship Of Fools. Simply and solely removing technology as the total liberatory answer is a limited and mechanistic approach. We face a totality of domination which oppresses all life and we need to try to see the whole picture. For anti-authoritarian transformation, many struggles are necessary and need to be respected along with an awareness of the underlying connectedness.

Of course, there can be no doubt that technology is a major link on the chain of our oppression and it’s important that anarchists / anti-authoritarians purge themselves of the liberal belief that technology is “neutral.” There are five books that we can recommend to our readers that will help get them started on the process of deconstructing their faith in and allegiance to technology. They are: **The Technological Society** by Jacques Ellul (out-of-print, but readily available in any good used bookstore), **Technics and Human Development: The Myth Of The Machine** Volume 1 by Lewis Mumford, **Technics and Civilization** by Lewis Mumford, **My Name Is Chellis**

& **I'm In Recovery From Civilization** by Chellis Glendinning, and **Four Arguments For The Elimination Of Television** by Jerry Mander, which focuses on the destructive impact of a very specific technology but which also offers an incredibly strong critique of technological mediation — which has a much wider applicability.

Hit Where It Hurts, but in the Meantime...

By Primal Rage

1. The Purpose of This Article

The purpose of this article is to counter the authoritarian and limited advice offered by Ted Kaczynski in his piece, “**Hit Where It Hurts**” (*GA #8*). This is an offering of possibilities of revolt against civilization, and we point out that it is one of many and we have no notions of grandeur as to a vantage point of ours. These are our words, an offering, to take what the reader sees fit. Our basic stance is this, by all means revolt should be, to some degree, tactical, but the heart of revolt is within each of us. Any act of revolt is generally not some massified, preplanned action, but the outcome of spontaneous rage: the natural response to oppressive, suicidal conditions. It goes without saying that when acting in self-defense that the defending person seeks to do the most damage possible. In almost every case of revolt this is generally applicable. The civilized mission to domesticate and exploit all life is by any definition an attack on life. Therefore, resistance will always be an act of self-defense. However, in this sense, not all revolt is equitable with the fight scenario that Ted uses as his analogy.

Revolt is not just a defined action, as Ted treats it, but any act of resistance against the civilized order. It is in this rage and spontaneity that we find the spirit of resistance. We feel limiting or degrading this spirit is to deny the reason we are fighting in the first place, and that is dangerous.

2. Autonomy is Our Goal

It seems apparent to us that the whole of civilization is accountable for our current state, and that true autonomy will be possible only from the destruction of that condition. The role of technology in this development (and the continuing of this) is undeniable. We agree that the technological system is a more viable of many targets in the fight for autonomy. In this we respect Ted's comments as to how to potentially disable that beast. However, isolating this aspect can be very problematic. Ted states that activities such as “smashing up a McDonald's or Starbuck's” are “pointless” and “not a revolutionary activity.” It would be ridiculous to think that anyone truly feels that smashing up some corporate chain stores or factories will halt civilization, but what single action will? Any direct action is rage put to motion. It is literally striking

a blow into the civilized order, and most importantly a strike against domestication. How could this be anything but revolutionary? No blow will be the single or great blow, and to expect such is idealistic at best. Every act of resistance brings us one step closer to the realization of autonomy for all.

3. In Defense of Wildness

“[N]o one in his right mind believes anything like real wilderness can survive very long if the techno-industrial system continues to exist.” This much is true, but few harbor notions that civilization will die easily. This creates a multifaceted form of resistance. Our goals are twofold: to end the civilized existence and to keep it from consuming all the wildness that remains. If we put all our efforts into doing one thing, we risk the possibility of having nothing left for a post-civilized existence.

We don't feel every action is a great or worthy one, but that is from our viewpoint. We have no part in legal actions, but know of people using them successfully to keep logging out of wild areas. Is logging those areas inevitable? Quite possibly, but I don't feel that those efforts necessarily drain from an effective revolt. We must never forget that civilization is a totality, it encompasses every aspect of life, and we must resist the colonization at all levels and do what is possible anywhere. We feel the importance should always be on eliminating the overbearing presence and domination of civilization but this should never keep our eyes off what is happening here and now. Resistance is everywhere and revolt is life.

4. Why the System Stands Strong

The System is truly durable through centuries of domination and exploitation. The State is primarily its own public relations firm and this keeps it strong. If we are to succeed as revolutionaries, we must break through that stronghold at every possible level.

The facade of democracy and any equation of government with freedom is a target and on this and every front we must seek to counter the apathetic, consumerist dogma. All government, technology, civilization is oppressive, capitalism candy-coats itself and this makes any form of revolt important.

5. No Rage is Alike

Ted's treatment of "victimization issues" is a topic in itself, and so we'll only give it brief attention here. The favoritism in this society towards white males needs little background, but the outcome of that will usually be apparent. Those of us who come from such a position need to recognize the reality that the people Ted calls "victims" have their own source of rage. We should realize how that rage fits into the problem of civilization and embrace that revolt. This isn't to say, "don't be critical", in fact

we feel the exact opposite. We all have our own source of rage and contempt for civilization. This gives us the true beauty and power of revolt, and we should embrace that and take and give to it. Anyone who tries to determine whom someone should and shouldn't oppose is hardly fighting alongside that person (not that that should even necessarily be the case, but another point is to just be upfront about where you stand). Authoritarianism and elitism should be understood as tools of civilization, it is up to all of us to overcome this in our own ways.

6. Attack With the Brain, Heart and Fist

We stand by the five targets that Ted points out in his sixth section. We feel that the only real danger here is the simplicity and ease with which he suggests that these be targeted. The way in which Ted implies getting rid of these organs makes it sound like we should all be effective anti-tech warriors. This is just a pipedream, and anyone could tell you that the elves who pull off hits like Vail didn't just decide out of the blue one day to go burn it down. The most impacting of hits are going to be the biggest and in any case the maxim of maximum destruction, not minimal damage should be the principle. However, it really isn't smart to go out and try and burn down some huge building.

Like anything, eco-sabotage is a skill. It takes practice and confidence to pull off something really big, and it takes time to get there. Those little spontaneous actions, such as smashing some windows, gluing some locks, or even confronting people openly are stepping stones to something bigger. While this isn't any sole reason to embrace those, it's definitely a positive one.

To suggest jumping into a big action is a dangerous suggestion. It is important to follow your heart, but most important to trust your instincts. If you think something horrible may happen, by all means you should seriously weigh the possible outcomes or try again later. The costs of getting busted doing something without practice are way too high to chance. Practice makes perfect and every bit counts.

7. Give It All You Got

The points on biotech we will leave alone, since we agree in their importance as targets (although it's debatable that something can really blanket over everything else as THE most important of targets). We hope that resistance will continually rise, and that seems to be the most likely case as the State tightens the leash and automation makes our lives all the more meaningless. Our basic point here is that any act of revolt is a positive thing. While each may seem insignificant and even some may not have been the best decisions, those aren't grounds for not giving solidarity to those actions. We must realize that we are not fighting for some obscure academic principle, but for the sake of wild life itself. More is weighing on this than any language could possibly attempt to sum up. We feel that a major point that Ted seems to have overlooked

in this instance is that the success of FC didn't come from the elimination of the technological industrial system, but by helping push the seriousness of it to another level. In the long run, offering a few representatives of technological progression and the more common occurrence of improperly made bombs or targeting may not have the impact that the ensuing text and attention did. This is something that we all need to learn from, that every little bit counts. While we should be looking tactically for a way to get rid of this whole mess of a system, *we should do every bit possible to strike against it in everyday life.*

Ted's Response to the Responses

Dear Editors:

In GA No. 8 you published as an article something I had written to John Zerzan. In a note immediately following it you accused me of “fairly overt homophobia,” citing my use of what you called “the queer-identified term ‘pink’.”

If the term “pink” is identified with homosexuality, I didn't know it. Maybe I have failed to keep up with the twists and turns of political correctness. I was using the term in a much older and well-established sense derived from the fact that pink is a watered-down form of red: “Pink” people are those who dabble in leftism but don't have the guts to be real revolutionaries.

You claim you've seen homophobia in previous articles of mine, but you mention only one, namely, “Ship of Fools.” Of all the people who have commented on “Ship of Fools,” you are the only ones, that I know of, who have seen homophobia in it. As a matter of fact, “Ship of Fools” was reprinted in the San Francisco gay periodical Magnus.

In the interest of complete honesty and disclosure I will state two facts: (1) During my early teens I had a few homosexual experiences with another kid my age. (2) I mildly dislike homosexuality. This is a matter of personal taste. My emotional involvement in it is slight, and it has no effect on my “political” viewpoint. In other words, I basically just don't care. What people do in the bed is their own business and not mine.

My contempt (as expressed, e.g., in “Ship of Fools”) is not for gay people, women, ethnic minorities, or sweatshop workers, but for activists who think that the special problems of these groups are more important than the disaster with which the technoindustrial system threatens the world.

—Ted Kaczynski

Sources

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Green Anarchy Issue 9: <archive.org/details/GreenAnarchy9>

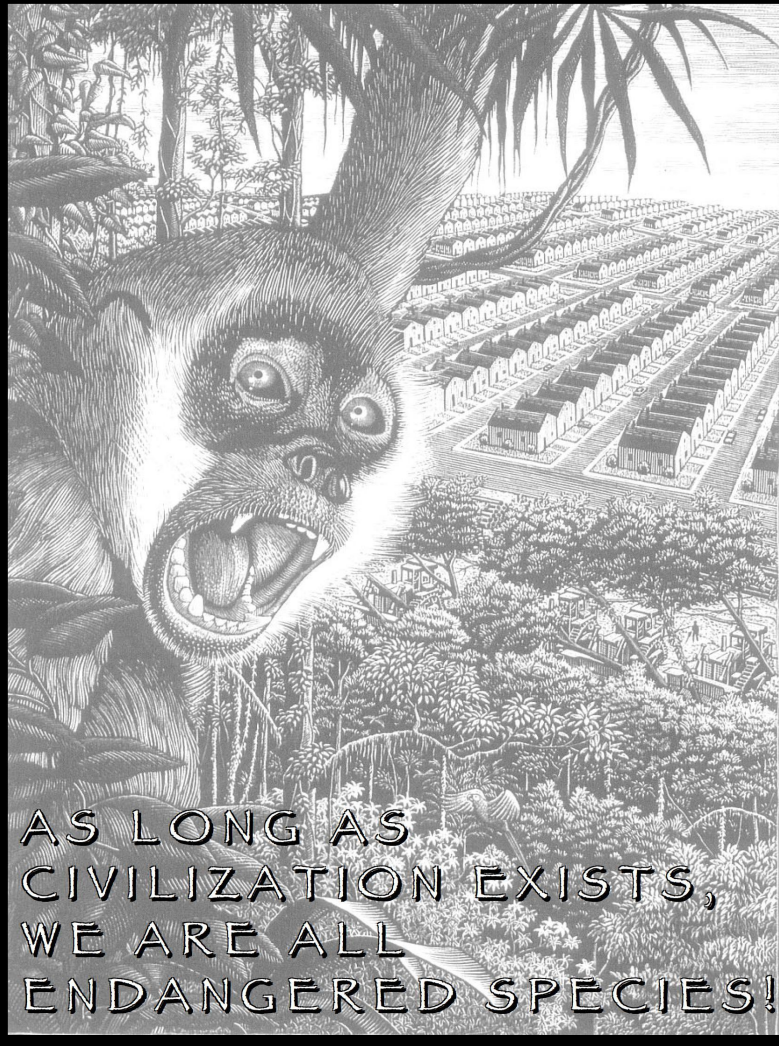
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**AS LONG AS
CIVILIZATION EXISTS,
WE ARE ALL
ENDANGERED SPECIES!**

TECHNOLOGY IS DOOM,
FOR THE BIRDS
THE DEER
THE WOLF, THE COYOTE
THE WHALES
THE MOOSE
AND THE SURVIVING
REPTILES,
FROM TIDE TO MOON
DESTRUCTION COMES
TOO SOON,
PROTECT THE EARTH
DISMISS THE THOUGHTS
OF PROGRESS!
- JULIE BELMAS

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HIT WHERE IT HURTS

BY TED KACZYNSKI

1. The Purpose Of This Article.

The purpose of this article is to point out a very simple principle of human conflict, a principle that opponents of the techno-industrial system seem to be overlooking. The principle is that in any form of conflict, if you want to win, you must hit your adversary where it hurts.

I have to explain that when I talk about "hitting where it hurts" I am not necessarily referring to physical blows or to any other form of physical violence. For example, in oral debate, "hitting where it hurts" would mean making the arguments to which your opponents position is most vulnerable. In a presidential election, "hitting where it hurts" would mean winning from your opponent the states that have the most electoral votes. Still, in discussing this principle I will use the analogy of physical combat, because it is vivid and clear.

If a man punches you, you can't defend yourself by hitting back at his fist, because you can't hurt the man that way. In order to win the fight, you have to hit him where it hurts. That means you have to go behind the fist and hit the sensitive and vulnerable parts of the man's body.

Suppose a bulldozer belonging to a logging company has been tearing up the woods near your home and you want to stop it. It is the blade of the bulldozer that rips the earth and knocks trees over, but it would be a waste of time to take a sledgehammer to the blade. If you spent a long, hard day working on the blade with the sledge, you might succeed in damaging it enough so that it became useless. But, in comparison with the rest of the bulldozer, the blade is relatively inexpensive and easy to replace. The blade is only the "fist" with which the bulldozer hits the

earth. To defeat the machine you must go behind the "fist" and attack the bulldozers vital parts. The engine, for example, can be ruined with very little expenditure of time and effort by means well known to many radicals.

At this point I must make clear that I am not recommending that anyone should damage a bulldozer (unless it is his own property). Nor should anything in this article be interpreted as recommending illegal activity of any kind. I am a prisoner, and if I were to encourage illegal activity this article would not even be allowed to leave the prison. I use the bulldozer analogy only because it is clear and vivid and will be appreciated by radicals.

2. Technology Is The Target.

It is widely recognized that "the basic variable which determines the contemporary historic process is provided by technological development" (Ceslo Furtado). Technology, above all else, is responsible for the current condition of the world and will control its future development. Thus, the "bulldozer" that we have to destroy is modern technology itself. Many radicals are aware of this, and therefore realize that there task is to eliminate the entire techno-industrial system. But unfortunately they have paid little attention to the need to hit the system where it hurts.

Smashing up McDonald's or Starbuck's is pointless. Not that I give a damn about McDonald's or Starbuck's. I don't care whether anyone smashes them up or not. But that is not a revolutionary activity. Even if every fast-food chain in the world were wiped out the techno-industrial system would suffer only minimal harm as a result, since it could easily survive without fast-food chains. When you

attack McDonald's or Starbuck's, you are not hitting where it hurts.

Some months ago I received a letter from a young man



in Denmark who believed that the techno-industrial system had to be eliminated because, as he put it, "What will happen if we go on this way?" Apparently, however, his form of "revolutionary" activity was raiding far farms. As a means of weakening the techno-industrial system this activity is utterly useless.

Even if animal liberationists succeed in eliminating the fur industry completely they would do no harm at all to the system, because the system can get along perfectly well without furs.

I agree that keeping wild animals in cages is intolerable, and that putting an end to such practices is a noble cause. But there are many other noble causes, such as preventing traffic accidents, providing shelter for the homeless, recycling, or helping old people cross the street. Yet no one if foolish enough to mistake these for revolutionary activities, or to imagine that they do anything to weaken the system.

... continued on page 18

TOWARDS A COMPLETELY "WIRELESS" SOCIETY BY DAISY CHUNG

It's 2002, and humanity continues on its odyssey. No, it's definitely not 1984 - it's worse because it is real.

On November 26th, 2001, the world discovered that a human embryo was successfully cloned for the first time. While there were some reactions of disgust and horror, the overriding feeling was that this was a great accomplishment, a cause for celebration. In an effort to discredit all opposition, supporters said that this new development will help to fight and find cures for diseases, implicating compassion and humanitarianism in the rhetoric. They told the public not to worry, that these were giant steps for human kind.

Everyday, a new concoction is formulated behind the walls of laboratories, attempting to erase millions of years of evolution. Today, one can own genetic material, clone dead Fido, build robots that have names and perform human tasks (like surgery), live "normal" lives without leaving their homes so long as they have a computer. These advances may seem harmless; one can "choose" to live within techno-society or not. However, the reality is not so simple. Technology does not stand idly by until someone "chooses" to use it; rather, it constantly turns its own wheels, colliding with every scope of life. Furthermore, the belief that technology is bad only when it is used for evil is pretty laughable. To say that a car can exist without bombs, to say that your computer can exist without a system of oppression or domination, is to miss the point that technology critics have stated time and time again: technology is not neutral. Scarily enough, this is not a conspiracy, or a science-fiction novel, or the creation of a few madmen. Developments in science and technology are growing quickly, just as the unrelenting faith in the promises of progress in both fields.

This past summer, the movie "A.I." was just a propaganda flick to win the hearts and (un)thinking minds of the public over the robotics issue. The movie is nothing but emotional non-sense over the discrimination of robots that act and feel like real human beings (probably because they were human actors). Using the story of a robot "boy" whose only desire was for a mother's love, "A.I." told mass audiences that they should accept robots into society, and if they didn't, they were not only cruel and immoral, but also narrow-minded. It was so biased

that one could think that Hans Moravec himself wrote the script. Moreover, it also asserted the existence of robots in the future as predestined, something that humans must deal with. The only good thing that came out of it was that it was so horrible and melodramatic, it was hardly convincing.

But let me not lose sight of what I ultimately wish to say. This is my plea now for all of those who work for social justice, but neglect the technology issue, or embrace it for a post-scarcity future. By disregarding it, you ignore coltan miners in the Congo, sweatshop workers in Caribbean, farmers in India, your own interests as a human being. By disregarding it, you put yourself and the whole world in perpetual peril (just take one look at the environmental disasters of the 20th century alone, created by both capitalist and communist nations) until there is nothing to save. One must ask these important questions: where will we dump toxic waste? Who will toil in the factories? Should there be factories? What has more worth, a refrigerator or a tree? Technology cannot exist without some of the most vital components that characterize capitalism, and I hope that our goal is to expurgate every little facet of capitalism, everything that we loathe, everything unjust about the world. Those working for social justice cannot overlook one of the core roots of oppression.

The earth and its inhabitants today are deeply injured. Life itself is in jeopardy. Technology may find some temporary solutions, but bandages only hide the wounds. Re-infection is imminent.

And as a note for those of you who are content with flushing everything away through your toilets and making problems conveniently disappear, go ahead and clone your poor dead poodle. But one day, a million tired feet will make sure to trample on it.

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HIT WHERE IT HURTS BY TED KACZYNSKI

... continued from front page

3. The Timber Industry Is A Side Issue.

To take another example, no one in his right mind believes that anything like real wilderness can survive very long if the techno-industrial system continues to exist. Many environmental radicals agree that this is the case and hope for the collapse of the system. But in practice all they do is attack the timber industry.

I certainly have no objection to their attack on the timber industry. In fact, it's an issue that is close to my heart and I'm delighted by any successes that radicals may have against the timber industry. In addition, for reasons that I need to explain here, I think that opposition to the timber industry should be one component of the efforts to overthrow the system.

But, by itself, attacking the timber industry is not an effective way of working against the system, for even in the unlikely event that radicals succeeded in stopping all logging everywhere in the world, that would not bring down the system. And it would not permanently save wilderness. Sooner or later the political climate would change and logging would resume. Even if logging never resumed, there would be other venues

through which wilderness would be destroyed, or if not destroyed then tamed and domesticated. Mining and mineral exploration, acid rain, climate changes, and species extinction destroy wilderness; wilderness is tamed and domesticated through recreation, scientific study, and resource management, including among other things electronic tracking of animals, stocking of streams with hatchery-bred fish, and planting of genetically-engineered trees.

Wilderness can be saved permanently only by eliminating the techno-industrial system, and you cannot eliminate the system by attacking the timber industry. The system would easily survive the death of the timber industry because wood products, though very useful to the system, can if necessary be replaced with other materials.

Consequently, when you attack the timber industry, you are not hitting the system where it hurts. The timber industry is only the "fist" (or one of the fists) with which the system destroys wilderness, and, just as in a fist-fight, you can't win by hitting at the fist. You have to go behind the fist and strike at the most sensitive and vital organs of the system. By legal means, of course, such as peaceful protests.

4. Why The System Is Tough.

The techno-industrial system is exceptionally tough due to its so-called "democratic" structure and its resulting flexibility. Because dictatorial systems tend to be rigid, social tensions and resistance can be built up in them to the point where they damage and weaken the system and may lead to revolution. But in a "democratic" system, when social tension and resistance build up dangerously the system backs off enough, it compromises enough, to bring the tensions down to a safe level.

During the 1960s people first became aware that environmental pollution was a serious problem, the more so because the visible and smellable filth in the air over our major cities was beginning to make people physically uncomfortable. Enough protest arose so that an Environmental Protection Agency was established and other measures were taken to alleviate the problem. Of course, we all know that our pollution problems are a long, long way from being solved. But enough was done so that public complaints subsided and the pressure on the system was reduced for a number of years.

Thus, attacking the system is like hitting a piece of rubber. A blow with a hammer can shatter cast iron, because cast iron is rigid and brittle. But you can pound a piece of rubber without hurting it because it is flexible: It gives way before protest, just enough so that the protest loses its force and momentum. Then the system bounces back.

So, in order to hit the system where it hurts, you need to select issues on which the system will *not* back off, in which it will fight to the finish. For what you need is not compromise with the system but a life-and-death struggle.

5. It Is Useless To Attack The System In Terms Of Its Own Values.

It is absolutely essential to attack the system not in terms of its own technologically-oriented values, but in terms of values that are inconsistent with the values of the system. As long as you attack the system in terms of its own values, you do not hit the system where it hurts, and you allow the system to deflate protest by giving way, by backing off.

For example, if you attack the timber industry primarily on the basis that forests are needed to preserve water resources and recreational opportunities, then the system can give ground to defuse protest without compromising its own values: Water resources and recreation are fully consistent with the values of the system, and if the system backs off, if it restricts logging in the name of water resources and recreation, then it only makes a tactical retreat and does not suffer a strategic defeat for its code of values.

If you push victimization issues (such as racism, sexism, homophobia, or poverty) you are not challenging the system's values and you are not even forcing the system to back off or compromise. You are directly helping the system. All of the wisest proponents of the system recognize that racism, sexism, homophobia, and poverty are harmful to the system, and this is why the system itself works to combat these and similar forms of victimization.

"Sweatshops," with their low pay and wretched working conditions, may bring profit to certain corporations, but wise proponents of the system know very well that the system as a whole functions better when workers are treated decently. In making an issue of sweatshops, you are helping the system, not weakening it.

Many radicals fall into the temptation of focusing on non-essential issues like racism, sexism and sweatshops because it is easy. They pick an issue on which the system can afford a compromise and on which they will get support from people like Ralph Nader, Winona La Duke, the labor unions, and all the other pink reformers. Perhaps the system, under pressure, will back off a bit, the activists will see some visible result from their efforts, and they will have the satisfying illusion that they have accomplished something. But in reality they have accomplished nothing at all toward eliminating the techno-industrial system.

The globalization issue is not completely irrelevant to the technology problem. The package of economic and political measures termed "globalization" does promote economic growth and, consequently, technological progress. Still, globalization is an issue of marginal importance and not a well-chosen target of revolutionaries. The system can afford to give ground on the globalization issue. Without giving up globalization as such, the system can take steps to mitigate the negative environmental and economic consequences of globalization so as to defuse protest. At a pinch, the system could even afford to give up globalization altogether. Growth and progress would still continue, only at a slightly lower rate. And when you fight globalization you are not attacking the systems fundamental values. Opposition to globalization is motivated in terms of securing decent wages for workers and protecting the environment, both of which are completely consistent with the values of the system. (The system, for its own survival, can't afford to let environmental degradation go too far.) Consequently, in fighting globalization you do not hit the system where it really hurts. Your efforts may promote reform, but they are useless for the purpose of overthrowing the techno-industrial system.

6. Radicals Must Attack The System At The Decisive Points.

To work effectively toward the elimination of the techno-industrial system, revolutionaries must attack the system at points at which it cannot afford to give ground. They must attack the vital organs of the system. Of course, when I use the word "attack," I am not referring to physical attack but only to legal forms of protest and resistance.

Some examples of vital organs of the system are:

A. The electric-power industry. The system is utterly dependent on its electric-power grid.

B. The communications industry. Without rapid communications, as by telephone, radio, television, e-mail, and so forth, the system could not survive.

C. The computer industry. We all know that without computers the system would promptly collapse.

D. The propaganda industry. The propaganda industry includes the entertainment industry, the educational system, journalism, advertising, public relations, and much of politics and of the mental-health industry. The system can't function unless people are sufficiently docile and conforming and have the attitudes that the system needs them to have. It is the function of the propaganda industry to teach people that kind of thought and behavior.

E. The biotechnology industry. The system is not yet (as far as I know) physically dependent on advanced biotechnology. Nevertheless, the system cannot afford to give way on the biotechnology issue, which is a critically important issue for the system, as I will argue in a moment.

Again: When you attack these vital organs of the system, it is essential not to attack them in terms of the system's own values but in terms of values inconsistent with those of the system. For example, if you attack the electric-power industry on the basis that it pollutes the environment, the system can defuse protest by developing cleaner methods of generating electricity. If worse came to worse, the system could even switch entirely to wind and solar power. This might do a great deal to reduce environmental damage, but it would not put an end to the techno-industrial system. Nor would it represent a defeat for the system's fundamental values. To accomplish anything against the system you have to attack *all* electric-power generation as a matter of principle, on the ground that dependence on electricity makes people dependent on the system. This is a ground incompatible with the system's values.

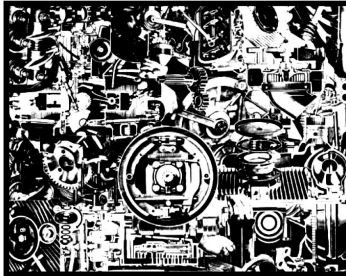
7. Biotechnology May Be The Best Target For Political Attack.

Probably the most promising target for *political* attack is the biotechnology industry. Though revolutions are generally carried out by minorities, it is very useful to have some degree of support, sympathy, or at least acquiescence from the general population.

To get that kind of support or acquiescence is one of the goals of political action. If you concentrated your political attack on, for example, the electric-power industry, it would be extremely difficult to get any support outside of a radical minority, because most people resist change to their way of living, especially any change that inconveniences them. For this reason, few would be willing to give up electricity.

But people do not yet feel themselves dependent on advanced biotechnology as they do on electricity. Eliminating biotechnology will not radically change their lives. On the contrary, it would be possible to show people that the continued development of biotechnology will transform their way of life and wipe out age-old human values. Thus, in challenging biotechnology, radicals should be able to mobilize in their own favor the natural human resistance to change.

And biotechnology is an issue on which the system cannot afford to lose. It is an issue on which the system will have to fight to the finish, which is exactly what we need. But - to repeat once more - it is essential to attack biotechnology not in terms of the system's own values but in terms of values inconsistent with those of the system. For example, if you attack biotechnology,



primarily on the basis that it may damage the environment, or that genetically-modified foods may be harmful to health, then the system can and will cushion your attack by giving ground or compromising - for instance, by introducing increased supervision of genetic research and more rigorous testing and regulation of genetically-modified crops. People's anxiety will then subside and protest wither.

8. All Biotechnology Must Be Attacked As A Matter Of Principle.

So, instead of protesting one or another negative consequence of biotechnology, you have to attack *all* modern biotechnology on principle, on grounds such as (a) that it is an insult to all living things; (b) that it puts too much power in the hands of the system; (c) that it will radically transform fundamental human values that have existed for thousands of years; and similar grounds that are inconsistent with the values of the system.

In response to this kind of attack the system will have to stand and fight. It cannot afford to cushion your attack by backing off to any great extent, because biotechnology is too central to the whole enterprise of technological progress, and because in backing off the system would not be making only a tactical retreat, but would be taking a major strategic defeat to its code of values. Those values would be undermined and the door would be opened to further political attacks that would hack away at the foundations of the system.

Now it's true that the U.S. House of Representatives recently voted to ban cloning of human beings, and at least some congressmen even gave the right kinds of reasons for doing so. The reasons I read about were framed in religious terms, but whatever you may think of the religious terms involved, these reasons were *not technologically acceptable* reasons. And that is what counts.

Thus, the congressmen's vote on human cloning was a genuine defeat for the system. But it was only a very, very small defeat, because of the narrow scope of the ban - only one tiny part of biotechnology was affected - and because for the near future cloning of human beings would be of little practical use to the system anyway. But the House of Representatives' action does suggest that this may be a point at which the system is vulnerable, and that a broader attack on all of biotechnology might inflict severe damage on the system and its values.

Place The Blame Where It Belongs:

The GA Collective Respond To "HIT WHERE IT HURTS" BY TED KACZYNSKI

Although the Green Anarchy editorial collective wholeheartedly supports Ted Kaczynski as an anarchist political prisoner, we had serious reservations about running this article due to Ted's hostility towards feminism and his casual, off-hand dismissal of other liberation struggles which he chooses not to prioritize in his own life. Racism, sexism, homophobia and poverty are not "non-essential issues" to us, as they appear to be to Ted; compulsory heterosexuality, socially-enforced sexual conformity, racism, mysogyny, and class division are all products of a hierarchical, patriarchal power structure, and none of these problems can ever be fully solved within the context of civilization. It's not "technology, above all else, which is responsible for the current condition of the world", as Ted claims - it's civilization / patriarchy - and if we want to dismantle the technological megamachine that is now devouring the biosphere, then we need to understand how the megamachine came to be, what led to it's creation, and how it serves the interests of civilization's rulers.

We ultimately decided to print this article because Ted is a sharp strategic thinker, and because we feel strongly that more discussions like this need to be occurring in the pages of the anarchist press. At the same time, we feel compelled to say that Ted's analysis of patriarchy and civilization is severely lacking, and we take offence to his disparaging use of the queer-identified term "pink," which is reminiscent of the fairly overt homophobia we have seen in previous pieces by Ted, like *Ship Of Fools*. Simply and solely removing technology as the total liberatory answer is a limited and mechanistic approach. We face a totality of domination which oppresses all life and we need to try to see the whole picture. For anti-authoritarian transformation, many struggles are necessary and need to be respected along with an awareness of the underlying connectedness.

Of course, there can be no doubt that technology is a major link on the chain of our oppression and it's important that anarchists / anti-authoritarians purge themselves of the liberal belief that technology is "neutral." There are five books that we can recommend to our readers that will help get them started on the process of deconstructing their faith in and allegiance to technology. They are: **The Technological Society** by Jacques Ellul (out-of-print, but readily available in any good used bookstore), **Technics and Human Development**, **The Myth Of The Machine** Volume 1 by Lewis Mumford, **Technics and Civilization** by Lewis Mumford, **My Name Is Chellis & I'm In Recovery From Civilization** by Chellis Glendinning, and **Four Arguments For The Elimination Of Television** by Jerry Mander, which focuses on the destructive impact of a very specific technology but which also offers an incredibly strong critique of technological mediation - which has a much wider applicability.

9. Radicals Are Not Yet Attacking Biotech Effectively.

Some radicals do attack the biotechnology, whether politically or physically, but as far as I know they explain their opposition to biotech in terms of the system's own values. That is, their main complaints are the risks of environmental damage and of harm to health.

And they are not hitting the biotech industry where it hurts. To use an analogy of physical combat once again, suppose you had to defend yourself against a giant octopus. You would not be able to fight back effectively by hacking



at the tips of its tentacles. You have to strike at its head. From what I've read of their activities, radicals who work against biotechnology still do no more than hack at the tips of the octopus's tentacles. They try to persuade ordinary farmers, individually, to refrain from planting genetically-engineered seed. But there are many thousands of farms in America, so that persuading farmers individually is an extremely inefficient way to combat genetic engineering. It would be much more effective to persuade research scientists engaged in biotechnological work, or executives of companies like Monsanto, to leave the

biotech industry. Good research scientists are people who have special talents and extensive training, so they are difficult to replace. The same is true of top corporate executives. Persuading just a few of these people to get out of biotech would do more damage to the biotechnology industry than persuading a thousand farmers not to plant genetically-engineered seed.

10. Hit Where It Hurts.

It is open to argument whether I am right in thinking that biotechnology is the best issue on which to attack the system politically. But it is beyond argument that radicals are wasting much of their energy on issues that have little or no relevance to the survival of the technological system. And even when they do address the right issues, radicals do not hit where it hurts. So instead of trotting off to the next world trade summit to have temper tantrums over globalization, radicals ought to put in some time thinking how to hit the system where it really hurts. By legal means, of course.

(Theodore Kaczynski retains copyright to this article)

King Culture

by Chuck A. Rock

Roll up some leaf- forget to brush my teeth
Find my relief -in my belief- nothing, is that something?
Culture is king-What will we bring-a shining prince?
Since, the time has come and gone and I am so tense.
Still tense, no prince will be my salvation-
Living in tents, living in past tense. What revolution?
No solution will end pollution except the abolition of the nation.
Industrialization is our vaccination between all relations-
The machine will try and separate the rivers and the ocean-
The machine will separate the blood from flowing to my brain-
The machine will try and dam up the river of life-
The machines will try and sell off my life-
The machines roll and roll crushing body and soul-
And what will stop this machine? A machine gun?
Will love stop it, holding hands? It is on the run.
It runs love over like a frog under a tire-
Stops your heart like a bird on a live wire-
Sire, oh King Culture, why do you pick my bones?
Sire, oh King Culture, separate my meat and bones.
Sire, oh Culture Culture, devour my flesh and leave my bones.
Sire, my oppressed instinct says your machine will sink-
And the flow of life continues after we're extinct. Think!
I am not afraid of extinction cause' I'm not afraid to die-
King Culture do you think, do you feel, can you cry?
King Culture you cannot see, cannot perceive, you haven't on eyes.
King Culture do you exist? Are you the machine?
Am I you? Is this true? Am I you? Am I now machine?
Am I the King? Am I you king thing? I don't wish to die-
I want to see. I have an eye. I cry- I cry-
And the machine runs over my tears.

we must remember that all of our hearts are broken.

No Peace for the Poor

Peace they cried
From sun-banned faces
Fattened up on granola bars
to the white maggot faces
of the steel mill kids
hanging out on the corner
There ain't no peace for the poor

Peace they cried
Violence begets violence
But the kids were too busy
With their moms getting heat up
And their dad's drinking and running from the law
To listen
Cause their ain't no peace for the poor

Peace they cried
Marching down the street
All straight and tall
Stepping over the drunken Indians sprawled
Along the hot sidewalks like dying dogs
There ain't no peace for the poor

Peace they cried
Walking home
To their apartments
Potted plants and prints in the hall
While all around
The war goes on
In silent insidious form
There ain't no peace for the poor. . .

- Ann Hansen
from "Writings of the Vancouver Five"

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#9

SUMMER '02 ISSUE



**FROM A CERTAIN POINT
ONWARD, THERE IS NO
TURNING BACK.
THAT IS THE POINT WHICH
MUST BE REACHED.**

- FRANZ KAFKA

GREEN ANARCHY

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HIT WHERE IT HURTS, BUT IN THE MEANTIME... By Primal Rage

- 1. THE PURPOSE OF THIS ARTICLE
- 2. AUTONOMY IS OUR GOAL
- 3. IN DEFENSE OF WILDNESS

The purpose of this article is to counter the authoritarian and limited advice offered by Ted Kaczynski in his piece, "Hit Where It Hurts" (GA #8). This is an offering of possibilities of revolt against civilization, and we point out that it is one of many and we have no notions of grandeur as to a vantage point of ours. These are our words, an offering, to take what the reader sees fit. Our basic stance is this, by all means revolt should be, to some degree, tactical, but the heart of revolt is within each of us. Any act of revolt is generally not some massified, preplanned action, but the outcome of spontaneous rage; the natural response to oppressive, suicidal conditions. It goes without saying that when acting in self-defense the defending person seeks to do the most damage possible. In almost every case of revolt this is generally applicable. The civilized mission to domesticate and exploit all life is by any definition an attack on life. Therefore, resistance will always be an act of self-defense. However, in this sense, not all revolt is equitable with the fight scenario that Ted uses as his analogy.



Revolt is not just a defined action, as Ted treats it, but any act of resistance against the civilized order. It is in this rage and spontaneity that we find the spirit of resistance. We feel limiting or degrading this spirit is to deny the reason we are fighting in the first place, and that is dangerous.

It seems apparent to us that the whole of civilization is accountable for our current state, and that true autonomy will be possible only from the destruction of that condition. The role of technology in this development (and the continuing of this) is undeniable. We agree that the technological system is a more viable of many targets in the fight for autonomy. In this we respect Ted's comments as to how to potentially disable that beast. However, isolating this aspect can be very problematic. Ted states that activities such as "smashing up a McDonald's or Starbuck's" are "pointless" and "not a revolutionary activity." It would be ridiculous to think that anyone truly feels that smashing up some corporate chain stores or factories will halt civilization, but what single action will? Any direct action is rage put to motion. It is literally striking a blow into the civilized order, and most importantly a strike against domestication. How could this be anything but revolutionary? No blow will be the single or great blow, and to expect such is idealistic at best. Every act of resistance brings us one step closer to the realization of autonomy for all.

"[N]o one in his right mind believes anything like real wildness can survive very long if the techno-industrial system continues to exist." This much is true, but few harbor notions that civilization will die easily. This creates a multifaceted form of resistance. Our goals are twofold: to end the civilized existence and to keep it from consuming all the wildness that remains. If we put all our efforts into doing one thing, we risk the possibility of having nothing left for a post-civilized existence. We don't feel every action is a great or worthy one, but that is from our viewpoint. We have no part in legal actions, but know of people using them successfully to keep logging out of wild areas. Is logging those areas inevitable? Quite possibly, but I don't feel that those efforts necessarily drain from an effective revolt. We must never forget that civilization is a totality, it encompasses every aspect of life, and we must resist the colonization at all levels and do what is possible anywhere. We feel the importance should always be on eliminating the overbearing presence and domination of civilization but this should never keep our eyes off what is happening here and now. Resistance is everywhere and revolt is life.

4. WHY THE SYSTEM STANDS STRONG

The System is truly durable through centuries of domination and exploitation. The State is primarily it's own public relations firm and this keeps it strong. If we are to succeed as revolutionaries, we must break through that stronghold at every possible level. The facade of democracy and any equation of government with freedom is a target and on this and every front we must seek to counter the apathetic, consumerist dogma. All government, technology, civilization is oppressive, capitalism candy-coats itself and this makes any form of revolt important.

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Thinking Through The Fall

To try to end this civilization is to give it too much credit. What we call "civilization" is a flight from reality, a momentary extreme deviation from the ways of the whole wide Universe, and every attempt at it will end no matter what we think, no matter what we do. If we accept this, it changes the focus of our energy: Instead of working for the fall of this civilization, we are getting ready for the fall — preparing to guide it, to navigate it, to survive it and to fight through it.

The most naive way of thinking about the future, after the escapist fantasy of techno-utopia, is the eco-liberal mantra that we must stop destroying the Earth right now, or it will be "too late." Even though most people accept this, our civilization is not stopping or even meaningfully slowing down — and none of the ones in history did either. Western industrial civilization will continue to make insane war on all life within its reach until it crashes, because that's what civilizations do. Not only that, but unless all the ecological specialists who made their "last chance" warnings in the 70's and 80's were wrong, it's been too late for a long time now.

This raises the question: Too late for WHAT?

Not for life on Earth. For countless species of fungi and bacteria, who call food what we call toxic waste, the future is looking better than ever. Most plants and insects, and even some small mammals, are in no danger of being exterminated this time around. I'm going to say that even humans are safe. We're so busy mythologizing ourselves as planners and originators that we forget that we're the most flexible and adaptable animal that's ever lived. If civilization was going to exterminate humans, it needed to bring the whole species to a uniform level of utopian domestication and helpless dependence, and then let the whole thing crash. Instead we're making a billion people as tough as rocks with the barbaric global violence that makes "advanced" society possible.

It might be too late for whales, eagles, giant trees, and many other species that we love when it's convenient for us. And it might be too late for all but a few of our surviving non-civilized human cultures. What it's definitely too late for is a non-catastrophic transition to a sustainable society.

Regional famines are caused by erratic weather, by depletion of the soil, by blights in monoculture crops, and by trade that permits large populations to live in desolate regions. All of these are becoming greater and greater threats, and we're only continuing to feed our population by feeding these threats, by borrowing against the Earth's capacity to feed us in the future.

Disease epidemics have ravaged humans ever since we started living in cities and traveling a lot. They're not just remote history — the flu epidemic of 1918 killed 20 million people. Technological society claims to have defeated many diseases, when really it has just been running from them with vaccinations and antibiotics and chemical toxins. These are cheap fixes that actually weaken our ability to deal with the deeper causes of disease. Again, like someone falling into debt, we have only been increasing our troubles by pushing them into the future.



In the same way, we have been putting off and intensifying the inevitable disastrous effects of chemical pollution, radioactive waste, irrigation that concentrates salt and makes deserts, species extinctions, destruction of the Earth's natural ways of detoxifying, and of course our own increasing alienation from the rest of life.

Like participants in a pyramid scheme, we have been buying our "success" by stealing from the people who will come after us — except soon those poor suckers will be us.

I expect the catastrophes to come in waves, a little one here, a bigger one there, teasing us and licking at our feet, until we're in them. The USA has more money, water, and good land than most places, so we won't be worst off, but we've been living so high that we might fall the hardest. Some time when you're on a busy street, in line at the post office, on the bus, look around. Get used to the idea that most of these people will not live a lot longer. Who among them would survive if the food stopped coming into the city for a month? A year? How many would survive as refugees, walking hundreds of miles in weeks? Who would lose the will to live before learning to eat rats and drink from puddles? In the worst epidemics 90% die and 10% live. Which group will that person be in? That one? You?

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ANTI-FASCIST RESISTANCE

December 8 (2001), California: Anarchists And Communists Attack Racist/Nationalist Rally

Anaheim: The following communiqué was released by the Southern California Anarchist Alliance (SCAAA). It has been slightly modified for **GA**: *The California Coalition for Immigrant Reform (CCIR) sponsored a rally on the steps of the city hall. The purpose of this rally was to petition the city council to discontinue its issuing of ID cards to undocumented migrant workers in the city. The ID cards currently serve the same purpose as official California ID cards and have helped undocumented workers to obtain bank accounts as well as to be ticketed for infractions without having to be arrested and subjected to INS proceedings and deportation. The CCIR used the September 11 (S11) attacks as justification for the discontinuance of the ID cards saying that UN official ID cards allow Mexican terrorists to live legally in southern California. The CCIR is a white supremacist/nationalist organization with close ties to a group called American Patrol. American Patrol was formed by ranchers along the Mexico border to keep immigrants from crossing from Mexico into the USA. American Patrol members have been known to shoot and even kill migrants that they find crossing through the deserts along the border. Usually groups such as the CCIR and American Patrol only receive a very marginal acceptance in Southern California, but the recent S11 attacks have opened up the possibility of a greater acceptance and following for such groups. Therefore, we felt that it was necessary to show a strong resistance to their rally and attempt to run the CCIR out of Southern California. The CCIR rally was attended by about 50 supporters and about the same number of people who were there to voice their opposition to the CCIR. Shortly after the rally began, a group of about ten black bloc anarchists arrived and stood by for a while to ascertain the situation. Members of the communist group PUP were marching around in a circle shouting anti-fascist slogans. Soon thereafter, a member of the PUP confronted one of the more vocal members of the CCIR who was shouting racist rhetoric. The CCIR member had his head grabbed and planted into the knee of the PUP member. The black bloc saw the opportunity to beat some racist ass and joined in the ruckus. One black bloc member was seen with a long stick with nails protruding from the end. The stick had a jolly good time as it smashed into many racist faces. The brawl broke up when one of the CCIR members flashed a gun at one of the black bloc anarchists. The strange thing was that the whole time the police who were there just stood around and did nothing. No arrests were made. The CCIR rally was covered in the Orange County Register newspaper that one of their members had his teeth knocked out and yet another member could no longer move his head from side to side due to a neck injury. Anti-fascism is in full effect. No tolerance to racism! - SAAA*

April 13, Austria: Anti-Fascists Crash Fascist Rally

Vienna: Anti-fascists clashed with police who stopped them from approaching fascist protesters of an exhibition that documents atrocities committed by fascist German soldiers during World War II. The anti-fascist demonstrators and point bombs against the 3,000 anti-fascist demonstrators tried to push their way through barbed-wire fencing of Heldenplatz, or "Heroes Square". Several pigs were injured. A press agency reported that some of the protesters also threw bricks and wooden sticks at fascists and pigs. The anti-fascists tried to approach about 120 fascist activists who were protesting the exhibition, which they claim unjustly depicts German soldiers as war criminals. The exhibition recently opened after several years in Berlin. The fascist demonstrators, who say the soldiers were heroes, held their demonstration in the central square where Adolf Hitler addressed an enthusiastic crowd in 1938 immediately after annexing Austria. They held banners saying "Despite the lies, we know the truth" and "Grandfather, we thank you," as well as photographs of Wehrmacht soldiers with the words "hero" and "thank you" under some of the pictures. The exhibit shows that soldiers of the regular German army committed crimes against Jews, Gypsies and others. For decades after the end of the war, many Germans and others believed that it was primarily the Nazi SS and Gestapo who implemented

Hitler's murderous policies. At the anti-fascist rally, demonstrators carried banners reading "Give no inch to the fascists!" and "Solidarity with the victims of anti-Semitism". Police used water cannons against the anti-fascist protesters in order to protect the fascists. In recent years Germany and Austria have been criticized for banning traditional leftist celebrations, such as May Day, while permitting fascists to hold demonstrations.

April 21-23, France: Mass Protests Against Fascist Politician Intensify

Paris: Street protests against Jean-Marie Le Pen, the leader of France's far-right platted against conservative President Jacques Chirac in May 5 elections, snouballed into violent demonstrations. More than 10,000 people vented their rage at the results in Paris demonstrations during the night at the Place de la Bastille, Place de la Republique and Place de la Concorde - traditional rallying points since the French Revolution. Each time, police used teargas to disperse the crowds after bands of militants clashed with them. Some threw Molotov cocktails. Others broke windows and telephone cabins and damaged public facilities. Thirteen police were injured and 14 youths were arrested. In the rest of France, similar disturbances have erupted. More militant protests were building up on the 23rd in the towns of Le Havre, Rouen, and even in the southern Le Pen stronghold of Toulon. A climax will come on May Day when all the protesters will be urged to drown a counter rally Le Pen has called in central Paris for his final electoral push.

April 29, Greece: Anti-Fascists And Anarchists Attack Nazi Gathering

Athens: After the "rising" of the fascist politician Le Pen in France, the Greek fascist organization Xrysi Avgi (Golden Dawn) organized a gathering at Pedio tou Areos, in the center of Athens. Anti-fascists and other groups organized a demonstration against this gathering at an area nearby. More than 300 anarchists participated in the demonstration. At about six pm, a group of about 70 anarchists attacked the central offices of Xrysi Avgi with stones, sticks and Molotov cocktails. Two fascists were injured. After some time, the demonstration moved towards Pedio tou Areos where one hour later the fascists would have their gathering. The area is squatted and people remained there in order to prevent the fascists from having their gathering. Several fascists that passed from nearby roads were beaten. A different demonstration took place in Gerachio, also in the center of Athens. Groups of anarchists attacked police squads and a bank with stones and Molotov cocktails. The cops responded with tear gas. No arrests were made. No one was hurt, except for fascists.

May 6, Holland: Fascist Politician Gets Wasted

Hilversum: The Dutch right-wing politician Pim Fortuyn was shot dead. Police say Mr. Fortuyn was shot six times and suffered multiple wounds in the chest and neck. Democrats attacked the left a radio station after a video of a fascist politician had been spoken of seeing "militant-type" figures at the media park where the Dutch station is located. "I saw Pim Fortuyn lying on the ground with a bullet wound in his head," said television reporter Dave Robbeel. The reporter said four people chased the gunman. Mr. Fortuyn's anti-immigration party made surprising gains in recent elections. Mr. Fortuyn provoked public indignation by calling for the Netherlands' borders to be closed to foreigners and by describing Islam as a "backward" religion. The man who allegedly killed this politician is a well-known Dutch environmentalist and animal rights activist. If he is innocent, he should be released and he would deserve an apology. If he's guilty, he should be released and congratulated. Leftist groups claimed that this assassination would lead to massive repression against leftist groups, and would strengthen the Right. However, Pim Fortuyn's party eventually failed miserably in the elections, and so far the only repression that has occurred has been several minor incidents of property-destruction at anarchist and leftist offices.

... continued from page 1

HIT WHERE IT HURTS, BUT IN THE MEANTIME...

5. NO RAGE IS ALIKE

Ted's treatment of "victimization issues" is a topic in itself, and so we'll only give it brief attention here. The favoritism in this society towards white males needs little background, but the outcome of that will usually be apparent. Those of us who come from such a position need to recognize the reality that the people Ted calls "victims" have their own source of rage. We should realize how that rage fits into the problem of civilization and embrace that revolt. This isn't to say, "don't be critical", in fact we feel the exact opposite. We all have our own source of rage and contempt for civilization. This gives us the true beauty and power of revolt, and we should embrace that and take and give to it. Anyone who tries to determine whom someone should and shouldn't oppose is hardly fighting alongside that person (not that that should even necessarily be the case, but another point is to just be upfront about where you stand). Authoritarianism and elitism should be understood as tools of civilization, it is up to all of us to overcome this in our own ways.

6. ATTACK WITH THE BRAIN, HEART AND FIST

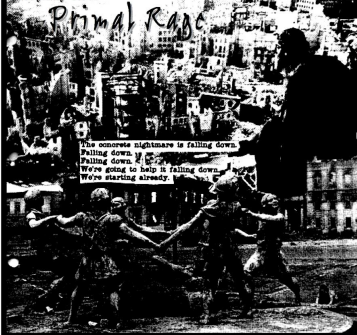
We stand by the five targets that Ted points out in his sixth section. We feel that the only real danger here is the simplicity and ease with which he suggests that these be targeted. The way in which Ted implies getting rid of these organs makes it sound like we should all be effective anti-tech warriors. This is just a pipedream, and anyone could tell you that the elves who pull off his like Vail didn't just decide out of the blue one day to go burn it down. The most impacting of hits are going to be the biggest and in any case the maxim of maximum destruction, not minimal damage should be the principle. However, it really isn't smart to go out and try and burn down some huge building.

Like anything, eco-sabotage is a skill. It takes practice and confidence to pull off something really big, and it takes time to get there. Those little spontaneous actions, such as smashing some windows, gluing some locks, or even confronting people openly are stepping stones to something bigger. While this isn't any sole reason to embrace those, it's definitely a positive one.

To suggest jumping into a big action is a dangerous suggestion. It is important to follow your heart, but most important to trust your instincts. If you think something horrible may happen, by all means you should seriously weigh the possible outcomes or try again later. The costs of getting busted doing something without practice are way too high to chance. Practice makes perfect and every bit counts.

7. GIVE IT ALL YOU GOT

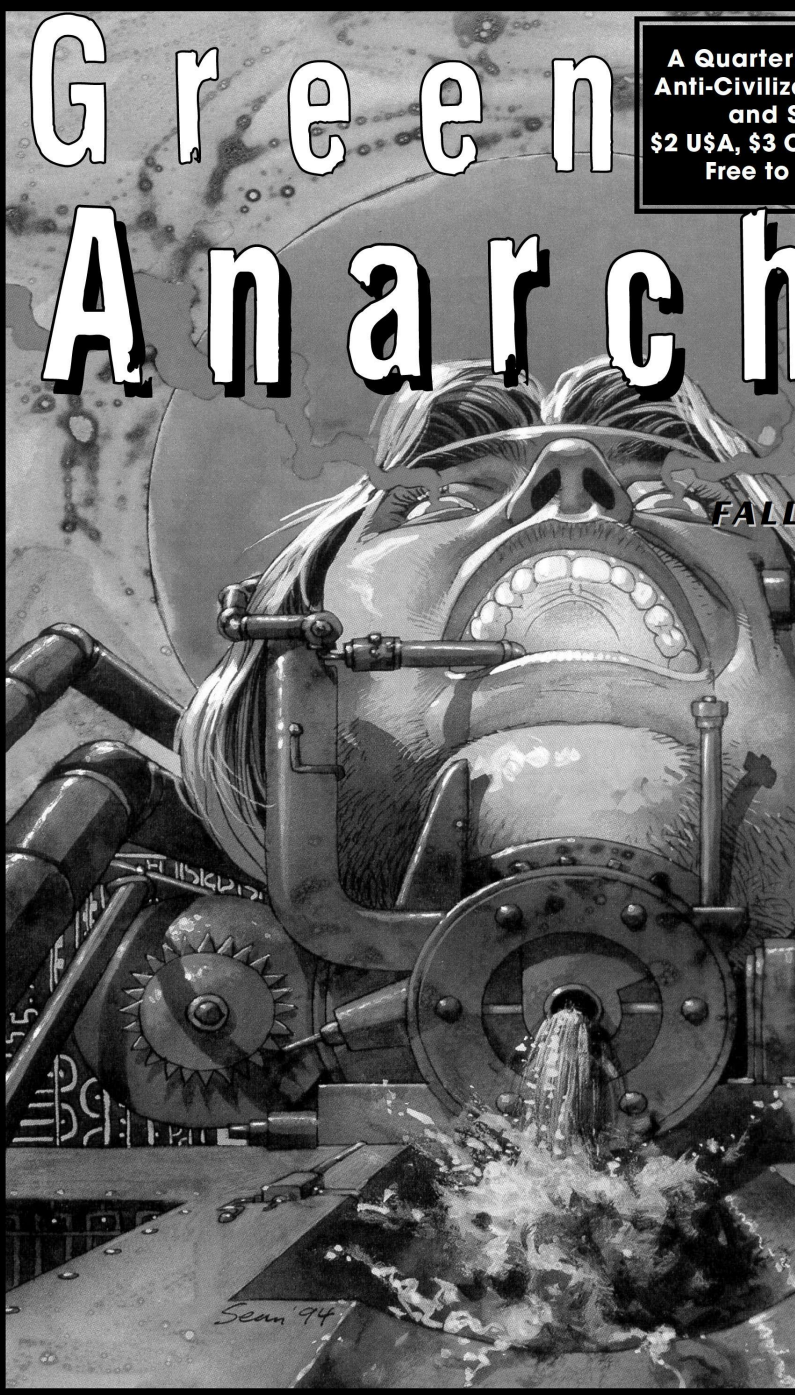
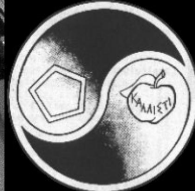
The points on biotech we will leave alone, since we agree in their importance as targets (although it's debatable that something can really blanket over everything else as THE most important of targets). We hope that resistance will continually rise, and that seems to be the most likely case as the State tightens the leash and automation makes our lives all the more meaningless. Our basic point here is that any act of revolt is a positive thing. While each may seem insignificant and even some may not have been the best decisions, those aren't grounds for not giving solidarity to those actions. We must realize that we are not fighting for some obscure academic principle, but for the sake of wild life itself. More is weighing on this than any language could possibly attempt to sum up. We feel that a major point that Ted seems to have overlooked in this instance is that the success of FC didn't come from the elimination of the technological industrial system, but by helping push the seriousness of it to another level. In the long run, offering a few representatives of technological progression and the more common occurrence of improperly made bombs or targeting may not have the impact that the ensuing text and attention did. This is something that we all need to learn from, that every little bit counts. While we should be looking tactically for a way to get rid of this whole mess of a system, we should do every bit possible to strike at it in our own everyday life.



Green Anarchy

A Quarterly Journal of
Anti-Civilization Thought
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Free to Prisoners!

#10
FALL '02 ISSUE



The price of Progress.
A planet plundered,
It's forests obscenely
slashed, clear-cut,
Man-icured and man-
aged. It's soil exhausted,
Disappeared, paved over,
chemo-therapeutized
It's water polluted, it's air
turned into a sulfurous
Poison gas, a charred
planet exposed to
deadly Radiation.
A garden turned into a
toxic cesspool.
A phoney civilized veneer
doesn't impress or
Deter me.
When it falls, I will spit on
the very memory
Of it and rejoice.

In this issue:
*Repression of M17
movement, by Jim Awol
*Interview with Ann
Hansen of Direct Action
*myriad info-bombs!

A Sleeper Awakens And The Great Buildings Tremble...

Dear GA,
Thank you for not being a clone. Thank you for maintaining integrity. The books you sent me have helped clear many things that were blurred, helping to define terms that were very confusing in my ignorance of the genre/culture/nomovement regarding the big A. You see, I have just recently begun asking WHY. I have never read any literature like this before because I am young, nihilistic, stupid, uncaring. But this has now matured or at least changes. And guess what?

Suddenly I am asking why. And how. And I am starving for answers, desperately trying to figure it out for myself. As I mentioned, I am unread, unlearned, untainted. All of my newfound "politics" (I hate that word) are purely organic, rather than taught, and these cravings to question everything are coming from somewhere beyond thought, beyond senses or feelings or observations. I do not know where this change in me has come from or why it has come. I only know that it has begun and the more I feed it with thoughts or writings or discussions, the more it grows, the more I want to feed it and see it grow!!!

Does this make sense to you? Am I making any sense? It's hard to explain. Anarchy is not my religion, not my classification, not my designated sub-culture in society. It is not how I meet chicks or piss off my parents. It is not a sign I hold up for the world to perceive me with. It is not a "stage" of rebellion that I will grow out of. (No longer a tourist!)

It is something that has occurred naturally. It is, simply put, the deepest yearning I've known. John, I have wanted to write to you for a couple of years now, I have wanted to ask you an unreasonable amount of questions, but I am glad that I waited, that I tried to figure it out for myself, that I then read two of your books before I wrote this letter, because now my ignorance is more defined.

And, of course, sitting on my bunk, in my cell, listening to Pantera at maximum volume, my mind is a blank. Or rather, it is a swirling mass of confusion, a thousand unanswered questions written over one another as to be indiscernable.

Let me think...

Let me think... I guess the most important question that I have trouble figuring out for myself is: How? I mean, how do you change the world, stop the machine, return to an integral existence of first-hand experience and non-knowledge?!?! I read about everyone "hoping" this thing breaks down, but hope equals bullshit; and besides, waiting to be saved is really no different from the christians! If I were in a twelve step recovery program for western civilization, which step would be action and what action could possibly bring about the most incredible change ever?

And even more important to me personally, is how you think it might change if electricity were not allowed to exist, if it were to be made globally extinct upon waking one morning? I'm sorry I waited so long to communicate. I hope you might be too. I don't know how to thank you for what you have already given me. Part of my smile is your doing. I'd like to pick your mind. I wish we could sit together and talk all night. I'm hoping you will help me.

I'm twenty-nine years old. My name is Casey.

P.S. Murder. Life without parole.
P.P.S. Ask any questions you want. Answers are free.

Casey Maddox
139489 / AS0-217
PO Box 7500
Crescent City,
CA 95531



WHAT AILS US

By John Zerzan

On the level of personal affliction or dis-ease, matters are steadily worsening. This situation corresponds to the deepening crisis at every level. At the same time, according to Michelle Mary Helvica, "we live in a society that seems increasingly numb to the causes and effects of human suffering." In this sphere as with every other, the promises/protections of technological civilization are failing on a grand scale.

Tuberculosis and malaria have grown resistant to modern antibiotics and other standard medicines. E-coli and West Nile virus outbreaks are now common in the U.S. Infectious diseases of all kinds, once declared conquered, are on the rise. They accompany the major degenerative illnesses that are a staple of civilized life. Rift Valley fever, mad cow disease, hanta virus, Ebola, cholera, etc. "At least 20 major maladies have reemerged in novel, more deadly, or drug-resistant forms in the past 25 years," pronounced the February 2002 *National Geographic's* "War on Disease" survey.

It is hardly surprising that industrialized medicine is unable to remedy the toll that is inherent in industrialized, standardized, estranged daily life. In fact, updating a point made by Ivan Illich decades ago, Michael J. Berens' investigations have revealed the extremely high levels of life-threatening infections produced by hospital environments and other aspects of the health care industry (3-part *Chicago Tribune* series, July 2002). Recent studies have shown that artificial light causes breast cancer, by superseding the natural light cycle. Food now contains only a small fraction of its former nutritional content, as packaging and appearance considerations dictate that nutrients be bred out of fruits and vegetables. Nonetheless, health-threatening obesity, epidemic in the U.S., has become a global problem because of the increase in junk food and processed food.

More than 20 million Americans - mostly women - suffer from often devastating auto-immune disorders, such as lupus, Crohn's disease, multiple sclerosis, and rheumatoid arthritis. Many afflictions attack women almost exclusively, notably anorexia and bulimia. Hilde Bruch finds that anorexia is typically about a young woman's "struggle for control, for a sense of identity, competence and effectiveness." A struggle within a patriarchal, male-defined culture that actively excludes her from all of those fundamental human dimensions.

Michelle Mary Helvica's *Starving for Salvation* (1999) focuses on eating disorders as a yearning for meaning and wholeness in the context of how very much is missing, especially for women. J.A. Sours' *Starving to Death in a Sea of Objects* testifies, from its title onward, to the underlying deprivation or emptiness at the base of these life-threatening conditions. Margaret Talbot observed that physical incapacitation has been one of the few ways in which women could effectively absent themselves from their assigned duties and roles. Fibromyalgia and chronic fatigue syndrome are among the illnesses, suffered by millions, that must be seen in light of women's basically unimproved condition in society.

Countless forms of suffering, from AIDS to cancer to depression, are experienced within the increasingly unhealthy regime of technology and capital. There can be no "cure" so long as we all must strive to endure the bludgeoning conditions of daily life. Rural America now resembles a constellation of meth labs and Oxycontin supply networks, while epidemic

drug use varies only in terms of which narcotic is most popular in a given season. What kind of society is it in which the teen suicide rate has been climbing for decades and self-mutilation is commonplace? Male sexual function will become dependent on pharmaceuticals like Viagra, a development far less grotesque than the growing number of toddlers on anti-depressants. The techno-world serves up increasingly bizarre "solutions" to the problems it continues to create, not forgetting the rising levels of both climatic temperatures and environmental toxins. Pharmaceutical corporation Pfizer proclaims, "Life is our life's work," as if anyone needed a reminder of the genetic engineering and human cloning in our future to which cyber-leftists like Donna Haraway have no objections.

An increasingly overworked populace labors in a more and more anxiety-prone, destabilized consumer void. The need to be diverted from a glaringly impoverished present and future is addressed in books like Neal Gabler's *Life the Movie: How Entertainment Conquers Reality* (1998), a point explored in greater depth by writers such as Adorno and Debord, but accurate and timely all the same. And in just four years (*New York Times*, 8/4/02), Gabler says, this situation has become qualitatively much worse. We now get only short-hand, truncated versions of escape that he terms the illusion of entertainment. Ersatz or otherwise, entertainment is now quite possibly the primary value of modern life, precisely because reality has become unbearable.

But of course it is only "chemical imbalances" that are said to account for this massive immiseration. This reactionary and desperate claim responds to phenomena such as the fact that 2.8 million kids had what is euphemistically called a "runaway experience" in 1999, by diagnosing most of them with a pseudo-medical condition called "conduct disorder."

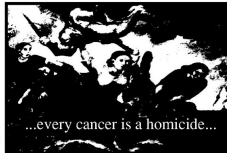
A mid-2002 survey conducted by the National Sleep Foundation showed that 69% of Americans experienced some insomnia after September 11. (GlaxoWellcome, by the way, spent \$16.5 million promoting Paxil in October 2001.) Even more noteworthy is their finding that 51% of the population were already insomniac during the previous year! What will new polls on sleeplessness, anxiety, depression, etc. reveal in light of more systemic bad news: revelations that corporations, science, the Red Cross, et al. are routinely fraudulent, that 90% of students cheat, that male athletes begin steroid use in adolescence, and so on and on.

David Barlow's *Anxiety and its Disorders* (2002) discusses the high prevalence and chronicity of a range of such conditions, like panic attacks, obsessive-compulsive disorders, and various phobias. He concludes that the aggregate toll on social life "dwarfs even the most pessimistic estimates." Many have charted a steady rise of more serious mental illnesses that began with and correspond to the industrialization of society, as documented for example in *The Invisible Plague: the Rise of Mental Illness from 1750 to the Present*, by Barry and Miller (2001). The answer to this scourge is obviously deindustrialization, the undoing of the root cause of all this and other crises in physical and mental health.

Society is a racket, and its everyday practices are no longer hidden from us. Nonetheless, as everyday life becomes steadily more impoverished, cheapened, surveilled, standardized, and otherwise debased, the official version (in many more aspects than mentioned in this article) prevails, with its stark omissions and lies. As Derrick Jensen has it, it is truly a "culture of make believe."

Marx inaccurately predicted that growing material poverty would bring revolution. A more plausible forecast today is that growing psychic or emotional suffering may inform a widespread refusal of this no-future reality.

Going from city to woods to camp on weekends as a child, I always suspected something was wrong. My parents returned to work on Mondays and I wondered, "why aren't we in the woods all the time?" In this light, Ted Kaczynski occupies a special place in the wildness of my being. Years of being among and being manipulated by technology in its endlessly prolific forms crushed my will to survive. There were no words to describe the endless anxiety of city existence. Into the deep well of my despair, Industrial Society and its Future fell like a lifeline. The much-needed critique of technology as a mangling force on physical and mental planes displayed the origins of my severe mental anguish. A primitivist critique was lodged in the collective consciousness. No longer could technology be shrouded in neutrality, much to the disdain of its leftist defenders. I don't always agree with Ted on personal levels, but I don't always agree with anyone, even close friends. What is important is a disdain for civilization, a love of wildness and chaos, and a respect for everyone's personal autonomy. To me, Ted upholds these ideals.



...every cancer is a homicide...



Dear Editors:
In GA No. 8 you published an article something I had written to John Zerzan. In a note immediately following it you accused me of "fairly overt homophobia," citing my use of what you called "the queer-identified term 'pink'." If the term "pink" is identified with homosexuality, I didn't know it. Maybe I have failed to keep up with the twists and turns of political correctness. I was using the term in a much older and well-established sense derived from the fact that pink is a watered-down form of red: "Pink" people are those who dabble in leftism but don't have the guts to be real revolutionaries. You claim you've seen homophobia in previous articles of mine, but you mention only one, namely, "Ship of Fools." Of all the people who have commented on "Ship of Fools," you are the only ones, that I know of, who have seen homophobia in it. As a matter of fact, "Ship of Fools" was reprinted in the San Francisco gay periodical *Magnus*. In the interest of complete honesty and disclosure I will state two facts: (1) During my early teens I had a few homosexual experiences with another kid my age. (2) I mildly dislike homosexuality. This is a matter of personal taste. My emotional involvement in it is slight, and it has no effect on my "political" viewpoint. In other words, I basically just don't care. What people do in the bed is their own business and not mine. My contempt (as expressed, e.g., in "Ship of Fools") is not for gay people, women, ethnic minorities, or sweatshop workers, but for activists who think that the special problems of these groups are more important than the disaster with which the technoindustrial system threatens the world.

-Ted Kaczynski

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-Ted Kaczynski

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Ted Kaczynski
Hit where it hurts
2002

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