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Yes, Collapse
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French deconstructionist Jacques Derrida famously remarked that “*there is nothing outside the text.*” Nothing outside the symbolic order.

Now there is pretty much nothing outside civilization, and it is imploding. Failing, generally speaking, on all fronts, in every area, at every level. Based on technology and capital, there is one global, totalizing civilization, cultural differences notwithstanding. Within it, we have become ever more dependent on distant, complex systems. The always-advancing control ethos that is domestication makes us civilization addicts.

Entropy too reigns in the ravaged world. Not good news for civilization, which depends on energy for its development, for its existence.

This is the core message of Ian Morris’s *The Measure of Civilization*. Like cancer, civilization must grow or die. It expands, parasitically consumes its host, and dies. Joseph Tainter’s *The Collapse of Complex Societies* documents this process convincingly.

In its death throes, civilization becomes non-life; devastation and disease are the norm. But this isn’t the “*new normal*,” for that term implies stasis or stability, and the downward spi-

ral is not stable. Sudden, often unpredicted failures or anomalies are likely.

Michel Houellebecq's 2001 novel about two physicists, *The Elementary Particles*, portrays a prevailing fog of malaise. Not just malaise, but a condition of zero vitality. Society, if we can still call it that, has reached the end of the trail. There is no energy behind anything. A chilling and prescient best-seller. Now the TV ads offer buying a car without getting off the couch, putting on shoes without having to bend over. And why tackle anything, when the chatbot gives the answer with the push of a button.

As Tainter points out, the ever-greater complexity of civilization means it consumes more energy than it produces. Its crises call forth "*solutions*" that involve more complexity, at higher cost. This is the march of technology, producing a placeless, even worldless society. The rule of AI. A ruined, hopeless condition.

Derrida's "*there is nothing outside the text*" gives way to the realization that there is nothing inside the text. Nothing inside the high-tech machine that hasn't been borrowed from life and refashioned as if learned. Life-energy wanes as the pace of technology accelerates. We move at its false tempo. For some time now there have been more connections between computers than between computers and their users. Amanda Stewart offers insight into the texture of machine communication: the media voice is an "*unrelenting, depressed, all-knowing voice, a voice that has no self-reflection, no ambiguity*" (2001). The movement of technology has removed a sense of history, has replaced it in a basic sense, hence no perspective on what is happening.

Ed Ayres put it this way: "*We are being confronted by something so completely outside our collective experience that we don't really see it, even when the evidence is overwhelming.*" (2001). A couple of decades later, the reality is far more extreme across

the board. Fear and anxiety mount as the very definition of humanity is up for grabs.

The tech juggernaut is lurching forward, with the most backward misjudgments apparently still in force. Technology is neutral, just a tool, etc. Such untruth is tech's ideological defense, but the lie wears thin. Technology is the embodiment of the dominant culture, its defining reality, nothing less. It is the cutting edge of civilization, revealing, in no uncertain terms, civilization's lethal consequences. It is the weapon at the essence of domestication. We are still being told that technology connects us, when it is clearly the instrument of our isolation, our separation from others and from the earth. In the absence of social bonds or community, we urgently need to dissolve what is destroying so much. Our dire situation shows the validity of what must be done.

Collapse can be defined as the transition from complexity to a simpler plane of life. This is not a dystopian horizon. Fragmentation can be the grounds for a radical decentralization, a return to connection, to an original way of being. We can embrace collapse and its challenges in the name of rewilding or de-domestication.