

UNCIVILIZATION

THE DARK MOUNTAIN MANIFESTO

WALKING ON LAVA

"The end of the human race will be that it will eventually die of civilization."

— Ralph Waldo Emerson

Those who witness extreme social collapse at first hand seldom describe any deep revelation about the truths of human existence. What they do mention, if asked, is their surprise at how easy it is to die.

The pattern of ordinary life, in which so much stays the same from one day to the next, disguises the fragility of its fabric. How many of our activities are made possible by the impression of stability that pattern gives? So long as it repeats, or varies steadily enough, we are able to plan for tomorrow as if all the things we rely on and don't think about too carefully will still be there. When the pattern is broken, by civil war or natural disaster or the smaller-scale tragedies that tear at its fabric, many of those activities become impossible or meaningless, while simply meeting needs we once took for granted may occupy much of our lives.

What war correspondents and relief workers report is not only the fragility of the fabric, but the speed with which it can unravel. As we write this, no one can say with certainty where the unravelling of the financial and commercial fabric of our economies will end. Meanwhile, beyond the cities, unchecked industrial exploitation frays the material basis of life in many parts of the world, and pulls at the ecological systems which sustain it.

Precarious as this moment may be, however, an awareness of the fragility of what we call civilization is nothing new.

[...]

Human civilization is an intensely fragile construction. It is built on little more than belief: belief in the rightness of its values; belief in the strength of its system of law and order; belief in its currency; above all, perhaps, belief in its future.

Once that belief begins to crumble, the collapse of a civilization may become unstoppable. That civilizations fall, sooner or later, is as much a law of history as gravity is a law of physics. What remains after the fall is a wild mixture of cultural debris, confused and angry people whose certainties have betrayed them, and those forces which were always there, deeper than the foundations of the city walls: the desire to survive and the desire for meaning.

[...]

Now a familiar human story is being played out. It is the story of an empire corroding from within. It is the story of a people who believed, for a long time, that their actions did not have consequences. It is the story of how that people will cope with the crumbling of their own myth. It is our story.

This time, the crumbling empire is the unassailable global economy, and the brave new world of consumer democracy being forged worldwide in its name. Upon the indestructibility of this edifice we have pinned the hopes of this latest phase of our civilization. Now, its failure and fallibility exposed, the world's elites are scrambling frantically to buoy up an economic machine which, for decades, they told us needed little restraint, for restraint would be its undoing. Uncountable sums of money are being funneled upwards in order to prevent an uncontrolled explosion. The machine is stuttering and the engineers are in panic. They are wondering if perhaps they do not understand it as well as they imagined. They are wondering whether they are controlling it at all or whether, perhaps, it is controlling them.

Increasingly, people are restless. The engineers group themselves into competing teams, but neither side seems to know what to do, and neither seems much different from the other. Around the world, discontent can be heard. The extremists are grinding their knives and moving in as the machine's coughing and stuttering exposes the inadequacies of the political oligarchies who claimed to have everything in hand. Old gods are rearing their heads, and old answers: revolution, war, ethnic strife. Politics as we have known it totters, like the machine it was built to sustain. In its place could easily arise something more elemental, with a dark heart.

[...]

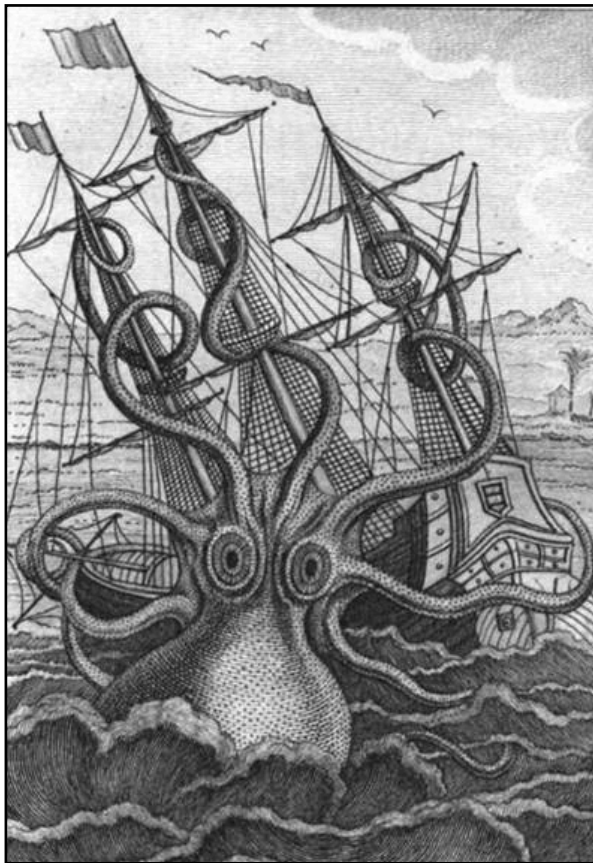
The myth of progress is to us what the myth of god-given warrior prowess was to the Romans, or the myth of eternal salvation was to the conquistadors: without it, our efforts cannot be sustained. Onto the root stock of Western Christianity, the Enlightenment at its most optimistic grafted a vision of an Earthly paradise, towards which human effort guided by calculative reason could take us. Following this guidance, each

Fuse Feed Print ⇨ Distribute

generation will live a better life than the life of those that went before it. History becomes an escalator, and the only way is up. On the top floor is human perfection. It is important that this should remain just out of reach in order to sustain the sensation of motion.

[...]

The myth of progress is founded on the myth of nature. The first tells us that we are destined for greatness; the second tells us that greatness is cost-free. Each is intimately bound up with the other. Both tell us that we are apart from the world; that we began grunting in the primeval swamps, as a humble part of something called 'nature', which we have now triumphantly subdued. The very fact that we have a word for 'nature' is evidence that we do not regard ourselves as part of it. Indeed, our separation from it is a myth integral to the triumph of our civilization. We are, we tell ourselves, the only species ever to have attacked nature and won. In this, our unique glory is contained.



Outside the citadels of self-congratulation, lone voices have cried out against this infantile version of the human story for centuries, but it is only in the last few decades that its inaccuracy has become laughably apparent. We are the first generations to grow up surrounded by evidence that our attempt to separate ourselves from 'nature' has been a grim failure, proof not of our genius but our hubris. The attempt to sever the hand from the body has endangered the 'progress' we hold so dear, and it has endangered much of 'nature' too. The resulting upheaval underlies the crisis we now face.

We imagined ourselves isolated from the source of our existence. The fallout from this imaginative error is all around us: a quarter of the world's mammals are threatened with imminent extinction; an acre and a half of rainforest is felled every second; 75% of the world's fish stocks are on the verge of collapse; humanity consumes 25% more of the world's natural 'products' than the Earth can replace – a figure predicted to rise to 80% by mid-century. Even through the deadening lens of statistics, we can glimpse the violence to which our myths have driven us.

And over it all looms runaway climate change. Climate change, which threatens to render all human projects irrelevant; which presents us with detailed evidence of our lack of understanding of the world we inhabit while, at the same time, demonstrating that we are still entirely reliant upon it. Climate change, which highlights in painful color the head-on crash between civilization and 'nature'; which makes plain, more effectively than any carefully constructed argument or optimistically defiant protest, how the machine's need for permanent growth will require us to destroy ourselves in its name. Climate change, which brings home at last our ultimate powerlessness.

[...]

Daily we hear, too, of the many 'solutions' to these problems: solutions which usually involve the necessity of urgent political agreement and a judicious application of human technological genius. Things may be changing, runs the narrative, but there is nothing we cannot deal with here, folks. We perhaps need to move faster, more urgently. Certainly we need to accelerate the pace of research and development. We accept that we must become more 'sustainable'. But everything will be fine. There will still be growth, there will still be progress: these things will continue, because they have to continue, so they cannot do anything but continue. There is nothing to see here. Everything will be fine.

[...]

We do not believe that everything will be fine. We are not even sure, based on current definitions of progress and improvement, that we want it to be. Of all humanity's delusions of difference, of its separation from and superiority to the living world which surrounds it, one distinction holds up better than most: we may well be the first species capable of effectively eliminating life on Earth. This is a hypothesis we seem intent on putting to the test. We are already responsible for denuding the world of much of its richness, magnificence, beauty, color and magic, and we show no sign of slowing down. For a very long time, we imagined that 'nature' was something that happened elsewhere. The damage we did to it might be regrettable, but needed to be weighed against the benefits here and now. And in the worst case scenario, there would always be some kind of Plan B. Perhaps we would make for the moon, where we could survive in lunar colonies under giant bubbles as we planned our expansion across the galaxy.

But there is no Plan B and the bubble, it turns out, is where we have been living all the while. The bubble is that delusion of isolation under which we have labored for so long. The bubble has cut us off from life on the only planet we have, or are ever likely to have. The bubble is civilization.

Consider the structures on which that bubble has been built. Its foundations are geological: coal, oil, gas – millions upon millions of years of ancient sunlight, dragged from the depths of the planet and burned with abandon. On this base, the structure stands. Move upwards, and you pass through a jumble of supporting horrors: battery chicken sheds; industrial abattoirs; burning forests; beam-trawled ocean floors; dynamited reefs; hollowed-out mountains; wasted soil. Finally, on top of all these unseen layers, you reach the well-tended surface where you and I stand: unaware, or uninterested, in what goes on beneath us; demanding that the authorities keep us in the manner to which we have been accustomed; occasionally feeling twinges of guilt that lead us to buy organic chickens or locally-produced lettuces; yet for the most part gluttoned, but not sated, on the fruits of the horrors on which our lifestyles depend.

We are the first generations born into a new and unprecedented age – the age of ecocide. To name it thus is not to presume the outcome, but simply to describe a process which is underway. The ground, the sea, the air, the elemental backdrops to our existence – all these our economics has taken for granted, to be used as a bottomless tip, endlessly able to dilute and disperse the tailings of our extraction, production, consumption. The sheer scale of the sky or the weight of a swollen river makes it hard to imagine that creatures as flimsy as you and I could do that much damage.

[...]

Today, humanity is up to its neck in denial about what it has built, what it has become – and what it is in for. Ecological and economic collapse unfold before us and, if we acknowledge them at all, we act as if this were a temporary problem, a technical glitch. Centuries of hubris block our ears like wax plugs; we cannot hear the message which reality is screaming at us. For all our doubts and discontents, we are still wired to an idea of history in which the future will be an upgraded version of the present. The assumption remains that things must continue in their current direction: the sense of crisis only smudges the meaning of that 'must'. No longer a natural inevitability, it becomes an urgent necessity: we must find a way to go on having supermarkets and superhighways. We cannot contemplate the alternative.

And so we find ourselves, all of us together, poised trembling on the edge of a change so massive that we have no way of gauging it. None of us knows where to look, but all of us know not to look down. Secretly, we all think we are doomed: even the politicians think this; even the environmentalists. Some of us deal with it by going shopping. Some deal with it by hoping it is true. Some give up in despair. Some work frantically to try and fend off the coming storm.

Our question is: what would happen if we looked down? Would it be as bad as we imagine? What might we see? Could it even be good for us?

We believe it is time to look down...

**-Ruthlessly extracted from the much longer:
DARK MOUNTAIN MANIFESTO:
by Paul Kingsnorth & Dougald Hine**

"Together, we will find the hope beyond hope, the paths which lead to the unknown world ahead of us."

**-The Dark Mountain Project:
dark-mountain.net**