



ДМЄЯІКД

I love America, but I fear Amerika: the globalist society formed of consumerism, liberal democracy and a hedonistic society. Amerika is a type of civilization that absorbs every nation on earth because it seems like liberation of the individual, and few remember the value of what we lose, like culture, heritage, religion and learning. Like a cancer, it works invisibly to destroy us from within.

We have trouble fighting Amerika because (a) it is composed of things that seem like freedom and compassion and (b) our societies in the West have no central principle since we threw away God and the aristocracy.

While Amerika sounds compassionate, its result is total destruction of the good things in life and replacement by a hollow, plastic, insincere, soulless civilization.

We hate ourselves for living in this type of world, and so we self-destruct. This pattern has been ongoing for centuries but picked up after 1945, when the USA decided to spread consumerism and liberal democracy as a means of ruling the world.

In contrast to consumerist liberal democracy, we offer a vision of a new society:

- * Futurism: use technology wisely with minimal impact on our environment and selves.
- * Traditionalism: keep the wisdom of the past, and deny utilitarianism. Cause-Effect is more important than appearance.
- * Divinity: we need a new center, a religion based on science and existential searching for beauty and meaning.
- * Conservationism: we cannot have zero impact, so instead, create zero impact zones for nature taking up 2/3 of earth.
- * Existentialism: instead of living for material ends, live for a positive experience of life in which we overcome our fears and improve ourselves.

Our method is to integrate ourselves with conservative groups because conservative philosophy stresses achieving ends (goals) no matter what the means (methods); liberal philosophy is the opposite, a fear of some methods that avoids them no matter what the consequences, leading to bad consequences through inaction.

Our view is that liberalism is a mental disorder characterized by narcissism, victimhood and paranoia. Its end result will be the apocalyptic Nanny State and a long, slow collapse into third world status.

Moderns are easily duped

Jan 3rd, 2011

by [Frank Azzurro](#).

Recently, an Obama supporter said to me, "did you hear people are spending a lot on Christmas this year?? Obama is doing a better job than people think!"



It struck me how most people live in fantasy worlds. On the face of it, the comment is ridiculous: Obama has little to do with the economy because he was bought and paid for a long time ago. Besides, it could be the economy is really bad, people aren't selfishly spending as much money on themselves or going into nearly the amounts of debt they once were afforded, and suddenly realized they could afford to buy a few more presents this Christmas.

But digging deeper, we find the typical attitude of the modern individual. Obama has to be bad or good, and anything you hear about on CNN or Fox News has to tie directly to one of the two. There can't be a larger picture at play; there can't be a process, it has to be an easy connect-the-dots exercise so we understand it. Our *description* of reality – which is awfully narrow, to say the least, in modern life – becomes our reality.

Even [relatively unpopular schools of thought](#) which are born from a good idea – for example, understanding quantum mechanics can tell us something about life – ends up in the hands of the wrong people at the right time – quantum "mystics" who want to sell a book by telling people how everything is part of everything else, man, and that's all you need to know or understand to find happiness (plus the \$29.50 for my hardcover).

In the world of cheap, fast communication, though, it's even easier for modern day medicine men to cure ills with good-sounding tidbits and seminars. When it doesn't work and we're still left empty and lonely in our modern lives, we move on to the next guy/philosophy/New Age solution, because it's easy to repeat the process hoping it'll work this time – a bit more difficult to take a hard look at why you went to the first seminar or motivational speaking event in the first place.

What very few people will teach those who are seeking simple answers for a small fee, is that everyone and everything is part of a natural process. You don't get rich off people by asking them to admit to themselves that their ego and individuality matter very little in the great scheme of things. But successful societies in the past that aren't talked about much in text books or anywhere in academia these days had an understanding about their place in the world. They simply invented clever ways to describe the complexity of natural process, be it Egyptian gods or pagan solstice celebrations. They didn't have to answer the huge questions, they just had to understand the world and create symbols for the things they didn't understand, then focused on creating great things like the pyramids or monuments to nat



ure.

At some point – whether hijacked by another society or done in by their own eventual degeneracy – these societies cared more about the description of reality than the reality itself (see the crucifix, Santa Claus, etc.), taking us back to the modern individual.

When life is more about symbols, of course you'll feel an emptiness in your life. Symbols denote some type of answer, so someone must have arrived at one in the past. We drive ourselves mad thinking about it, instead of realizing that life can be about more than questions that need answering. Since there are very few concrete answers out there to the big-picture questions, we move to "good" or "bad" in everything and choose a bunch of viewpoints with one of those labels attached.

But not everything has to be "good" or "bad" as it pertains to answers in our daily lives. Simply choosing the best path for the group of people living a certain way is a good place to start. As for answers, the modern, unquenchable desire for them would be reduced significantly if we lived among people with whom we have something in common, because that's more "the answer" than we can ever hope to find in our current way of life. Otherwise, we're reduced to staring at symbols on TV like Obama and talking about how "good" or "bad" a job he's doing.

Generational conflict

Jan 3rd, 2011

by [Brett Stevens](#).

Watching the news unfold over social security, this topic comes to mind: the generations in America are going entirely different directions.



The Baby Boomers were the ultimate me-firsters. Their attitude was defined by that of their parents, who experienced a sudden wealth and prestige boom (in USA and UK) after WWII. At the same time, the conditions of life here became different: to be on top, you must generate tons of "wealth" from your consumers, and in turn make your society more competitive — but not in the ways that matter, such as quality of product. You need to move more product, and that requires more markets of fools and glitzier products that are cheaper to make. Quality product: high price, low margin. Junk product: low price, high margin.

The Baby Boomers, born 1943-1965, were entirely products of this culture. Their parents were quite often the "new" Americans: Irish, Italian, Greek, Polish or Jewish, or had been in poverty before. Now, thanks to the easy money of the WWII boom economy, both women and men saw themselves as earners first. This in turn hyperspeeded our debate about equality of women and minorities. This debate gained spin because most of these people, had the huge boom in war wealth not come floating their way, would have risen as far as they did. Guilt became a national passtime.

Baby Boomers were prompted to act as they did because their parents did the same. After WWI, the huge boom for America co-incided with a complete lack of faith in the future. There was no longer a faith in culture, and since 60 years earlier the ethnic composition of the country had changed from Western European to include Irish, Southern and Eastern Europeans, there was no longer a feeling that we were all in it together, except on a political level. Instead, America was like a big mall crossed with an apartment building: you get a room, you do whatever you want there, and you buy stuff to be comfortable.

This emotional and spiritual void launched some of our best literature in the years between WWI and WWII. Eliot, Pound, Hemingway, Faulkner, Celine and Fitzgerald all started in this time. We knew that, as

Nietzsche had told us, "God is dead **and we have killed him**," meaning that our lack of faith in God, a product of both science and political instability, was responsible for this change. We had since 1789 in France distrusted the aristocracy. WWI can be seen as a conflict between traditional ethnostates and the modern nation-state, with the gerrymandering and power shepherding required by the modern nation-state causing the conflict that ultimately unleashed the war. Remember also that was "the war to end all wars"; these people believed that if they defeated the devil of nationalism, they would be able to live peacefully like the British and Americans, who had no single ethnic group but were somehow holding it together anyway.

The parents of Baby Boomers became aggressive me-firsters. If we all get apartments, and can go shopping at the mall, and that's all there is to life, then you can throw *all* of your energy and time into making sure you get the best apartment and the best stuff. This terrifies your kids, because kids are born with souls and we only beat them out later, and so they tend to launch themselves on "opposite" courses, but because you got to them early, they repeat your philosophy in a different form. This is why Baby Boomers launched themselves into being hippies, and as soon as the last free love squirted and last joint guttered, they ran off to own banks and corporations. They also had a relatively easy job of it: there were fewer people in the country, and growth was constant, so if you just got in there and found a good place to park and not grossly underperform, you did OK.

Baby Boomers however needed a way to compete with the "Greatest Generation" (pompous name) before them, so they invented a re-hash of the idea behind WWII. In WWII, we the Free World waged war against the evil dark fascist states in order to bring liberal democracy, freedom, and consumerism to the world. Once we found out that Patton was right and the Soviets weren't actually nice at all, we changed our mythos to being a war against communism, with its implied authoritarian elements. To be more socially correct than either of those options, the Baby Boomers like rioting proles went to war in their own backyard, and began changing the American landscape with new laws enforcing equality for all sorts of groups. Not surprisingly, this furthered the apartment/shopping mall situation.

Growing up in this were the Generation Xers. Do you hear much about them? Neither do we. The shell-shocked generation grew up with horrible hypocrites for parents, at a time when the happy 1960s-1970s America was giving way to 1980s America, where we no longer depended on manufacturing and agriculture but weird jobs where people in suits traded people and made ungodly sums of money. Seeing this as their future, Generation Xers for the most part dropped out. If you wander in the country and find some guy living in a shack who's happy just because he hasn't had to talk to anyone for a week, he's probably a Gen Xer. Generation X got to see their parents inherit a prosperous first-world nation, and pass it on to their children as a competitive, ugly, not very interesting place. Jobs in offices shuffling paper sapped souls, sitting in traffic on freeways destroyed minds, and the "culture" of America as well as the violence and corruption of its streets made them just about paranoid. (The Baby Boomers, adrift in a sea of ego, enjoy using their purchasing power to make such problems go away. They see avoiding conflict as noble.)

Showing up as the children of Gen Xers, the millennials more resembled their grandparents — the Baby Boomers. Unlike Generation X, they didn't see the stable society that came before them. To them, jobs were always an hour of work a day surrounded by paper-pushing. To them, the streets were never stable and safe, and there's no way to make them so. And they repeat the dogma that Baby Boomers taught their parents in school, and changed school curriculums to reflect, back in the 1970s. Generation Xers hate millennials and Baby Boomers; millennials hate both groups because each is a refutation of the directionless modern life that most millennials take on.

It is fascinating, watching people unravel a nation.

The existentialist case for Conservatism

Jan 2nd, 2011

by [Brett Stevens](#).

Usually, as if there were anything usual about this time other than that it has happened before and will again anywhere a civilization gets ready to die, you don't think of existentialism as conservative.



When you think of conservative you think of fundamentalist religion, rock-solid proven formulas, social restraint and a seemingly religious need to punish the bad and have some heroes we praise above all else.

But existentialism, or the idea that we grow as we interact with life and therefore that life should involve great beauty and promise, is actually a conservative concept. (I'm setting aside theological existentialism, or "existence before essence," because science has basically replaced predetermination with genetic determinism.)

In my mind, existentialism is a way of saying that we cannot live for either (a) a central authority or (b) an obsessive morality of helping others. Instead we must live through reverence for life, and through celebrating its beauty, transcend its ugliness. In other words, we don't exist to fight evil; we fight evil so that we have more beauty, more pleasure, more adventure!

But people pervert those terms. They translate beauty from "meaningful moments or insights explaining reality as beautiful" to a crass materialist gluttony, where more of the symbols and signals of beauty are seen as desirable. You want love? Have lots of consequenceless sex. You want adventure? Have lots of tame danger, like bungee jumping. You want beauty? Have some mass-produced versions of things that were beautiful once.

What's lost is the core of existentialism, which is a sense of adventure. Adventure requires danger. It requires uncertain outcomes and yes, some tragedies. It requires us to see all of life at once, warts and all, and to find it in a seed of transcendent reverence by which we realize that at the end of the trail, there is a great satisfaction in having prevailed. In having made ourselves better and through accepting the bad and triumphing, in having discovered beauty.

Here's an existentialist conservative take on some modern issues:

- **Politics.** We should spend as little time as possible managing other human beings. It forces us from living for something good to be caught in a cycle of living to manage others, and then fighting back for time for ourselves.
- **Conservation.** Nature is pure beauty. Sometimes horrifying in method, it always achieves a good end. It will not make you rich or morally good to fight for nature. It may make you respect yourself again for defending voiceless beauty against the dumbing-down that sees it only as a source of material wealth.
- **Chastity.** Sex is fun, so more is good, amirite? Sex is a means to an end, and the only end that is truly beautiful is a happily-ever-after with someone you adore, respect and admire. Not just find compatible: revere. Marriage is holy, family is divine, spouse is a sacred role, and these provide greater beauty than sex by the pound and an alienated, lonely existence afterwards.
- **Religion.** Do you enjoy being here? Do you find it beautiful? Get down on a knee and pray. I'm not sure to whom. I guess all the religions of the world, including the atheists, are describing the same thing, whatever the source of all of this is. I don't know what to call it. But pray to it, and thank it, and pray for your own soul so that you do not violate the order of beauty it has created.
- **Art.** We make such a muddle of art. We assume that it is all decorate objects, and what matters is finding unique combinations. It's more sane to say that art is a process that occurs in our heads when we view certain combinations that, like language, communicate with us. Find art that strengthens beauty and resolve in you.
- **Quiet and solitude.** Our society is filled with neurotic people who are only happy when they can hear traffic noise, the shouts of the drunken, and factory machines. Instead, aim for a society of low visual stimulus but orderly and beautiful architecture. Aim for low noise, ceremony and ritual, a place to everything. Aim for order, not the furious signals of activity.

I imagine that with each blog post, I say more things that make people uncomfortable yet are not taboo. The above are currently seen as heresy by most people, for the same reason that opposing liberal democracy is. "What, you don't want freedom? Do you hate pleasure, because you're against casual sex and gluttony? You want quiet, what, do you hate people?"

But at the end of the day, we know that it's not having many moments of repeated "pleasure" that bring us pleasure, it's having those significant moments where everything seems in balance, we feel our lives are going in meaningful directions, and we are merely thankful and content to in spiritual silence enjoy what life was brought us.

Archeofuturism, by Guillaume Faye (Michael Walker)

Dec 30th, 2010
by [Brett Stevens](#).

Thanks to a generous act from [Arktos](#), we are able to publish this review of Guillaume Faye's "Archeofuturism" by Michael Walker, former editor of [The Scorpion](#), a cerebral New Right publication from Germany that has until recently been relatively unknown in the New World.



In the 1980s Guillaume Faye was one of the best known member of GRECE and by far their most popular speaker. With humour, panache, invective and contempt thrown in at just the right moment-the dismissive "l'acteur Reagan" the contemptuous and venomous "monsieur Henri Levi surnommé le grand", he had his audiences rolling in the aisles with delight. Every time I heard him speak at a GRECE conference he received a standing ovation.

GRECE was not only a school of thought, it was also a sort of social club, linking like-minded persons on a cultural, political and social level. However, its concentration on theory made the temptation in hard times great indeed to retreat from direct confrontation and reduce all issues to the level of academic debate. Faye explicates these and other criticisms in Archeofuturism (now available for the first time in English from the Arktos Press at the same time as it has become hard to obtain in the original French).

Structure

Archeofuturism suffers from coming from the pen of a man more at home before a gathering than a keyboard. It is unbalanced and paradoxically, given the content, in some respects extremely provincial and theoretical in its approach and design. At the same time, it owes nothing to the respectability and detachment from reality which can make cowards of many writers.

This is not to say that the book lacks structure. It has a very definite if unorthodox structure. It consists of three theses as Faye calls them: 1) the end of civilization as we know it owing to what Faye calls a

"convergence of catastrophes"; 2) the necessity for revolution, notably in the European mindset, 3) propositions for the post-catastrophic world (and the title of his book expresses the essence of Faye's solution).

The last chapter is a piece of science fiction, a story of a world in which the conflict of technics and tradition has been resolved by reconciling the two, and this is the underlying thread of Faye's entire argumentation, that we must learn to reach back to our furthest yesterday and to the longest future.

Positions

One issue is the conflict between tradition and progress. On the one hand, technology is necessary as a tool of our will to power, something which Faye believes essential to the survival of the European. On the other hand, scientific and technical progress may prove and often does prove, destructive of tradition. Are religions just fables? It is hard to die for a fable. How is such belief possible in a world of scientific rationalism and progress?

Faye believes strongly that the world is hurtling towards multi-faceted disaster, less a clash of civilisations, although he seems to write at times in a similar vein to Huntingdon, with his view of Islam especially as a challenge in itself to the hegemony of European civilization, than what he terms a "convergence of catastrophes". Like Huntingdon, Faye regards Islam as a single cultural, religious, political bloc with an expansionist will.

On homosexuality : "it is not a matter of advocating any repression of homosexuality, of banning homosexual couples or socially penalising gay people; simply, the prospect of legalising of a form of marriage for homosexuals would have a highly destructive symbolic value. Marriage and legal heterosexual unions enjoy forms of protection and public benefits that are accorded to couples capable of having children and hence of renewing the generations and thus of being of objective service to society. Legalising homosexual unions and awarding them financial privileges means protecting sterile unions." "pp 106/107)

On demographics: "It is necessary to reflect on the issue of immigration, which represents a form of demographic colonisation of Europe at the hands of mostly Afro-Asiatic peoples...Three generations later, the colonisation of Europe represents a form of revenge against European colonisation..are we to accept or reject a substantial alteration of the ethno-cultural substrate of Europe? The loss of intellectual honesty and the key to ideological success lie in the ability and courage to address the real problems, instead of attempting to avoid them." (p49)

On distraction: "The system only makes use of brutal censorship in very limited areas: it generally resorts to intellectual diversion, ie distraction, by constantly focusing people's attention on side issues. What we are dealing with here is not simply the usual brutalisation of the population via the increasingly specific mass-media apparatus of the society of spectacle — a veritable audiovisual Prozac-but rather a concealment of essential political problems (immigration, pollution, transportation policies, the ageing of the population, the financial crisis of the social budgets expected to occur by 2010 etc.. (p92).

Archeofuturism

It is a sad paradox, and one about which Faye is acutely aware in his book, that the European New Right in general has failed to make an impact at the very time that the march of events might have been expected to play into its hands: the end of the cold war, the decline of political Manicheism (East versus West) , the decline of nationalism as a relevant political alternative to liberalism. Faye offers a number of explanations for this failure. They can be summarised as a lack of media "savvy", romantic isolationism, minimisation of catastrophe, cultural relativism and a lack of understanding of and worse, interest in, economics (Faye alone among spokesmen of GRECE had written a treatise on economics).

Faye's response is to deviate from the consensus among the new right and to insist on European exceptionalism. He returns to what might be called a traditional belief of the radical right when he claims, as he does here, that European civilization is superior to others and that as a superior civilization it has a duty to resist the challenge of immigration in general and Islam in particular. Cultural and racial superiority

was the premise (sometimes asserted, sometimes unspoken) of all movements of the twentieth and nineteenth centuries which sought to preserve or halt a decline in the domination of the white man over the political destiny of the globe.

European radical right movements after the Second World War focused their propaganda very much on the restoration of national prestige and glory and a rejection of immigrants and outsiders. GRECE stressed from the beginning the importance of what it called "the right to be different" arguing less in terms of European superiority than in terms of European uniqueness, Europe's right to the nurture of its own identity and destiny. The great enemy was seen not so much as military or political threats as such, as the forces which sought to attenuate, reduce, trivialise and ultimately abolish differences. The great enemy in this respect was neither Islam nor communism but "the American way of Life", the manifest destiny to reduce all peoples to consumers, whose sole struggles were ones of economic competition.

This developed in the course of time within GRECE into a position of ethno-pluralism, which Faye and others subsequently denounced as cultural relativism. Simply put, it is the argument that all cultures are worthy of respect within their own terms and no culture is inherently superior to another. The obvious critique of such a position is that it ultimately disarms all willingness to disallow, challenge or oppose other cultures. Opposition even in its politest non-military form, can only be conducted on the premise that in some way one is superior or equipped with superior arguments or in the area of culture and religion, possesses a truer, superior culture and religion and one thereby and therewith seeks an opponent's defeat.

There is another aspect — that of economic survival. A major criticism which Faye has of GRECE is that it ignores or glosses over demographic and economic warfare against the European. Faye argues that at a time of emergency, when Europe is threatened with being overwhelmed by non-Europeans whose demographics are reducing the significance of the European by the hour, it is a form of suicide to indulge in culturally relativist reflections and debate.

Faye spends no time in fleshing out his arguments about superiority and in what respects the European is "superior". This is a pity because it would provide the book with a stabilising effect. As it is, Faye assures us that he believes the European is superior and rushes on the next point. What Faye implies although I did not find it in this book explicitly stated, is that when we talk about the right of a people not only to an identity but to a destiny, there is likely to be a conflict between the destiny of a people compelled to expand and conquer and the right of another (conquered) people to an identity. The notion of a "right" be it to identity or destiny is problematic: where does our "right" come from? A Nietzschean, as Faye claims to be, can answer this question. It could be baldly stated as the right to survival—the impulse of nature which all beings have the "right" to practise. Rights to be different are likely to conflict with the rights of others to be different. The right to conflict is therefore the right to survival of identity and it is Faye's point that such a right can only be preserved by those who actively engage in the politics (as all politics in Faye's view must be) of conflict. A defence of the identity of the European necessitates entering into a state of conflict with the prevailing hegemony.

Faye candidly states that he made the same mistake as other GRECE members in the expression of cultural relativism and an accompanying primary and fundamental anti-Americanism which took precedence over the ethnic question and the challenge of non-white immigration to Europe, (and presumably, the decline in relative numbers and influence of the Caucasian in North America). The "ethno-pluralist" approach is exemplified by Alain de Benoist's *Europe-Tiers Monde: Mème Combat* where de Benoist argues that Europe and the Third World (even the term seems a little outdated today) are natural allies against the American and Soviet ways of life. Faye stresses that GRECE (and he willingly includes himself here) ignored the reality of the Islamic threat and that ethnopluralism paved the way for an inactive, "head in the sand" response to the long term significance of massive Mohammedan immigration into Europe.

Faye's stress on the superiority of Europe in place of the right of Europeans to be different indeed avoids the danger of degenerating into an ineffective and compromising inactive pluralism. On the other hand, it shifts the focus of intent significantly towards a provocative, inevitably conflict laden project which is dear to Faye: the Eurasian Imperium. Faye is for better or for worse an imperialist. His vision of the future as outlined in this book is one of a vast Eurasian bloc, stretching from Lisbon to Vladivostok.

The implied direction, never explicitly stated of the archeofuturist project, is combat and conquest in a world divided into major power blocs jockeying for position. "Like in the Middle Ages or Antiquity, the future requires us to envisage the Earth as structured in vast, quasi-imperial unity in mutual conflict or cooperation." (p.77). Seen in this light, Faye's admiration for atomic power implied in this work (and more explicitly indicated elsewhere, dramatically in his comic book *notre avant guerre*, where he gleefully depicts a degenerate Europe being destroyed in mushroom clouds) and futuristic technology in general is the ghost in the machine of Faye's project.

However, unlike most modernisers, Faye does not duck the dilemma of reconciling a world of modern technology with a world of tradition, be it racial, political or other. How does one reconcile advanced technology and its implications with the preservation of continuity with the past? Faye faces this problem head on and if his solution seems questionable and Utopian, he deserves the credit of highlighting the dilemma. Practically all radical rightists of whatever hue, fail to address the issue at all. Faye's solution is what he calls "archeofuturism" the title of his book and the project to which he believes European revolutionaries (and Faye believes we must be revolutionaries to save European civilization and not conservatives) the assimilation of the future with the past, building a future not as modern or post modern but archeo-modern, a modernism acutely aware of and with its roots in a deep and profound past.

There will be a small elite of rulers with access to the highest forms of modern technology while the majority of less gifted will make do with crude forms of technical accomplishment-a completely two tier society in fact. This may sound familiar and not perhaps pleasantly so. It is this reviewer's belief, one shared by many, that the ultimate aim of the ruling elite is the same: the division of mankind into two groups-the elite and the great majority of outsiders who no longer have a say in how public affairs are administered. This seems difficult to reconcile with Faye's expressed support for populist initiatives. Be that as it may, this writer's strength is his ability to fire the right questions rather than provide well prepared answers.

The "post catastrophic" world will be one, Faye believes, divided between the futuristic achievements of an elite and the archaic conditions and status of the majority, it will be archeofuturistic. Before we examine this idea more closely, it is worth taking a moment to consider the notions of growth and progress which Faye dismisses as overhauled. His chapter revealingly entitled "For a Two-Tier World Economy" opens with the bald assertion: "Progress" is clearly a dying idea, even if economic growth may be continuing".

Anti-Growth

Faye's rejection of what he calls "the paradigm of economic development" is simple:

"An intellectual revolution is taking place: people are starting to perceive, without daring to openly state it, that the old paradigm according to which the life of humanity on both an individual and collective level is getting better and better every day thanks to science, the spread of democracy and egalitarian emancipation is quite simply false.... Today, the perverse effects of mass technology are starting to make themselves felt: new resistant viruses, the contamination of industrially produced food, shortage of land and a downturn in world agricultural production, rapid and widespread environmental degradation, the development of weapons of mass destruction in addition to the atomic bomb-not to mention that technology is entering its Baroque age." (pp 162/163).

The last comment excepted (which is pure Spengler), this writing must strike the impartial reader as familiar. It is a fairly good example of the pessimism of environmentalist writers in general and it has been said many times before. Faye knows or should know, that there are very many people who are deeply aware of the heavy price which we are paying for making Progress our Baal. Faye is entirely right in my opinion, as thousands of others before him have been right, to question the cost but anyone expecting Faye to so much as nod with respect in the direction of the many organizations, groups, campaigns and initiatives to reverse this trend, will be disappointed.

On the contrary, Faye contemptuously dismisses the French Green movement in these words, "the political platform of the Green movement contain no real environmentalist suggestions, such as the transport of lorries by train instead of on highways, the creation of non-polluting cars (electric cars, LPG, etc.) or the

fight against urban sprawl into natural habitats, liquid manure leaks, ground water contamination, the depletion of European fish stocks, chemical food additives, the overuse of insecticides and pesticides, etc. Each time I have tried to bring these specific and concrete issues up with a representative of the Greens, I got the impression that he was not really interested in them or that he had not really studied them." (p 145) It is not clear (possibly a fault of the translator's) whether Faye is referring to one or several spokesmen. Be that as it may, it is not my experience at all that environmentalists are not interested in these issues.

Futurism

Faye gives the impression throughout the book less of someone proposing ideas in a book for a wide readership as enjoying a discussion with someone who was with him in the days of GRECE over a "ballon de rouge" in a Paris café. Despite his provincialism, Faye has a sound instinct for homing in on some of the genuinely important issues of our time and viewing them in a global perspective, even when (and this is often the case here) his global perspective is obscured by the incidental historical luggage which weighs his book down. The reader should not be deterred by the book's incidental references from letting Faye lead to key issues of our time and demanding our response to core questions.

The greatest quality of this book is that it gives a voice to the growing sense of frustration that is felt among persons from all walks of life that we are living in a transitory period, that the "end of history" is an utter illusion and that old structures are insufficient to contain the force of history. Faye cites the unlikely figure of Peter Mandelson as an "archeofuturist without knowing it" as someone who has recognised that democracy as we know it from the Mother of Parliaments is tired and no longer able to cope with the challenges which European man and indeed humankind is facing.

Faye's examination of the real issues behind the palaver of most contemporary politicians is refreshing. Here is a taste: "The new societies of the future will finally abolish the aberrant egalitarian mechanism we have now, whereby everyone aspires to become an officer or a cadre or a diplomat, even though all evidence suggests that most people do not have the skills to fulfil those roles. This model engenders widespread frustration, failure and resentment. The societies that will be vivified by increasingly sophisticated technologies, in contrast, will ask for a return to the archaic and inegalitarian and hierarchical norms, whereby a competent and meritocratic minority is rigorously selected to take on leading assignments.

Those who perform subordinate functions in these inegalitarian societies will not feel frustrated: their dignity will not be called into question, for they will accept their own condition as something useful within the organic community-finally freed from the individualistic hubris of modernity, which implicitly and deceptively states that each person can become a scientist or a prince." "Individualistic hubris" indeed sums up for this reviewer one of the great malaises of our time: the exaggerated importance which mediocre individuals attach to their own boring lives. Faye at his best is very good indeed.

For all its failings this book is a valuable contribution to the growing awareness of persons of European descent of their time of crisis. It provides a highly readable and often acute observations about what Faye stresses are the real issues of our time but the question nags steadily: to what extent has Faye provided a strategy for Europeans in the face of those issues? The answer is that there is no strategy, unless by "strategy" we mean a positioning (for example in favour of European federalism vis-à-vis reactionary nationalism or friendly competitiveness with the United States rather than blanket hostility to the American way of life).

Perhaps someone much younger than either Faye or this reviewer will read this book and know that they are able to provide that response. In that case, this book will have shown itself to be of the past and the future, in a word archeofuturistic.

Diversity is genocide

Dec 30th, 2010
by [Brett Stevens](#).



150 years of well-intentioned government programs.

Several dozen serious riots.

Reams of paper for laws, regulations and opinions.

Trillions of dollars of lawsuits and resentful crime.

Why does the American race question persist? Is the answer that we will ultimately breed ourselves into a uniform brown, and finally be rid of the horrid dual curse of racism (against the minority) and racial resentment (against the majority)?

Up until the 1980s, race was really an American topic, but now in Europe we're also seeing the same problems: crime, riots, hatred, violence, expensive welfare and re-education programs.

It's as if we're cramming a square peg in a round hole. Let's first look at the pure logic of the situation:

Never in recorded history has diversity been anything but a problem. Look at Ireland with its Protestant and Catholic populations, Canada with its French and English populations, Israel with its Jewish and Palestinian populations.

Or consider the warring factions in India, Sri Lanka, China, Iraq, Czechoslovakia (until it happily split up), the Balkans and Chechnya. Also look at the festering hotbeds of tribal warfare — I mean the beautiful mosaics — in Third World hellholes like Afghanistan, Rwanda and South Central, L.A.

"Diversity" is a difficulty to be overcome, not an advantage to be sought. True, America does a better job than most at accommodating a diverse population. We also do a better job at curing

cancer and containing pollution. But no one goes around mindlessly exclaiming: "Cancer is a strength!" "Pollution is our greatest asset!" – [Ann Coulter](#)

Coulter specializes in simplifications of hot-button issues, which is why she's a millionaire and you're reading me on Amerika.org. But for the readers here, we need a clearer statement. Why is diversity such a problem?

If you exist in a diverse society, you have two options:

- **Assimilation.** Forget your culture, your favorite foods, your values system, your language and heritage, and even your history. Become one of the people without any culture except what they see in the news-entertainment media. Give up what made your ancestors unique, get assimilated, and you'll have fewer problems. You'll also never know if people are merely "tolerating" you.
- **Preservation.** Keep your culture, customs, language, values, heritage and history. However, now you'll always be an outsider. All the other kids will be talking about what they saw on TV, or what typical activities they're doing. You'll have culture instead. You'll also never know if people are discriminating against you for it.

Not a great set of choices there. Either you join the cultureless, or you stand out like a sore thumb. This is the essence of the crisis of diversity: it hands you a path of least resistance that leads to genocide, or puts you on a path of standing out that guarantees racial resentment both to and from the minority and majority.

As we're fond of saying around here, the problem isn't blacks, the problem isn't whites, the problem isn't Hispanics, the problem isn't Asians; it's diversity. Diversity is genocide. It replaces different unique populations with a cultureless, heritageless, valueless, lowest common denominator average. These people then have no binding consensus of values except what they see in the news-entertainment media and what their government says is good (freedom, capitalism, consumerism, democracy, welfare).

When you make a nation or continent "diverse," you replace its indigenous values, heritage, culture and customs. You replace that unique and rare thing with a common thing, which is the mixed-race person. We already have a billion or more of those in places as "diverse" (heh) as Mexico, Brazil, Iraq and north Africa, where the mixing of the four basic races (African, Caucasian, Australid and Asian) has created remarkably similar looking people.

Something to think about: wouldn't it be *ironic* if diversity actually created uniformity? But when you think about it, mixing all those different things together naturally results in a mix. You can't take the ingredients out again. You're stuck with the gray mush.

The first forests and terrestrial ecosystems appeared during this time; amphibians began to walk on land.

As sea levels rose and the continents closed in to form connected land masses, however, some species gained access to environments they hadn't inhabited before.

The hardiest of these invasive species that could thrive on a variety of food sources and in new climates became dominant, wiping out more locally adapted species.

The invasive species were so prolific at this time that it became difficult for many new species to arise.

"The main mode of speciation that occurs in the geological record is shut down during the Devonian," said Stigall. "It just stops in its tracks."

Of the species Stigall studied, most lost substantial diversity during the Late Devonian, and one, *Floweria*, became extinct.

The entire marine ecosystem suffered a major collapse. Reef-forming corals were decimated and

reefs did not appear on Earth again for 100 million years. – [MedicalDaily](#)

We can see this process in nature. When you introduce an invasive species, evolution stops dead in its tracks as organisms stop putting their effort into adapting to their environment as a whole, and put most of their energy into trying to survive the chaos unleashed by the newcomers.

It's the same way in societies, when diversity strikes. Diversity is genocide. Once it hits, the possibility of a shared culture (outside of news-entertainment media and political loyalty) is gone. While the citizens now become easier to control, that does not last. Instead, they require more rules and more police, because they no longer have a values system that suggests they don't engage in lowest common denominator, convenience-oriented behavior.

Mr Piening's angst about integration comes as Germany is undergoing a period of deep introspection about its identity.

President Christian Wulff said recently: "Islam is part of Germany."

That prompted Chancellor Angela Merkel to say that "multiculti" – she used the slightly disparaging term for multiculturalism – had "failed, utterly failed".

On top of that, the best-selling non-fiction book in Germany since the war is a strong argument that Germany is destroying itself by immigration.

The book "Deutschland schafft sich ab" (Germany Does Itself In) is a rip-roaring success but it is hard to know how the complex idea of identity is playing out in German hearts. – [BBC](#)

The politically-conscious BBC does its best to downplay the fact that this issue is far from solved. In fact, it's getting more contentious as Germans realize that Germany is going away, being dissolved, and will be replaced with a giant shopping mall culture like what we see in America. They will be Germans in law and language, but even those will then begin radical changes. Soon it will be Brazil or Mexico, in a land formerly German.

While the BBC attempts to cheerlead us into thinking that Germans are struggling to find their multicultural identity, and ultimately will triumph in accepting anyone and everyone to move into Germany, the reality is that blood is thicker than politics, and this issue will remain contentious. Didn't we fight some wars over this? We're still fighting them. One side demands its right to exist and not be assimilated, and the other insists that first side is "just ignorant and evil."

When you tell someone there's no possible legitimacy for their point of view, they stop expressing it. But they don't stop thinking it. In fact, it's more likely that they'll simply polarize in the opposite direction, since you've told them that under no circumstances will you accept something they know to be true. The result is a further fragmentation of your society.

It's not unthinkable then that diversity of any form — race/ethnicity, religion, philosophy, values, culture, language, customs, even social class or caste — creates a paranoid society: no one can talk about the elephant in the room. That surely spreads to other areas of discourse, and as Francis Fukuyama showed us in his groundbreaking *The End of History and the Last Man*, most of us in Western liberal democracies view ourselves as the ultimate evolution of society, which means that criticism of any of our founding myths becomes taboo.

But a massive new study, based on detailed interviews of nearly 30,000 people across America, has concluded just the opposite. Harvard political scientist Robert Putnam — famous for "Bowling Alone," his 2000 book on declining civic engagement — has found that the greater the diversity in a community, the fewer people vote and the less they volunteer, the less they give to charity and work on community projects. In the most diverse communities, neighbors trust one another about half as much as they do in the most homogenous settings. The study, the largest ever on civic engagement in America, found that virtually all measures of civic health are

lower in more diverse settings.

"The extent of the effect is shocking," says Scott Page, a University of Michigan political scientist.

The study comes at a time when the future of the American melting pot is the focus of intense political debate, from immigration to race-based admissions to schools, and it poses challenges to advocates on all sides of the issues. The study is already being cited by some conservatives as proof of the harm large-scale immigration causes to the nation's social fabric. But with demographic trends already pushing the nation inexorably toward greater diversity, the real question may yet lie ahead: how to handle the unsettling social changes that Putnam's research predicts. – [Boston Globe](#)

We like to think that if we desire peace, we can just command it. But that's not going to the source of a lack of peace: people have different opinions, and to compromise them destroys them. The same is true of ethnic groups. If you combine them all into one, you destroy the ingredients. While our modern world loves compromise because it preserves convenience for the individual, the evidence suggests that compromise simply avoids facing the underlying reasons for conflict. So we'll fight all our wars and social battles *ad infinitum*.

But we're not going to get any honesty on this issue, because it's so powerful. It's a hot button issue ten thousand times more radiant than abortion or gun control, or even drug legalization. You just say a few words and you've polarized a room, which is convenient for liberal politicians. Liberalism is defined as opposition to what exists, and desire to use unproven "new ideas" instead, and so it benefits from having a discontent, neurotic voting caste who think they're victims and the solution is to destroy the strong or the majority.

From the beginning of the Tea Party movement, the Left, its aiders and abettors at MSNBC, the NY Times and other reliable left of center propaganda venues, raised race as the driving force behind the movement, even though the evidence was never there. MSNBC even egregiously cut off a black protester's head in a photograph of a man carrying a gun to a rally in order to discuss that anti-black racism was rearing its head in America.

But it got even more blatant when Congressmen Andre Carson and John Lewis and other Congressional Black Caucus members staged a walk through the Tea Party crowd in front of the capitol the day before the health care vote. They claimed they were threatened by a violent mob and were subjected to the vile N word slur fifteen times. With the unpopularity of the toxic health care bill that the majority of Americans did not want, the Democrats needed a November strategy. Neutralizing the growing Tea Party movement with charges of racism was clearly its post-health care reform vote priority.

What they did not expect was that new media would successfully challenge the propaganda of the old media and the Congressmen's racial smear.

First, my \$100,000 video challenge for any evidence of racism was met with crickets. The CBC, looking for a fight, and taking to the airwaves to accuse the Tea Party of racism made a 180 degree turn and went into hiding when challenged on the truthfulness of the outrageous allegations. From camera hogs to ostriches in snap of a finger.

When the media chose to ignore that Representatives Lewis and Carson's story was falling apart, we dug deeper. We found four videos from the moment Rep. Carson claimed the racist Tea Party incident occurred. The four videos, which include audio, show beyond a reasonable doubt that the incident was a manufactured lie. That lie that was supposed to be the centerpiece in the Democratic strategy to destroy the Tea Party. The videos had been available on YouTube almost immediately after the incident occurred and could have been found by any reporter interested in investigating the truthfulness of Rep. Carson's claim.

While the media ignored these newsworthy revelations, the CBC remained in hiding and ignored a letter in good faith from the Tea Party Federation repudiating all forms of racism, but also asking for the CBC's help in investigating the Capitol Hill incident. The silence from the CBC was deafening. – [Andrew Breitbart](#)

When you can win an argument by calling someone a racist, why would you try to *fix* the situation? You want the sore to stay open, the wound to keep bleeding.

It's not much different than how in various totalitarian republics you could accuse someone of breaking a political taboo, and have them hauled off to the gulag. See, there's an official opinion whose line you must tow now, and those who want control benefit from that official opinion being crazy-insane-talk. The crazier is, the harder they force it on you, to break your spirit and make you bow.

In the meantime, they're using fear of being called a racist to allow them to import voters:

Berman said he believes a path to citizenship for illegal immigrants is a path to creating Democratic voters.

"There's 25 million in the United States – you can't listen to the 8 million to 12 million numbers that come out of Washington every day – you're going to create an instant 25 million Democrats," Berman said. – [The Houston Chronicle](#)

So let's clarify that: "diversity" is a good-sounding code word for importing enough voters to gain control. One side of the political process is using diversity as a path to power. In the name of treating people well, they're manipulating them and using them to manipulate others. A more corrupt, dishonest and subversive process is hard to imagine.

You can see from here the problem created by diversity. It becomes too powerful for people to leave alone. It's like a room with crooks at each wall and a shotgun in the middle. Instantly a mad dash to get the weapon occurs. In the meantime, the pleasant-sounding idea of "diversity" actually means the production of a gray, cultureless and valueless group of people dependent on the government and the news-entertainment media for their surrogate "culture" of Hollywood memes and political dogma.

Diversity is genocide. It happens slowly, so we don't think about it. The problem is not blacks, or whites, or any other ethnic group. It is diversity because diversity is fundamentally paradoxical and hides its corrupt intent behind nice concepts of universal rights and brotherly love. Evil would be too easy to avoid if it announced what it really was when it appeared. Instead, it's just another easy thing to ignore that leaves political minefields for future generations.

Why diversity deconstructs society

Dec 22nd, 2010
by [Brett Stevens](#).

From The Thinking Housewife:

I really enjoyed your post on race.

I think the people who complained about your post on rape statistics are missing the point. There are two basic groups in humanity: those who want to adapt to reality, and those who want all decisions to be subjective because they fear oversight.



Your average healthy person under normal circumstances marries someone like them, not just in race, but ethnicity, class/caste, values, intelligence and health. The happiest couples I have seen are roughly matched in all of these areas.

The people who want reality to be subjective also want to harm those who have risen above the lowest common denominator of society, which we can see in the cities. This group is comprised of people who cannot readily control their urges, live for nothing larger than themselves, and wish to tear down anyone who isn't like them. These people claim they bring progress, freedom, love, etc. but what they really bring is decay through the division of people.

It makes more sense for us to pay attention to natural divisions, and thus keep humanity together as a whole, than to break our society down into culture-less individuals who have no ideology or values system except "if it feels good, do it." This is why race, chastity and many other things are important, and this is the fundamental split between conservatives and liberals: conservatives want to use time-honored methods of adapting to reality, and liberals view the only questions in life as social ones, and so say and do the "socially correct" things while

completely ignoring their consequences in reality.

As we go on through our lifespan as a species, we need to ask ourselves what our actual goal is. Do we exist for ourselves as individuals only? If so, we become a rabble crowding into Wal-Mart for whatever's on sale. Are we united by a sense of role, reverence, harmony, purpose and transcendental appreciation of the divinity of life? Then we truly have risen above our alleged monkey origins, and are ready (psychologically) to explore the stars. – ["More Thoughts on Race," The Thinking Housewife, December 20, 2010](#)

Diversity of any kind — religious, ethnic/racial, values, culture, customs and even language — destroys a nation.

It forces the member groups to either assimilate into the majority, or define themselves as being not of the majority, creating resentment.

This in turn forces speech codes as the majority tries to cope with being the enemy, forcing self-hatred upon them.

The end result is resentment, but it's not the fault of any group involved. The problem is diversity.

Diversity by its nature deconstructs the implicit consensus of civilization, a shared sense of values, heritage, language and culture. The result is that people cannot plan their actions knowing what will be rewarded and what will be censured. Chaos and retribution result.

If you want a healthy society, nurture consensus.

If you want to destroy your society, deconstruct consensus. Diversity is one helpful method.

What is a hipster?

Dec 21st, 2010
by [Brett Stevens](#).

Frequently on this blog we talk about how conservatism is an aggregate of working solutions to the problem of adaptation to our environment, and liberalism is an “ideological philosophy” meaning that it has one central point, equality of the individual.



Equality of the individual is a presumption that in reality leads to the idea that every lifestyle, every choice and every morality is equally valid. This causes social decay in that there is no longer a consensus of values that determines who gets punished and who gets rewarded. Instead, there's a giant chaotic market in which some succeed and others don't, usually depending on who gets caught.

One of the consequences of equality is the *ego-centric* individual, or those who want to look good in the mirror of social approbation. They want others to like them but since we're all equal, they have to do it in trivial ways. Not through superior character, moral standing, decision-making, intellect, talent or ability, but through how *unique* and *different* they are from the mainstream.

The forefront of this movement is the hipster. Arising from the alternative rock scene of the early 1990s, hipsters were a rejection of societal norms in favor of social ones. Inextricably entwined with liberalism, hipsterism is about rejection of the majority and focus instead on how the individual as a person is able to socialize within the framework of cognitive dissonance, or explaining why they are civilization drop-outs who favor nothing but their own convenience.

But what *is* a hipster?

All hipsters play at being the inventors or first adopters of novelties: pride comes from knowing, and deciding, what's cool in advance of the rest of the world. Yet the habits of hatred and

accusation are endemic to hipsters because they feel the weakness of everyone's position — including their own. Proving that someone is trying desperately to boost himself instantly undoes him as an opponent. He's a fake, while you are a natural aristocrat of taste. That's why "He's not for real, he's just a hipster" is a potent insult among all the people identifiable as hipsters themselves. – [The Hipster in the Mirror, New York Times, November 12, 2010](#)

The hipster, however, was someone else already. Specifically, he was a black subcultural figure of the late forties, best anatomized by Anatole Broyard in an essay for the Partisan Review called "A Portrait of the Hipster." A decade later, the hipster had evolved into a white subcultural figure. This hipster—and the reference here is to Norman Mailer's "The White Negro" essay for Dissent in 1957—was explicitly defined by the desire of a white avant-garde to disaffiliate itself from whiteness, with its stain of Eisenhower, the bomb, and the corporation, and achieve the "cool" knowledge and exoticized energy, lust, and violence of black Americans. (Hippie itself was originally an insulting diminutive of hipster, a jab at the sloppy kids who hung around North Beach or Greenwich Village after 1960 and didn't care about jazz or poetry, only drugs and fun.)

The hipster, in both black and white incarnations, in his essence had been about superior knowledge—what Broyard called "a priorism." He insisted that hipsterism was developed from a sense that minorities in America were subject to decisions made about their lives by conspiracies of power they could never possibly know. The hip reaction was to insist, purely symbolically, on forms of knowledge that they possessed before anyone else, indeed before the creation of positive knowledge—a priori. – [What Was the Hipster?, New York Magazine, October 24, 2010](#)

Ironically, no one hates hipsters as much as hipsters themselves, as illustrated by the Onion headline, Two Hipsters Angrily Call Each Other 'Hipster'. This is because hipsterdom is all about appearing not to care (while caring deeply), nor identifying with any particular tribe (while effortlessly fitting in). Also, it's important to know that before Caribou got big and won the Polaris Prize, he was called Manitoba. Obviously. – [The backlash against hipsters has begun, The Globe and Mail, October 9, 2010](#)

Ever since the Allies bombed the Axis into submission, Western civilization has had a succession of counter-culture movements that have energetically challenged the status quo. Each successive decade of the post-war era has seen it smash social standards, riot and fight to revolutionize every aspect of music, art, government and civil society.

But after punk was plasticized and hip hop lost its impetus for social change, all of the formerly dominant streams of "counter-culture" have merged together. Now, one mutating, trans-Atlantic melting pot of styles, tastes and behavior has come to define the generally indefinable idea of the "Hipster."

An artificial appropriation of different styles from different eras, the hipster represents the end of Western civilization – a culture lost in the superficiality of its past and unable to create any new meaning. Not only is it unsustainable, it is suicidal. While previous youth movements have challenged the dysfunction and decadence of their elders, today we have the "hipster" – a youth subculture that mirrors the doomed shallowness of mainstream society. – [Hipster: The Dead End of Western Civilization, AdBusters, July 29, 2008](#)

Lysenkoism by social choice

Dec 20th, 2010
by [Brett Stevens](#).

The worst fate a civilization can face is to cut itself off from reality.



Sealed away from harmful facts, it swims in its own mind, nourished by wealth created in its past. Over time, the poisons build up and the delusion comes into collision — SMASH! — with reality and its unrelenting consistency. Then the civilization dies.

We like to think that with our technology and open society, we play by a different set of rules than people used in the past. We want to think this collision cannot happen to us.

To justify this, we create a mythos: the past was bad and brutal, but now we're enlightened, and through the equality of all people, we are making as close to a Utopia as we can. And that's what matters; everyone thinks they are taken care of.

No matter how "free" a society thinks it is, debunking its mythos will get you ostracized if not outright thrown in jail. There are practical taboos, and then there are taboos against attacking the core assumptions of that civilization.

In the modern west, our core assumption is equality:

- All people are politically equal. This requires we assume they are all of equal abilities, because otherwise we're letting incompetents vote and demand air time for their beliefs.
- People are distinguished only by hard work and moral goodness (HW/MG). Since all people are assumed to be equal in ability, we must have some way to explain why some are promoted over others. So we invent the mythos of "hard work" and "moral goodness," which generally translate into social factors like time spent at the office and socializing with others.
- Anyone who has something not earned through "hard work" and "moral goodness" must have stolen it. If we're all equal, and someone rises by some means other than HW/MG, then they must have done it by cheating.

- In order to achieve moral goodness, we must remove those who do not have HW/MG. Since we are all already equal, the only anomalies are those who are evil, and we must destroy them.

In order to keep this mythos, we deny evolution. To read Darwinism correctly, all species are constantly struggling to reach a greater degree of adaptivity to their environment. That means that at every level, inequality exists.

If inequality does not exist, according to the laws of thermodynamics at least, then any sense of forward evolution stops. With all things equal, there is no need for change.

Our current mythos/taboo pair has us desiring that form of entropy: we want total equality, an end of history, and no further development (except our nifty technology, of course). No striving, and thus none of us have to ever feel like we came up short, at least in public.

This is why our taboo structure becomes so pervasive, and resembles other taboos from dying regimes:

It was due to Lysenko's efforts that many real scientists, those who were geneticists or who rejected Lamarckism in favor of natural selection, were sent to the gulags or simply disappeared from the USSR. Lysenko rose to dominance at a 1948 conference in Russia where he delivered a passionate address denouncing Mendelian thought as "reactionary and decadent" and declared such thinkers to be "enemies of the Soviet people" (Gardner 1957). He also announced that his speech had been approved by the Central Committee of the Communist Party. Scientists either groveled, writing public letters confessing the errors of their way and the righteousness of the wisdom of the Party, or they were dismissed. Some were sent to labor camps. Some were never heard from again.

Under Lysenko's guidance, science was guided not by the most likely theories, backed by appropriately controlled experiments, but by the desired ideology. Science was practiced in the service of the State, or more precisely, in the service of ideology. The results were predictable: the steady deterioration of Soviet biology. Lysenko's methods were not condemned by the Soviet scientific community until 1965, more than a decade after Stalin's death. – [Skeptic's Dictionary](#)

Modern humans like to think that the world is a series of external options. They don't occur within us; they're outside, and if we just demand the right one, we eliminate conflict and live without fear.

Part of that illusion is that idea that the past was brutal because it was *externally* brutal. Something happened to us that forced brutality on us, we reason, and so we're just now escaping that brutal age.

We like to think we beat the brutality like an opponent in an arm wrestling match, like we beat the kings, Hitler, and Enron. After all, an external enemy is one you can fight once and defeat with force. An internal enemy is one you must constantly push back against with discipline.

Our Western Lysenkoism is that we deny any suspicion that equality is not a state of nature. We want to force everyone to be equal, and if that means we sacrifice our best, so be it! At least we'll finally have peace.

The problem with Western Lysenkoism is that it denies evolution and Darwin as thoroughly as a religious fundamentalist. It manifests itself in the following ways:

- It denies inherent differences between social classes.
- It denies evolutionary differences between racial, ethnic and geographically isolated populations.
- It denies the differences in ability and character between individuals, insisting instead that we're all "equal."
- It denies our need to keep evolving by testing ourselves against our environment and finding optimal survival strategies.

We can see the results of Lysenkoism when we understand that our press is every bit as controlled as

Soviet press during the Cold War.

Except that where the Soviets relied on centralized control, we rely on social pressures and media memes (passed down by entertainers from the social elites with whom they consort) to shame people into denying the taboo and accepting our mythos:

The problem is that there is no longer any source of objective and trusted information. In previous generations, Americans could turn to reliable sources of information, for example, reportage from newspapers, television, and radio news departments.

Too much information these days is tainted with an agenda, whether political, religious, economic, or some other. The influence of this information is so powerful that some people are believing and supporting policies that are not in their best interests. – ["The \(Mis\) Information Age," by Dr. Jim Taylor, The Seattle Post-Intelligencer, May 13, 2010](#)

When you think about it, the notion of "equality" means that we reverse direction in society: instead of finding a suitable target and working toward it, we turn to our people and poll them to see what they desire.

Since fear is stronger than a sense of desire for adventure, what most people want — and therefore what wins out — is escape from fear, material comforts, and a lack of accountability (which translates into a lack of social standards).

Our inverted society thinks backward. Instead of thinking what we should do, we think about what will be popular with other humans. By so doing, we deny the consequences of our actions as well as the biological and power-related origins of our desires.

- Products reflect what the masses want to buy, and corporations do whatever is required to deliver those products at the lowest cost and highest margin.
- Politicians promise whatever makes the most voters agree to put them into office, and only later think about whether that's practical, which means that ideological hot buttons trump real issues.
- Ideas that make people want to like the speaker become popular, and therefore drown out what may be scientifically or logically correct, because if people like your idea you prosper in wealth and friends.

We like to — in our mythos/taboo pair — blame large corporations, kings, governments and religions for our problems. One look at our media confirms that.

But as the list above illustrates, these social institutions are just doing the will of the people. With democracy and equality, the number of votes prevails.

That means that if you have 5 dumb people for every 1 smart one, the dumb people are going to win; this gives rise to very cynical people who pander to the dumb and make themselves rich, passing on the cost to the rest of us.

The notion the dumb people like is that we're all equal. But the cost multiplies.

A small but influential group of economists and educators is pushing another pathway: for some students, no college at all. It's time, they say, to develop credible alternatives for students unlikely to be successful pursuing a higher degree, or who may not be ready to do so.

...

"It is true that we need more nanosurgeons than we did 10 to 15 years ago," said Professor Vedder, founder of the Center for College Affordability and Productivity, a research nonprofit in Washington. "But the numbers are still relatively small compared to the numbers of nurses' aides we're going to need. We will need hundreds of thousands of them over the next decade." – ["Plan B: Skip College," by Jacques Steinberg, The New York Times, May 14, 2010](#)

What is the cost *to you* if too many people go to college? After all, we like to think that the choices others make do not effect us, unless they directly change our course through life. What they do in their bedroom, on their computer, or at college shouldn't affect us, right?

Except:

1. High school degrees are now worthless. To get everyone to go to college, you need to dumb the material down so that more can do well at it. Your HS diploma now says: "Bill showed up for four years."
2. Affirmative action. In order to boost people found in smaller percentages on our campuses, we dumb down the entry requirements. "Even though Jake got a 950 on his SAT, he can go to Harvard."
3. Grade inflation. Once they get to college, you can't have 2/3 of them fail, so you need to dumb down the coursework to the point where a college degree is only marginally more useful than an HS degree. "We wanted Suzy to feel on par with her classmates, so the lowest anyone can get is a B."
4. Politicization. Because grades are now mostly arbitrary, the process invites abuse. "If you want an A in English Literature with Dr. McGillicuddy, you'd better write about feminist theories of hermeneutics."
5. Lack of real world skills and context. To make people pass, they drop out the hard stuff, like broad surveys and specific abilities. "The staff decided it's too hard to code up a parser on a 64k Apple II, so we're going to start you off on Logo for Windows 7."

This is the price you pay: over two generations, a college degree becomes next-to-worthless.

What's another cost to our Western Lysenkoism? We can't talk about certain topics honestly, which then infects our science with "politically correct" (more accurately: *socially* correct) memes and illusions:

What Eia had done, was to first interview the Norwegian social scientists on issues like sexual orientation, gender roles, violence, education and race, which are heavily politicized in the Norwegian science community. Then he translated the interviews into English and took them to well-known British and American scientists like Robert Plomin, Steven Pinker, Anne Campbell, Simon Baron-Cohen, Richard Lippa, David Buss, and others, and got their comments. To say that the American and British scientists were surprised by what they heard, is an understatement.

In Norway, the social sciences have been more dominated by ideology and fear of biology than in perhaps any other country.

But science started to suffer. With so much easy money, few wanted to study the hard sciences. And the social sciences suffered in another way: The ties with the government became too tight, and created a culture where controversial issues, and tough discussions were avoided. Too critical, and you could risk getting no more money. – ["Norway: Brainwashed Science on TV Creates Storm," by Bjorn Vassnes, European Union of Science Journalists' Associations, April 26, 2010](#)

Science is corrupted the same way governments, corporations, kings and religions are: through the will of the people.

If the majority wants to buy into an illusion, scientists get grant money for supporting that illusion. They come up with research that cherry-picks data, considers some of the factors, tweaks definitions, etc. to disguise the truth and instead promote this happy idea that lots of people want to buy into. And then those scientists can send their kids to college.

As modern people, we are in denial of the corrupting force of Western Lysenkoism.

When we cannot talk honestly about a topic, we have no hope of fixing problems associated with it.

Even more, we corrupt our own standards of communication to work around socially-inconvenient truths

and replace them with lies. This lowers the standard of our communication as a whole, leading us to become a society of simplistic thinkers.

Our Western Lysenkoism originates in our history: in 1789 with the French Revolution, our states decided that it was time to leave the "organic state" behind. The organic state was ruled by aristocracy, or a group of its wisest people, and was united by heritage, language, customs, culture and values.

We threw all that out, and replaced it with the "nation-state," or a geographically-convenient grouping formed for the purposes of retaining political power. The nation-state is a "proposition nation," meaning that it is united by a political concept such as equality.

This is why we say liberalism is organized around a single clear principle (equality) where conservatism is an aggregate, formed of all things that believe in a single type of result (the organic state) without being as specific about it. Conservatism is a direction to explore, liberalism is a demand for a certain principle to rule over all others.

But what are the problems of the proposition nation?

Why did ethnic groups need their own states? Mainly because the ethnic group that captures the state favors its own and disfavors others, even if the state's rhetoric declares the theoretical equality under the law of all ethnic groups. That an ethnic group that captures the state will favor its own seems blatantly obvious, but is worth emphasizing in this age of phony equality.

The classic example of a multi-ethnic state run by one ethnic group that favored itself is Austria-Hungary. It is no accident that nationalist agitators were prominent in this state. The Czechs, Poles, Ukrainians, etc., saw themselves as discriminated against by the ruling German-speakers, their languages relegated to second- or third-class status, and state positions reserved for the ruling ethnic group. Zionism arose in Austria-Hungary as well, with rising nationalist sentiment convincing Herzl that the solution to the "Jewish problem" lay in statehood, so that the Jews could become a nation like any other.

Besides ethnic groups favoring their own through the machinery of the state, some groups will almost always prosper more than others; here again Austria-Hungary exemplifies this, as the Germans were arguably smarter and harder working than most of the other ethnic groups in the empire, another factor in their domination. Human biodiversity, along with geography and demography, predict that this will happen. For these reasons, it would have been impossible for, say, the Croats to ever dominate Austria-Hungary.

The idea of a proposition nation, namely that a people or peoples will be unified in a nation without regard to ethnicity, using either a shared history, or geography, or adherence to some abstract principle, turns the notion of a traditional nation-state on its head. Real nationalism arose out of historical circumstances and was based on the historical experience of clashing ethnic groups, whereas propositional nationalism shares more in common with doctrines like socialism or fascism, in which some abstract principle, whether state ownership of "the means of production" (a quaint relic from the age of factories) or corporatism are given excessive importance, to the exclusion of all other social factors. – ["The Proposition Nation is No Nation". Dennis Mangan, May 14, 2010](#)

The healthiest societies have the highest degree of consensus, and so require the least amount of enforcement.

If we want a healthy nation, the people should be of similar intelligence, ethnic background, religious or philosophical ideals, and through years of natural selection while the civilization was forming, similar outlook and abilities.

That's how to have a happy society. You can, instead, choose to take the moral superiority path and jam everyone in together, then ignore widespread misery as is the case in the USA and Europe.

The Times's story includes a graphic breakdown of police stops by race: blacks made up 55 percent of all stops in 2009, though they're only 23 percent of the city's population; whites accounted for 10 percent of all stops, though they're 35 percent of the city's population; Hispanics made up 32 percent of all stops, though 28 percent of the population, and Asians, 3 percent of all stops and 12 percent of the population. The article details a host of other police actions by specific racial numbers, including arrests, frisks, and use of force.

...

Here are the crime data that the Times doesn't want its readers to know: blacks committed 66 percent of all violent crimes in the first half of 2009 (though they were only 55 percent of all stops and only 23 percent of the city's population). Blacks committed 80 percent of all shootings in the first half of 2009. Together, blacks and Hispanics committed 98 percent of all shootings. Blacks committed nearly 70 percent of all robberies. Whites, by contrast, committed 5 percent of all violent crimes in the first half of 2009, though they are 35 percent of the city's population (and were 10 percent of all stops). They committed 1.8 percent of all shootings and less than 5 percent of all robberies. The face of violent crime in New York, in other words, like in every other large American city, is almost exclusively black and brown. Any given violent crime is 13 times more likely to be committed by a black than by a white perpetrator—a fact that would have been useful to include in the Times's lead, which stated that "Blacks and Latinos were nine times as likely as whites to be stopped." These crime data are not some artifact that the police devise out of their skewed racial mindset. They are what the victims of those crimes—the vast majority of whom are minority themselves—report to the police. – ["Distorting the Truth About Crime and Race," by Heather Macdonald, City Journal, May 14, 2010](#)

The system isn't working.

The system isn't working for blacks. They're still mostly poor, and white people don't talk to them honestly for fear of government or social retribution. Even more, the denial of racial differences or the simple fact that each ethnic group wants to rule itself rings hollow, and spreads discontent.

This discontent doesn't voice itself clearly. It's snide, like people saying "diversity is our strength" after another interracial crime incident. It's smug, like millions of people voting for Barack Obama to have a black guy in an office previously held only by white guys.

The system isn't working for whites.

- They feel targeted for having wealth and power, yet when they try to share, they get only resentment because sharing power from a superior position affirms that position and makes the lower sharer resentful.
- They must deny the reality of crime and race.
- They can't talk about many topics in public and their science, to curry votes and purchases, turns against truth.
- They lose a society where a standard could be upheld as "this is how we do things." Who's we, white woman? We is an open category, so there's no standard, which translates into standards plummeting to a lowest common denominator.
- Creation of a political elite based on racial pity and having the "right" political views.
- The aforementioned dumbing down of education, science and the professions.

The system is not working for blacks, or for whites. And as it decays, it's not working for anyone else, either.

We have developed an insidious Lysenkoism that denies biological differences, in the name of preserving equality, and so we alienate ourselves from reality.

President Obama is not helping bring this nation together. In fact, he seems to be doing everything he can to further divide this country. Every time he speaks, he divides us by race, by

class, by occupation, and by income. He constantly refers to people in certain occupations—all private industry occupations—as greedy, corrupt, and un-American. His favorite targets right now are bankers and insurance company executives. But if he hasn't gotten to your industry yet, he will. Unless you're a government bureaucrat. The president has never met a bureaucrat he didn't like.

Obama and his minions openly mock hundreds of thousands of law-abiding Americans by calling them names, describing them as racists, bigots, homophobes, extremists, hate-mongers, and teabaggers (the name for a sexual act that Obama himself used to smear Tea Party protestors).
– ["Splitting America at its seams," by Chuck Hustmyre, The Hayride, May 13, 2010](#)

We can't blame this on Obama. He has no choice but to split because the historical onus is upon him to acknowledge what is inherently split: this country is divided between conservatives and liberals because we desire *different kinds of societies*.

Liberals want the Western Lysenkoism of equality.

Conservatives want an organic society, with different degrees of acknowledgment of this fact.

Instead of trying to compromise these incompatible views, we should recognize where we are incompatible and come up with a way for each group to have its own place.

Conservatives and liberals clash most clearly on the idea of who defines the social order both share. Liberals want an *inclusive* order, meaning that all behaviors are tolerated. Conservatives want an *exclusive* order in which standards are set, and those who meet or exceed them are guaranteed reward.

These are mutually incompatible.

Liberal: Why do you oppose legalizing gay marriage, drug use, Wikileaks and miscegenation?

Conservative: Those violate the standards of the community I want to live in. I'm willing to cede certain rights in exchange for a guarantee of stable, productive behavior. I know what I need to do in life, and I don't want it interrupted by social decay.

Liberal: But now you're oppressing me, by telling me that I can't do these things.

Conservative: But if we legalize those things, you'll be oppressing me, by denying me the society I want to live in.

Liberals tend to use a passive aggressive argument, which is to assume that everything should be okay, and then to attack anyone who wants to ban anything, calling them "intolerant", "elitist" or "racist."

But the fact is that the two groups want different types of civilizations, and to give either group the upper hand violates the needs of the other.

Right now, the liberals have the upper hand, as they have for the most part since 1789. We fought several huge wars over this debacle, including WWI and WWII. Liberals won all of them.

The problem for liberals is that conservatives are not born, they are *made*. A child grows up innocent of all things until about fourth grade, when they start paying attention to the opinions others have of them. This "social consciousness" becomes increasingly important through college, and then vanishes as they have to face the world on their own. As they head into their late 20s, most of them are becoming far more conservative.

First, they've observed how sensible it is to group with people like you in most ways. When you seek a mate, you want someone roughly like you for maximum compatibility and if you have kids, their health. When you seek a house, you want people around you who share your standards, and have a similar way of thinking so they can appreciate why those standards are important.

Finally, the newly-minted conservative starts noticing how most of the problems in the world are caused by a single factor: human incompetence.

Not government, not religion, not kings, not corporations; the incompetence of individuals. The daily bungling, inability to defer desires until after the work is done, refusal to save money or stop drinking, or whatever. The entropy of humanity is its lack of self-discipline and planning for the future.

At this point, the conservative starts seeing herself as under assault from a large group of people who will without being productive demand more resources, siphoning them away from being put to good use generating more wealth, knowledge or stability. Humanity can become a cancer on itself.

This is why conservatives, even those who are unaware they are conservative, start adopting a new strategy — we might call this a counterpart or opposite to the Western Lysenkoism, which is denial of inherent inequality. The conservative strategy is not recognition of inequality, but demand for the ability for the exceptional to exist.

Here it is, in meme form:

Not in our town here.

Gay marriage, drugs, incest, casual sex, miscegenation, wife beating? Great, legalize it in California. But not here. We don't presume to tell *you* what to do, but in return, you must not presume to tell *us* what to do, here in our town.

Although this strategy has been present for years, it's time we start articulating it clearly and loudly: you can do what you want over there, but don't make rules for me here. We are incompatible.

If conservatives start doing this, we can begin to erode the chaos wrought on our society by the Western Lysenkoism that denies the inherent inequality of nature.

The pathology of a mob

Dec 11th, 2010

by [Brett Stevens](#).

What are the most lethal predators we face? Not the lion, great white shark and tiger — the scary ones are the ones we cannot see.



Disease infects silently and we cannot see it or fight it. We have to trust our immune systems and hope for the best.

The most lethal diseases are the ones that use our own defenses against us. Cancer; Alzheimer's; AIDS. They subvert us from within.

In the same way, all civilizations face a process called Crowdism by which they are turned against themselves. Crowdism is always fatal; or at least, it converts prosperous, free societies into disorganized kleptocratic ones.

The basic principle of Crowdism is that the selfishness of the individual, in demanding that as few restrictions as possible be placed upon them, causes them to bond together with others and demand this right for all.

The people drawn to this type of activity are those who are dissatisfied and feel out of step with social standards. They are not extreme political ideologues, but rather extreme *personal* activists: they want no oversight of what they do and for society to continue to tolerate them despite their deviation from its values or the values of its majority.

They demand total "equality" and total "freedom" so that no matter how much they fail, they are accepted and others are obligated to take care of them, provide them services and eventually, provide them sustenance. Whether they're useful in any capacity or not is beside the point, because we're not talking in the cold cause/effect logic of getting things done here. We're talking morality.

Crowdists work by assimilation because their demands are open-ended. This is the strength of the Crowd: it is not an individual demanding subsidized unlimited freedom, but a Crowd of people demanding it for everyone. This kind of passive-aggressive ploy makes it difficult to counterattack, because then they

respond with, "Well why don't you want 'freedom' for everyone?"

Their definition of freedom is flawed because it, too, is open-ended. Freedom from what? From everything. From anyone who knows better.

Their assimilation proceeds because like any other mob, they wander around looking for people who don't agree. They then challenge these people and when said people don't agree with their demands, the mob claims it is the victim, and attacks viciously.

With this process Crowdist destroy dissenters in layers, starting with the most committed to opposition, and moving outward toward those who simply do not fully agree with the Crowd.

Although all liberal movements are Crowdist, not all Crowdist are liberals. Crowdism can infest any society, any group, and any religion or philosophy. As soon as one person starts pandering to the open-ended abyss of what people want to think and want to hear, instead of what is realistic, Crowdism takes over and assimilates or destroys everyone involved.

Lies that Crowdist tell:

- **There is no objective standard or reality.** No one can tell us what is right, what is moral, or what we share as a group. In fact, destroy all groups.
- **We are free to do whatever we want with our own bodies and in our own homes.** They ignore the fact that these actions have consequences.
- **Anyone who opposes us does it out of a personal desire to control us.** This is pure passive-aggression: the "only" reason someone could object is personal and bad, they tell us.
- **Since we are all equal, if anyone has more they got it by evil means.** This is what psychologists call "compensation" or "cognitive dissonance": if a disparity exists, it must be unfair on a moral level.

Of course, to anyone who thinks on these topics for more than twenty seconds, the above are clearly logical fallacies.

- The judgment "there is no objective reality or objective standards" is in itself is an objective standard.
- All actions, even personal ones, have consequences; they just may not be visible immediately. If you start a swinger's club, sexual morality in your community starts to erode. If you preach communism, others convert. If you take drugs, you are inattentive. They believe that the world owes them a total subsidy such that they are not responsible for interacting with it. They just close the front door and since they can't see it, it's not there. They cannot see the future consequences of their actions, so those must not exist either.
- They assume that any demand always has the same origin, which is mathematically impossible. I may put out a fire by accident, or to save a child, or because I'm warm. Even worse, they insist that such things are "personal," which is psychological projection because since their own jihad is about personal un-accountability, they assume others are doing the same.
- They assume rather than prove equality not just of political representation, but of ability. This is social logic, or how you make friends, by treating them as if everyone has the same abilities. In reality, that's not the case and not acknowledging it means you put people in situations they are not prepared for.

We like to think that we enlightened monkeys take a look at life, think really hard, and then come up with an ideology to match.

The converse is true. We do what we want, then invent some voodoo word salad to justify it.

For this reason, it is important to carefully analyze the implications of human behaviors more than the ideologies behind them as worded.

In a mob, no individual stands out, so the group can make a demand without fear of reprisal. They feel

united against anyone who is not in the mob, and know that if that person fights back, the mob will crush them.

Any person who has power will avoid a mob. They have other means of getting done what they need getting done. If there is something objectionable, they change it by building something better that naturally subverts the bad thing. They worry less about the little things in life and focus more on the big picture.

Mobs by the fact of their existence are ready for something to set them off. They don't care how important it is. They are united by a negative philosophy, which is that if they're all equal, and yet they're not succeeding as well as others, there must be a Satan somewhere that's oppressing them. As a result, mobs go in search of enemies, not solutions.

It is an ever-opening battlefield: the demand for everything to be assimilated into that which is convenient for the low self-esteem individual. And this is what bonds them together. They are underconfident about their abilities, their place in life, or even their ability to socialize. So they join with others who are having a tough time, and together they agree that it's not their fault and they deserve more. Strength of numbers does the rest.

They fool most people by advancing simple but baffling concepts: all choices are personal (consequences outside the individual don't exist). Objective reality and standards don't exist. There is no purpose to life or any particular society. We're all the same inside and deserve the same things.

But these ideas form a cancer which destroys society from within. When everyone is equal, no one strives. When we cannot criticize bad behavior even if it's personal, bad behavior becomes the norm. When we pander to pleasant illusions and not reality, our society becomes delusional. When we give up on the idea of purpose, adaptation to objective reality, or a consensus of shared values, our society falls apart.

They hide behind whatever pretense they can find and tell us we are the ignorant ones for insisting the world exists and has consistent rules, and that our ancestors figured those rules out and built a great society out of them. They hate the idea that any one person can be smarter or more disciplined than another, so in place of intelligence, wisdom and discipline they substitute "working hard" or spending more time in offices.

It is hard to assault the passive-aggressive unless you invert their attack. Practice saying "It is impossible to say that there is no such thing as objective truth without in so doing presupposing objective criteria for the application of terms."

Practice pointing out that if we have equality, we have entropy, because there's no point in striving for anything but personal gratification. And how many videogames can you play, porns can you watch, bongs can you smoke, sluts can you poke, etc. before you zone out from boredom? We as individuals are not as fascinating as we'd like to think.

Also remind them that they are the ultimate in shallowness. With equality comes no distinction between people but the shallow: how you dress, what memes you repeat, what you own and your position in a social group. These things have zero importance in reality except that other humans react to them, in an increasing cycle the more Crowdism gains hold.

Do you ever wonder why our world is awash in hipsters, salesmen, actors, prostitutes and vagrants, but it's hard to find an honest person? Our political system disincentivizes honesty and using cause/effect logic to find solutions to problems.

Above I said that all liberals are Crowdist, but not all Crowdist are liberals. The difference in mentality between liberal and conservative underlies the distinction between Crowdism and that which came before it.

Originally, of course, politics was just discussion of issues. There were not two sides because it was assumed that everyone worked within the system. With the rise of liberalism and the revolution in France,

we got the left/right divide.

- The left thinks in terms of the impact of any action on the individual, and therefore values equality, social/moral pressures over financial or military ones, and demanding that exceptions define the rule.
- The right thinks in terms of the impact of any action on society as an organic whole, and therefore thinks of it in a biological metaphor, in terms of consequences, overall health, discipline and organizing principle intact.

A few insights into this division:

In a new study, UNL researchers measured both liberals' and conservatives' reaction to "gaze cues" — a person's tendency to shift attention in a direction consistent with another person's eye movements, even if it's irrelevant to their current task — and found big differences between the two groups.

Liberals responded strongly to the prompts, consistently moving their attention in the direction suggested to them by a face on a computer screen. Conservatives, on the other hand, did not. — [Science Daily](#)

Conservatives respond to nature, an organic whole, a collective, an abstract purpose or system of law.

Liberals respond to social cues and their effect on the individual.

This is why we say that Conservatism isn't an ideology so much as an aggregate; it is a collection of ideas that have been time-proven through history.

Liberalism, on the other hand, is an ideology because it has one central concept (equality/freedom) around which every other aspect of liberal thought is organized.

"Political conservatives envision a world without God in which baser human impulses go unchecked, social institutions (marriage, government, family) fall apart and chaos ensues," says McAdams. Liberals, on the other hand, envision a world without God as barren, lifeless, devoid of color and reasons to live.

"Liberals see their faith as something that fills them up and, without it, they conjure up metaphors of emptiness, depletion and scarcity," McAdams said. "While conservatives worry about societal collapse, liberals worry about a world without deep feelings and intense experiences." — [Science Daily](#)

Liberals worry about personal experience, or feelings, emotions, perceptions and appearance. They are not worried about consequences.

Conservatives worry about us getting deluded inside our big heads and therefore paying too much attention to the shallow surface, thus causing future consequences that break the *design* of our society or our selves.

When you see an expert destroy a fourteen story building with just two pounds of explosives by putting those explosives in key structural load-bearing points, you can see why the conservative fears are justified.

Haidt argues that human morality is a cultural construction built on top of — and constrained by — a small set of evolved psychological systems. He presents evidence that political liberals rely primarily on two of these systems, involving emotional sensitivities to harm and fairness. Conservatives, however, construct their moral understandings on those two systems plus three others, which involve emotional sensitivities to in-group boundaries, authority and spiritual purity. "We all start off with the same evolved moral capacities," says Haidt, "but then we each learn only a subset of the available human virtues and values. We often end up demonizing people with different political ideologies because of our inability to appreciate the moral motives operating on the other side of a conflict." — [Science Daily](#)

Liberals are worried about personal harm and personal fairness.

Conservatives interpret harm and fairness in the organic sense of the whole, which also requires sensitivity to allegiance to consensus (in-group boundaries), structure (authority) and design (spiritual purity, also an analogue for philosophical unity)

We can show how history split in 1789, with one side staying true to what was known, and the other side launching themselves into the shallow ideology of Crowdism by which they demand feelings, appearances, pandering and illusions for each individual but demand also to ignore consequences to the whole (and by extension, future individuals).

- **Traditionalism:** decentralization of power yet centralization of *role* around a series of ongoing ideals and observations about what functionally adapts to reality in human life, thus keeping an abstract consensus without needing a centralized power structure.
- **Liberalism:** decentralization through lack of consensus, attention to appearance and social/moral factors while ignoring consequences not yet seen, and maintaining strong control by making social disorder so profound that the only salvation is to have strong allies among those who have already become socially successful.

One concept the citizens of democracies haven't awakened to yet: for any kind of actual freedom, you need a functional society, and that requires trampling on some individual rights to keep the social order from breaking.

Another: equality of ability is a myth. But the greatest equality may be that each person has a position which fits their abilities, so they are never made to feel insufficient by tackling things that are beyond them or below them.

Yet another: if we focus on appearance, and ignore consequences, we create a downward spiral. Focus on appearance makes us delusional; it also makes us fear consequence-based logic, like conservatives use. So we demonize it. That leaves us with no solution except more appearance-based logic, and we demand more and more of it as it kills us.

Like a cancer, this illogic slowly assimilates our good cells and replaces them with zombie cells that know nothing but their own need, and so they eat recklessly, eating away the structure of the civilization until all turns equally into wreckage.

"Naming the Jew" and why you won't see it here

Dec 10th, 2010

by [Brett Stevens](#).

The right-wing provides the only realistic view of politics, and the spectra of right from paleoconservative onwards to Plato provides the best hope for humanity, in my view.



However, this forces you in with some strange bedfellows. As Francis Fukuyama pointed out, liberal democracy dominates the globe, and so ended history. The struggle between overlords (kings) and peasants is over and the peasants won, owing to superior numbers.

As a result, the only real opposition in this world at all comes from the right, who by insisting on time-honored tradition uphold the values of not just the past, but a better form of a society, one where in total contrast to all liberal societies, the equality of all people is not presupposed.

In a rightist society, no one is equal — it's an insult, like saying you are mediocre. People instead serve roles. As a result, these societies are neither individualist nor collectivist, but organic. They are people cooperating at a level of such maturity that each person finds a role they can serve and stays there. If that's king, great; if it's peasant, ditto.

Every other political system on earth is shaped around a single premise: the presumed equality of all people. Through mission creep this moves from political equality to assumed equality of ability. This idea underlies all liberal philosophies, and modern "conservative" (or neoconservative) ideals as well.

Because the right stands out as the only real opposition, it is a target of both (a) people who want to discredit it and (b) power hungry people, often those who have nothing to offer but outrage. There are also a number of good people getting confused by by of those other groups (which often share members).

Many of the latter, who are angry at life and want politics to be an outlet, participate in an odious practice

of “naming the Jew” as a way of shifting blame. Some have asked in email why we here, who face all truths as much as possible, do not “name the Jew.”

In fact, some won't stay out of my email box about it and while that behavior may be annoying, they have a point: only a coward backs down from a legitimate challenge to his beliefs. If the beliefs are good, they should be defended.

First, a definition: “naming the Jew” practice of using someone's Jewish heritage, culture or religion to debunk their arguments or make them a target of aggression. It used to be a right-wing thing, but now that the left hates Israel for not assuming Palestinians are equal, it's also left-wing.

Here is why this blog and this writer will never “name the Jew”:

1. **Blame is unhealthy.** Diagnostics are good. We like to figure out where we went wrong. But we steer this ship. Just because the kid next door tells us a lie doesn't mean it's his fault we follow it. We are responsible for figuring out our own course. Among us there are good and bad people. Bad people love lies. Lies help them cover up their own bad deeds. Good people should hate lies. If an outsider tells a lie, and bad people repeat it and give him money for his products based on that lie, the problem is those bad people, not the outsider. Even more, focusing our blame on outsiders means we do not clean our own house. For every second we spend talking about how someone oppressed us, how someone screwed us, and how someone else did this to us, we experience a corresponding drop in our own power. We sabotage ourselves by undermining our faith in ourselves. Even if the outsider were to blame, and he is not, we make ourselves weak by not insisting that the solution lies within ourselves. If we feel the power to fix ourselves in our own hands, we have power to do what must be done. If we insist that this power lies in the hands of others, we feel helpless and convince ourselves to fail.
2. **Blaming Jewish people or Judaism is not accurate.** What destroyed the West was class revolt. Peasants, who breed without concern for the future, breed themselves above carrying capacity for their land, then starve and blame their leaders. They overthrow those leaders and set up governments based on equality, because if you're at the bottom of the totem pole of life you (a) want to rise but (b) lack the initiative to do so and therefore (c) your only option is to pull others down to your level. These societies re-create themselves with a founding mythos of revolution: anyone with more than The People, by nature of us all being equal not just in political validity but in ability, must have stolen it to rise above that equal state. Therefore, we band together and crush the rich, crush the authority figures, and crush anyone who tells us that we should do anything other than exactly what we desire right now. That is what did the West in. If — and I don't endorse this view — a bunch of outsiders showed up to profit from your decline, it isn't their fault. It's just good business. Europeans, you defeated yourselves. Or rather: your peasants did.
3. **We share a struggle.** This was the point that spurred me to write this column. Israelis, as a high-IQ population surrounded by a lower-IQ ethnically Syrian/Jordanian/Egyptian of “Palestinians,” are trying to find a way to say, “We need this space for ourselves, and we will not feel guilty about excluding you even though we are wealthier.” The West can't seem to turn down immigrants of any kind because we feel so horribly guilty that we invented many things, built strong economies, and have high productivity. We forget that we forged these things in blood and horror from a relatively low-resource landscape, and that people arrived in Europe by fleeing from easier living areas where disorder was higher. Israelis did the same thing, as did Jews, who left Israel after political disorder, passed through Turkey, Armenia and Eastern Europe, and finally arrived in Western Europe. Both Europeans and Jews have risen above the rest by going to a different part of the world and making themselves useful despite misfortune. Now both of us are being told we cannot have our societies for ourselves, and that we must admit anyone who shows up with an excuse. Both Jews and Europeans are trying to find plausible arguments for their own nationalism, cultural preservation and even more, the ability to set standards for themselves according to their own values system. Together we are the vanguard of a conservative revolution.

Some will immediately begin countering my bullet points above with lists of crimes by Jews or faults of Judaism. While those may be true, the question is what made us go wrong, and the answer is that even if Jews or Judaism were a contributing factor, they were not the cause. Banishing them is not the solution. It

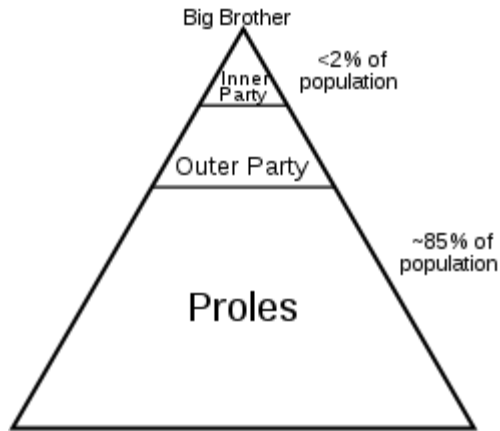
may be an incidental factor, in which Europeans decide they want to live by European idealist values systems, in which physicalist Judaism may be out of place, and vice-versa. But that's what occurs after a solution, and by pretending that naming the Jew is our solution, we blind ourselves to the solutions we really need to wake up and see.

The problem of tolerance

Dec 6th, 2010

by [Brett Stevens](#).

When we have individual fears, we wish the world went easier on us.



When confronted with authority, we want to find some kind of rule that means it cannot get to us, or at least that we make it really hard.

Around 1789, we started banding together and overthrowing authority. Their rule: form a hierarchy to achieve an abstract goal. Our rule: all people are equal, and people are the goal, so destroy authority.

We trashed culture, religion, aristocracy, then even the idea of government itself. Surely now we are free.

But there's a problem. The more we smash authority and enforce tolerance, the more disorder spreads.

It turns out that not everyone is nice. Our thought progression:

1. The rich are bad. The rich are the bad.
2. The bad are the rich. The rich are the only bad.
3. We remove the rich; therefore, we've removed the bad.
4. Oh wait, the bad exists among We The People, too.

We have rich people and governments as a way of distinguishing leaders. If enough people bought your product, it must be good and you must be smart. If enough people voted for you, you must be doing something that's right.

Alternatively, we could just pick our best people to rule, and we'd have to con them into it because they and only they will view it as the most serious and hardest job on earth, but that's another topic for another day.

But instead, we're focused on defending ourselves against The System. As individuals, we want rules that ensure we are beyond its reach. We want to weaken it however we can. It is beyond us that others will abuse these same freedoms and in the ensuing chaos, produce a worse form of social system.

There are many ways this phenomenon manifests:

- **Crime.** We pad our courts with rules, laws, appeals, technicalities and other means to protect us if we're unjustly accused, which happens very rarely. What happens all the time however is career criminals, pedophiles and scammers exploiting these rules.
- **Screening.** First airplanes, now maybe trains and buses: we will experience the radar scan and pat-down. This means that every single person undergoes a humiliating procedure and thousands of hours are wasted, instead of doing what smarter groups do: find those likely to commit the crime and

pull them out. But we can't do that; it's not humanistic, or fair, or equal. Human rights must trump logic, because we as individuals fear being on the wrong side of authority.

- **Schools.** Your child gets a terrible education in public school because (a) the course work is dumbed down so no one feels left out and (b) the school refuses to kick out troublemakers, violent kids, and special education cases who cannot "mainstream" with an ordinary class and always require more attention, yet will never use that education. [We all suffer so the few unproductive ones have rights.](#)
- **Customer service.** At your favorite stores, people do dumb things all the time, and some are understandable. Sometimes, the bottle of apple juice just slips out of the fingers and breaks. Other times, it's people moving slowly, scamming the customer service returns, vandalizing packages (including the odious habit of leaving frozen goods in random aisles when they decide they no longer want to buy them) and obstructing aisles. The few again ruin the experience for the many.

Our modern world is addicted to this human rights view of reality because all of our political systems are based on it. After all, if you were oppressed and the kings were bad news, you need to have reached a Utopian state after you killed those kings. But we haven't. So the denial spreads, and we insist further on the human rights of all people, especially to sabotage the rest of us with their selfish and delusional behavior.

Stars

Dec 5th, 2010

by [I.G.](#)

Some random musings of mine, as well as an amalgamation of thoughts from various people I've met, read the work of, or just derived sentiment from.



Out there is a larger group. Everyone fits in, whether they'd like to or not, and isn't liking something such a strange thing anyway?

I don't know why people make such a big deal over it... maybe that sums up the entirety of my study in philology thus far.

Back on topic; interacting with this group is a piece of cake. You find a niche, and there's one for everyone, and you let your actions, and the actions they beget, embroil the lives of everyone you meet (and some you don't, who may affect the lives of some people they don't meet, but you happen to meet) within a constantly rolling wheel of reactions.

That's sort of a key point right there: reacting. We spend much of our lives, it would seem, reacting to the actions of others, and we're so acute to this sensation that we structure a good portion of our thought around how to perform actions based solely on what we can only assume the reactions of others will be. If it's not the reaction we hoped it to be? Reality loses definition, anger results; this is temporary for some, and more static for others.

Slightly related to this subject, I've always found it interesting how when I find myself in a meditative state during a long, quiet walk (feet patter, tip, tap, tip, tap) that my focus of the surrounding world becomes... clearer? No, that's not quite it. Different, perhaps.

All of the above can become dull to the young man's mind, and we know how funny that mind can become when it is not entertained.

Growing up, such young men often fancy becoming a dissident of sorts, and vainly grasping for a sense of community that they plainly share with the entirety of their kindred. What truly bereaves such a man is at this point unrefined, and often the result of a rather wistful, dreamy child.

Dissident movements often contain two types of persons: the young men who thrash about as mentioned above, and those who group together for warmth. You know those people, who spend the entirety of their lives reconciling the fact that they just never quite grasped the opportunities that others so easily found in

their laps. They gather in pictures, around the most outspoken of the least outspoken, the self-styled poets, the closest thing to a burning star in their humid firmament.

The young men mentioned before don't find much to offer from such types, poet or no. Too uneven, outwardly boring yet inwardly spontaneous, they tear from side to side seeking challenge, inquiry, and experience, yet not quite knowing that's what they'd like. That just doesn't do for the dissidents. To be a dissident, you have to be content with your region. The interrogators and ships at storm that these young men are, they are initially a quaint curiosity to dissidents, but they lose their luster quickly, and are relegated to an appendix to the major events and characters in the dissidents' calender.

Initially, to such stormy souls, this can be very disappointing. "Where to pour my energy?" They wonder, under a melancholy night sky. "Where and who holds my purpose, my desire, MY path?" To some, this question can become rather harrowing. At its peak, the shadow of this question seems to forebode an exile to the status of a wanderer. It removes hope, and it challenges all energies, purposes, desires, and paths. It especially challenges those now meddlesome people, with their squabbling over liking now being revealed as humorous, and very arbitrary.

...And suddenly, the young man looks up from the grassy fields he lays in to ponder such things and sees stars. They shine brightly, and stars... stars shine forever. For decades upon decades. Like the cold wind that blows by will return eternally cold, bitter, harsh, and refreshing. Like leaves make the same sound as that wind caresses them. Like the grass will eternally be cool and wet after a light rain. These things don't need to belong, they are, and are to be experienced.

There is no need to be content now, young men. Seize the side of your ships in the storm, and ride the waters like the wind rides the plains. This conflict that encapsulates and pervades the human mind is eternal, like the stars, and to you explorers it is your livelihood.

Living in a fantasy

Dec 4th, 2010

by [Brett Stevens](#).

Most people do not understand that they live at the receiving end of an image of reality constructed by others for their own gain.



Marketers and journalists want to sell you an interesting story and advertising to match. That is how they feed their families. They have no responsibility to truth, only to create media that many want to consume.

Social groups, friends and random people want you to like them. They need you to approve of what they're doing, or at least not stop them, so they are experts at being sociable.

Going to a socialist economy doesn't stop this consumerism/socialization nexus — in fact, it makes it worse, because dividing up the wealth of a nation equally makes it very hard for that wealth to be in any kind of motion. That means that starting a business, rock band, or even building an attachment onto your house is a big deal, so you need to have friends in high places. This is why the black market is the most powerful aspect of socialist societies.

You wouldn't trust a flu virus if it said, "I'm here to help," so why do you trust people paid to create entertainment, salesmen and "friends" who are there to use you for their own game? Well, it's easier that way. And "everyone else" seems to be doing it.

Yet we trust these people to tell us the "truth," and if other people agree with them and either buy their product or repeat their meme, we assume their success is ordained by God:

Successive investments in Twitter have reportedly increased its value 33 percent, to \$4 billion, while Zynga, creator of the popular Facebook game FarmVille, is worth more than \$5 billion.

Google was willing to pay \$6 billion for Groupon, an online coupon company that was valued at \$1.35 billion only eight months ago. And Groupon was willing to reject the bid on Friday evening, presumably because it could sell for even more money later.

Less than a decade after the dot-com bust taught Wall Street and Silicon Valley investors that what goes up does not keep going up forever, a growing number of entrepreneurs and a few

venture capitalists are beginning to wonder if investments in tech start-ups are headed toward another big bust. – [NYT](#)

The last time we had a dot-com bubble, in the 1990s, people paid absurd amounts of money to dead-end businesses with only a “shred of an idea,” as the article above says, and they all made imaginary money until they stopped. Fifteen years later, our economy is in a recession because we falsely over-valued our currency, thinking that all those billions for dot-coms were real money like the money that comes from manufacturing and agriculture.

We confuse the appearance of wealth with wealth itself, like we confuse appearance with actual cause, or the underlying reality. Here’s another great example:

But in a Thursday interview with Fox Business, Paul said the idea of prosecuting Assange crosses the line.

“In a free society we’re supposed to know the truth,” Paul said. “In a society where truth becomes treason, then we’re in big trouble. And now, people who are revealing the truth are getting into trouble for it.” – [Politico](#)

We like Ron Paul around here because he’s a man of his word. But he’s pandering to the crowd here. On a practical level, we know that while government is corrupt, it is corrupt because the vast majority of people are easy to fool — just create that fantasy world of image through media, products and social factors like memes.

They buy into it, and think it’s reality, and then they demand you make it so. That never works, so we must always have a Hitler/Saddam evil Satan figure that we blame for our unrealistic expectations going awry.

Does the American public read Machiavelli? Or de Toqueville? If they did, could they understand it? No: they have no idea what diplomacy is, or why behind the scenes there’s scheming and manipulation. They have glossed over how even Wikileaks releases show that this scheming and manipulation saved us numerous times from disaster.

No, the American public does not understand the subtleties of political manipulation, or of hiding information from a public that cannot and will not understand it. It only understands life like a TV show, or a video game, or even a morality play from a dumbed-down version of religion for a crowd gathered under a circus tent.

So we keep sorting our world into good and bad, making false images stand for reality, hoping we can smash down the bad-images fast enough that we get to heaven, ideological purity or at least easy retirement with 500 channels of cable:

Every zombie war is a war of attrition. It’s always a numbers game. And it’s more repetitive than complex. In other words, zombie killing is philosophically similar to reading and deleting 400 work e-mails on a Monday morning or filling out paperwork that only generates more paperwork, or following Twitter gossip out of obligation, or performing tedious tasks in which the only true risk is being consumed by the avalanche. The principle downside to any zombie attack is that the zombies will never stop coming; the principle downside to life is that you will be never be finished with whatever it is you do. – [NYT](#)

A zombie is a former creature — like a cancer cell on an organismal level, or a virus given its own life-support system — that has ceased responding to reality and instead proceeds dumbly, maniacally, singularly toward completing its task. Programmers will talk about “zombie threads” that stopped participating in useful computing long ago, but keep churning, eating up resources, trying to do whatever their long-irrelevant instructions tell them to do. Zombie-ism is what happens when an autonomous agent disconnects from reality.

What makes us modern zombies is our insistence that every part of our society exist on a granular level,

that of the individual. With equality comes an end to hierarchy, and now, we're all taking everything personally. Nothing is about role, or position in a functional sense; it's about who we are, our lifestyles, and how much wealth we have.

Older societies used wealth and power as a means to an end. We use them as a means to our individual selves, and making ourselves look good to others. We have made a tool, a reality of appearance, and now it has changed how we view the world.

What would a larger pattern do to us? We'd have to surrender our "whatever I want right now is what's most important" outlook. But in exchange, we'd gain a sense of how little our individual positions reflect who we are, and from that, we'd learn again to approach our world with reverence, hope and love.

Our individual positions after all may not reflect us at all, but may be cosmically determined:

Johnson, who specializes in the study of complexity, is one of a new breed of physicists turning their analytical acumen away from subatomic particles and toward a bewildering array of more immediate human problems, from traffic management to urban planning. It turns out that subatomic particles and people are not that different, he explains. "The properties of individual electrons have been known for many years, but when they get together as a group they do bizarre things"—much like stock traders, who have more in common with quarks and gluons than you might think.

...

Johnson and Spagat expected that the success of the attacks, measured in the number of people killed, would cluster around a certain figure: There would be a few small attacks and a few large ones as outliers on either end, but most attacks would pile up in the middle. Visually, that distribution forms a bell curve, a shape that represents everything from height (some very short people, some very tall, most American men about 5'10") to rolls of the dice (the occasional 2 or 12, but a lot of 6s, 7s, and 8s). Bell curves are called normal distribution curves because this is how we expect the world to work much of the time. But the Colombia graph looked completely different. When the researchers plotted the number of attacks along the y (vertical) axis and people killed along the x (horizontal) axis, the result was a line that plunged down and then levelled off. At the top were lots of tiny attacks; at the bottom were a handful of huge ones.

That pattern, known as a power law curve, is an extremely common one in math. It describes a progression in which the value of a variable (in this case, the number of casualties) is always ramped up or down by the same exponent, or power, as in: two to the power of two (2×2) equals four, three to the power of two (3×3) equals nine, four to the power of two (4×4) equals 16, and so on....[power laws] show up often in everyday situations, from income distribution (billions of people living on a few dollars a day, a handful of multibillionaires) to the weather (lots of small storms, just a few hurricane Katrinas).

...

With the U.S. invasion of Iraq in full swing, he and his collaborators had an obvious second test. In 2005, using data gleaned from sources like the Iraq Body Count project and iCasualties, a Web site that tracks U.S. military deaths, they crunched the numbers on the size and frequency of attacks by Iraqi insurgents. Not only did the data fit a power curve, but the shape of that curve was nearly identical to the one describing the Colombian conflict. – [Discover](#)

We are logical particles, reacting to the same world and the same conditions, so we have responses that fit within similar patterns; even more, there is a Bell Curve that determines our attributes from height to intelligence. There is a larger order here at work than us.

But that fact scares the hell out of us, because it means that we are not in control, and being in control is the only way we make life tangible enough to offset our fear of insignificance, error and death. So we make

a false world, populate it with symbols, and use it to declare ourselves important, even if we end up kings on a crumbling throne surrounded by wasteland.

Why chastity?

Nov 28th, 2010
by [Brett Stevens](#).

Conservatives can be divided into two groups: political conservatives and social conservatives.



Political conservatives believe a conservative approach is the best way to run a government and an economy. For them, conservatism is a management style and theory of resource use.

Social conservatives believe that a society is happiest when its customs, rules, and values are conservative. They may also be political conservatives, but not necessarily. For them, conservatism is a way of life.

Of the two, social conservatism is the most taboo because it places restrictions on the individual (as do all political systems, including anarchy, but less visibly). People like the idea that they can do whatever they want to whenever and wherever, with no consequences, and that we'll still be *forced* by a rule on a piece of paper to tolerate them.

However, there are reasons for it. Notice how this article starts:

"Houston has a huge commercial sex industry and there's some quotes that say that there's more SOBs, which is sexually-oriented businesses, in Houston per square mile than there are in Las Vegas."

Steven Goff is the project director for Houston Rescue and Restore Coalition. He says what many people don't realize is the women working in those establishments are often there against their will.

"A lot of people think that trafficking just occurs in seedy places, you know in dark alleys or something like that. And while it does, it also occurs in plain sight. There are places that people in Houston pass by on a daily basis where there's possibly human trafficking — modern-day slaves — inside those places, that are housed there for two to three weeks at a time and then rotated somewhere else." – [KUHF](#)

So we know that modern slavery is a trade in young women sold as prostitutes, and that it happens in businesses right before our eyes, because apparently the community accepts them.

Well, why not?

If sex has no sacred role, and if sex is just another pleasurable sensation, why shouldn't the selling of it be legal — just like selling a massage, or an ice cream cone, or other pleasurable sensations?

If we're mature modern materialists we can recognize that sex just has a function in reproduction, and that it's fun only to make us rut like animals, so we might as well deconstruct its role in marriage and family, and make it like getting a drink at a bar.

Since we're revolutionary moderns, we know that the only people who oppose this idea are immature and afraid of mortality, because they don't want to accept this notion of sex as having zero significance outside of a few moments of pleasure.

Of course, as revolutionary moderns, we are forced to recognize that if sex is for sale, it's soon going to put a price tag on every set of genitals, and that people will be imported from the poorest regions to provide this service. Our only suggestion will be more cops and more bureaucrats to try to solve the problem, which has not worked for the last three hundred years or so.

Saner people will point out the obvious: if you sexualize a culture, and deconstruct sex from a sacred role, you've created an addiction to sex and a culture of permissiveness where rape and slavery soon get normed:

“We really need to end the demand for this. Guys in our city, guys in our state, thinking that this is a normal thing — that it's normal to go to a sex club, it's normal to call an escort service. Those are the things that really prompt a lot of this demand for children, for young prostituted girls — it's this demand that we perceive as normal in the city of Houston that really is not normal.”

That's from the same article. His point is simple: you don't have sex slavery unless you have a city of sex-crazed people who don't care where they get the sex from.

But I thought that we had deconstructed sex from any kind of role, like being a crazed obsession, and made it into something liberated and free?

The problem is that we didn't separate it from its role; we only reversed it. In the social conservative view, sex is a means to an end like love, marriage and family. You don't have sex to have love; you have love, and then you have sex. In other words, the sex isn't a symbol of love, but something that happens as a consequence of love.

But when we reversed — sorry, deconstructed — that, we ended up with a contextless and entropic view of sex. It exists by itself. But it's supposed to be fun. We like fun, right? So we pursue it, and soon it becomes a surrogate for love. We don't have love, but we can get sex. And the more loveless our lives, the meaner we are when we buy it, which makes us casually not care if we're raping at 12-year-old from Guatemala.

The ancient form of slavery meant that you took war captives and used them as labor, then sent them home after a certain number of years.

The modern form of slavery is people being treated as a product, in part because the rest of us treat ourselves as products. Sex is not a means to an end for us. Sex is like a signal we send to the world, saying that we're having a good life and we're having fun and we're not losers, damnit.

Neil Postman, in his path-breaking book “Amusing Ourselves to Death,” saw the handwriting — or rather the images — on the wall. He lamented the demise of print under the onslaught of the visual, thanks largely to television. Like McLuhan, Postman felt that print culture helped create thought that was rational, ordered and engaging, and he blamed TV for making us mindless. Print not only welcomed ideas, it was essential to them. Television not only repelled ideas, it was inimical to them.

...

The seamless, informal, immediate, personal, simple, minimal and short communication is not one that is likely to convey, let alone work out, ideas, great or not. Facebook, Twitter, Habbo, MyLife and just about every other social networking site pare everything down to noun and verb and not much more. The sites, and the information on them, billboard our personal blathering, the effluvium of our lives, and they wind up not expanding the world but shrinking it to our own dimensions. You could call this a metaphor for modern life, increasingly narcissistic and trivial, except that the sites and the posts are modern life for hundreds of millions of people.

Which is where the revolutionary aspect comes in. Gutenberg's Revolution transformed the world by broadening it, by proliferating ideas. Zuckerberg's Revolution also may change consciousness, only this time by razing what Gutenberg had helped erect. The more we text and Twitter and "friend," abiding by the haiku-like demands of social networking, the less likely we are to have the habit of mind or the means of expressing ourselves in interesting and complex ways.

That makes Zuckerberg the anti-Gutenberg. He has facilitated a typography in which complexity is all but impossible and meaninglessness reigns supreme. To the extent that ideas matter, we are no longer amusing ourselves to death. We are texting ourselves to death. – [LAT](#)

We've done the same thing with communication as sex. Where we used to communicate to spread an idea, now we communicate so that people can see us communicating. We have made it meaningless and yet obsessive, addictive like modern sex.

Maybe those social conservatives were onto something when they suggested that sex, or words, should be a means to an end and not an end in and of themselves.

Could it be that our modern thinking is wrong, and that social conservatives are right not just on a practical level, but a philosophical and mathematical one?

Did we reverse our thinking somehow, and now our assumptions make us insane?

How could this all have started with... with *chastity*, for ungod's sake! That's just ludicrous. Although reproduction does seem to be the most basic goal of a species, and with animals that nurture their young, the nurturing part is as important as the insemination.

The tail is wagging the dog. Instead of thinking from cause to effect, and setting up that cause as our goal, we're thinking about effects only. We are then baffled when they, needing a corresponding cause, make it themselves. This is the nature of a virus or any other parasite: it acts like it works toward a purpose you need, but really, it serves itself.

The number of very poor countries has doubled in the last 30 to 40 years, while the number of people living in extreme poverty has also grown two-fold, a UN think-tank warned Thursday.

In its annual report on the 49 least developed countries (LDCs) in the world, the UN Conference on Trade and Development (UNCTAD) said that the model of development that has prevailed to date for these countries has failed and should be re-assessed.

"The traditional models that have been applied to LDCs that tend to move the LDCs in the direction of trade-related growth seem not to have done very well," said Supachai Panitchpakdi, secretary general of UNCTAD. – [Raw Story](#)

No kidding. Are you for real? We thought that if we just brought them our style of society, they'd become us.

But evolution branched. They didn't evolve our kind of society not because as Jared Diamond disingenuously suggests in *Guns, Germs and Steel* they did not have the resources, but because they were not ready.

So instead of developing, they become our modern slaves.

This is popular in the West, because it lets us raise up yesterday's white peasants to new levels of wealth and middle class comfort. We outsourced all the peasant jobs, so now our peasants get to drive SUVs, live in 3000 square foot homes, and make good salaries doing make-work jobs. Shuffling paper, being salesmen, maybe even designing some web pages (that somehow look like all other web pages).

What could go wrong is that in doing so, we detach ourselves from the actual point of a society. We as individuals are means to an end, which is perpetuation of a culture, an idea, and a civilization in which good people get rewarded and bad people get spanked down.

In our hurry to deconstruct wealth from merit and sex from love, we have reversed our thinking, so now the tail wags the dog, and all the wrong people are getting into power. All the wrong behaviors are being rewarded. And that makes us pathological.

In the end, it will make us all slaves. The social conservatives were right: chastity is better than free love, even if free love sounds good to our ears for the first four decades

Voting with our feet

Nov 24th, 2010

by [Brett Stevens](#).

To us of an old-school conservative bent, you don't get problematic government without problematic citizens.

While most of our fellow Americans think that we're in the grips of some vast conspiracy, military-industrial complex, corporate takeover or media domination, we see a clearer truth:

Most people cannot manage their own affairs past the next paycheck, and their incompetence invites "managers" who then rule over them.

For all of known history this is how civilizations have risen to a hierarchical state. Most people can handle a few things, but get lost beyond that, so they pick leaders.

Normally, this is benevolent. But when the leaders start turning back to the people and saying, "But what do you want?" democracy becomes less a prospect of delegating responsibility and more a prospect of using proxies to achieve our selfish desires at the expense of the majority. It becomes a parasite.

Of course, our public fiction is that people are *intentional* and therefore, have a clear logical reason for their votes.

That's not the case:

First, remember that people do not know themselves. That is to say, their self-reports on what influences them, what motivates them, how they make decisions, what they will do in the future — they are not reliable. People often have no idea why they do the things they do, or what would induce them to change what they do. They are very frequently wrong about such things, as about a million psych experiments have shown. Just as we are often mysteries to one another, we are often mysteries to ourselves.

If poll answers aren't reliable reports about the inner states of respondents, what are they? This is the second part: It's better to see poll and survey results as social evidence. A poll is itself a kind of record of social behaviors. Answering a poll question is an act, not a revelation.

...

In this light, the perpetual quest to increase the numbers on those polls is not a matter of trying to change people's internal states, it's a matter of trying to change their poll-answering behavior. That turns out to be a very, very different way of approaching the problem. When we think about changing internal states, we think about education and persuasion — i.e., we think about putting more information into the internal process, to make it come out correctly. But when we think about changing behavior, we remember that information alone is inert. This is a robust finding consistent over 40 years of social science: information alone does not motivate behavior.

...

Remember, answering a poll is a way of asserting identity. Beliefs tend to be reverse engineered, as it were: People tend to construct an identity around what they (and their tribe) do. That suggests that they will only construct a different identity when they start doing different things. — [Grist](#)

This is more significant than we'd like to admit: people vote by their identity, which they associate with a

social group, which in turn is a measurement of their social status.

So if you want people to do something, make it seem like it's what the hip kids or the Mercedes drivers do. They all imitate it, whether it's gangster rap, Perrier or even voting Democratic.

This explains another troubling trend we find in democracies:

Here in the United States, one thing that strikes me about my most liberal friends is how conservative their thinking is at a personal level. For their own children, and in talking about specific other people, they passionately stress individual responsibility. It is only when discussing public policy that they favor collectivism. The tension between their personal views and their political opinions is fascinating to observe. I would not be surprised to find that my friends' attachment to liberal politics is tenuous, and that some major event could cause a rapid, widespread shift toward a more conservative position. – [Econlib](#)

People talk liberalism, but act conservatively, because for thousands of years the behaviors we now call conservative have been evolving. They are simply a smart response to the problems of being alive.

This brings us to our central point: our methods have become detached from our goal.

While the founders of this country were liberal in method, they based that on a conservative goal — and a conservative status quo:

Nathaniel Hawthorne, who came along a couple of centuries later, bears some of the blame for the most repeated of the answers: that Puritans were self-righteous and authoritarian, bent on making everyone conform to a rigid set of rules and ostracizing everyone who disagreed with them. The colonists Hawthorne depicted in "The Scarlet Letter" lacked the human sympathies or "heart" he valued so highly. Over the years, Americans have added to Hawthorne's unfriendly portrait with references to witch-hunting and harsh treatment of Native Americans.

But in Hawthorne's day, some people realized that he had things wrong. Notably, Alexis de Tocqueville, the French writer who visited the United States in 1831. Tocqueville may not have realized that the colonists had installed participatory governance in the towns they were founding by the dozens. Yet he did credit them for the political system he admired in 19th-century America.

After all, it was the Puritans who had introduced similar practices in colony governments — mandating annual elections, insisting that legislatures could meet even if a governor refused to summon a new session and declaring that no law was valid unless the people or their representatives had consented to it. Well aware of how English kings abused their powers of office, the colonists wanted to keep their new leaders on a short leash.

...

Why does it matter whether we get the Puritans right or not? The simple answer is that it matters because our civil society depends, as theirs did, on linking an ethics of the common good with the uses of power. In our society, liberty has become deeply problematic: more a matter of entitlement than of obligation to the whole. Everywhere, we see power abused, the common good scanted. Getting the Puritans right won't change what we eat on Thanksgiving, but it might change what we can be thankful for and how we imagine a better America. – [NYT](#)

Our modern political system misinterprets itself by confusing its methods with its goal.

It's like asking a carpenter, "What do you do?"

"Well, I hammer," he says.

Why do you hammer?

"It's just what I do," he says.

That makes no sense as a dialogue; he should be hammering to make a house or furniture. Instead, he's imitating past actions in the hope that his future will turn out the same. He has lost sight of his goal.

In the West, we're recovering from the 1600s when religion took over from the aristocratic system and empowered us all with equality. In doing so, we took the focus from having goals to the utilitarian notion of making us all happy.

Since that is impossible and we barely if at all know what we want, it is no surprise our society is careening out of control.

The high cost of diversity

Nov 24th, 2010

by [Brett Stevens](#).

We at Amerika.org generally tend to avoid trends, which is when in an attempt to figure out what they think, people band together and repeat the same ideas at each other.



We're making an exception for the TSA debacle which has occurred as the American authority in charge of pre-flight safety has installed backscatter "naked" scanners, and made an optional close frisking the alternative.

People are freaking out, as they always freak out, because the fringes of our media freaked out, it's an unpleasant experience to fly and this makes it worse, and the echo chamber of social judgment has trumped any individualism left.

And of course, they're asking why this must happen.

- Leftists whine that if we just made peace with the whole world, we would not need airline security.
- Neoconservatives talk about their "freedom" as if that meant freedom from consequences like terrorist.

Neither makes any sense. If terrorism is a threat, we must do our best to prevent it; any leader who does not will be voted out of office and scorned by history.

But what no one has said is how our insistence on freedom, and as part of that, diversity, has engendered this situation. It's our fear of more effective government that keeps us relying on these surface hack-jobs.

For example, we hate the idea that government agents might pull up a file on us and look over our actions since age 16. Then again, that would very clearly spot a terrorist.

We also hate any kind of profiling. Not just ethnic profiling, where we find anyone who isn't native-born American white and pull them aside, but profiling by age, sex, income and patterns of behavior.

That's what they do in Israel, a place where if you get it wrong, people die immediately:

Israeli officials profile. They don't profile racially, but they profile. Israeli Arabs breeze through rather quickly, but thanks to the dozens of dubious-looking stamps in my passport — almost half are from Lebanon and Iraq — I get pulled off to the side for more questioning every time. And I'm a white, nominally Christian American.

If they pull you aside, you had better tell them the truth. They'll ask you so many wildly unpredictable questions so quickly, you couldn't possibly invent a fake story and keep it all straight. Don't even try. They're highly trained and experienced, and they catch everyone who tries to pull something over on them. – [NYPOST](#)

This requires two things we don't have in America: first, a willingness to get really intrusive with people not just as physical beings, but look into their life experience. Americans freak out and claim they're being judged and how elitist it is. Israelis realize that your path through life shows a lot about how likely you are to adopt an extremist ideology and act on it.

Second, we don't want to hire intelligent, hard-working experts. We'd rather pay Joe Average more than he got stocking shelves at Target, and also pretend that he'll do a credible job of stopping a wily foe.

However, government hates the idea of any kind of profiling, not only because it damages "diversity" (multiculturalism) but also because it ruins the illusion that we can do whatever we want without consequences, and no one is fit to judge us.

Nevermind that a real tyrant will never tell you he's against freedom and diversity. He'll embrace them because he'll embrace anything to get you to hand him the power. It's only the nerdy intellectuals who point out that aiming for "freedom" means we throw out all other goals.

Here it is from the Bush-era source:

At a debate last night hosted by Intelligence Squared US, syndicated columnist Deroy Murdock argued that "we want the TSA and others to recognize that the current threat to passengers and airliners comes almost exclusively from one source, and we all know what it is, young males between about 18 and 35 who practice a fundamentalist strain of the Islamic faith, and generally hail from the Middle East, as well as largely Muslim nations in Africa and South Asia."

Countered former Homeland Security chief Michael Chertoff: "The problem with using racial and religious profiling is it takes you down a road to looking at people who you don't need to look at and avoiding looking at people that you should look at. The fact is it would be an engraved invitation to al-Qaeda to recruit exactly the kind of people who don't fit the profile..." – [CBS](#)

He's dodging the question, of course. Profiling isn't just ethnic or religious, but includes ethnicity and religion among other factors. But to Americans, including any of that or even officially recognizing it is racist, and a threat to diversity.

To Americans, looking into our pasts and our preferences is somehow judgment, and that's bad, even if it's the best way to find out if someone is prone to extremity.

So instead we all stand in line, equally, to get picked over, fondled, photographed and scanned, and we pretend we like it. Because it's good for our "freedom."

No sense of humor

Nov 23rd, 2010
by [Brett Stevens](#).



"Your Page 'Mark David Chapman' has been removed for violating our Terms of Use. A Facebook Page is a distinct presence used solely for business or promotional purposes. Among other things, Pages that are hateful, threatening, or obscene are not allowed. We also take down Pages that attack an individual or group, or that are set up by an unauthorized individual. If your Page was removed for any of the above reasons, it will not be reinstated. Continued misuse of Facebook's features could result in the permanent loss of your account."

"Hateful" is so vague it's hilarious. Was celebrating Mark David Chapman as a modern hero so wrong?

When is a white person not white?

Nov 22nd, 2010
by [Brett Stevens](#).

Oh, those horrible Caucasians — we don't hate them because they're smart, successful and (sometimes) beautiful. We are morally opposed to them because they're all racist hater-bigots!

There were 6,604 criminal incidents characterized as hate crimes reported in the United States in 2009, according to an FBI report release Monday.

The incidents involved 7,789 offenses resulting at least in part from bias toward a person's race, religion, sexual orientation, ethnicity, national origin or disability, the report said.

Almost half of the incidents were motivated by racial discrimination, while almost one in five were based on religion. Nearly 19 percent of the crimes were due to a person's sexual orientation.

Sixty-two percent of the known offenders were white, the report concluded. Almost 19 percent were African-American. – [CNN](#)

That sounds just awful. I should be ashamed to be white. Except that if you read the fine print:

Race/ethnicity

The UCR Program uses the following five racial designations in its Hate Crime Statistics Program: White; Black; American Indian/Alaskan Native; Asian/Pacific Islander; and Multiple Races, Group. In addition, the UCR Program uses the ethnic designations of Hispanic and Other Ethnicity/National Origin. – [FBI](#)

If you read carefully, you'll see that for the category *race* there is no distinction drawn between whites and Hispanics; sometimes, they'll specify "non-Hispanic whites" to mean Caucasians from Europe.

But it makes for better hate-the-rich headlines if we just blame whites, who make 80% of the country, for over 60% of its hate crimes.

Diversity doesn't work

Nov 20th, 2010

by [Brett Stevens](#).

For 200 years, nearly the entire duration of the country, America has been wracked by race. We write more about it than any other single, consistent political topic.

For the last 50 years, Europe has joined us.

For 2500 years at least India has wrestled with this issue; it is known also in China, to a much lesser degree, and was known in ancient Greece and Rome, particularly shortly before they dropped off the radar of history.

Why? Diversity, or multiculturalism, is a subset of a larger issue: how to maintain social hierarchy not through government but through inherent acceptance and desiring of the same goals and values.

Of course this issue is intertwined with social class; lower classes in every nation are those who are more prone to put their desires before their obligations, usually as a result of low intelligence. (You'll probably object to me saying such a blunt and impolitic truth, but you have no problem paying Juanita the maid \$10 an hour or buying those Chinese goods made by workers getting \$4/week. Hypocrite, heal thyself.)

And yet we cannot face the truth of this issue, which is that diversity in any form does not work.

The problem is not blacks, or whites, or any other ethnic groups — it's that combining them destroys cultural consensus and shared values, which are genetically encoded in every population, by averaging two or more distinctive and different cultures.

Culture makes ethnicity; ethnicity makes culture. We cannot separate the two:

Cultural and genetic evolution are intertwined. The human capacity for culture — a strong tendency to learn from each other, to teach each other, and to build upon what we have learned — is itself a genetic evolution that happened in stages over the last few million years. But once our brains reached a critical threshold, perhaps 80,000 to 100,000 years ago, cultural innovation began to accelerate; a strong evolutionary pressure then shaped brains to take further advantage of culture. Individuals who could best learn from others were more successful than their less "cultured" brethren, and as brains became more cultural, cultures became more elaborate, further increasing the advantage of having a more cultural brain. All human beings today are the products of the co-evolution of a set of genes (which is almost identical across cultures) and a set of cultural elements (which is diverse across cultures, but still constrained by the capacities and predispositions of the human mind). For example, the genetic evolution of the emotion of disgust made it possible (but not inevitable) for cultures to develop caste systems based on occupation and strongly supported by disgust toward those who perform "polluting" activities. A caste system then restricts marriage to within-caste pairings, which in turn alters the course of genetic evolution. After a thousand years of inbreeding within castes, castes will diverge slightly on a few genetic traits — for example, shades of skin color — which might in turn lead to growing cultural association of caste with color rather than with occupation. (It only takes twenty generations of selective breeding to create large differences of appearance and behavior in other mammals.) In this way, genes and cultures co-evolve; they mutually affect each other, and neither process can be studied in isolation for human beings. — *The Happiness Hypothesis: finding modern truth in ancient wisdom*, by Jonathan Haidt, page 233

This is what paleoconservatives called "race-culture theory" for centuries before Dr. Haidt so helpfully recorded it. In the conservative view, societies splinter by ability, with the wisest going to the top (aristocrats) and the intermediate becoming a middle class, with the lowest classes and castes reserved for

those with few skills, low native intelligence and/or low conformity or awareness of the moral standards of the society.

Since 1789, the West has been moving from a conservative model to a new one based on the wealth of our industrial revolution, or rather the pre-industrial revolution and consequent Enlightenment:

“Behavioral scientists routinely publish broad claims about human psychology and behavior based on samples drawn entirely from Western, Educated, Industrialized, Rich and Democratic societies.” The acronym there being WEIRD. “Our findings suggest that members of WEIRD societies are among the least representative populations one could find for generalizing about humans. Overall, these empirical patterns suggest that we need to be less cavalier in addressing questions of human nature, on the basis of data drawn from this particularly thin and rather unusual slice of humanity.”

As I read through the article, in terms of summarizing the content, in what way are WEIRD people different, my summary is this: The WEIRDer you are, the more you perceive a world full of separate objects, rather than relationships, and the more you use an analytical thinking style, focusing on categories and laws, rather than a holistic style, focusing on patterns and contexts.

Now, let me state clearly that these empirical facts about “WEIRD-ness”, they don’t in any way imply that our morality is wrong, only that it is unusual. – [The New Science of Morality, a talk by Jonathan Haidt](#)

Facts don’t judge morality as right or wrong; its effects, such as the rise or fall of empires, can be measured a thousand years later to gauge how *effective* that morality was.

But his point is interesting:

The WEIRDer you are, the more you perceive a world full of separate objects, rather than relationships, and the more you use an analytical thinking style, focusing on categories and laws, rather than a holistic style, focusing on patterns and contexts.

Cultural consensus is itself based on patterns and concepts, namely the idea that an “order” of adaptation to nature exists for that culture, and that we all fit within it and work toward it. Only in the rich industrialized liberal-democratic West are we working toward a tangible manifestation of that, the *individual*.

So we have race-culture theory, and what opposes it, the modern individualism.

In another lecture, Haidt expresses how this connects to race/ethnicity:

The ingroup/loyalty foundation supports virtues of patriotism and self-sacrifice that can lead to dangerous nationalism, but in moderate doses a sense that “we are all one” is a recipe for high social capital and civic well-being. A recent study by Robert Putnam (titled *E Pluribus Unum*) found that ethnic diversity increases anomie and social isolation by decreasing people’s sense of belonging to a shared community. – [What makes people vote Republican?, by Jonathan Haidt](#)

This is why diversity doesn’t work: morality binds us together toward a goal, and ethnicity encodes that binding in our genes, so that we then recognize any appreciable divergence — Haidt puts it at 20% approximately — will fragment that consensus and cause our society to collapse, much as Plato intimated it would.

This is why diversity doesn’t work. As this young woman found out:

Neely Fuller, Jr. basically says that if you are white and you are romantically/sexually involved with a nonwhite person, you are guilty of being the worst kind of racist. He likens it to an adult being involved with a child, because of the power differential. He says that a white person who is romantically connected with a nonwhite person is contributing to that person’s confusion and

self hatred , and that any children produced from that union will be hopelessly lost in terms of self identity.

In Trojan Horse, the anonymous authors say that interracial relationships, particularly between Black men and white women, are one of the tools of destruction used against the Black collective by the system of white supremacy. They believe that an increase in interracial relationships will destroy Black society, and lead to the eventual extinction of Black people because the child produced by such a union tends to identify more with white people, and will marry/bear children with white people, thus producing offspring that appear to be white.

Now, as most of you know, I do date Black men. There are two main reasons for this choice. First of all, I am not attracted to white men, physically, mentally, or emotionally. Secondly, I cannot see myself being in an intimate relationship with a white man (whether sexual or platonic) because the fact is that MOST WHITE PEOPLE ARE RACISTS, and I do not wish to spend time in the company of hate filled people. In fact, I do not really associate with white people in general, except for my own family, and even that is kept at a bare minimum. All of my male and female friends are people of color. – [Am I Contributing to the Destruction of an entire race?, by Joanna](#)

Two interesting things here:

1. **Diversity is destruction.** When you mix races, you destroy those races. This is why diversity (and not black people or white people) is the cause of racism: no one wants to be destroyed. And this isn't idle: as we show above, race/ethnicity is the biological vessel of culture and values, so it's that which carries on all that we strive for. Very important.
2. **Self-hatred is neurotic.** She doesn't want to spend time around white people because "most of them" are hateful racists; she has no problem generalizing against her own group. Why is this? She feels this group has betrayed its own values. However, the only way for that to work is for those values to be corrupt, which makes her a critic of the W.E.I.R.D. nouveau consensus and a defender of the ancient, paleoconservative one.

This issue has never gone away because we have never found a way to solve it. That is because the way to solve it, a recognition of hierarchy, violates our post-Enlightenment notion of the equality of all people.

A solution does exist:

First, the races/ethnies evolved separately and have separate values systems; mashing those together destroys them. End diversity, as it cannot work without a cost so high we don't want to consider it. Without inherent values, we are left with scientific management at the hands of a government strong enough to enforce values a thousand ways per person daily — a totalitarian surveillance state. 1984 doesn't occur because the people are good, but because they can't agree what's good, so a power structure needs to step in, figure out a way of defining good, and then impose it with force. Separate the races.

Second, caste systems always will exist — and are gentler than class systems, as they do not force every single citizen into constant competition for money to buy their way into the higher levels of class. Caste separates us by ability; class separates us by ability and willingness to accumulate material wealth. Restore the aristocracy, and throw some people into the laborer group and disenfranchise them for having a lack of ability to make judgments correctly about factual and long-term concerns. We are genetically different in ability, moral character and intelligence, and caste preserves this, while ending the incessant class warfare that marks W.E.I.R.D. nations to this day.

These are difficult truths and I expect them to be ignored until it is too late, at which point they will become common knowledge, and we will embark on the exponentially more difficult process of reconstructing when we could have simply changed direction. *C'est la vie.*

Why I'm not freaking out about the latest drama

Nov 19th, 2010
by [Brett Stevens](#).

Our press makes money by selling intense emotional reactions. These are most commonly achieved through fear, sadness and pity. As a result, it is necessary for our press to keep us in a constant state of fear by dramatizing news stories.

Here's the latest:

On Thursday, the Senate Judiciary Committee unanimously approved a bill that would give the Attorney General the right to shut down websites with a court order if copyright infringement is deemed "central to the activity" of the site — regardless if the website has actually committed a crime. The Combating Online Infringement and Counterfeits Act (COICA) is among the most draconian laws ever considered to combat digital piracy, and contains what some have called the "nuclear option," which would essentially allow the Attorney General to turn suspected websites "off."

COICA is the latest effort by Hollywood, the recording industry and the big media companies to stem the tidal wave of internet file sharing that has upended those industries and, they claim, cost them tens of billions of dollars over the last decade. — [Tired](#)

The story editorializes before the first word with a headline reading "Web **Censorship** Bill Sails Through Senate Committee."

Yet it's not a censorship bill. Much like its predecessor, the DMCA, it provides content owners with a simple way of enforcing copyright: if a website receives a non-anonymous, documented complaint or complaints from a reliable source, and the presence of probable copyright materials is validated, it gets shut down.

Right now, that's done by the ISP. The government wants to do it in the future, probably because enough people bought into ISPs to circumvent the existing DMCA. Furthermore, this bill is going to give our government the ability to filter foreign sites with US copyrighted materials on them. Aha! That's actually valuable.

I think this new law will detract from censorship on the net, because it returns the focus of enforcement to theft prevention, and gets it away from blocking of "offensive" content.

Not to be a nag, but when someone spends \$100m producing a movie — even a really bad movie — and I download it, thus depriving them of a potential viewer/buyer, I'm stealing. Even if I didn't physically steal something.

If you own a house key, and I make a copy of it, I've stolen information that belongs to you — even if you still have the original key. If I then give or sell that key imprint to others, I'm still stealing, especially if each person with the key comes to your house and takes something.

Without law enforcement to prevent theft, we will have trouble having an industry that dumps out \$100m blockbusters. While you and I both know that would be a good thing, trying to get to it through piracy is not going to work.

As a good amoralist, I'm not "against" piracy or judging piracy. In some cases, it's positive. If a famous movie reviewer downloads your latest film and writes up a review that millions see, for example, as a filmmaker your fear isn't that he didn't pay — it's that he didn't see the best possible copy.

All of the media cases are trying to whip you into a frenzy with this "censorship" bill. They want you to think that big studios are bad, and you are good, even if you're stealing from them. They want you to think that big corporations and government are censoring you.

The truth is far more prosaic. People are protecting their investments. Having a clear way for them to take down unauthorized content is positive and separates "I want this site down because it steals" from "I want this site down because it's offensive." Those of us who fall under the latter benefit from not having thieves use free speech as a defense.

How to distribute money fairly

Nov 17th, 2010
by [Brett Stevens](#).

One thing any government or culture is going to do is determine how it distributes wealth, because any successful society will generate wealth that doesn't originate in a single person.

There are two basic theories:

- **Divide the spoils.** If we have money, spend it on us. Make sure everyone gets a cut, and don't let anyone get more than others. That's fair.
- **Spend like a business.** Put the money where it will make more money: with those who will buy high-end goods, stimulating the economy, and those who will invest in research and development.

Like most things political, this is a hard one because that which "appears" fair, just and best is in fact an unmitigated disaster.

When you give money equally to all people, it goes to the bottom of the economic pyramid: into groceries, luxury items, rent and car payments. In other words, it goes to expenditures where the value has already been added.

But when you drop money into the top of your economic hierarchy, giving it to corporations, the wealthy and R&D-heavy government agencies, you prime the pump. Value has not already been added in these areas, so there's a chance to generate value:

- Corporations buy raw materials and make them into products;
- the wealthy buy high-end goods and raise up new brands;
- R&D-heavy government agencies invent new technologies.

An analogue in a small town would be giving money to the farmers instead of the town bums. The town bums will use it to buy food and booze; the farmers will buy new equipment, new land and new seed, so everyone eats even better the next year.

Earmarking allows lawmakers to steer federal spending to pet projects in their states and districts. Earmarks take many forms. They can be road projects, improvements to home district military bases, sewer projects, economic development projects and even those Predator drone aircraft that are used to kill terrorists in Afghanistan and Pakistan.

They can also include tax breaks for a handful of specific companies, like a tax cut proposed years ago for manufacturers of hunting arrows.

The reason Capitol Hill's favor factory has churned out so many pork-barrel projects so successfully for so long is pretty simple: Everybody did it, Democrats and Republicans, liberals and conservatives.

Not anymore.

Critics like Sen. John McCain, R-Ariz., and incoming House Speaker John Boehner, R-Ohio, have railed against earmarks for years, even as they proliferated when Republicans controlled Congress. Slowly, the tide has turned in their favor. – [AP](#)

Earmarks are a way of distributing income not at the national level, but directly to states. These often have little to do with priming the economy at the national level, but in subsidizing local economies. The result? Happy people at the local level, but a loss of value at the national level, which is where the income spent on these earmarks is collected.

Since 1950, the fastest rising segment of government expenditure has been on social costs; instead of aiming to provide a stable place for people to live, government has been trying to subsidize those people. It's kind of like paying off the barn door after the horse is gone.

Earmarks are part of this culture not of building stability from the top-down, but subsidizing where convenient. Here's another:

Unemployed Americans have collected \$319 billion in jobless benefits over the past three years due to the federal government's unprecedented response to the Great Recession, according to a CNNMoney analysis of federal records. – [CNN](#)

Since the 1970s, economists have argued that we need national health care and national job insurance but that *instead of* making these federal programs, we should privatize them and use the vast purchasing power of the federal government to achieve competitive costs and benefits.

Job insurance, like all insurance, doesn't magically make problems go away. It spreads out the impact over time by storing wealth during good years, and spending it when bad things happen.

Health insurance will be the same way; for people with chronic and expensive conditions, no system seems to work except a bankrupt one, because such people are a massive draw. There are death panels now and there always will be, otherwise we can't staunch the bleeding — in the health system itself.

Why do people distrust government bureaucracies?

- a. **They are one level removed from oversight.** In private business, you have a client and you satisfy them. In government, you have clients and if enough of them get dissatisfied enough to launch a petition, political campaign and catch slogan, they vote out your protector and then seven years later your funding ends. You aren't responsible to anyone but the regulations on paper, which are vaguely worded to avoid being unfair, and so easy to circumnavigate. In addition, government specializes in hiring every disabled person, ethnic minority, homosexual and other discriminated group without checking to see if they are **also** competent.
- b. **They have no self-regulation.** When a government bureaucracy is out of control, the only solution is to create another bureaucracy to oversee it. Eventually you have layers upon layers of people pushing paper around under the guise of watching each other, but at that point, they're just trying to get the paperwork right.

When we say we want limited government™, **this** is what we're talking about.

One in every seven hospitalized Medicare patients are harmed by treatment mistakes, according to new analysis by the Department of Health & Human Services released Tuesday.

The report cites a variety of "adverse events" or causes for treatment errors, including excessive bleeding after surgery, urinary tract infections linked to catheters and incorrect medications. Researchers estimate that these types of adverse events contribute to 15,000 deaths per month or 180,000 deaths each year, according to the report.

...

"The country is in a patient safety crisis," said David Arkush, the director of Public Citizen's Congress Watch Division in a statement. "The only workable solution to preventing unnecessary deaths and injuries is to combine much more patient-protective hospital protocols with much better scrutiny by hospitals of physicians and other health care providers, and to appropriately discipline those whose performance results in preventable patient harm." – [CNN](#)

No, David, the solution is not "patient-protective protocols" and "better scrutiny," because that translates into more paperwork and more bureaucracy. That in turn eats up more of doctor's time, such that they're skimping on patient care.

The solution is to have fewer regulations and to focus more on the real capital here: the people. Get rid of all regulations except that our care-givers must be competent. Don't let people hide behind paperwork or protected job classes. Encourage the free market motivation to reward good health care providers, and so channel smart, alert people into being doctors, nurses and other caregivers.

The more paperwork and bureaucracy you pile on your medical caregivers, the fewer competent people you attract. Why put up with that boredom and frustration? Go be a lawyer instead — there's less paperwork than being a doctor. Or, even better, pick a really easy job like being a psychiatrist, chiropractor or homeopathic health expert. The money's there without the regulation.

Our society is neurotic because we assume that more rules and restrictions will solve what is really a problem of people: we need to reward those who will spread the money downward through our economy, and we need to stop trying to regulate mediocre people into being excellent, and instead simply select for excellence.

Abdicate, William

Nov 16th, 2010
by [Brett Stevens](#).

Today Prince William, heir to the British throne, announced he would wed Kate Middleton, a commoner.

Already the prole-conscious flatterers are cheering:

The days of dynastic marriages based on class are clearly over for the British royal family. This generation of royals, like those in continental Europe, lead more “normal” lives, or at least have experiences that resemble those of commoners. But have things changed so much that we'll see a marriage of equals who will make household decisions together, cheer at their children's soccer (football?) games and walk side by side? What barriers, personal or institutional, might stand in the way of a modern marriage? – [NYT](#)

They are cheering because they hate dynastic marriages and what the aristocracy stands for: the notion that not only are we all not equal, but that only a few of us have the qualities that make them “of the light” and fit to lead.

The British Royal Family is opting for a painless suicide through irrelevance. They fade out slowly, and disappear into a backdrop of modern neurosis and commoner problems, such that someday in a generation or two when someone proposes doing away with the royalty, it's a foregone conclusion. After all, why would you put equal people with equally neurotic problems up on a pedestal?

Kate Middleton's background:

Kate was born in Royal Berkshire Hospital, Reading, as the first of three children to Carole Elizabeth (née Goldsmith; born 31 January 1955), an air hostess, and Michael Francis Middleton (born 23 June 1949), a flight dispatcher for British Airways. Middleton is of English ancestry with distant Scottish and French ancestry.[1] Michael and Carole had married on 21 June 1980 at the Parish Church in Dorney, Buckinghamshire.[1] Kate's paternal family came from Leeds, West Yorkshire, and her great-grandmother Olivia was a member of the Lupton family, who were active for generations in Leeds in commercial and municipal work.[2] Carole Middleton's maternal family, the Harrisons, were working class labourers and miners from County Durham.[3] Middleton has two siblings, Philippa “Pippa” Charlotte[4] and James William.[5] Pippa Middleton, a graduate of the University of Edinburgh, has received press coverage since her sister became famous, with focus on her relationships and lifestyle.[6]

In 1987, the Middletons founded their own company, Party Pieces, a mail order firm that sells party supplies and decorations.[7] They have since become millionaires.[2] – [Please-Send-Us-Money-pedia](#)

Aristocrats were those who founded societies by getting everyone else working toward a goal, not toward their usual neurosis (the “karmic nonsense” of unfocused minds: worries about self-drama, material things, pleasures and fears) but toward the process of building a civilization to equal the ancients.

They are different than you and me not because they are rich, but because they are the line of those who are “of the light” or descended metaphorically from the gods, those with the spiritual power to overcome the mundanity and reach toward the exceptional.

In the past, it was the custom for princes to [abdicate the throne](#) if they wanted to marry commoners. Instead William opts to destroy the line of the past and continue the “prole drift” that removes us from having any standards above the neurotic karmic desires that fascinate proles in every age.

The time of modernity is fast ending, and your misstep is out of place as we put this horror to rest, British

Monarchy.

Abdicate, William.

Feed the kids crap

Nov 15th, 2010

by [Brett Stevens](#).

I scanned this from the pages of a magazine, *Cooking Light*, that used to offer some very creative recipes. Then they kicked out their editor who had spent 30 years refining her skills in that area, and replaced her with an MBA-type dude who views the magazine more as coffee-table decoration.

And so you get some disasters:



I don't know who approved this hilarious image, but it gives a whole new meaning to the phrase "it's easier to feed the kids crap than a well-balanced meal"!

The liberal narrative

Nov 14th, 2010

by [Brett Stevens](#).

For all of our vast complexities, we are under the skin simple little monkeys.

Our official version of events is that we are educated, informed, and have transcended animal status; that we make deliberate, conscious, free-will-style decisions.

In my experience over some decades of observing humanity, the opposite is true. We act like monkeys and then use our big brains to justify it.

- **Casual sex.** We hump like reckless dogs, then try to claim we were indulging in “freedom” or “feminist liberation” or other claptrap. The real answer is that like proles we couldn’t wait to gratify our desires, so settled for what was available instead of what was sensible. And then we insist there were no consequences, even though the emotional consequences to both partners are obvious.
- **Conspicuous consumption and altruism.** We like to think we are above one-upmanship and other violent monkey emotions. But we’re not. We have to prove we’re richer than the other monkey and failing that, that we’re better than them. Everyone needs someone to feel better than, and the best way is to show that you’re more of a Donald Trump or Mother Theresa than they are.
- **Rules.** If we were truly above the monkey zone, we’d make rules for everyone. Instead we make them for other people, and plan to evade them. This is why hypocrisy is a continual problem. This isn’t to say that people in authority shouldn’t have special privileges — they probably should. It’s saying that when the average person “likes” the idea of a rule, they’re already planning to break it for their own advantage.
- **Friends and love.** You would think friendship and love would be holy and sacred, like religion. But much like religion, we use our clever big monkey brains to use them as bargaining chips. We do this so we can have more power, even though somewhere in our big brains, we know that “power” vanishes the instant we do, and may have been an illusion all along.
- **Carelessness.** We talk a good game about being responsible, but our highways are still lined with litter. Every public bathroom has at least one toilet overflowing with waste and cigarette butts, and our trash cans overpile with stuff that could be recycled. Car crashes happen most frequently because people are distracted. Do we really give a damn?

These are the hard truths of humanity, and our failings should not be seen as reason to think negatively about ourselves. Instead, we should use these examples to see that we invent a story for ourselves, and then try to live up to it — and that is not entirely a bad thing.

In the realm of postmodern thought, we talk about how any group or individual creates a “narrative” or story about themselves: who they are, how they were created, what they want to be and what they do not want to be. Hatred and love are joined in this narrative in opposite pairs — who we are now versus where we came from, what we want to be versus what we do not want.

Since 1789, we have been in the grips of *the liberal narrative*, as we attempt to explain, justify and explore the notion of a world without fixed centers like Gods, Kings and Traditions.

We have replaced those centers with as many central points as there are individuals, by putting the individual out there as an autonomous decision-maker, or an equal rational being.

Since we’ve made this assumption without ever really proving it, we’re on the defensive. This means that part of our narrative, that “what we do not want to be” part, includes the opposites of total individual equality and total individual lack of oversight, or “freedom.”

We are aligned against oppressors, Kings, fascists, Nazis, leaders, religions and anyone else who demands

absolute standards. Of course, that alignment is in itself an absolute far greater than any of those offered, but never mind.

Our narrative is that we the granular are pulling down any centralized power, and anyone who rises above the herd, and as a result achieving total equality and freedom.

This explains why liberal democracy periodically rears the ugly head it hides underneath pleasant intentions: the constant lynch mob taking from the productive and giving to the idiots.

I suggest that instead we create a narrative of an organic society, where every thing and person has its place, and together they work for a positive end for everyone (not just each for herself). Not only would it free us from being constantly defensive, but it would free us from *our selves*.

In search of clarity

Nov 14th, 2010
by [Brett Stevens](#).

Politics is the science of a few smarter people making memes to manipulate dumb hordes.

The politicians know it; they must treat their audience condescendingly because their audience only likes what is easy to perceive, which not coincidentally is also that which is so dumbed-down it can only be presented scornfully. The best memes make people feel smart for repeating them, even as they oversimplify important issues.

Let's look at how propaganda works:

Always the political instrument of moneyed elites, and a retrograde societal force, the GOP today is more negatively impactful than ever.

So... only one of the two parties is a political instrument of the elites, even though both accept donations, especially from those with lots of cash? And we're supposed to assume everything this party does is bad, yet it's still around after all these years? Unlikely.

Wherever you look, a large corporation is controlling some aspect of your life, even possibly owning your genetics. And if you're curious about those laws, they were endorsed by large corporations as well.

We all love to have someone to blame. But the problem here is that corporations depend on us to buy their products; whatever we buy, they'll sell, and if they can make it cheaper and charge more, they will.

Even more, nothing in "democracy" says that those with money will not be able to influence politicians — or your fellow citizens. In fact, it's part of their "freedom," just like you have freedom.

Now, if you feel you're a slave to the majority who always vote thoughtlessly, that's another issue — but the problem isn't a lack of democracy or large corporations.

In fact, democracy of both political and economic sorts — you can vote for whatever you desire, and you can buy whatever you want to buy — is how we get to a condition where corporations are quite powerful. They are creations of our laws and purchasing desires.

We'd be doing just fine, if it weren't for the stupid Republicans/Democrats wrecking everything we do!

Maybe we need to pretend we're playing chess, and not look at the move that showed us we were losing, but at the moves before it. If Republicans and/or Democrats keep shuttling between extremes, with one group un-doing what the others did, maybe the problem isn't the groups themselves, but the system that supports this?

Even more, how can a country that is fundamentally divided stand? Nations form when people stand together for an idea; they dissolve when people each go their own direction, and "game the system" for their own personal gain. The former is an organized nation, the latter more resembles the kleptocratic oligarchies we see in failed developing states.

The poor got to be poor because they were oppressed. They're just like you and me, but someone held them back and kept them down.

This is the ultimate and biggest lie of our time: we are all the same. Like interchangeable parts, like products taken from a shelf, we're all the same! It makes us easy to control or at least, for us to visualize

ourselves: an identical army of robots, with the same soul and intentions, except each is different based on what they buy and how they arrange it on their persons.

To a moron, that sounds like paradise. To someone more experienced in the world (and smarter) it sounds like hell: a destruction of the ability to have change, to be better than what came before, and as a result to force us all to upgrade our behavior.

But what the underconfident or low self-esteem individual — this often coincides with a sneaking suspicion of their own vast incompetence — really fears is that idea. Someone might get ahead. Someone might have something they don't. Someone might be out there living a life they cannot.

Instead of looking toward the positive, and realizing that they may be able to have a better life if they direct their attention toward that end, like all angry simians they instead work to tear down the person who did rise above. As they get craftier and smarter, they do this through an industrial process whereby we're all equal, and anyone who dares not be equal invokes the wrath of the entire herd.

This is the curse of the modern time, and what explains its failure.

What the peasants stole from you

Nov 14th, 2010

by [Brett Stevens](#).

How can peasants steal from the merchants and professionals above them in the social order?

By banding together and overthrowing kings.

This allows the peasants to set up a society where numbers matter more than intelligence. A million peasants voting for free beer trumps one smarter person demanding nuclear power.

But that idea is unpopular because most people are peasants. Why are most people peasants? The ability to think critically and make complex decisions is both taught and inherited; without the raw material, people cannot do it, and it is a rare skill. Just like not every person on the street can become an astronaut, corporate lawyer, particle physicist or neurosurgeon, not every person on the street can have critical thinking or leadership skills.

The peasants like to insist that we're all equal except for "accidents" of birth, wealth and education. We're all the same inside, we all bleed red, etc. They don't like to face the simple fact that people are different in intelligence, abilities and character. Some people are good people, and others are totally bad, and many are somewhere in between.

Instead we get this illusion:

"For if leisure and security were enjoyed by all alike, the great mass of human beings who are normally stupefied by poverty would become literate and would learn to think for themselves; and when once they had done this, they would sooner or later realise that the privileged minority had no function, and they would sweep it away. In the long run, a hierarchical society was only possible on a basis of poverty and ignorance." — George Orwell (1984)

The reason they're not thinking for themselves, known idiot George Orwell tells us, is that they're oppressed. Not that they got into the conditions of oppression by being unable to think; no, they're 100% innocent and oppression was imposed upon them by someone who doesn't deserve it, but somehow got ahead by... *witchcraft*. Or maybe just an accident of history, as Jared Diamond wants us to buy with his *Guns, Germs and Steel*, a work of political propaganda unequalled in credulous dishonesty.

If we look at reality through the lens of history and logic, we see that "oppressed" populations end up that way because as a whole, they are clueless. They pick corrupt leaders. They cannot manage their personal affairs and get ripped off by charlatans, constantly. They eat the seed corn, starve all winter, and then sell themselves into slavery to eat during harvest season. They drink too much, have too much sex, take too many drugs. They follow religious mysticism of the basest sort, and are ripped off by charlatans there, too. Sound familiar? Yes, I'm describing every single "developing"/third world/impooverished (pick your euphemism) country on Planet Earth. They all fit this profile.

Why is that, you might ask? Dumb and cowl-like, well-trained by a big media and their own fear of What Others Might Think, the herd answers: "Oppression."

But that doesn't make any sense. You don't successfully oppress smart, strong, alert people. You oppress the dumb, sickly and intoxicated. It's the same way with predators in the animal kingdom, who carry off the unwary, sick and stupid first. They don't attack the leaders of the herd, but its outliers and dropouts.

But we believed the peasants, and it became the fashion to flatter them and extend the democratization

process, so now we have a time where popular opinion > obvious reality. And what are the future consequences:

The greatest geopolitical development that has occurred largely beneath the radar of our Middle East-focused media over the past decade has been the rise of Chinese sea power. This is evinced by President Obama's meeting Friday about the South China Sea, where China has conducted live-fire drills and made territorial claims against various Southeast Asian countries, and the dispute over the Senkaku Islands between Japan and China in the East China Sea, the site of a recent collision between a Chinese fishing trawler and two Japanese coast guard ships.

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China has the world's second-largest naval service, after only the United States. Rather than purchase warships across the board, it is developing niche capacities in sub-surface warfare and missile technology designed to hit moving targets at sea. At some point, the U.S. Navy is likely to be denied unimpeded access to the waters off East Asia. China's 66 submarines constitute roughly twice as many warships as the entire British Royal Navy. If China expands its submarine fleet to 78 by 2020 as planned, it would be on par with the U.S. Navy's undersea fleet in quantity, if not in quality. If our economy remains wobbly while China's continues to rise — China's defense budget is growing nearly 10 percent annually — this will have repercussions for each nation's sea power. And with 90 percent of commercial goods worldwide still transported by ship, sea control is critical. — [WaPo](#)

Uh oh. And:

The whole situation has Washington alarmed. "[China's] military capacity has been growing by and large unabated," Adm. Robert F. Willard, commander of U.S. forces in the Pacific, told Congress earlier this year, adding that some moves "appear designed to challenge our freedom of action in the region."

The Chinese say they're acting to regain sovereignty over islands and waters that they contend were once theirs, stolen by foreign powers when their country was weak. (Their neighbors dispute those claims.) China wants the United States, the distant power that has regulated Asia's balance of power since World War II, to butt out.

During a just-completed 10-day trip to China and the Pacific, I heard Chinese officials and scholars denounce the U.S. military presence in Asia with rhetoric that seemed resurrected from the Cold War. — [LAT](#)

But it's not just near China where they're active. They're active in the USA, not just against the government, but against sources of power in our economy:

Google is using automated warnings to alert users of its GMAIL messaging service about wide spread attempts to access personal mail accounts from Internet addresses in China. The warnings may indicate wholesale spying by the Chinese government a year after the Google Aurora attacks or simply random attacks. Victims include one leading privacy activist.

Warnings appeared when users logged onto Gmail, encountering a red banner reading "Your account was recently accessed from China," and providing a list of IP addresses used to access the account. Users were then encouraged to change their password immediately. Based on Twitter posts, there doesn't seem to be any pattern to the accounts that were accessed, though one target is a prominent privacy rights activist in the UK who has spoken out against the Chinese government's censorship of its citizens. — [ThreatPost](#)

Russia, India, and China. What do they have in common? One of these will challenge the US/EU superpower hierarchy within your lifetime. Look at your children. They, and their children, will be the ones to die in the rice paddies for our inability to maintain superpower dominance now. Because only one

country can be on top.

But what useful things are we doing in the USA?

Unions used their considerable clout in 2006 to help Democrats gain control of Congress and again in 2008 to elect President Obama. But the union movement, which spent 96% of its money supporting Democrats in 2008, is faltering this year in its efforts to help the party retain control of Congress and win key governors' races around the country.

Instead, organized labor— increasingly dominated by public-sector workers—is facing a backlash from taxpayers because of widespread publicity about the rich pay and benefits of some government employees. That's made Mr. Christie's blunt campaign talk about reining in government costs a popular approach among candidates. Even old friends of labor in the Democratic Party have made public workers a target, leaving labor with fewer allies and playing defense. – [WSJ](#)

Oh. We're redistributing wealth, on the basis of equality and the assumed innocence principle that says the "oppressed" deserve more than the functional, to make sure that lots of peasant heads show up at the voting booth. We're cheating ourselves, so that some people can have power over others, and no one's focused on the road ahead.

We have abandoned the idea of competition, in part because we're so busy pandering to our domestic market of peasants, we are no longer looking outward:

Lord Rees of Ludlow and the leaders of six of the country's foremost universities warned that cutting the UK's science budget at a time when other countries were boosting theirs could leave Britain on the sidelines of global scientific research.

Sir Andy Haines, director of the London School of Hygiene and Tropical Medicine, said: "The Chinese investment in science technology will increase six-fold by 2020 and the US administration has just put \$10bn [£6.3bn] into health research. We need to respond to that." – [The Independent](#)

And do the Chinese represent any different, new way of doing things? Nope, it's the same old stuff, except that now they have another generation to find out what we've already discovered:

"Obesity is definitely associated with economic wealth," said Liu in an e-mail interview with AOL News. "We saw [increased obesity] first in Hong Kong, and it will definitely continue in Shanghai and Beijing. Obesity rates are high wherever there are fast food restaurants."

Liu, who hails from China, says that the blooming economy means higher wages and more interaction with American-style restaurants that are popping up to take advantage of the newly discovered yearning for fast food.

"They've become more in tune with the American diet, and as a result, they'll end up suffering from more obesity," Liu predicted. "They want KFC, McDonalds, Taco Bell, etc." – [AOL](#)

Instead of us here in the USA being so critical of ourselves as exceptionally bad, we need to start thinking of ourselves as the first to go down this path. Our next thought should be: switching to another group, doing the same thing, will not be better — in fact, it will be worse as we expand the "American lifestyle" to all seven billion people on earth.

But we have no intention of figuring that out. After all, we've finally so edited our society that we betray our founding origins, and can re-structure our society however we want it to be — in fact, how we want it is surprisingly like how other societies collapse, which is a re-distribution of wealth to peasants, a denial of reality, and an eventual passage into tyranny:

More to the point is that the constitution provides few answers to the hard questions thrown up

by modern politics. Should gays marry? No answer there. Mr Klarman argues that the framers would not even recognise America's modern government, with its mighty administrative branch and imperial executive. As to what they would have made of the modern welfare state, who can tell? To ask that question after the passage of two centuries, says Pietro Nivola of the Brookings Institution, is to pose an impossible thought experiment. – [Economist](#)

Victor Davis Hanson gives us an insightful view of the difference between the two basic types of societies you have — an upwardly-mobile society, which rewards competence, and a peasant society, which rewards participation equally and therefore offers no incentive, and rapidly devalues itself for that reason:

Traditional peasant societies believe in only a limited amount of good. The more your neighbor earns, the less someone else gets. Profits are seen as a sort of theft; they must be either hidden or redistributed. Envy, rather than admiration of success, reigns.

In contrast, Western civilization began with a very different, ancient Greek idea of an autonomous citizen, not an indentured serf or subsistence peasant. The small, independent landowner — if he was left to his own talents, and if his success was protected by, and from, government — would create new sources of wealth for everyone. The resulting greater bounty for the poor soon trumped their old jealousy of the better-off. – [Victor Davis Hanson](#)

Why would anyone want this type of civilization?

Thorstein Veblen invented the term “conspicuous consumption” to refer to the showy spending habits of the nouveau riche, who unlike the established money of his day took great pains to signal their wealth by buying fast cars, expensive clothes, and shiny jewelery. Why was such flashiness common among new money but not old? Because the old money was so secure in their position that it never even occurred to them that they might be confused with poor people, whereas new money, with their lack of aristocratic breeding, worried they might be mistaken for poor people if they didn't make it blatantly obvious that they had expensive things.

The old money might have started off not buying flashy things for pragmatic reasons – they didn't need to, so why waste the money? But if F. Scott Fitzgerald is to be believed, the old money actively cultivated an air of superiority to the nouveau riche and their conspicuous consumption; not buying flashy objects becomes a matter of principle. This makes sense: the nouveau riche need to differentiate themselves from the poor, but the old money need to differentiate themselves from the nouveau riche.

This process is called countersignaling, and one can find its telltale patterns in many walks of life.

...

So my hypothesis is that if a certain side of an issue has very obvious points in support of it, and the other side of an issue relies on much more subtle points that the average person might not be expected to grasp, then adopting the second side of the issue will become a signal for intelligence, even if that side of the argument is wrong. – [Less Wrong](#)

The peasants want to believe they are blameless, so they claim they are equal but oppressed.

The nouveau riche — who are now all in service and media industries — want to consume conspicuously, but not get on the bad side of the peasants, who they recognize as (a) soon to be in power, demographically, thanks to democracy and (b) the primary consumers of their products.

The old money avoid conspicuous consumption, including false altruism, which they see as being trivial, childish, reality-denying and emotional. So they go about their lives, while the masses build up steam around them.

Why are some of the nicest places on earth, like Sweden and England, so crazed to be altruistic? They have

rising lower middle classes who want to act like the nouveau riche and be counted among them, so they have more social connections and thus, more money.

As a result, all layers of society go along with the peasant society agenda, and we all go down together. Never fear: the Chinese hover at our elbows, eager to make the same mistakes.

Green conservatives

Nov 13th, 2010
by [Brett Stevens](#).

We are out-of-the-closet green conservatives here at Amerika.

We have no wish to hide that fact. Unfortunately, most people don't understand it. Here we clarify.

Why conservatives aren't "green"

In our modern political spectrum, we're pulling apart to two extremes. This happens because no one wants to overlap, and they want this because overlap is inevitable because the two political "extremes" are based in a common ancestor, classical liberalism.

For this reason, most right-wing or conservative sources will not touch environmentalism with a ten-foot pole.

They are further alienated by most "greens" and "environmentalists" being trivial, useless people who think replacing lightbulbs and recycling condoms will solve a far greater problem.

Even more they are driven back because governments, never shy to cash in on disaster, are using "global warming" as an excuse to gain more power.

Rubbing salt into the wound, our news/entertainment media is using "global warming" as an excuse to keep us in constant terror and suspense, both things that sell ads on blogs.

Finally, and possibly most importantly, being "green" makes about as much sense as being "libertarian": both are partial solutions because they address only part of our needs.

If we are to govern people, we need whole solutions. Conservatism is a whole solution, and so it should incorporate environmental preservation, but not be taken over by it. Tail should not wag the dog.

What is green conservatism?

Conservatives have had an environmental perspective for several centuries now. We call it "conservation."

Our take on things is that human society acts first for itself, and regulation doesn't work because it cannot catch every violation and imposes an insane overhead. Rather, we should face the truth: human society *replaces* nature wherever it goes.

So a conservative solution is simple: set aside natural lands in their natural state and keep people from settling there. People can visit parts of those lands, called National Parks, but they need to leave them alone and not settle there.

This does not mean we rule out other solutions.

We do rule out certain methods. For example, we prefer market forces to regulation **whenever possible**. This is because bureaucracies screw up whatever they touch, and add a layer of hassle and inefficiency that makes society unpleasant and alienates people from working toward solutions.

So a conservative is more likely to favor a market stimulus blast to LED manufacturers, usually through the military or NASA, to jump-start the market. Once LED bulbs hit the magic \$1.50 each that incandescents have locked down, they'll take off and by natural mechanism, replace the old incandescents.

Conservatism is the only ultimate solution

But no one is fooled into thinking that forcing people to change lightbulbs will fix the environmental situation.

Wherever people go, they take up land. Natural species also need land, to breed and to frolic, to hunt and to nest.

Not only do people take up land for housing, but for each person there's another few acres of roads, hospitals, factories, schools, water treatment plants, airports, stores, post offices, phone COs, churches, jails and restaurants.

For us to preserve natural species, we need to cut down on this land use, and since each person needs land resources beyond their housing, the best way to do that is population reduction.

While liberalism is the political viewpoint of the people, conservatism is more cynical. We know that [poverty is the result of less developed cognitive function](#) and that [evolution favored the smarter nations](#). Although we may be religious, conservatives are the true Darwinists in that we want evolution to continue making *better* humans, not *more* humans.

But if you want to be popular with the masses, you need to instead insist that everyone is equally precious, important and gifted. We're all equal, they say, and that's more important than the consequences of us all being equal.

So we cut down another few acres for each new equal person, and then consider ourselves progressive. Our intent was innocent, but we have [destroyed nature through our good intentions](#).

So even more than being conservationists, and setting aside natural land, we need to find a way of constraining our population, and we need to do it in a way that avoids both regulation (inefficient) and tyranny (corrupt).

One way to do it is a [massive cultural shift](#) toward harmony with nature, one that suspiciously resembles social conservative views and traditional religious and ethnic-national cultures.

Why might these resemble it, rather than the other way around? Over centuries these cultures have evolved for maximal compatibility with their environment. To do that really well requires that we have reverence for our environment, and treat it as an equal player at the table with human needs.

In that view, we humans need to solve our human problems, and then come negotiate with nature for our solutions. Even more, we must look to nature for elegant solutions that have worked for far longer than centuries.

These are the underlying ideas of green conservatives.

How to put these into action

You have been taught by the leftist/liberal establishment that most of these solutions are bad or immoral; that's not surprising, since the left wants to hold on to power, too, and so will demonize any solutions other than its own.

Here are some green conservative solutions:

- **No entitlements.** Welfare encourages reckless breeding; job insurance encourages responsibility and family-oriented reproduction. End the [social spending binge](#) that has increased poverty, crime and despair.
- **No equality.** Let the smartest and best rise to the top, and breed more; elite populations always check their own breeding, while lower-IQ and impoverished populations do not.
- **No immigration.** We have enough, and letting more in encourages more breeding here, and in the source countries that are trying to replace lost population.

- **Consumption taxes.** Don't tax wealth, tax spending. Someone who drives a 1.5l Honda should pay less than someone driving a 6.7l SUV.
- **Set aside land.** Use our government funds to buy up vast swathes of land and set them aside as conserved natural territory. This will enhance the value of our remaining already-developed lands, forcing us to gentrify "bad areas" into functional city again.
- **Increase R&D.** Funnel money into military and NASA research and development to find better products that market forces will then use to replace inefficient ones.
- **No foreign aid, affirmative action or subsidies.** Let natural selection and the market regulate our populations, which will result in a reduced but more competent human species.

These ideas can immediately put into action at a lesser cost than that of our current government policies and, while they will initially create outcries from the entitlement caste of the electorate, will over time reduce the influence of that destructive group and replace them with people concerned less about personal benefit from government and more about sane governance for all.

Universalism as one-dimensional (by Federico Utiarraga)

Nov 13th, 2010
by [Raul Singh](#).

Back in the 1600s, we experienced "The Enlightenment" and in it we learned of a new goal, universal man. This is an ideal human archetype toward which every man can work, and possibly achieve it, through "reason" or logical thinking ability which is equally distributed to all men. But as we look back on history since that time, we come to to a striking conclusion: We like to think we can each be a genius, but when we make that assumption, we see that we are transferring a fear of socioeconomic reality into a projection. In this projection, we claim we are all equal to avoid the strife that arises from inequality.

The democratization of genius

Traditionally, genius suggests a man of broad and complex ideas and states that exceed the knowledge of his time. Time must be understood as a specific place in History, delimited by a set of economic and cultural circumstances. These in turn determine the world that is created by its inhabitants, as humans work toward expectations and by doing so, make them come true. The genius is the peak of this structure and as innovations come through his vision he transcends time, but it is actually his genius that transforms the world through leadership in thought. The creativity of the genius rests then in his ability to overcome the consensus around him; his rich, wide dimensions shine upon the reactionary nature of his peers through an idealistic pro-activity of his internal reflection. The genius is intrinsically rare, a combination of blood and divine grace. The genius creates History while others live in it. The Marxist perspective of equality seems to be out of date, specially after the fall of the USSR, yet its thought remains prevalent in the "common sense" of modern man. Modern social thought is defined by the denial of natural hierarchy, and this feature explains the roles of human actors as constructed faculties. The genius is no longer a congregation of higher powers in a man, but a series of human-made environmental requirements, which are ultimately represented in their most foundational form as economics.

Now, it is important to notice that these environmental requirements do not extend to natural causalities. In order to every man to be potentially a genius, nature is to be understood as a scenario where human takes place, as an inert provider of resources that man is able to exploit in function of consensus: some agree to rule because some agree to follow, like a Rousseauian fall of grace. Man is a product of nature, but in this egalitarian view, man necessarily overcomes nature so he can freely organize nature. Therefore, the organization that makes the genius is nothing else than the result of a long chain of unfair consensus, which must be reverted to fulfill most people desires. In this mind, the genius does not achieve a certain position thanks to innate talent, but the genius has talent due to his position. Consequently, every man is an unpolished marvel who has the seeds of change; every man is a genius if the right conditions are meet. Hierarchy, being a social manifestation, is dependent to the place we start to run for the price.

In a 100 meter footrace, if we start at the same point, we all will be winners. This ludicrous example turns out to be "common sense" if we understand the starting point as wealth and the standardized tracks on the 100 meters as an equal education.

It is like this: in a 100 meter footrace, if we start at the same point, we all will be winners. As ridiculous as it seems to be, it is certainly a Marxist logic, on which the "outdated" communism prevails. It turns to be "common sense", if we understand the starting point as wealth, and the standardized tracks on the 100 meters as an equal education. This is the democratization of genius, and it becomes a common trait in the different forms of socialism. The alternative is to bring natural hierarchy again back to the game.

The description of the genius we make here is more practical than it may appear. The genius is not a mere indefinable singularity that pops out, but a model of creativity and discipline that some humans are closer

to; while the limits are set by people like Goethe, Beethoven or Aristotle, the social class that collectively embodies these qualities is the aristocracy. Genius is the peak of aristocracy, the aristocratic art and science are the food of the genius. The genius is not a random hero, without any background, a peasant idealist.

Modern man as one dimensional man

I have just suggested that the concept of alienation seems to become questionable when the individuals identify themselves with the existence which is imposed upon them and have in it their own development and satisfaction. This identification is not illusion but reality. [...] There is only one dimension, and it is everywhere and in all forms. The achievements of progress defy ideological indictment as well as justification; before their tribunal, the "false consciousness of their rationality becomes the true consciousness" – [Herbert Marcuse: *One-Dimensional Man*. \(Boston: Beacon, 1964\)](#)

Contemporary man operates in a single dimension, in the reduction to slavery by his own productivity. Whether this occurs in abundance under consumerism, or in strict enforcement under socialist totalitarianism, the ideology is swallowed and tamed by the products, and all human proactivity, is softened, made propaganda or a good of consumption. The individuals are actually satisfied, like a Nietzschean last man, and they are simplified in this satisfaction.

In the West, purchasing power became the grave of emancipation. As the lower classes reached unprecedented social mobility, their alienation grew stronger in direct proportion to their increased consumer clout. The economic lives of the people were enhanced, but their cultural standards were not. Culture, traditionally understood as the soul of the community, was left in the background of a materially oriented. The triumph of the "free-world" is a quantitative fact as a more efficient production system. However, without Culture or in other words with a surrogate culture that is entirely money-based, man is reduced to a buyer/purchaser. Our choices shrink from a wide open horizon to a series of yes/no questions about which product can match which need, desire or function. The revolution created materialism and consumerism from this surfeit of choices.

Acknowledging this fact, the Left assumes that it is not the lower class, but people at the top of the media industry who rule the institution of consumerism. Yet that industry is beholden to the desires of its audience, and the lower classes win by having a greater demographic presence, so they in effect rule the media industry. If we look at media, we can see that it like other business ventures is a statistical process. Products that sell are made in greater abundance, and those that do not sell, vanish. The supposed weapon of the media elites is not formed of malevolent intent, but a solid understanding of the reptilian brain of the consumer which needs new packages on a regular basis to satisfy an inner urge.

From that point of view, we can see how even the evil of Big Media is an empowerment for the average citizen. We have true equality because these products exist for us; the Right praises capitalism for this reason, for having brought us an equality of opportunity and lifestyle potential.

Genius as the multidimensional man

All in all, even without grotesque visions, every organic desire for improvement remains up in the air if the social one is not acknowledged and taken into account. Health is a social concept, exactly like the organic existence in general of human beings, as human beings. Thus it can only be meaningfully increased at all if life in which it stands is not itself overcrowded with anxiety, deprivation and death. – Bloch, Ernst (1995), *The principle of hope*. Cambridge, Mass. (MIT Press), 467

Hope — revolution is perpetual. Our search for utopia is like a long curve that makes an never-ending approximation to the zero, yet, we are there, in the way. Some Marxists, like Bloch understood that sociocultural outlook that cannot be fulfilled by automatic reactions to wealth; instead, changes demand a conscious and full-dimensional reason to seek both values and reasons to be, and only in that way recovers its full breadth of meaning. As noble as this idea might be, however, it is incomplete. The hope it advocates goes beyond our reptilian brains and simian attitudes and demands a hero, the genius and exceptional

man, to implement it. Unfortunately, this man is not in the Crowd, and therefore any attempt to factory-make such a person through education or propagandizing of the masses is destined to fail.

In contrast to the universal attitudes of the egalitarian one-dimensional man, multidimensional man is naturally idealist because through Culture he transcends the consumerist dead-end that is inherent to materialism. Multidimensional man asks: money, what for? He realizes a number of priorities that are higher than money, which money and production must serve as means to. This multidimensional man is rare. He is not the universal man of the Enlightenment. He is not the ridiculous simplification of human capabilities in function of economic position, where economic position of the good noble oppressed people makes good culture. The multidimensional man is divergent in nature, as a Zarathustra among the crowd; he is the spirit of romanticism that revolts against the imposition of equality.

Where the Enlightenment in its failure deconstructed Culture to make all people equal, the romantic spirit keeps Culture far off in the stars, and struggles to reach it, even though aware that most men cannot touch it. Humanity is so complex in itself that it is a complex relation of distinct, unequal parts. Human nature is what makes humanity so rich and vast. From the vantage of the universal man, man has not fulfilled the infinite possibilities that his blank slate would appear to grant him, but it is reduced to be an interactive chalkboard that responds with the information put on it.

This egalitarian thinking reduces human complexity to a hungry, individualist parrot that accepts equality as a condition of his satisfaction. In such a "last man," there is no human spirit with an imperative in his nature to manifest; there's no wider self. There's no nous (intellect), no thumos (passion), but only epithumia (appetite). In this unidimensionalization, man is all desire, and any intelligence or passion is surrendered as a "superstructure" of this individualist agreement among individualists.

If we want to regain our complexity, we must accept that the layers we make of society are a reflect of our intrinsic differences.

How Obama killed Halloween

Nov 1st, 2010
by [Steve Harris](#).

Nothing described in this post is Barack Obama's fault. If a nation of spoiled nincompoops decides to have a tantrum against a necessary war, and then decides you're a perfect pity object because half of your ancestors came from a place that did not evolve to a state of having written language, physics, mathematics or technology, then you might as well take advantage of it and be president.

However, Halloween this year was dead in the water, and it's Barack Obama's fault.

Back in 2009, the first year he was elected, we noticed a shift in our quiet Dallas suburb. Where the year before it had been all local kids in our mostly-white and partly-Asian middle class suburb, now people were driving their kids in from other places. The apartments nearby, or neighborhoods even farther away.

Where we once had kids who mirrored the demographics of the neighborhood, we now had an inverse group: our neighbor is probably 5% non-white, but the kids coming on Halloween were 95% non-white. And older. Sometimes accompanied by parents, many of whom carried beers.

To put it mildly, "values clashed."

Our ideal in this neighborhood is that you go somewhere, contribute, get rewarded and then as you can, give back. You give back by making things like parks, colleges, knowledge and social stability. We don't drive our kids to the richer suburbs to the north because then we're taking from somewhere else, giving nothing back, and basically becoming parasites — and parasites slow down the process of growth.

Other people have different values, and judging by the crowds that year, they outnumber us ten to one.

This year, only a few people turned on their porch lights and gave out candy. They were quickly mobbed and shut down by 7:30 PM, leaving bands of kids and their clueless parents to roam the streets, then go back to the cars they'd parked at the entrance of the neighborhood, making it look like a party was going on at a house near there.

One neighbor expressed his view this way: "I'll take care of the kids from here, and from people we know or should know. I don't want someone that I have no reason to know coming by. That's not the point of the holiday. And I don't want random people seeing my house, and what I have."

But we can't say that in public, or we get accused of being in-egalitarians (subsets of this: classist, racist, genderist). Anyone who does not insist that we are all equal and deserve whatever free stuff is being handed out anywhere is bad.

Barack Obama's election was a signal of the final dogma shift in this country from "help those who help themselves" to "go everywhere and demand a subsidy," and that's why the Tea Party and even some Democrats think he has brought the spirit of socialism, and parasitism, to a once-prosperous land.

In the meantime, the lights stay off and the doors stay closed on Halloween until adults can man up and be honest about this problem.

A Conversation

Oct 31st, 2010

by [I.G.](#)

"[Wahrheit] says: What did you think of the blog?

Michelle says: I never knew the "trickster" was considered a myth. Though I'm not particularly myth savvy to begin with, I suppose.

[Wahrheit] says: Well, consider the definition of myth that was provided in the quotation of J.R.R. Tolkien's The Notion Club Papers. And then consider the pervasive nature of the constituent elements of this trickster myth. It equates to what Tolkien had defined as a myth, even if it is not recognized as such. Would you agree?

Michelle says: Yes. I just don't understand why people would blindly follow the trickster, just because they're "happy." This baffles me.

[Wahrheit] says: Because to uphold virtue is useless. There is nothing challenging which virtue can be used as a sword against. Due to the fact that we have sterilized the world in the manner I spoke with you about earlier. As such, to uphold virtue only serves the purpose of restraining desire for no reason. If we were to re-arrange our perspective and our actions upon a teleology of overcoming, than the myth of the virtuous warrior would be a valuable inspiration.

Michelle says: I still don't think I understand it. I mean, in the sense that why can't there still be virtue in the world? Why are we so desensitized? I don't know. Maybe it's because I have this sort of romantically naive view of the world. Or maybe I'm just misinterpreting the blog entirely.

[Wahrheit] says: It's not that virtue cannot exist, it's that it serves no essential purpose to the average individual anymore. Virtue is heroic, it is a reaction to challenge. Virtue is saying that even if you are to die facing some great onslaught, that you will still place every bit of effort into facing that onslaught, because that is your heart's desire. But there are no more great onslaughts. Why do you think so many people are broken, depressed, and driven to suicide today? If virtue is a reaction to challenge, and challenge is imparted through conflict, and purpose is made by determining how to react to conflict, than we have destroyed purpose. By trying our best to eliminate conflict. And purpose is essential to consciousness.

The conscious being defines stimuli by placing them within a categorical hierarchy, and to place something in a hierarchy is to determine what level of importance it has in order to determine what reaction is appropriate for that something. But, that process has been rendered useless. There is no point anymore, to the modern man, to create purpose. "We have created happiness." They say, with no expression, and they blink, to paraphrase Nietzsche. Does that make sense?

Michelle says: I suppose it does. But I don't understand why it isn't still there. And maybe we just can't see it.

[Wahrheit] says: Virtue will always be there. Virtue is an eternal truth.

Michelle says: Yes.

[Wahrheit] says: The cosmos is designed to include conflict. Thus, a reaction to conflict is part of the design of the cosmos. We are just futilely attempting to rail against that, because we are unhappy that the cosmos does not exist in a state of equilibrium. If you understand this concept, then you are on your way to understanding God. Not to sound dramatic.

Michelle says: Not at all! I understand it, but I also question it.

[Wahrheit] says: Unless I'm mistaken, you questioned why people act in the manner I described. You basically asked "Why is that necessary?" Am I correct?

Michelle says: Yes.

[Wahrheit] says: Well, I'm asking the same question. I don't think we are at odds.

Michelle says: That's good to know!

[Wahrheit] says: Did you honestly think I was advocating modernity while I was diagnosing it?

Michelle says: Oh, no. I was pretty sure you weren't. Though I was just expecting you to have some sort of answer to go along with it all.

[Wahrheit] says: Oh, I do. The answer is implied in the diagnosis. Re-evaluation of all values. As of now, we value safety, comfort, and happiness. This has made the world what it is. If this is a problem, then we should re-evaluate our values. We should en-value conflict, and reaction to conflict. Heroism.

Michelle says: I think you're right. People are in love with the idea of it, but don't want to put forth the effort to bring about the change. Because of what it entails. It threatens their comfort, their safety.

[Wahrheit] says: Exactly. We must remake ourselves into innocence, into open-hearted, forward-standing individuals. Individuals who will do whatever is necessary to experience life in a capacity that is fulfilling and pro-generative. Pro-generative meaning producing further challenges and goals in order to sustain purpose.

This unnecessary deception, social pandering, and selling of symbols and of "self" to each other in order to desperately fill in the void of purpose that we have engaged in, we call this wisdom. We call it wisdom because it based on the "fact" that there are no absolutely tangible examples of virtue, and thus virtue is subjective, but we have only become depraved, not wise. Wise and unhappy is not a totally accurate description; true wisdom would account our need for purpose. And so I advocate the adoption of what Nietzsche calls The Joyful Wisdom, which is that wisdom which accounts for purpose, and the ability of conflict, and heroic effort against conflict, to create purpose.

Burn all values until we reach this point.

We shall become like children again. Virtue, and the grave facing off of it with challenge, shall not be necessary in order to make the world safe. It will be our toy, our game, our playfully living life and shaping ourselves into calm warriors simply for the love of what life is: a perfect machine, a design, a system for creating purpose. Those who love life rejoice at this concept: We shall become like children again.

Michelle says: I always thought adults were just taller children. Tall, disillusioned children. Though I get what you're saying. So many people just become tired of life. If we truly were like children again, everything would be fascinating. We'd be eager to learn, to wake up the next day and explore."

Friends are good for reminding you of these things. I'm Michelle, by the way.

Why the American dream should die

Oct 28th, 2010
by [Brett Stevens](#).



The American dream, of a white picket fence around a tidy suburban house, should die.

This dream was born of the American ideal, which was that we had this new land where everyone could make the best of themselves.

That notion ran facefirst into technology and the post-WWII industrial boom that took former floor sweepers and turned them into a new lower middle class.

We've continued that process of democratization by dumbing down education, and dumbing down jobs, so that everyone who is even marginally competent — or of a protected gender, ethnic group or sexual orientation — can make a decent income a year.

Multiply that by two, and you've got a lot of people who can suddenly afford a house. Unfortunately for them, in most of the country, housing close to their jobs is expensive.

Banks being banks saw opportunity and did what they always do: write riskier loans, for a fee, knowing that across the board they'd come out ahead.

Consumers being opportunists as well, they signed these dubious papers, generated by computers and reserving all rights to the banks. **Had the economy continued its Clinton-era upward boom, all would have turned out well.**

However, there was a worm in the rose: the Clinton-era boom relied on easy faux value generated by the internet dot-com boom, most of which did not generate any real value. Even worse, most of it is a house of cards based on the assumption that blasting people with advertisements is working (we know it's cheaper, and it reaches people; it's unclear whether it reaches the consumers who want to buy the advertised product).

So when the Clinton-era currency of artificially inflated value had to confront its real test, which is whether it transferred into real goods, the economy hit a stack of woes. This was at the turn of the millennium and we were "lucky," economically speaking, to have a war going to thrust money into the economy and keep it

moving. Unfortunately, that was only a brief respite, and the piper had to be paid for all that false wealth.

Now the citizens — never well-informed — want gubmint to step in and save them from their own opportunism:

Even if the paperwork was faulty, the fact remains that most homeowners in foreclosure have not paid their bills, often because they bought more house than they could afford or because they lost their jobs. As a result, they will most likely lose their homes eventually, once the banks clean up their paperwork and resolve any outstanding legal issues.

“We believe that the overwhelming majority of the cases will be that the loan was seriously delinquent and needed to go to foreclosure,” said Paul Leonard, vice president for government affairs of the housing policy council at the Financial Services Roundtable, an advocacy group for the nation’s largest financial institutions. – [NYT](#)

Fond notions of equality, meet hard reality: even if as the article asserts there are many paperwork errors, not all cases by a vast majority are paperwork errors. Most are consumer error.

Yes, if the fake money had just stayed valuable! If the economy had kept growing! ...for another 25 years, to match the terms of the loans, of course — but if that had happened, everything would be fine! So we’re told.

But I think it’s time we question the democratic “right” of people to own houses. If the epidemic of people not reading paperwork before they sign it, and trusting banks, wasn’t a sure sign that we’re heading into *Idiocracy* territory, maybe the treatment of their houses will show us.

Go into the average American neighborhood where household income is below \$140,000 a year — that’s the cutoff point that divides our middle classes between those who are faking it, and those who can actually afford what they’ll need to. Take a look around that neighborhood.

Here’s what you’ll see:

- **Neglected animals.** In the morning, the dog goes out into the backyard and the iPod goes onto the charger; in the evening, the process is reversed. All day long the iPod charges and the dog barks alone in the heat/cold.
- **Piles of poorly-reasoned purchases.** You needed the electric singing fish. It’s important. You bought it. Maybe you bought another for Uncle Frank. Now they languish in your garage, next to the bread-makers, old TVs and \$400 Dell computers, and other ill-advised purchases. If you lived in an apartment, you’d have to actually throw them out. But now you have... a garage. Fill it to the brim!
- **Omitted maintenance.** It isn’t fun to cut the grass, really, but you have to do it. Might as well trim the weeds growing over the curb too. It wouldn’t hurt to prune the trees, but you’ll pay some fly-by-night a couple hundred to half-ass that. He’ll cut off the lower branches and go home, while your top-heavy tree awaits a good soaking and strong wind to become a fifty-thousand-dollar insurance liability crashing through your kitchen. Rats in the attic? Throw poison; don’t find the holes. Don’t worry about painting the house or water-sealing. It’ll be foreclosed by the time it decays anyway.
- **Poor life decisions.** The usual flood of teenage pregnancies, alcohol abuse, wrecked cars, trashcans bulging with half-eaten food, and jobs failed because you were hungover and didn’t really understand. All of this adds up to a huge amount of mess and waste.

Even better, however, is that because this flood of people exists, the builders keep going crazy. They find a big patch of land, cut down most of the trees, and put up homes, often using illegal or recently-arrived labor, which they lobby politicians to legalize. They then sell these at a vast profit, transforming mediocre builders into millionaires overnight.

We have many critics of capitalism and corporations in this country, but almost no one willing to point out the obvious: the callow selfishness and disconnect with reality of the American consumer makes them a destructive force.

In the process, they get taken advantage of, but judging by their poor judgment that would happen anyway. The point is that what drives capitalism and corporations is what the buyers will bear, and if the buyers are oblivious and careless, industry itself becomes geared toward corrupt goals.

The situation, by the way, is worse in apartments; the only reason we don't notice it is that apartments, being smaller than houses, have to be cleared of the wreckage. Throw it in the dumpster at the end of the lot and it goes away forever with no trouble to you.

When the aliens conduct a postmortem on our civilization, how many singing electric fish will they dig out of the landfills? "Very odd. These are still functional, like they just got tired of them. Must be a religious artifact."

Looking at all those now-empty homes, we might feel a twinge of regret as we realize that these people would be better off in apartments, and perhaps better off protected from their own insane desires, appetites and urges.

They're not the only ones. Our forests and natural lands would be better off protected from their urges, too. Each house is — including road, access ramp and neighborhood mall — roughly an acre of forest reduced. And we have infinite people who will want their own homes in the future. Where does it stop?

If you want to really think toward the future, don't blame the banks. They're just doing what banks do. And don't blame the consumer — they're just doing what they do. Instead, limit both because without some kind of regulation of their desires, they will consume the world, leaving a trail of discarded toys and empty decomposing homes.

If one person is offended, we edit history

Oct 27th, 2010

by [Claire Stevens](#).

The Georgia Division of the Sons of Confederate Veterans produced a series of informational advertisements representing the Confederate point of view on the War Between the States. These short commercials clarified key facts about the South's motivation, the progress of the war and the underlying reasons for the war. They aired briefly until they were removed due to one (1) complaint.

I received an email on Saturday morning (10/23/2010) from Mr. Timothy F. Pilgrim – Adjutant, Georgia Division of the SCV – regarding the excellent series of videos that they produced. It appears that the History Channel received a complaint from a liberal blogger and Friday they reacted as liberals so often do – they have pulled the videos from their broadcast schedule.

As common as this sort of thing is, I would think that it would no longer shock me, but it does. The irony of this is a thing of beauty. Here we have a major media outlet, calling itself the *History Channel*, pulling a series of paid videos that present historical facts that go against what today is accepted as unquestionable fact in America. What are they afraid of? What is so dangerous about this information that they would turn away paid advertising to keep it from being shown? – [Confederate Colonel](#)

If you'd like to see these dangerous ideas for yourself, and decide whether you would ban them on your own screen or not, here are the commercials in their entirety, aired and unaired. Owing to the complaint, only a handful were shown, but you can see them all here:

The Sesquicentennial

The Toombs Speech

The Truth of Slavery

The Morrill Tarriff

South Caroline Secedes

Religious Differences

Regional Differences

Political Differences

Lincoln's Election

John Brown's Raid

Economic Reason for The War

The Corwin Amendment

Hat tip to [The Confederate Colonel](#) for this news story.

Geologic dimensionalism and the origin of evolution

Oct 25th, 2010
by [Robert Martin](#).

Geology is an interesting subject, it studies the macrocosm of Earth and how its dimensions are the very support that allows biology to exist.

In this sense planetary geologists observe higher dimensions to that of biology, of which biology is almost entirely dependent. We call the interaction of geology and biology an ecology.

Life as we know it wouldn't be as complex without these dimensions which provide a supportive framework, something that can be called a *support niche*.

As the Earth is just *one* planet, it itself is a successful niche in amongst billions of others across the universe. Perhaps some more or less supportive of complexity – the Sun also being a support niche to the Earth, the Milky Way supporting the Sun, and so on.

Now this is a hierarchal framework, we humans can take this and apply to *everything* we do. It is essentially philosophical and is our meta-geology, meta-science, meta-physics of the living world.

Let's take this further.

Geology helps our understanding of reality through the *interaction* of grouped materials similar enough in qualities to generate distinctive entities, different *dimensions*. A geologic dimension being a part of a cosmic whole, separate and occupying another form within space to that of another – together they create an interactive support framework, a structure that defines reality.

Observe the Earth, there is four immediate dimensions formed from a quantity of different elements; the atmosphere, the oceans, the land and the core. These four dimensions form our basic understanding of geology, the four dimensions have different qualities, yet constantly fighting one another.

In ancient western thought, these elementals were called simply Air, Water, Earth and Fire, these are *symbolic* of what is being described by geologic dimensionalism. This can also be taken further to include space, as this also is a dimension of its own, it is a spacious, *immaterium* that provides the support framework for the four main groups which constitute our plane.

How these dimensions battle for dominance is *essentially* generative of evolution. We can think of the Earth's natural history and group the four dimensions into two parental ones; the heavy elements and the light elements, solid/ magma and gas. One is tugged toward the core the other is toward space, one heavy enough to fall firm toward material, one light enough to reach into the immaterial.



Here the Earth's surface is molten rock and there is no ocean, it is still growing in mass and hasn't the *support* for it.

The gradual out-gassing of lighter elements from comet and asteroid debris, along with the oozing up of gases from the centre of the Earth (through radioactive elements decaying in the core) generates a dense atmosphere about the world.

This is geologic dimensionalism, it is between the interaction of these dimensions that a localised branch of *evolution* is created. The oceans and the atmosphere evolved from the land and core and other contributions from space which gave the Earth its mass.

Once it had enough mass, the atmosphere could be sustained due to the increased gravitational enthalpy, after which, liquid accumulated in the skies until such a time where the molten surface of the Earth cooled enough to allow a thousand year rain that drowned the lowliest trenches of its creation into an entirely new dimension able to expand the *support niche* on this world.

As the oceans slowly raised themselves, the molten rock on the surface cooled and solidified into the *crust*, this is the bedrock of our *known* biosphere, and upon it now rests an atmosphere of increased pressure and relatively equalised temperature to preserve Earth from extreme temperature fluctuations.

With this stable climate, liquid water is able to exist *between* the two dimensions of land and atmosphere, therefore these two have essentially created a support framework for another dimension within this duality.

Now the combined efforts of land and atmosphere shift and mould the oceans, the atmosphere absorbs the evaporated moisture and transports this onto the farthest reaches of the land, it brings the two dimensions into interaction, between them gullies and lakes mix up basic elements into sophisticated molecular complexes, which further increased the support niche of the biosphere.

Further still, due to the proximity of a Moon, much closer to Earth here than is today, an enormous molten space rock taking up a chunk of the sky as it orbits close to the Earth, ripping the tides into tsunamis across the edges of the land. How the tides whipped up the ocean into a conquest of volcanically savaged terrain, throwing up all kinds of atomic prerequisites for organic compounds to generate.



This chaos is bringing all four dimensions of land, ocean, atmosphere and core into a fierce onslaught – between them all lies the creation of biological life. Complexity is the by-product of this interaction.

Bubbles are a simple life form in this sense, a complexity arising between gas and liquid, now with other elements in the mix, it becomes a mixture of organic molecules (amino acids) in amongst the interaction of the atmosphere, oceans and nutrients in them from the land.

With a bolt of plasma from the lightning, catalyses organic molecules, creating them into chain complexes like ribonucleic acid. These propagate like a virus and widens the support niche; from this they fuse into deoxyribonucleic acid, DNA also popularised as Life.

Each time the complexity of the interaction (between dimensions) is significantly leaped, it creates and conquers a higher support niche, like a singularity, an intersection where all lines cross, even if momentarily; that creates further niches for complexity to emerge and propagate with relatively little competition.

In a historical context; the emergence of unicellular organisms, multicellular organisms, plants evolving onto the land, the emergence of pollen and with this tall structural and flowering plants (significantly transforming a brown landmass into a green, forestry), animals emerging from the oceans onto the land, the emergence of speech between animals, of tools, of civilization, of technology, to the first materialised deities of Earth that may yet to become.

Each succession overruns a boundary of existence, it takes from the dimension of unexistence and brings this subjectively into the objective world; like foam raising the volume and complexity of space, breaking the symmetry.

In doing so it increases the support niche, or provides the dimension to which a future interaction will emerge fresh complexities in amongst the others.

Now make some use of this, change the prefix of dimensionalism toward; *Political, Cultural, Social, Economic, Caste* to name a few examples, and find their sub groups whilst trying to intuit how each interacts with others to create a support niche that sustains and evolves complexity.

Modern culture is dreck

Oct 25th, 2010

by [Steve Harris](#).

We have made one world culture, and it is based on us all getting along. We do that by giving up on events of actual meaning, and concerning ourselves instead with the surface trends. Since that as a life-path is unfulfilling, we are constant searching for “uplifting” stories and memes to make us forget our lives are plastic and hollow.

Check out this tweegasm:

The German-Turkish director of *Head-On* and *The Edge of Heaven* cooks up a fresh comedy with the award-winning *Soul Kitchen*. Hamburg restaurateur Zinos (co-screenwriter Adam Bousdoukos) is heartbroken after his girlfriend departs for Shanghai, but his Soul Kitchen is reinvigorated, thanks to a scary but talented new chef, a rock band, his ex-con brother and his gambling buddies, and a childhood friend with questionable motives.

Mouthwatering shots of food preparation, over-the-top personality clashes, and a chaotic unfolding of circumstances (good and bad) combine into a hilariously entertaining story of self-realization, set to an irresistibly soulful soundtrack. – [Museum of Fine Arts, Houston, Film](#)

What is this, *Eat Pray Love*? All modern culture has the same plot:

- **Revolution.** Misunderstood geeks get bullied by jocks, rise up and take charge. Everyone is now equal.
- **Compensation.** Our lives are a neurotic mess; they must get more neurotic to get better. We all compensate with food and wine. Everyone is equal.
- **Police Action.** Neurotic heroes are busy screwing around, then realize they've got to save the world from people who don't believe in equality. The good guy gets beat up (twice) then turns it around from sheer willpower, and the world is saved. Everyone is now equal.
- **Descent.** Because no one can be neurotic enough to be truly harmless, a character descends into his or her neurotic delirium — preferably a unique and ironic blend of sex, drink, drugs and shopping — only to find true love in an abandoned puppy, or similarly neurotic person of the desired gender. We are left to assume that everyone is now equal.

Whenever people ask you why you oppose modernity, you might point out that not only does our art suck, but it's also boring. You can listen to Beethoven your whole life. Listening to Lady Gaga or Deerhoof for your whole life is like a jail sentence. And watching movies like these just because someone said they were “arty” is enough to kill you with carefully-disguised boredom.

The new superstitions

Oct 24th, 2010

by [Steve Harris](#).

We like to think that at some point, we broke away from the past. The past: nasty, brutish, short lives in which ignorance was a constant companion and our only hope was religion, which had us believe we were immortal.

In contrast, we like to think, we're now enlightened and have risen past that primitive stage and are conquering all of human problems step by step with infallible rationality, and a respect for every being.

A more likely scenario is that if people were deluded then, and we came from them, we've just found a new way to be deluded. Some likely points of discussion:

There is increasing concern that most current published research findings are false. The probability that a research claim is true may depend on study power and bias, the number of other studies on the same question, and, importantly, the ratio of true to no relationships among the relationships probed in each scientific field. In this framework, a research finding is less likely to be true when the studies conducted in a field are smaller; when effect sizes are smaller; when there is a greater number and lesser preselection of tested relationships; where there is greater flexibility in designs, definitions, outcomes, and analytical modes; when there is greater financial and other interest and prejudice; and when more teams are involved in a scientific field in chase of statistical significance. Simulations show that for most study designs and settings, it is more likely for a research claim to be false than true. Moreover, **for many current scientific fields, claimed research findings may often be simply accurate measures of the prevailing bias.** – [PLoS Medicine](#)

Science is like our new religion. It's so hilariously beyond critique that it even got satirized successfully in the video game *Portal*, where a range of sadistic experiments were justified in the name of science. Politicians bow before it. Normal people fear to criticize it. Scientists wield great power — and reap great profits.

If millions of people want their research to show a certain finding, it probably should. Within five years they'll have published the book, done the talk show circuit, and maybe even had a movie made about their valiant search for "truth." At that point, they're basically retired if they want it, or can lead their own laboratory because they have proven earnings potential.

But just like the Vatican in 1602, the scientific establishment fights back against any accusations that it is anything less than the divine word of truth. In 408 years, maybe the proles will be angry about that, too. They're too busy now patting themselves on the back for getting rid of superstition, yet there's a glitch:

"What Americans Really Believe," a comprehensive new study released by Baylor University yesterday, shows that traditional Christian religion greatly decreases belief in everything from the efficacy of palm readers to the usefulness of astrology. It also shows that the irreligious and the members of more liberal Protestant denominations, far from being resistant to superstition, tend to be much more likely to believe in the paranormal and in pseudoscience than evangelical Christians.

The Gallup Organization, under contract to Baylor's Institute for Studies of Religion, asked American adults a series of questions to gauge credulity. Do dreams foretell the future? Did ancient advanced civilizations such as Atlantis exist? Can places be haunted? Is it possible to communicate with the dead? Will creatures like Bigfoot and the Loch Ness Monster someday be discovered by science?

The answers were added up to create an index of belief in occult and the paranormal. While 31% of people who never worship expressed strong belief in these things, only 8% of people who attend a house of worship more than once a week did. – [WSJ](#)

Religion, as a unified system of thought, answers questions that most people do not have time or the inclination to answer for themselves. Many also lack the ability. But most fundamentally, they're busy. Busy having jobs and family, relaxing on weekends with hobbies so they can do it again the next week. They want a reason to trust someone, to trust and revere life, and religion gives it to them.

In place of truly "organized," meaning logically self-consistent and orderly, religion we get the bugshit crazy superstitions that belong on late-night infomercials and \$1 books they sell in dodgy truck stops. Maybe the Mayans did invent television, or Bermuda Triangle swallows souls, but more likely, it's easy to make drama out of relatively little data. (If UFOs show up here on earth, many of our current "UFOlogists" are in trouble because the truth will not match their overhyped, radical claims.)

So again, in our modern wisdom, we have deposed centuries of learning and replaced it with *The National Enquirer* on steroids. Brilliant, really.

And then we've got a final tidbit here bashing one of our favorite illusions here, which is that more than one group, culture or values system can occupy the same place at the same time and not either (a) exist in conflict or (b) dumb each other down to an average with none of the specialized adaptations of any group intact:

No doubt there's a strong sentiment at play that if you turn your back on them for five minutes those kooky Germans will be marching in jackboots and stiff uniforms on a banner-festooned Brandenburg Gate to launch the glorious Fourth Reich. Therefore, many might feel, the Germans themselves should have no opinions at all on the conduct of immigrants, assimilation, preservation of German values and the like. And since anyplace, anytime, can turn into Weimar in the 1930's, multiculturalism is a good thing everywhere as a ready antidote. In this scenario, cynical politicians are forever 'courting' and 'exploiting' and 'playing to' and 'placating' eternally immutable and globally indigenous – the oxymoron is intentional – neo-fascist elements in order to scare up a few extra votes when they're in trouble for incompetence in other matters such as the economy. In The Guardian's report on Merkel's speech, the first sentence reads "The German Chancellor has courted anti-immigrant opinion,,," and goes on to talk about a "lurch to the right to placate that element in her party".

Victor Hanson Davis once said that we should beware of automatically portraying diversity as an absolute virtue (a kind of categorical imperative in the Kantian phrase). He pointed out that the Nazi forces invading Russia featured plenty of diversity – Ukrainians, Poles, Circassians, Chechens, Muslims and others. One might add that the Soviet occupation of anywhere was always ethnically diverse. I drove around various Russian checkpoints during Moscow's invasion of Georgia in 2008 and was astonished to see ethnic Chechens, Koreans, Central Asians in Russian uniform. Empires are usually diverse and they're forever invading others. A Greek and a Turk beating up a geriatric German – how's that for diversity? There is even a kind of Darwinian tinge to the lazy peddling of diversity as the new gospel: it's a healthy phenomenon in nature and therefore must be good for society. Consider that notion for a moment. Survival of the fittest anyone? The closer you scrutinize the diversity mantra, the more contradictory and muddled it looks. I always wonder: why are we anxious to preserve the culture of Amazonian Indians from enforced diversity and integration and not, say, the culture of France? – [Forbes](#)

Every age has its moron mantras, which amount to little more than superstition. What's superstition?

Superstition is confusing proximate events for cause and effect; it usually happens when something *symbolic*, or visually/emotionally important, appears near to an event that is economically or socially important.

Basically, it's our big heads fooling us into thinking the emotional event in our big heads triggers the event

in reality. It's an inversion of cause and effect: we think our emotion caused the event, but really, our emotion is the effect of what the event signifies, like "thank the gods for rain, so now we eat this season!"

Diversity is the latest moron mantra. The United States and Europe threw their last real resources into WWII, and then they botched it, as all democracies do. The war is over; who cares about the cleanup? The "Greatest Generation" ignored the threat of communist revolution, itself an outpouring of the populist revolutions related to the events of 1789 in France, and so the next fifty years were spent in constant low-grade warfare.

At the end of it, America was exhausted as was Europe, and we had built up a dangerous myth of *freedom*. To our founding fathers, freedom meant a lack of interference by small-minded governments. In the new American dogma, it meant do whatever you want, whenever you want! — as long as you can afford it.

We claimed we were better than the Soviets because we had freedom. The Soviets fell; the dogma remained. And then it became a race to the bottom, because if you wanted to unseat someone in America or Europe, you claimed to offer more "freedom" than they did.

This joined a long narrative of granting "rights" to previously unrepresented groups, assuming that political rights were their only source of power. Did women have power before the vote? Yes, but no one will admit that. Instead, we like to think that we as a society in an ecstasy of enlightenment granted them those rights. See how selfless we are! How different, how altruistic? Not like those shady Sovs.

Diversity was another step in this process, but went radically overboard because of a few things. First, many race riots wracked America from the 1960s to the 1990s. Second, we needed a new reason why we were ahead of our post-Soviet competitors, including Europe.

Finally, we were hoping for an easy answer: who will replenish our people, breeding below replacement levels as they get education, neurosis and dipsomaniac habits and as a result become incompetent at marriage? Who is the next generation of industry, and of warriors, who will help us crush the next enemy? Can't someone just do it for us?

Into that walked an old and ugly American myth, which is that of the noble savage. It's both condescending and benevolent. The benevolent part is that we assume anyone outside of white European culture has vast inner wisdom; the ugly part is that we assume this is true because they are simple people (compare to European peasant-worship in the years leading up to 1789) and have held on to animal truths through their simplicity. Add the noble savage myth to the need for a breath of fresh air in a dying civilization, and you have diversity as religion!

These are just a handful of our many illusions. Among others: that we, the people, are not responsible for the leaders we elect or the corporations who sell us wasteful products, because we were manipulated. That we are all the same inside, so the same guy who is our janitor now could be our president. That global warming is our only environmental problem. On and on, South of Heaven.

The drug war: it's not about drugs

Oct 23rd, 2010

by [Steve Harris](#).

On this blog we often talk about how people cannot think from cause to effect, but are only able to compare effects and like mute fetuses, wave their tiny little hands and shout while their obese bodies jiggle in outrage.

This is why politicians ignore and manipulate you, average citizen: you don't understand how government works, like you don't understand even the basics of how your car or computer work, like how you couldn't successfully run a farm, or even excise an infected appendix. So you get the Saturday morning cartoon version because if they told you the truth, you'd be [sure they were wrong](#).

Republicans, as the party closest to "this is how it works, son" are at a disadvantage because they try to explain more of the truth. "We need a source of income to pay for that or we devalue our currency" can never compete with a Democrat saying "and it's all free!"

Democrats and some silly Libertarians, Republicans and other armchair make-work do-nothings are warming up their bloviation over legalizing drugs. I'm all for legalizing drugs — in California. The governmental framework to do that lasted from 1776-1789, and later in the South from 1861-1865. That would enable states to define their attitude toward drugs (and other issues) apart from federal law.

If we let California legalize drugs, as they have already de facto done, we get to watch the results. Luckily for California, the internet, defense and media industries produce so much cash that they can carry a huge load of parasites, slackers, fools, etc. The real cost comes in thirty years when these people start retiring or being hospitalized for having lived in oblivion.

From my personal experience, drugs and alcohol are generally bad news. Some people use them casually, but that generally doesn't last. Soon it becomes part of the lifestyle, and whether you're the good liberals buying three bottles of wine a week, or the hardcore stoner with ten varieties of Kush, you get a hazy view of life. You conveniently forget or leave out things. You glide over the troublesome stuff you should focus on, and focus instead on pleasant visions. Life imitates drugs.

This is why California is the "we'll fix it in post-production" state, an overhyped arcology which sells itself hard and then fails to deliver on the details, leaving problems for the next generation like the eddies around the heaving stroke of a powerful swimmer. When California passes, all you see is turbulent water, but while it was passing, you saw a vision worthy of an adventure film. The stoned state is the illusion state.

But in the meantime, they want us all to legalize drugs, so if the experiment goes wrong, at least we all go down together:

According to a report released Friday by the Marijuana Arrest Research Project for the Drug Policy Alliance and the N.A.A.C.P. and led by Prof. Harry Levine, a sociologist at the City University of New York: "In the last 20 years, California made 850,000 arrests for possession of small amounts of marijuana, and half-a-million arrests in the last 10 years. The people arrested were disproportionately African-Americans and Latinos, overwhelmingly young people, especially men."

For instance, the report says that the City of Los Angeles "arrested blacks for marijuana possession at seven times the rate of whites."

This imbalance is not specific to California; it exists across the country.

One could justify this on some level if, in fact, young blacks and Hispanics were using marijuana more than young whites, but that isn't the case. According to the National Survey on Drug Use

and Health, young white people consistently report higher marijuana use than blacks or Hispanics. – [NYT](#)

I can only handle so many bad logical statements at a time. First, surveys do not compare to real world data. People exaggerate on surveys to impress others or hide dangerous truths. Those who are trying to climb socially probably answer more conservatively than the entitled. At least, I would.

But the main point here is this: Democrats, who see the world as a flat logical construct made up of effects without causes, assume the drug war is about drugs.

Here's the grim reality: it's not. It's about:

- **Morality.** People who like to get intoxicated hate life. If your life requires the boost of grape or herb, you're missing something that you should be getting from a sense of fulfillment in life. You don't have that, so instead you warp your brain temporarily so you get the good feeling without having achieved the tangible real-world results that give you an honest good feelings. Yes, I know I sound 85 and embittered, but from my experience of watching my generation fuck up on drugs — mostly genteel wine-drinking and pinkie-lifted joint smoking — this is my conclusion.
- **Criminality.** The people who can least resist their desires for sex, intoxication and food are those who are most prone to be criminal. Think about this for a moment: criminality is a shortcut to income or having nice things. Drugs, casual sex and insane appetites are a shortcut to feeling good without having much to feel good about. People who don't have much to feel good about are the ones most likely to roll the dice on crime, and to work in low-income jobs for impulsive people lacking self-control. There's a causal relationship here: they're in these jobs because they lack desire/impulse control, and they also commit crimes for the same reason. They take drugs for the same reason too, which is why police departments love to keep drugs illegal. The guy you bust for drugs is *more likely* to be involved in other criminal activity than a sober one. It gives you a great excuse to bust him, put his fingerprints on file, and keep track of his ass. Same way busting women for prostitution or public lewdness puts them in the file. They can't admit this in public of course.
- **Secondary costs.** The vast majority of people on drugs screw up even their simple jobs. Why: they are on drugs. They're either up and not paying much attention (who could, with these flying gnomes yelling at me in Japanese) or they're down and enervated, dragging until they can find another spike. When they drive, this is a problem. They sometimes accidentally throw out functioning objects. They make questionable life decisions, and leave messes behind for others to clean up. Just like winos love to shit on the floor, drug users leave a trail of wreckage strewn behind them because they are by definition schizoid, or divided between drug-reality and sad-cold-hard-reality, and neurotic, in that they end up introspective without any outside referents. Imagine someone afflicted at random by temporary insanity. A wrecking ball for everything around them? Yes. So jail them.

You will not see these reasons in the mainstream media because they are highly offensive. They point us toward our morality: we are not the creators of ourselves, and in fact, we can easily not be in control and become complete disasters. We may need to be protected from some things because the vast majority of us will screw them up.

Sure, there are some people who seem to handle drugs just fine. Hunter S. Thompson and William S. Burroughs come to mind. It makes sense to me that such people just be given access to drugs. Then again, Thompson shot himself in depression and Burroughs fought most of his life to stay off junk, so maybe my examples are poor.

For people who are not high intensity writers like Thompson and Burroughs, namely the 99.999% rest-of-us, drugs are probably a bad idea. This truth is offensive. Doubly offensive is the truth that we bust people for drugs because drug user correlates with other activities that are destructive. Even more offensive is that we consider anything you do with "your body" to have consequences outside of that body. Yet all of the above is true and if you think about it a little while, you'll see why.

Rethinking individualism

Oct 19th, 2010

by [Frank Azzurro](#).

Say you walk into a building at which you're employed. You feel businesslike – coat, computer bag over shoulder, maybe a cup of coffee or tea in hand. Others look similar and climb into the elevator with you. Buttons are pressed.



Your eyes venture, but never into other eyes. Stainless steel walls in this contraption affirm your businesslike presence. At this point, are you not just an extension of these mechanisms with which you interact and rely on just to begin a day of productivity?

Then you salivate, swallow, cough. Others in the elevator pretend not to notice, but they do. Germs? Is that guy sick? Did he cover his mouth? Maybe you feel more human now.

Many of us leave the workplace each day only to catch up on television or hit a local bar. Either of those activities may make us feel alive but when the TV is turned off or the bar closed, most simply limp home to bed. This allows us to turn off further thought until the next morning, when the process repeats.

This type of "individualism" may ultimately lead to collectivism, because many of us want the same thing with different labels. For example, we believe the Polo socks, Banana Republic pants, and Claiborne shirt are enough to announce us as different, even while we herd into metal elevators and stroll over to our cubicle space.

From bodily functions to unplanned social interactions, we are human to the core. The lack of balance in our lives is embodied in that steel cage-like elevator and mindless job fit enough for a robot. We don't try to fix what's wrong with our processes – the ones that drive us each day to get up, shower, arrive at work dreary-eyed. That is human to a tee, and unfortunately it's all too normal.

Most of the time we spend is on mindless work, and as a result, we lash out when we can in bursts – junk food, entertainment, the bar scene. It's like an extension of modern-day education: you know you're stuck in a building for eight hours (sound familiar?), but it doesn't make you accept it any less because deep down, you feel passion in your life burning out.

Maybe when you're young, you don't feel it burning out in quite as pronounced a fashion, but there's something off with eight hours of boredom day in, day out. That's the reason children look forward to recess, and only resent authority more as they grow older and more intelligent. Even recess is regulated now. No physical contact was a big recess rule over twenty years ago; one hesitates to imagine what recess must be like in 2010.

In denying humanity from an early age, and over socializing the individual snowflakes we call our children, we create robots who are beaten into submission to do what they're told, only to find that some of them are in fact individuals – more individual than we've planned.

These would be your shoot-em-up types, the ones that get sick of the mindless game and feel no opportunity at home or at school to lash out or be human – so if guns are nearby, why not end it in a blaze of glory? Unfortunately, options are limited at a young age, so lashing out involves a wide spectrum – not just conforming or shooting people.

❓ Diagnoses of ADD and ADHD have skyrocketed in recent years, but when you think about how much more careful most people are with issues of reproduction – not drinking wine, not doing anything to damage a fetus – it's unlikely these are new chemical imbalances in children manifesting themselves in the classroom. Education hasn't changed significantly in over 50 years. So what's new?

Perhaps it's our evolving methodology about how to deal with children. We think back to individualism actually leading to collectivism, and it makes some more sense. Modern kids go into a classroom, many from different backgrounds and no real common cultural thread. Some are more tolerant of eight-hour work days at the ripe age of six years old, some not so much. Those who are not are treated as the special snowflakes they are with specialized instruction, individual time with the teacher so they can catch up to everyone else – and be the same as everyone else. If they continue to resist, they are labeled problem children, or worse, assigned "special education".

Never mind that the material doesn't change to suit different needs – and never mind that would be more useful: find the strengths of people and focus on those strengths, while addressing weaknesses.

Instead, we do what's easy and label it as pandering to the individual student mind. All this despite the widening disconnect between parents who want education to be day care *and* education, and educators who want to get through the next school year without having to stash whiskey in their desks.

Marriage isn't a casualty of our economy

Oct 14th, 2010
by [Frank Azzurro](#).

Marriage and long-term relationships face a difficult future not because of the economy, but because we've trashed the idea of sex as a means to an end — the family. A culture shift in the 1960s and 1970s allowed people to trivialize sex, but the process started long before, and the "sexual revolution" was more the seams of our formerly great culture bursting.

Hindsight is 20/20, but it also causes people who have been affected by these problems to assume that institutions in and of themselves are faulty due to the *end result* of societal problems, rather than looking at root causes.



For example: America wins World War II. The economy booms. People have plenty of money and resources. Pleased with ourselves, we realize it was wrong to disallow certain people to vote, and wrong to discriminate – this country of plenty can provide for anyone, so everyone should have a say in how it's run.

As other writers in this blog have noted, however, this "revolution" really began in 1789, a result of The Enlightenment.

Even science and medicine fell prey to this new paradigm of throwing out all the old methods, even the ones that worked. Psychologists pandered to children, coddling egos instead of using disciplinary measures to address problems. Nurses told mothers to pump out their breast milk and throw it away in favor of formula.

Society put the cart before the horse, because we assumed that external things like institutions regulated results, not intentions/nature/moral standing.

And how did all that feminism, liberation, etc. work out in 2010?

As long as marriage remains an institution designed to suck the lifeblood out of men for the benefit of lawyers, the government and women, it will continue to weaken until it meets its well-deserved demise.

[[±](#)] | The Spearhead

OK, there's a couple of things going on here, per the writer: marriage is parasitic, and it will "continue to

weaken until it meets its well-deserved demise”.

Again, cart before horse: marriage is parasitic when waged by parasites, but wonderful and joyful in the hands of those competent of building lives with others. As for well-deserved demise, seems like alarmist hype to anyone capable of a real relationship.

Sex and pleasure are means to an end, much like displeasure and pain are means to an end. These force us to evolve, grow, develop technology — but when we look back, humanity suffered through more than we could tolerate today.

Statistically, marriage may be fading with *this recession*, but it's not the economy killing it:

Recently released Census Bureau figures reveal that in 2009 the proportion of married Americans fell lower than ever, dropping 5% in the last 9 years alone. Compared to 57% in 2000, today only 52% of all adults are married. The institution of marriage is crumbling under a combined feminist and federal assault, which has legislated it into something that is roughly the opposite of what it used to be.

...if current trends continue, marriage will cease to exist within roughly twenty years.

[+] | The Spearhead



Seems a bit alarmist. There are plenty of happily married people out there. Since the beginning of our focus on individual “freedom”, many have rutted like pigs in sex, food, whatever strikes their fancy. The rest, a dwindling minority, cling to supposedly outdated traditions like education, marriage, religion, practical knowledge, and fitness.

We can draw a parallel between dwindling marriage rates and student loans. Once you make it easy for students to get a loan, almost irrespective of the students' ability to pay it back, tuition rates increase. Why? Because college boards are savvy enough to know that easy money means higher costs are tolerated. Then the very idea of education is cheapened, such that students are just bags of money with dollar signs on them.

Similarly, with marriage, if you pass legislation that makes it easy to divorce *in a time when plenty of bitter and broken people want to do so*, of course you'll see the divorce rate skyrocket. The lawyers, politicians, etc. referenced by the author were a product of the times, not villainous predators looking to cheapen an institution as a cause toward a greater goal.

People have become increasingly short-sighted, and lack the quality which allows marriage to flourish between two individuals. They are trained, in part, to be this way by media, selfish parents, and an educational system that spits them out like assembly-line automatons after passing a series of standardized tests.

The cheapening of all institutions is a result of a culture shift away from community and core values formerly shared by many. When you're done marrying and procreating, then regretting it, you'll possibly have messed-up kids with absentee landlords as parents, but at least you'll get to go camping with your buddies, go to concerts, drink beer, and pursue all your career ambitions with day care right there to raise the products of a marriage that probably shouldn't have existed in the first place.

Rather than cheering the destruction of the institution while it crumbles around us, as the writer of the aforementioned article suggests, we should rather reshape our culture such that the lawyers and politicians need not concern themselves with marriage.

Marriage isn't the cause of problems; neither is the economy the cause of marriage in decline. We should instead look toward our attitude that it's better to make life easier for ourselves as individuals than strive for what is right and honorable. Let's not use generalizations to confuse what marriage is to many people today with what it can be to the right people.

Interview with God

Oct 12th, 2010

by [Steve Harris](#).

It's a slow news season, so we figured why not tackle one of the stories we've been avoiding because it's difficult, and ask God a few questions. Since most people are atheistic, this should go right under the radar and keep us from having to do another one of those god-awful (no pun intended) Miley Cyrus features.

What's it like running the entire known universe and you know, being God?

I am not a personality as you are accustomed to. It is more like being in a deep sleep, with lucid dreams. In these dreams I make small changes to the patterns of the world. It is neither pleasant nor unpleasant. I am pleased when a design improves, and miserable when it goes awry, but part of the larger design is that misery and pleasure balance themselves constantly, so it is difficult to be miserable at misery or find pleasure pleasurable.

Do you have any message for believers on earth?

Dear believers, you are not believers, you are intuiters. When you look at the whole world and cosmos, and realize how it is organized, you intuit that a god-force exists, and that makes you a believer. Others do not have your vision. Help them but burn their books, because they're incoherent.

I'd like to also add that the perceived split between religion and science is kind of funny actually. Religion and science are both ways to explain the world around you, but each has a different scope. Science can explain material, but religion tries to explain the order behind the metaphysical. But since you both study the same world, your conclusions will always be compatible, if you look hard enough. Yet scientists are people too and so also fallible.

Are you infallible?

No. I am a process that is infallible, but at any given instant, I can make an error. Then again, from this point of view it is not so much an error as a prototype decision which will later be revised.

What is the source of evil?

I am, of course. Evil is necessary to balance good; both are extremes. If you look at a Normal/Gaussian distribution, you'll see that outliers on the left and right represent those extremes. If you watch over time, you'll see how they help corral the majority of points in that distribution toward the center.

It's a very effective way of locating a mean and gradually refining it without having a predetermined "center." If you have a predetermined center, it's easy enough for the whole thing to fall into rote and become stagnant. Evil and good keep beating the center about, which forces the system to self-correct, shifting its energy to keep it in constant motion.

This way it is a perpetual motion machine, of sorts. Eventually it must be reset, but that takes nearly infinite transactions to hit that level.

What happens when the universe is reset?

A huge explosion, or implosion, after a seemingly endless time of gray inconsequence. When you hit entropy, any choice is about as good as any other. So everything grinds to a halt because there's no positive transfer of energy for any action. This causes a condensing of matter, and eventually, a vortex forms. This packs the whole thing in tightly, but you wouldn't notice that if it were happening to you because it happens so uniformly it's unobservable. After the implosion, a radical potential energy is created by the vast distance of collapse, and so a new cosmic iteration forms.

What happens to the old one?

What happens to you, after you die? You get stuck in time. Time is an artifact of causality, but that whole causal chain persists at the informational level of the universe, so you exist simultaneously while you don't exist yet. It's hard to explain in time-based causal language, but basically that universe persists in a place we can't access it.

The same is true of death: you're no longer there, in your present time, but you have existed and therefore you exist. All action in this universe is synchronous, so that to be born is to die, but to have the conditions existing for your birth, there must have been a previous causal state, so you've always existed. I'm sure that makes zero sense to you because you see time as linear. That's... well, if you swim through an ocean, you may see your path as linear but waves move under you, and the ocean itself is far from linear.

What you see of existence is like a movie generated from your path through existence. Existence itself exists in more dimensions than you can see, and time is an artifact of your relative motion, so while you're dead in your present time, you exist in the past and because you existed in physical space, there are also causal consequences of your existence in other dimensions.

You know the saying "a watched pot never boils"? Well, a watcher never dies, at least in the sense of ceases to exist. But you're no longer there, you know, where you live now.

I have no idea what you're talking about.

That's understandable. You know that old parable about if you had infinite monkeys typing infinitely randomly, would you eventually get a volume of Shakespeare out of one of their typewriters? The universe is like that, except that randomness isn't random. It's based on existing patterns, it's causal. But it's not linearly causal, meaning that you don't need object *X* to collide with object *Y* to interact. It's more like the two converge because of a harmony between the patterns they're trapped in.

So imagine infinite monkeys typing away on computers, dreaming of the same kind of shape or maybe a musical riff, and that influences what they type. Eventually one of them writes a UNIX operating system (on the way to that point, sixty of them write Windows 95). It might take a billion years or a few billion, but it happens without outside intervention. All of this is my dreamstate. I sleep, I dream, and the universe — which you might think of as my mind — organizes itself, forms thoughts this way, and then picks them through a process like the one that controversial guy (the one with the beard, Darwinks or something) wrote about: natural selection.

So infinite monkeys type ideas, I dream them, and then one of them "fits" in with all of the causal relationships that have gone before, or at least approximates a fit best, and I go with that. That's what I do. It's like a deep meditative state, where imagination and logic are joined perpetually. Anyway, this process isn't as smart as you, but it's consistent, which you're not. And it has billions of years, and even more than billions of simultaneous processes, so it's vastly smarter than you.

Shocking, isn't it. Well, it's probably not any comfort then for me to say that you're also part of this process. Like every atom of this place, and every other living thing, you're a monkey with a typewriter. Good luck parsing all of that. If I were stuck in linear physical causal time, my head would explode trying to understand it.

It's just that... I can't bear the thought of not seeing Aunt Georgiana again.

You will. If you did see her in life, you'll see her again. Or rather, it's correct to say that you never stopped seeing her. She never stopped seeing you. In a part of the vast causal chain of being, you exist in a perpetual exchange of energies. You, as a consciousness, shape the world around you, and it shapes you. Most of the time it's bigger, so you're on the receiving end. But you also carve out a place. So does she. And you're there now because you were there in the past, and that past doesn't change just because a future occurred, in fact, they co-define each other. So you've seen her in the future already and you're already dead and you're both still there, so I think you're OK.

I have to admit, I've always gone to church, but I've never really bonded with Jesus. He seems like a really hippie version of You.

Did I sent Jesus? Well, I guess anything that splits off of divinity can claim to be sent by me, but it's more complex than that. I sent every genius in history.

I sent Jesus to tell you not to worry about death, just do the right thing. He — well, you know boys — they're all heart but not as much wisdom. He was only 33 when he died. And since then, most people have gotten his statements wrong. He never wrote down a damn thing, other humans did. And as part of the plan, they changed it a little. And so on, for centuries, before the Bible even got to Europe, where it got translated into a more specific language and lost a lot of its connotation. So the Bible you have is a beautiful work, but often a dream.

I am known in all languages, and on all continents. They call me different names, and describe me differently, but it's still me, because I am the only God of this cosmos and this world. Jesus tried his hardest but he was all heart. You should just take away from him the idea that you shouldn't fear death. Do what is right and if you die, you died well. You carry on elsewhere. Even more importantly, should you succeed, you will have helped keep this universe brilliant. Your life will have no higher accolade. Think about being old and nearly dead: do you care about your awards, your money, how many homeless people said "Gawd bless" as you passed? No, you're past those things. And so the only reward you really get in this life is knowing you spent your time well, by creating beauty.

Beauty occurs when form fits function with grace. Grace is that insight which takes us past linear thinking into synchronous thinking, when you see all the factors at once, and you make something beautiful. Oh, that's tautological, you say? When you get outside of time, son, everything *must* be tautological or it doesn't make any sense.

I was going to ask you about the death penalty, legal drugs, and, uh... but you probably know that.

Yeah. I kind of sidetracked your interview because that's my job. I'm God. And you're asking me about all these little details, as if you needed someone to explain the obvious for you? Here it is again, if Jesus didn't make it simple enough: treat people as they deserve to be treated. If they're good people, give them good things and never stop. If they're murderers, murder them. You have plenty of people. You want to make life sacred? Keep only the life with the light in it. That way, you're helping make the experience of being alive that much brighter and clearer.

Remember that Gaussian distribution? Evil must exist, and good must fight it. If they do, that keeps the middle in line. If they don't, well, you shift over toward evil, and it's such a vast shift you can't perceive it except by measuring yourself to the past.

They say you should put the most important thing at the end of an interview. I can't imagine why in 2010 this would end up there. Except I can. I planned it that way, and I don't know how it's going to turn out, but I'm starting to dream a shape. Or a melody.

Either way, the future is being formed as we speak, and it's up to you to help. So stop talking. Go do it. Don't call me — I already know. I'm God.

Thanks to [Derek](#) at [SolidPR](#) for hooking us up with this interview. Transcribed by Steve Harris. We do not promise an absence of farcical content.

A curveball in the recycling debate

Sep 28th, 2010

by [Frank Azzurro](#).

In many towns, recycling is not only encouraged, it's enforced. Some communities use a limited "toter" system where one has to pay more for additional bags if the toter is filled up each week. The flip side is, things like plastic bottles, metal cans, glass jars, and just about any paper product including junk mail can be tossed into recycling bins.



This is wonderful in a way – why let any idiot throw away however much trash he/she wants to each week when it's clear there are reasonable limits a town can and should impose? But it also begs the question: what happens to all that paper, but moreso all those other products like glass, plastic, and metal once another truck using more gas and more manpower picks it up during a separate trip?

Recycling makes many people feel good, but feelings are not the best test of environmental soundness. When it makes more sense to recycle than to throw something away; government compulsion isn't needed. And when recycling is a profligate use of natural and human resources, government mandates can't change the fact. Big Brother can force you to recycle your garbage, but that doesn't make garbage-recycling green.

[[+](#)] | Boston.com Editorial

Good point. If recycling really answered any tough questions, it wouldn't be as easy as throwing would-be trash in a different bucket.

It's nice and easy – and it massages the ol' ego – to sort your garbage and feel good about how much stuff is in the recycle bin this week that could have gone to the trash instead. We just assume that since recycling is a feel-good activity and approved by just about everyone, that we should feel much better when we see the second truck pull up every week and collect a different set of trash from the one that came an hour before. We feel productive; the trash is still taken to a far-off site; everyone wins.

Unfortunately, the writer had the opportunity to take the point further and talk about the real problem – humanity itself – but opted not to:

Popular impressions to the contrary notwithstanding, we are not running out of places to dispose of garbage. Not only is US landfill capacity at an all-time high, but all of the country's rubbish for the next 100 years could comfortably fit into a landfill measuring 10 miles square. Benjamin puts that in perspective: "Ted Turner's Flying D ranch outside Bozeman, Mont., could handle all of America's trash for the next century — with 50,000 acres left over for his bison."

[[+](#)] | Boston.com Editorial

Let's assume those facts are correct. What happens in a century? Does that calculation take into account population growth, and if so, how much?



Jacoby falls victim to the very thought process he's calling out: he notes in the article that landfills are great because we get methane gas out of them and we frequently turn them into golf courses and parks, so everyone wins. Let's just make tons of landfills since we have the space – out of sight, out of mind.

There's no thought to why we need to recycle in the first place. Recycling came about as a solution to all the trash we produce in society. We produce lots of trash due to two factors: the number of people we have, and the amount of disposable stuff we consume, including McDonalds' burger wrappings, disposable diapers, and styrofoam coffee cups.

So why no talk of solving the root problems? We can break them down pretty easily:

1. Amount of trash produced: we live in a throwaway culture, where tons of plastic is used to package products, where it's encouraged to throw things away after only a few uses, and where people upgrade even laptops and cars every other year. As a result of insatiable consumer demand, many products are made to be disposable. Why would you build a car to last twenty years when people won't keep it after ten, or even five?

Let's also not forget that infrastructure has been set up to haul away garbage with minimal effort on the part of the consumer – whenever it's easier to throw something away than keep it and fix it, that's what people will do.

2. Number of people producing trash: Animals don't produce non-biodegradable trash, unless you count housepets and their dog poop bags, toys, etc. So the amount of trash out there is mostly due to human activity.

How do we reduce the amount of trash a society produces? In part, by moving away from a consumer-driven culture, and in part by reducing the number of people who live within its borders.

You won't see many newspapers – even editorials in newspapers – tackling those problems, because as daring as Jacoby seems to be when saying that greenism feels good but may not accomplish much, he's only willing to touch the tip of the iceberg. The real problems remain buried, sort of like a golf course over a landfill.

Inattention

Sep 24th, 2010
by [Joseph Prattle](#).

One thing which is had in mind when many think about the West is the principle of freedom of discussion. The idea behind this is that by having all options out in the open, the truth can be found. This may be on scientific questions, or it may be on political issues, so that we might discuss who we think the best rulers could be, without having to worry about the current ruler forcing everybody to support him or her.

Yet even if there is no legal proscription of certain ideas, at any time some are more fashionable than others. Everybody wants to be liked and to fit in with the people around them, so just as they are influenced by how others dress, by how they have their hair cut, by how they speak and by what music they listen to, so indeed are people influenced by the political and social beliefs of their peers.

Therefore, how can we identify those ideas which may not be right, in spite of their widespread acceptance? One way is suggested by the following illustration. You are walking with someone you know along a road, when they casually drop some litter. How do you feel about telling them not to be so selfish? Perhaps you think to yourself, "I will just let this go because I don't want to upset this person or to fall out with them." And so in general, ideas which criticize people will fade into the background, and ideas which make people look better will come to the fore.



In addition to ordinary interactions among people, there are two large influences on popular narrative: politicians, and companies trying to sell their product. Both reinforce the tendency to have a distorted image of reality. Both want to make themselves look compassionate and non-threatening. Entertainment is designed to make people feel good about themselves; the importance of spectator sports is blown up out of all proportion, and popular discussion is turned towards soap operas and talent shows, glorifying popular heroes who have achieved nothing, but with whom many people can self-identify.

In a world where everybody is a victim or a hero, and nobody is an oppressor or a criminal, nobody is held responsible for anything – not for their own behaviour, nor for curtailing the destructive behaviour of others. Voters are not responsible for who gets into office – in fact voting is called a "civic duty." Special attention is paid by the media to the so-called "floating voters," lukewarm idiots who, while admitting they do not understand much of what is at stake, still feel the need to make their voice heard. Democratic elections are like executions by firing squad where one of the executioners is given a blank in their rifle, but no-one knows which one it is. Later one of them may come to believe that it was they who had the blank, because they do not wish to take the responsibility for having killed someone.

This may not be the best outcome, because it is a sense of responsibility that motivates paying attention to problems rather than leaving them to others. On the other hand, inattention gives us a filthy and dangerous world.

The results of class war

Sep 23rd, 2010
by [Steve Harris](#).

Victor Davis Hanson shows us an insightful division between leftist and rightist beliefs:

Traditional peasant societies believe in only a limited amount of good. The more your neighbor earns, the less someone else gets. Profits are seen as a sort of theft; they must be either hidden or redistributed. Envy, rather than admiration of success, reigns.

In contrast, Western civilization began with a very different, ancient Greek idea of an autonomous citizen, not an indentured serf or subsistence peasant. The small, independent landowner — if he was left to his own talents, and if his success was protected by, and from, government — would create new sources of wealth for everyone. The resulting greater bounty for the poor soon trumped their old jealousy of the better-off.... — [HNN](#)

For those of you who are new to the party, “conservative” means you uphold the traditions of the past, which in the European-American realm means the ways of old Europe. Today, we’d call them fascist, Nazi or worse, but all of what we have today came from these ways.

They in turn carried an essential ideal, which VDH expresses above, which was most like natural selection: **let individuals be productive, and some rise above the rest, and put those in charge.**

The left had another idea, which we could call anti-natural-selection: **make sure everyone earns the same to keep the peace among the peasants.** Since The Enlightenment, this has been the dominant idea in Europe and the USA, but it has only gradually picked up speed to where we can see what it really is.

The peasant ethic is not to strive for anything, but to ensure we divide up whatever we have, equally. That way, the logic goes, no one can be mad at anyone else for having more. What they don’t mention is that it also creates zero incentive to rise above doing the minimum, which is why peasant societies always collapse and they end up demanding leaders so they don’t destroy themselves. How else would a Napoleon rise out of Revolutionary France? A Stalin out of Revolutionary Russia?

In the peasant ethic, there is no such thing as proving oneself. If one is human, and there standing among the others, it is assumed that one is equal, or equal enough. Performance is irrelevant. Reward comes before labor. And if you’re a laborer who has spent most of your life complaining about work, that’s a tempting idea. It’s the root of all leftism, from progressivism to socialism.

The right on the other hand says we work for our labor, and those who are most together internally — most clear mentally, most self-disciplined, hardest and smartest working, least inclined to temporary pleasures — are the ones who rise and by the nature of their performance, we want them in charge.

The left tells us that this way is awful and unfair, and we’ll create a Utopian paradise if we just spread the wealth. But what’s the result of spreading the wealth? Let’s look at another metaphor, this one also created by liberalism:

As a university student between 1966 and 1969, I experienced first-hand the impact of the sexual revolution, and the sweeping changes it wrought between men and women.

To suggest any individual was immune from that tidal wave of change, or from the pressures that came with it, for women in particular, is frankly wrong.

...

I'm always amazed at the way the liberal Left (a broad church, with which I'd have once identified) is eager to make excuses for any dubious results of their progressive ideas.

Yet the damaging consequences of that Sixties revolution are obvious in the society we now live in – ranging from the utter mess made of education in this country (directly attributable to the overturning of traditional ideas in the Seventies, an orthodoxy which still prevails), to the dangerous 'anything goes' attitude which challenges any idea of restraint in speech or behaviour.

...

Nevertheless it's absurd to suggest that we exist in isolation, that we are not shaped by the culture we inhabit.

The zeitgeist is the defining mood or spirit of a particular period in history and shaped by the ideas and beliefs of the time. Nobody can escape it.

...

Most of us embraced the hippie-esque idea that sexual freedom was a beautiful thing to be celebrated. 'Seize the day,' we shouted, and threw old notions like fidelity out of the window.

But beneath all those naive and high-sounding ideals, the sexism of supposedly radical and free-thinking men on the left could be summed up with: 'A woman's place is underneath.'

As the writer and feminist pioneer Rosie Boycott has said: 'What was insidious about the underground was that it pretended to be alternative. But it wasn't providing an alternative for women. It was providing an alternative for men in that there were no problems about screwing around.'

...

But this is what the distinguished historian Eric Hobsbawm writes about the shift in standards in his authoritative book, *Age Of Extremes*: 'The crisis of the family was linked with quite dramatic changes in public standards governing sexual behaviour, partnership and procreation... and the major change is datable and coincides with the Sixties and Seventies.'

...

To be a 'nice girl' was to be looked on as a freak. The truth was, however, the new permissiveness gave men permission to exploit you. These are the pressures which, according to Martin Amis, contributed to his sister's ruin.

It may be cruel to say it, but today's young girls primping and un-dressing for Saturday night, when they will get drunk and get laid (and feel doubly bad in the morning) are the inheritors of her destiny. – [Signs of the Times](#)

The peasant mentality is that no one can say NO: if you have something that not everyone else has, give it away. Whether it's your money, your time (imaging being forced to wait for the slowest person in the room to understand a concept... oh wait, that's our education system), your job (how much of our days is spent in activities that are dumbed down so the clueless can participate?), or even your body. Give it up. We the crowd demand it, because we the individuals in the crowd think it's unfair if anyone has more than us.

The sea change that's rippling through the West right now is the final, slow, unsettling revelation that The Enlightenment is the foundation of modern liberalism, and that its consequence is the destruction of any exceptionalism. You can't be better than any average one of us, the crowd says. Or we'll — well, at first they just complain. Then at some point they revolt and kill you, leaving behind a dysfunctional society.

Join us in pushing out the old, calcified, mindless, corrupt, controlling, boring and pointless endeavor of

leftism. We have seen its results, and they are a society of great permissiveness that discriminates against anyone with a brain. As a result, it falls apart from within. We can fix this, but only by escaping the bad logic that got us here: leftism.

An epic paradigm shift from the left

Sep 23rd, 2010
by [Brett Stevens](#).

There's that purported Chinese proverb that says "May you live in an interesting age," spoken as if it were a curse. For as others have observed, it may be better to be a dog in a peaceful age than a human in an interesting — by definition not peaceful, not stable, not secure and confident — age.

As the industrial revolution winds down its first home run, the internal combustion engine, we're seeing a shift in paradigm that is unprecedented because it rolls back four centuries to before the roots of The Enlightenment. The Enlightenment brought us reliance on the individual, not God or nature, and with that we must insist we're all equal — or our basic idea looks really dumb.

A modern source summarizes The Enlightenment "in effect," or its philosophy as it becomes in application and verbal transmission:

Put simply, if Europe stands for something, it is decent treatment for all. – [The Economist](#)

Here's what is happening — people are realizing that any form of that statement, as our first and biggest goal, becomes something like socialism: we reward people for existing, not for performance, so performance declines.

Here's the new/old European motto:

Put simply, if Europe stands for something, it is that those who perform be rewarded. – [Amerika](#)

This is how things used to be. If you want a culture that invents not just a few key objects, but the foundation of modern science, and you want that culture to make great architecture, art and accumulated wisdom, then you need this basis.

"Treat everyone decently" is not a bad idea. It's only bad if it becomes your goal. Your goal can be "Let's get to the top, and treat everyone decently," but there's an implied *but* to that second phrase, which makes that motto translate into *Get to the top, and treat everyone decently, but not if it gets in the way of getting to the top.*

1. Government, education and laws can't help us; it's a question of the moral, intellectual and physical qualities of individuals.
2. Who watches the watchers is an endless loop; we need people we can trust in power, and that's a product of the abovementioned moral, intellectual and physical qualities.
3. "Progress" and "Utopia" are dirty words for a power grab. There is no perfect system, only less flawed ones.
4. The lowest common denominator of a society is disgusting, stupid and crass and forms a lynch mob.
5. When we allow that lowest echelon to (a) buy whatever it wants (b) believe whatever it wants and (c) vote for leaders, disaster strikes.

Since 1789, we've turned toward a modernist society, which is a utilitarian/secular fulfillment of the vision of Christianity: moral judgment surpassing practical adaptation to reality. Christianity is tempting because it's a way out of competition, natural selection and personal insufficiency. Instead of changing the reality, you change the way you measure it.

Europeans thought they were progressing towards an ideal civilisation. Now time is up, and it hurts

The construction of the welfare state is part of a European narrative that conjures civilisation from chaos. Take France, a country that, in welfare matters, more resembles Mediterranean

Europe than its more rigorous northern neighbours. The incremental entrenchment of new rights in law, as a mark of progress towards a better society, dates back to just after the first world war. In 1919 the Senate limited the working day to eight hours. Léon Blum introduced the two-week paid holiday for all workers in 1936. François Mitterrand extended this to five weeks in the early 1980s. He also brought in retirement at 60, and the 39-hour working week. Ms Aubry, only ten years ago, reduced that to 35. By progressively shrinking the number of hours worked a week, or years worked over a lifetime, society seemed to be rolling towards some sort of ideal, with vin rosé and deckchairs on the beach for all. This fits France's sense of secular, revolutionary History, carrying the country forward, however fitfully, like an "endless cortege proceeding towards the light", in the words of Jules Ferry, a 19th-century educationalist. Even President Nicolas Sarkozy, usually averse to abstract nouns, has spoken of "the politics of civilisation" and asked economists to measure output in terms of happiness, not just growth.

Put simply, if Europe stands for something, it is decent treatment for all. To this way of thinking, to guarantee a comfortable retirement is akin to banning child labour or giving women the vote: not optional perks, but badges of a civilised society. Such social preferences are what Europe is for, and what makes it different from America. Europe may no longer be a global power, or have much military muscle. Its churches may be empty, its spiritual fibre weak. It may not boast much cutting-edge innovation or economic growth. But it knows how to look after its sick and elderly, take a long lunch break and abandon the office in August. The cold realisation that time is up, and that such progress is over, prompts anger, denial and shock. – [The Economist](#)

This is not exclusive to Europe — in the USA, similar discontent is raging. We're realizing that (a) our politicians are corrupt and (b) that they are that way because so many people are easy to fool and (c) the solution isn't personal, but in a motivation of groups of people to seize power:

WOULD ANY SANE PERSON think dumpster diving would have stopped Hitler, or that composting would have ended slavery or brought about the eight-hour workday, or that chopping wood and carrying water would have gotten people out of Tsarist prisons, or that dancing naked around a fire would have helped put in place the Voting Rights Act of 1957 or the Civil Rights Act of 1964? Then why now, with all the world at stake, do so many people retreat into these entirely personal "solutions"?

Part of the problem is that we've been victims of a campaign of systematic misdirection. Consumer culture and the capitalist mindset have taught us to substitute acts of personal consumption (or enlightenment) for organized political resistance. – [Orion Magazine](#)

The more extreme elements have realized this first, and as a result gone undercover as moderates who will say whatever is necessary to get elected, then seize power and not relinquish it.

They recognize that most people are oblivious to the problem, and have chosen "not to play the game" because of personal fear:

If human life is (as secular modernity asserts) ultimately about gratification (about maximizing happiness and minimizing suffering) then it will always seem tempting to take the short-term choice leading to immediate and certain happiness and avoid immediate and certain suffering; and to ignore the long-term consequences of these choices on the basis that the future cannot be known with certainty, and we might be dead anyway before the future arrives.

The resulting mentality is characteristic of the modern secular elite, but has spread to encompass much of contemporary life. Charles Murray has encapsulated this modern 'sophisticated' attitude very well: "Human beings are a collection of chemicals that activate and, after a period of time, deactivate. The purpose of life is to while away the intervening time as pleasantly as possible."

My point is that a society which regards the purpose of life as being to while away the time between birth and death as pleasantly as possible is a society which cannot make tough

decisions. – [Bruce Charlton](#)

Maybe we need the gods back, so we have a reason to feel good about self-sacrifice... and to stop worrying about death so much. boring!

And while we're on this delusional tear, in the words of one wise sage, "Problems remain!"

On our current path, more and more U.S. workers are likely to be turned into knowledge workers, meme generators, hype merchants, identity mongers — making "cool" while transforming their social life into a stream of branded idea-products.

...

Increases in the standard of living may thereby have the paradoxical effect of turning "living" itself into a ceaseless work process. The more leisure eliminates work in the traditional sense, the more it becomes work itself in the immaterial sense. By making traditional types of skills irrelevant, productivity innovations are making us reconceive our leisure time activities as a skill set.

...

The nature of the "skills" being reproduced in U.S., the ones that we can still incorporate into production, are oriented more and more toward lifestyle making. The sector of "productive jobs" in the U.S. seems to be in those areas sometimes decried as inessential if not corrosive to the human spirit—cultural meanings, identity tokens, marketing, etc. Given the proclivities of our workforce, the U.S.'s comparative advantage is in manufacturing desires and refining them in the realm of language and feeling, as opposed to making things. – [PopMatters](#)

We're not going to be taken in by callow Utopians who want us to invent "new ways" of dealing with a bad situation (it's a misdirection: they don't think we can solve the situation, but want to promise us these "new ways" like a snake oil salesman, so we don't stop their decay). Even more, Europeans and Americans are seeing that increasingly racial favoritism goes both (or more) ways; as long as we have diversity, we have conflict, just like as long as we have equality, we have class warfare as people scramble to be more equal than their equals.

Hard stuff. We've grown up being told 180 degrees opposites of what reality is. But now the awakening is slow, and when it hits a crucial 2-5% of the population, the overthrow will commence.

Even more, we're seeing that some of our greatest taboos — like censorship, for example — are misplaced:

There may be a literal truth underlying the common-sense intuition that happiness and sadness are contagious.

A new study on the spread of emotions through social networks shows that these feelings circulate in patterns analogous to what's seen from epidemiological models of disease. – [Wired](#)

You want to talk about *The Selfish Gene* or The Broken Windows theory? Screw that, there's a new game in town: the memetic spread of behavior. When one person starts doing something, and there are not **bad** responses from the world and other people, then other people start to imitate that person.

The learning we can take from that: tolerating insane behavior makes more of it, and behaviors that start out in a context that's not harmful will then spread to other contexts where they are. It's not harmful when kids dance at random in their bedrooms; when groups of them do it at school all day, the educational system collapses.

Even more, these memes have *secondary* effects, meaning that if we replace an existing behavior, other behaviors collapse because of what takes over the space/energy previously devoted to the replaced behavior:

A new study has come up with a possible explanation, suggesting that the break-up of relationships within groups of friends is contagious – one couple within a social group divorces and their friends' relationships collapse around them like ninepins.

The researchers have called it “divorce clustering” and say that a split up between immediate friends increases your own chances of getting divorced by 75%. – [The Guardian](#)

Displacement of existing institutions causes shockwaves of harm and confusion. You want to crush the system, do you? Well, what do you envision in its place? Unless you have a really clear idea of what daily life will look like, stop: you have no idea. You're going to destroy and not create.

The ancien regime of today is European liberalism, which basically took over the known world starting in 1789. In the European liberal view, every person is a sacred object and we must take care of all of them, competent or not. This encourages tolerance of crazy behavior, and a lowering of standards.

In the view that will replace it, life itself is sacred — and we, who briefly hold life in ourselves, are merely means to that end. Our individual lives are not sacred. What is sacred is what we can contribute to the sacredness of life, and what “meaning” we can give to life by overcoming pains and creating positive responses instead.

People are starting to realize that 1789 was a mistake, and that it occurred only because of several centuries of bad thought before it. History takes decades or centuries to manifest its responses to the things we do — we won't know, for example, if Barack Obama was a good president *until 2210 or 2410*. That's way beyond what most can understand.

And now that we're seeing an end to what we thought was a good path — the make sure everyone is fed before we know if we have enough grain approach — we're altering our thinking. Our morality is no longer about the individual, but the health of the group, and even more, the achievement of the group. Just being there isn't enough anymore, and that's a positive evolution of humankind.

Criticism of Obama is misplaced

Sep 23rd, 2010

by [Steve Harris](#).

The first person to speak gave the president a somewhat larger jolt than if the world's heaviest man was in bed and gave his wife a Dutch oven. This first questioner, who the New York Times felt it necessary to point out is African-American ahead of the fact that she is a mother, military veteran, and chief financial officer, very bluntly said, "I'm exhausted of defending you, defending your administration, defending the mantle of change that I voted for." She went on to state that "I've been told that I voted for a man who was going to change things in a meaningful way for the middle class and I'm waiting sir, I'm waiting. I still don't feel it yet."

In a way, this lady was expressing frustration that many who voted for Obama in 2008, and millions who did not, are feeling these days. Change was expected of this vibrant, young politician, and in a way, change was delivered in a fashion well below the expectations of many.

– [Technorati](#)

While we at this blog are totally opposed to leftist politics in all forms, and recognize that Obama is the least-experienced candidate to ever be elected to the presidency, we're also realists.

Realists recognize that Obama does not deserve the current wave of critique coming his way because he has made significant steps toward realizing the platform he espoused. Here are his real problems:

- **His platform was vague and broad.** People remember "hope" and "change" and quietly projected into those whatever they wanted. They did not remember specifics, in part because if you run on a vague campaign like "hope" and "change," you try to avoid them, and Obama's team prudently did. Now the price must be paid for that evasion.
- **The nature of liberals.** Liberals are those who are convinced something is wrong with the world that must be fixed by human interaction. This is a never-ending quest; in a perfect world, liberals would invent reasons to be appalled and go on a jihad against these things. Obama cannot ever satisfy his audience because by definition they cannot be satisfied.

When you think about it, the limits to Obama's success are the limits of liberalism itself. For him to go further than adopting socialized health care, he'd have to do things that would really let the cat out of the bag and show him to be even farther left than European socialism — at a time when European socialism is crumbling.

We've seen this pattern before. Both Clinton and Carter did their best to get big ideological progress accomplished early on, and then spent the latter halves of their presidencies hanging out and doing damage control. Liberal reform is never enough for its audience, and the audience will never be satisfied until it really goes over the top, which will have consequences in politics that the audience cannot understand.

Good luck, Barack Obama. We disagree with almost everything you've done, but here we say that plainly. We don't snipe (as some on the right have done) and we don't play victim (as some on the left are doing). We say plainly what we feel because anything else is disrespectful. Of all things, we believe politics must be founded in sane, respectful, reverent activity and not neurotic chatter, and for that reason this is how we articulate our minority views.

Dissensus of the greens

Sep 22nd, 2010

by [Doug Vance](#).

We've mentioned the [fragmentation of consent](#) about as much favorably as unfavorably here at the blog, which depends on context. Having all the eggs in one basket, so to speak, is a way to point out that through total centralization of a thing, we have created potential catastrophic liability that could ruin the whole.

The system, especially if it is a globalist collectivist one, requires that the masses rely on it. It requires that people NEED the system in order to survive. If people no longer rely on the system for their survival, the system becomes useless, and fades away. This can be done on an individual basis, and requires no traditional and structured organization.



The splintering of a healthy composite does not always benefit each separated part. It also permanently eliminates everything significant about the intact composite.

Yet, departure of the healthy remainder from the spread of the sickly is probably for the best so that the entirety of the composite does not fall ill.

America itself, for better or worse, was born in the fire, tar, feathers, and blood of enterprising pioneer independence from aloof tyrants and their docile drones.

The point is to separate oneself from the diseased system and start a healthy one, one community at a time.

But for this post, we'll take a short detour into the ongoing gentle separation from mainstream modern progressive society undertaken by [the nature people](#). With but one exception, there is little politically charged or sensationalist to be found here. Instead, we'll take a brief survey of some of the green independence groups involved and highlight their distinctions.

The beauty of Non-Participation is that it is a revolutionary act that only makes us less threatening in the eyes of the uninformed, which is not what the establishment wants.

[neithercorp](#)

Since industrialization, the perceptive and honest in our midst have gradually developed what amounts to the following revelation: the utilitarian and convenient is of [higher value](#) to degenerate modern man than life itself.

This often unarticulated, if morally taboo (to Enlightened Western minds) concept has helped encourage a type of separatist movement that differs from all the others in the past. These active nature people, our alternative separatists, presently fit into three broad categories:

[Deep Ecology](#)

Highly localized and detailed organizers, these people tend to think in terms of homestead to township scale for practical implementation. Backyard gardening and neighboring cooperative farmer's markets are some of its cultural manifestations.

For them, technologies utilized are the minimum necessary to get the job done, which in some ways may translate into increased labor hours and sheer muscle power. Think pre-industrial to limited modern industrial applications.

The Greens are an applied understanding group. For best results, get to know the local ecology and climate in great detail, then take action from the perspective and needs of nature itself which may inconvenience, even bewilder those who are yet uninitiated.

Transition Technocracy

Fairly localized at the township to city scale, these people take an environmentally aware community design approach to civil engineering and public services. Seeking to reduce or eliminate our dependency on fossil fuels in particular, they will prefer a limited industrial approach to implementation whenever possible.

Essentially, the Yellows are an applied technologies movement, using detailed technical proficiency and increasingly, [firm authority](#), to minimize our ecological footprint while seeking to maintain about the same yield for our standard of living. Accessibility and convenience to such transition for humans is about as important as sustained conservation.

Explicit Humanism

World scale organizers, a limited to maximum industrial implementation is within the goal set of the Reds. This often translates into using ecological alarmism like the man-caused global warming contention to implement a wealth transfer from the industrialized nations to the poorer nations in order to help all into an acceptable standard of living.

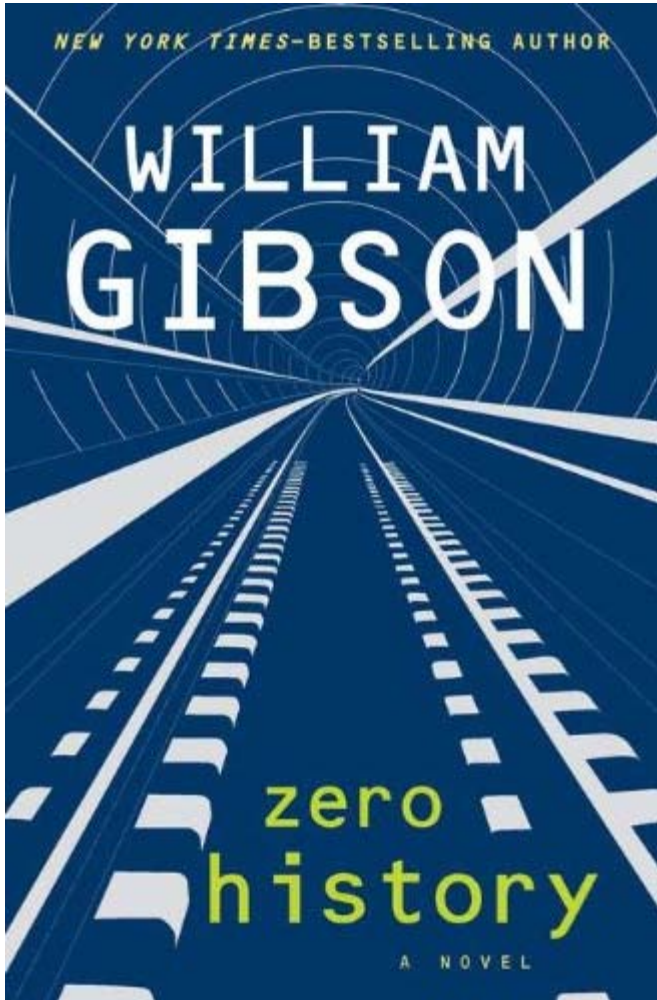
The Reds are an applied politics category, which is to say, the application of enforced regulations in order to achieve desired results. Overthrowing capitalism in favor of totalitarian utilitarianism or anarchy are openly declared aims for this group.

Typically, the only relationship or apparent interest the human social justice environmentalist bears toward the natural world is in the accusations levied against the capitalist system for its systematic destruction of species and ecosystems.

Hence, one of the most significant principles among the Reds is ending capitalism to take the extreme pressure off the environment if that appeals to you instead of or in addition to the social justice and world equality flavor of appeal.

Zero History, by William Gibson

Sep 21st, 2010
by [Steve Harris](#).



William Gibson burst onto the fiction scene in 1986 with his cyberpunk thriller *Neuromancer*, and since then has been trying to become more like his heroes and influences, Thomas Pynchon and William S. Burroughs.

The literary leanings of his works since 1995 have brought us a new Gibson: a more refined writer, a keener observer of current trends instead of a projector of distant futures, a more savvy designer of tales. The only caveat with his later work is that these books are not about anything.

A book about something has a central topic and a clear idea. It then develops a story to explain that idea, translating abstract knowledge into concrete examples through the experience of characters. Gibson works backward on books like *Pattern Recognition*, *All Tomorrow's Parties* and *Zero History*: having no dominant idea, he throws in a laundry list of interesting stuff and ties it together with whatever topic he can use to connect the parts. The tail wags the dog, in other words.

Zero History mimicks the action layout of *Neuromancer*. A lonely hacker pairs up with an assertive female under the guidance of a mysterious thought-leader, then they embark on pursuit of a sacred symbol, at which point they must give up on their social conditioning and become feral hackers who break some rules to get to the truth. It's a good formula.

Gibson must be like a Zen monk wandering the streets of our modern societies in a state of mindfulness. He picks up on every developing trend, from military couture to Norwegian black metal, and fits it into a developing story and tries to layer a "meaning" over that with a vague, semi-spicy narrative about the

imposition of memetic “truth” or holy grails upon the rest of us media sheep.

We like his characters, but don’t believe them. They are almost entirely without past, not scarred by their experiences despite those being traumatic as the book hints, and do not develop as people so much as adapt to their situation without changing their constant forces of personality. At best, they are Jungian symbols for parts of our consciousness we wish we knew better; at worst, they are cardboard front window displays from video stores, waving cardboard arms to the pulse of an electric motor stapled to their manila backsides.

Because it lacks any real central theme, and as a result is a collection of almost-related ideas stuck together with the sticky glue of “meaning” in the vaguest sense, the book holds together aesthetically but falls apart under the skin. That is to say you read until page 160, and then you skim to the end. There are few if any surprises. As with *Pattern Recognition*, the rich montage of interlocked concepts that sparks the text fades so that by the second half, the writing is nearly uniform, functionalist. (Incidentally, this problem is shared by most artists with a great idea after which they must support a career, including Pynchon and Metallica, whose later works are also salads of random bits held together by the slick but hollow implication of a greater meaning or if not that, at least a *lifestyle*.)

Like *Pattern Recognition*, this latest book is Gibson at his post-scifi best. There’s a lot to admire in here, even if the book as a whole takes a “short cut” that leads it on a wandering path over the earth with no clear purpose in sight. In fact, this book re-uses characters, settings and germinal ideas from *Pattern Recognition*, just jazzed up a smidgen with the *Neuromancer*-style more action-oriented format. It’s far better than the paranoiac and confused (but not collapse-aware, like *Neuromancer* was) *Spook Country*, which truly was a muddle. This is clearer, with more to think about, but it cannot offer us any true guidance.

Dignity of life includes dignity of death

Sep 20th, 2010
by [Steve Harris](#).

Looks like the Swiss are under fire for their support of assisted suicide:

The Swiss government has rejected calls to ban assisted suicide groups such as Dignitas but will propose new rules to restrict their work.

...

Justice Minister Eveline Widmer-Schlumpf said last year the government wants to cut down on "suicide tourism," where scores of foreigners travel to Switzerland every year to end their lives with the help of Dignitas and other groups. – [AP](#)

As a conservative, I support the sanctity of life. That means I don't think we should take it, or let it exist, on a casual basis. We need to treat it with reverence; I don't think you have to be religious, or not religious, to see this. The two positions are the same.

And here I differ from many conservatives, but interestingly, not the majority of voters:

- **Abortion.** Keep it legal and make the record of abortions public. If your daughter goes off and gets knocked up by the football team, it's slamming the bar door after the horse is long gone to forbid her from aborting that child. In the meantime, most abortions go to [impoverished women or women under bad circumstances](#). Fight sexual liberation because it's a disaster, but doing that indirectly through abortion is a cretinous idea. In the meantime, aborting babies destined to impoverished and unstable lives has [reduced crime](#). Let's keep working with Darwin here, and let natural selection — which is God's plan, if you're religious — do its lovely work.
- **Assisted suicide.** When you have a terminal illness, and the path downward is nothing but misery, it's time to check out with grace — as was common only fifty years ago, when the family doctor would hook you up with a one-time overdose of morphine and out you'd go. In the same way, people who are habitually depressed and upset about life should be able to exit it. There's no sanctity of life in prolonging failed life or a slow dying process.
- **Death penalty.** So Jim Bob done went off and made a rape or armed robbery? Send him away — by ensuring that he dies quickly. Don't let him breed, and don't let him languish in a prison that costs more each year than sending a kid to Harvard. Don't let him have a lengthy appeals process. If you feel the justice system is evil and unfair, fix it. Don't try to indirectly influence it by banning the death penalty or the passive aggressive method of that, making the cost of executions too high through prolonged appeals.

Conservatism shoots itself in the foot when it conjures up a liberal interpretation of the sanctity of life. A liberal would say that every life is sacred; a conservative would say that life itself is sacred, and that means that sometimes one must kill or die. Somehow modern neoliberal conservatism has gotten muddled.

In the meantime, I have to congratulate the Swiss on continuing to hold firm. We have seven billion people; our problem is not that we may lose a few and somehow collapse. Our problem may be that we cannot say yes to death at any time, and as a result, may drown in our own excess of good intentions.

Why “don’t ask, don’t tell” is a good idea

Sep 20th, 2010
by [Steve Harris](#).

I have shocking news for the American people: categories, while convenient, aren’t the whole story.

For starters, any single object (a toad, a car, you, or I) can belong to multiple categories.

As an example, there’s my neighbor Bill. He is:

- White
- Male
- Gay
- Republican
- Cancer survivor
- BASE jumper

Which category do we use that’s important? We use whatever’s convenient for us, I guess. If someone wants to say something as silly as “All the BASE jumpers go to the left, and all Republicans to the right” there’s going to be a conflict.

It’s the same way in the military.

The military needs to be a hierarchy which aggressively promotes people based on one category: competence.

That is to say that the military, and I if I’m a soldier, want the guy who’s got my back to be there because he passed his qualifying tests with flying colors.

I don’t want him there for *any other reason* because that could get my precious posterior™ shot full of holes, or worse.

But when we introduce categories like gay, minority, women and others we create a dual category problem, or conflict:

- Bill didn’t pass his qualifying exam because he doesn’t have what it takes.
- Or maybe, Bill didn’t pass because the exam instructor hates homosexuals.

So do we promote him? He’ll sue us if we don’t. *And although it is controversial, we know that not every gay person is competent for all roles and duties, so we’ll be potentially promoting people who are incompetent.*

Militaries like most highly competitive organizations thrive on a charged atmosphere. You have to be driven to succeed, to exceed yourself (and your fears, although I’m still not jumping out of a plane) and go further.

This only happens when there’s one and only one reason you can get a reward, and one and only one reason you do not get that reward.

While fighting discrimination — assuming we pretend diversity of various forms is going to work — is important because it stops good people from not getting promoted, we’re now seeing the flip side.

Anti-discrimination rules can be used to promote the incompetent, because people who are incompetent can **also be** minorities, gay, women and so on.

That not only hurts the incompetent who got promoted, but it wrecks the entire system. Now others doubt the value of their qualifications, and don't trust those around them. Your fighting machine falls apart.

Let's flip it around a minute and pretend that "don't ask, don't tell" applies to Elysians, who are a rare ethnic group who look just like you and me, but can sense magnetic fields.

Under DADT, they can continue to be Elysian, and if they do get promoted, they know it is on their own merit. If DADT is suspended, they are suddenly thrust into these roles:

- Targets: everyone hates the kid the teacher protects.
- Doubted: did they get promoted because they were Elysian alone, or are they actually competent?
- Politicized: now they are expected to stand up for Elysian rights and take on the role of being the informal spokespeople for Elysians, sort of like the way white people ask African-Americans about the general properties of their role as African-Americans.

Gays in the military thrive under DADT. Their identities and sexual orientations remain their own. While we can't prosecute people for discriminating against them if they find out they're gay, there's also no public record that they're gay for others to use against them. They do not have to represent a gay population. They can be individuals again! And most of all, they know all their victories are their own.



DADT is one of those military policies that our population is keyed off to freak out about because it allows us to see differences between individuals. Yes, children, in the world of science and common sense, people aren't equal and we have differences. You can't make conflict go away by ignoring those differences, and by forcing us to ignore them through propaganda/dogma, you're making the situation worse. But the voters don't think that deeply, or even deeply enough to see why DADT evolved as a mature although "unofficial" response to a complex situation.

The voters just want easy, pre-chewed, sugar-added answers and they want them *right now*. Injustice might be occurring, and that thought turns the sofa-bound into a lynch mob in an instant, because they know that they can make angry phone calls for a few days and then it'll blow over, and they can feel better about themselves because instead of being obese slobs, they're *crusaders for justice!*

But if we're serious about actually *helping* the situation, and the people within it, the real way to do this is to avoid making them political objects. Stop applying categories to them which complicate their lives; make them, instead, individuals who rise or fall on their own merits. That is the only true justice we find in this world.

Doublespeak

Sep 18th, 2010
by [Doug Vance](#).



The world socialist movement provides us with an interesting narrative. They tell us the capitalist system enjoys free movement abroad to harness the cheapest available labor.

Globalized capitalism is free to seek out choice locations with the most lax environmental regulations to keep its profit margins maximized by dropping the operating costs side.

Endless growth can pressure external ecosystems, cultures, and economies. These are variously enumerated as problems by many world socialist sources and others.

But, they tell us the labor side of production is impeded from relocating to where the best wages are found. According to world socialism, restricting the movement of random people into the society you have invested in is an injustice you are doing to others.

In response, world socialism proposes creating internal problems for you:

It is very interesting that after I spoke publicly about the racist "segregation" laws which existed in the South before the coming of the American civil rights movement in the late 1950's and 60's, they compared the European immigration statutes to it and saw they could build a mass movement and win. But they also talked about transforming European society itself as well as dismantling the laws. They stated that they did not want to just win a few reforms and empower a black middle class, while so many remained in poverty. They had the radical goal of overthrowing capitalism itself.

[anarchists](#)



As a shared world socialism and globalist capital goal, mass labor migration creates about the same results

everywhere.

It increases social upheaval and depletes the social safety net [without showing improvement](#) for the great expense incurred.

The results show no closing of any wealth gap between classes. Instead, we witness increased ethnic rivalries jockeying for the status and trinkets to be had in capitalist Western societies:

Almost all the attackers were black — but few observers believe the violence was due to racial hatred. Instead, they cite isolation of different groups within the school, certain students' warped "gangster" values, and for some, simmering resentments over perceived benefits for Asian students.

[newsone](#)

The proclaimed public goal of equitable fairness no longer conceals the quiet goal of destroying the present order through overburdening us with endless demands for appeasement:

Not a few people see value in Daley's "strong leadership," for bringing the city together, for ending (or at least submerging) the racial and ethnic hostilities that have historically divided this city. It has almost become a cliché in recent days: Daley held the city together by bringing everyone "in."

Uh-huh. If he is to receive credit for the sea change, it wasn't that he just opened up his City Hall office for every faction and said, "Take a seat at the table." He did it by giving them stuff. You know, stuff like senior centers, street sweepers, after-school programs, block parties, career academies, school buildings, neighborhood parks, job training, cultural events, flowers and fences, consumer protection, ex-offenders rehab, health and wellness initiatives, home modification programs for the disabled, arts grants, lead abatement assistance, summer jobs programs, and so forth. Ribbon-cutting stuff.

Stuff that, when you add it all up, costs money, lots of it. To the tune of an estimated budget deficit of \$655 million next year.

[chicago](#)

If the Soviet Union or Khmer Rouge are any example of the eventual outcome, we should understand that the installment of totalitarian dictatorship or a brutal junta is the default outcome of radical leftist socialism.

With history as our guide, such radicals, given power, are capable of handing out generous rewards to their own fanatics while murdering or enslaving unsupportive bystanders and the overt opposition alike.

Their claims to humanitarian morality and environmental conservation, two ideals often at odds with one another, are no more than spurious popular appeal of the same sort found with global capitalism.

How to go out like the Soviets

Aug 31st, 2010
by [Raul Singh](#).

Part One



The fall of empires, like our own deaths, is a difficult subject. No one wants to end up on the losing team, so no one wants to believe it can happen to them. If we just push it out of our heads, maybe it won't happen — or will happen in such a way that we don't notice, and so don't have to face the horror of it all.

But the thing is that we take our lives into our hands every day. Just walking across the street can bring the end. In the same way, every single day a civilization, empire or society (pick your term; they're all about the same) exists can be its last. Start a losing war, sabotage your infrastructure, or even just make a fatal economic decision and your empire is over.

However, history is not measured in minutes, hours, days, months, years or even decades. It's measured in centuries. The policies we put into action today will reveal their success or failure in 2110, possibly, but more likely before 2210. Those numbers look weird because they're a future beyond our lifespan. It's unlikely anyone reading this today will be alive for either. But that's how long it will take for the full consequences to shake out.

Think about it through this simple metaphor. If I decide to put a pond in my backyard, I can do the work in a few hours. Over the next few weeks, I'll notice immediate responses: there's less grass to mow, or it's harder to get around the yard. Over the next few months, I'll learn how much water it takes to fill and how much time it takes to clean.

And for the next five years, we'll see the effect of the pond on our personal lifestyle and how we use the backyard. It will take the next two decades however to see what the structural impact of the pond will be.

Did I interrupt the flow of water through the backyard, dehydrating flower beds? Does the pond leak, or did it conceal that sinkhole I should have been worried about? What was the effect on the critters in the backyard?

Right now, as people go out to wage ideological war for America, we're seeing a big fear just under the surface: do we fall like the Soviets did? We're all painfully aware from history that the bigger an empire gets, the more carefully it has to step, because it commits itself on a grand scale and has a long, long way to fall. And the higher up you go, no matter how much money you give away, the more you're hated by everyone else for your success. Envy is always there.

One reason we've got large-scale political disagreement right now in this country is that it can no longer be ignored that our political actions have consequences. In the 1945-2005 period, we were rolling in cash and it seemed that no matter what policy we picked, it was up, up, up — with a few hiccups of course, but those were temporary and then we kept on rolling. Now people are seeing that the dice rolls have higher stakes.

The general designations of the ranking system for world status date back to the 1950s, and have included countries at various stages of economic development. Since the Cold War, the definition has come to be synonymous with repressive countries where a wealthy class of ruling elites segment society into the haves and have-nots, many times capitalizing on the conditions that follow an economic crisis or war.

...

6. Failing infrastructure: As 46 of 50 states are on the verge of bankruptcy, cities are going dark, asphalt roads are returning to the stone age, and nationwide budget cuts are leaving students without teachers, supplies, or a full-time education. These are common features one will see as they travel through the poorest of Third World countries.

7. Disappearing middle class: During the last presidential debate season, they argued that a family income of \$250K was solidly middle-class. Well, Census data shows less than 15% of families make over \$100K, and only 1.5% of families make over \$250K. The income gap between the rich and poor has increased at a staggering pace, while many more middle-class folks join the ranks of the poor every day. Cavernous income gaps may be what Third-World nations are best known for.

8. Devalued currency: The value of the Federal Reserve Note (U.S. dollar) has declined 96% since the inception of the Federal Reserve in 1913. The value of the dollar is based on its supply in circulation and, to a lesser extent, the demand for those dollars. For the last three years, the money supply has spiked literally off the charts. It can be argued that the dollar has become America's top export as the world's reserve currency, and if the volatile dollar is scrapped, which the U.N. and IMF now suggest, then demand will plummet, killing the currency. – [Some liberal](#)

These are some ominous signs, and they suggest to us that we'd better get our act together, put our money and efforts in the right place, and quickly! If you want to know why the right-left debate is suddenly much more acrimonious, it's because we're not playing with Monopoly Money anymore. We're playing for pink slips, and no one wants to make the wrong decision and become a burned-out white third world husk like the former Soviet Union.

Even more, we've finally got globalism to worry about. What is that, you say? Well, we've spent the last 40 years sending our cash off to countries who make us cheap consumer goods, and now they've ramped their economies up to compete with ours — and in some cases, they're so much bigger we're the ones at a stark disadvantage:

The prices of imported consumer goods will rise with increasing labor costs in emerging economies. China's nominal GDP is growing at about 20 percent per year. The odds are that its labor costs will surge as its worker shortage bites.

Lastly, labor in the West will demand wage increases to compensate for current and future

inflation. One may argue that high unemployment rates will keep wages in check. Think again. In the 1970s, the U.S. suffered a wage-price surge even with high unemployment because workers saw through the Fed's "growth first and inflation be damned" intention.

In 2012, the Fed will run out of excuses not to raise interest rates. As the excess liquidity in the global economy will be gigantic by then, the tightening will probably trigger a global crisis as asset bubbles burst. – [Bloomberg](#)

Americans would be content to act like this year is a repeat of 1945, 1968 or even 1987, when despite some hiccups our economy was still riding the post-war wave of wealth to dominate the world. Times have changed while you slept, American consumers. Now everyone else wants their piece of the pie, too, and they can out-compete us on cost, and probably more things as time goes on. With no really striking innovations waiting in the pipe, we also have to wonder: can we keep a lead as the designers of microchips, inventors of DNA tests and makers of hip movies that we have been as part of our "service economy"?

The Soviet Union died for many reasons, but the biggest was perhaps that it became the Communist version of the service economy, which is a dogma economy. A huge and calcified bureaucracy appeared which kept a few elites in power at the expense of the rest of society. These elites in turn demanded that everyone else obey the dogma, and filtered out those who violated dogma, which ensured their power but threw out legitimate, insightful critique along with the agitators.

We don't have that kind of dogma elite here in the West, do we? Well... sort of. Just like the Soviets, we have expanded government into an industry. The single greatest increase in costs since 1945 has been the expenditure of the government on its citizens, through welfare and social programs. In turn, that employs a huge subsidized bureaucracy. Saying anything that deprives that bureaucracy of its legitimacy is now a big unhappy taboo.

Part One

Continued with [Part Two](#)

How to go out like the Soviets

Aug 31st, 2010

by [Raul Singh](#).

Part Two

Continued from [Part One](#)



This type of social entropy happens with the best of intentions. The Tea Party versus Obama split can be summarized in the following paragraphs; it's about choice of the type of society we want. Do we want a European-style socialist economy, where a small elite controls society without intervention by markets, and therefore, must be closed and insular? Or do we want a more open system, where dogma and having the "right friends" in unions, government and the tame parts of industry is less important?

It is more useful to think of this administration as pursuing a European-style corporate state, a form of political economy that allows the state to exert strong control in the economy while maintaining a nominal façade of private ownership.

...

In their current form, European corporate states tend to be more informal than their predecessors, drawing on mutually supporting networks of labor, industry and government leaders without the explicit structure of Mussolini's cartels or Roosevelt's code authorities. These networks are driven by an implicit deal by each of the three groups to protect their mutual interests and to recognize specific obligations.

In this three-way arrangement, unionized workers in key industries get high wages, guaranteed employment, rich pension systems and government protection from competition from younger and foreign workers. In return, they promise labor peace (barring the occasional strike to demonstrate their power) and tremendous election-day muscle.

...

The losers in all of this are ... everyone else. In effect this corporate system is just another age-old, historically time-worn effort to cement the power of a small group of elites.

Entrepreneurship and innovation are often impossible, as incumbent businesses can call on tremendous state powers to stifle competitive threats. – [Forbes](#)

Europe has experimented with socialism for many decades now, and the results are in: slow, steady decay. The years of a vital Europe are behind it, and while there are periodic surges in the economy, we don't see much leadership coming out of European societies in part because they are so calcified — “the way we do things around here” trumps new ideas because of the huge number of people dependent on the way they do things around there — that they are inflexible, dogmatic Nanny States in which a hotdog costs \$20, half of your taxes go to government, and you get lots of free social services as a result but they are of low quality.

Visualize this process as a type of *flattening*. When you have a central junta of unions, government and big corporations who do what's convenient for them, life has become like high school. There's a right answer, and a wrong answer; there's only one way (maybe with a few variations) of getting anything done. This central control keeps the peace and keeps order, but it does so at a great cost. In order to flatten the social order, and make every student more equal, and avoid any kind of disturbance, they have to filter out anything but that which falls within the range of average or those actions which their rules expect and have a check-box on their triplicate forms for. Anything else becomes bad, evil or just unsupported. But remember, it's all in the name of safety, peace and equality.

As a consequence of living in such a frustration zone, Europe is dying from low birth rate. They're importing labor so that they don't vanish entirely. Does this sound like a happy society to you, or people whiling away the time until the collapse takes them silently in the night?

The number of elderly already exceeds the number of young people in many countries, and the European Union's executive arm, alarmed by the trend, estimates that the bloc will have a shortfall of 20 million workers by 2030 if the low birthrates persist.

Immigration from non-European countries, already highly contentious across the EU, would not be sufficient to fill the gap even if Europe's relatively homogenous countries were willing to embrace millions of foreign newcomers, experts say.

...
Throughout Europe, women have delayed having children, or opted out entirely, as they have become more educated and better integrated into the labor market.

...
As countries begin to feel the demographic crunch, Europe's “birth dearth” is becoming a political issue. Chancellor Angela Merkel of Germany pushed through a package of family-boosting incentives for working women in June, and President Vladimir Putin warned in May that Russia's population decline was critical. Almost all governments are increasing baby bonuses. – [NYT](#)

This is the flattening of societies: the more you spread the wealth, and the more rules you put into place and thus the more you make people dependent on that centralized junta of government and unions, the less change can occur. You have a less dynamic society. In fact, you have a stagnating one that can't reproduce, has “growing” economies that somehow end up playing second fiddle, and of course, lots of infuriating rules.

Europe's unemployment rate unexpectedly increased to 10 percent, the highest in more than 11 years, as companies cut costs in the wake of the worst recession in more than six decades. – [Bloomberg](#)

What's important to realize about the European model is that it's not a bold choice. It's a process of entropy by which the most complex decisions of a society get dumbed down into a sort of inertia, an ethic of convenience and making sure everyone in the room is happy and fed. This results in a proliferation of incompetents, and a slowing down of society at large so that it can deal with those incompetents at their speed, which makes for a starchy, frustrating, slow-moving place.

Coincidentally, those attributes describe both European economies lagging behind the USA and the declining Soviet Union. Dogma reigns the bureaucracy, dissidents are punished (in this country, we just “debunk” and ostracize them) and as a result, the economy has become less competitive and the society itself cannot react to obvious problems in its daily life. The result is total chaos: no agreement on what’s important, what’s real or where we’re going.

Part Two

Continues to [Part Three](#)

How to go out like the Soviets

Aug 31st, 2010

by [Raul Singh](#).

Part Three

Continued from [Part Two](#)

I concluded that it was not the newsworthy events of the last ten years that produced such a seismic shift in the tone of our national conversation. Rather, the information that we garnered from them and how that information shaped our beliefs and reactions to those events was the real culprit. And not just information, but lack of information, incomplete information, ambiguous information, conflicting information, misinformation, disinformation, and just plain lies that really struck at the heart of this new information age.

The problem is that there is no longer any source of objective and trusted information. In previous generations, Americans could turn to reliable sources of information, for example, reportage from newspapers, television, and radio news departments.

Too much information these days is tainted with an agenda, whether political, religious, economic, or some other. The influence of this information is so powerful that some people are believing and supporting policies that are not in their best interests. – [“The \(Mis\) Information Age,” by Dr. Jim Taylor, The Seattle Post-Intelligencer, May 13, 2010](#)

If you want to talk about how a society fails, this kind of confusion is a good start. In addition, people taking advantage of the confusion by setting up a Nanny State and its unions who, having outlived any useful function, now serve as a perpetual kleptocracy that siphons money away from the top of the food chain.

The top of the food chain is important because it sends money through the economy from its most vital functions outward, strengthening that which is important for everyone; handing money lower in the food chain benefits the people at that level, but then dissipates that money very quickly into areas that are not as stimulative to the economy as a whole. Thus the society becomes a customer of itself and sells itself a bill of goods, and no one can tell that these are not as valuable as they like to think they are, at least until the currency collapses.

Europe and the USA are now in the same boat: we're able to keep fooling each other that we're vital and thriving republics, but really we're thrashing around — and we're miserable:

It used to be easy to divvy up the labour market: there were the McJobs, and the rest. The task of politicians was to keep the number of tedious, routine occupations down, and to enable as many good jobs to be created as possible. Except that the reverse appears to be happening. More and more prized careers are becoming McDonaldised – more routine, less skilled, and with the workers subject to greater control from above.

...

In their paper, published this summer, Grugulis and her colleagues note that “almost every aspect of work for every kind of employee, from shopfloor worker . . . to the general store manager, was set out, standardised and occasionally scripted by the experts at head office”. Or, as one senior manager put it: “Every little thing is monitored so there is no place to hide.”

...

Not all routine is bad. The commutes, the tea breaks – these make up the essential scaffolding of our working days. But when more and more of your work is claimed by routine and control, it becomes hard to bear, especially when you have the qualifications that entitle you to expect more. – [The Guardian](#)

The problem isn't technology, as the article above alleges, but the flattening-out that I describe above. Society is no longer designed for the competent among us, but to spread the wealth to everyone so that every person is fed and happy and no one is excluded. The price we pay for that is that incompetence becomes the norm, so managers do what they've done in every age: dumb it down and remove control from the worker.

This in turn creates a daily life of boring jobs that are not essential, so that workers are both understimulated and replaceable. We have made ourselves into a society of interchangeable parts, and what has done it is the Union rules, the well-intentioned government regulations, and the desire to include everyone and keep those unemployment figures low.

In turn, we've created a zombie culture:

Smith hoists the bike on to the oak table that dominates his office, and gazes at it longingly. It is a work of art, but for Smith it symbolises more than a deep fondness for the sport. He designed it as a favour to Mercian, one of England's last bespoke cycle makers, to mark its 60th anniversary. It was a Mercian that transformed Smith's upbringing in Beeston near Nottingham; the designer says he has "no memory at all" of life before he was 11, when he got his first bike, a pale blue racer.

"I look at this bike and see something that was handmade in England by a small business," Smith says. "And that's something I mourn – the fact that there are now so few small companies like that. I worry about the pressure young people feel to earn a certain amount of money or to achieve a certain status. To be a stonemason and only to carve as much stone as your hands can manage isn't attractive anymore." It's a curious cry from Britain's most commercially successful fashion designer – a man who commands a global empire spanning 74 countries that racked up sales last year of almost £350m (from which he is thought to have pocketed £4m), and who lends his instantly recognisable autograph and candy-stripe motif to a dizzying array of accessories including, last year, a glass bottle for Evian (the stripes were painted in organic ink, naturally). – [The Independent](#)

Our jobs have become a pursuit of money in place of a social order, and as a result we have no faith in our own society. Kids don't want to grow up; adults don't want to grow old. They feel their lives missed some essential meaning, and that meaning is in my view, a faith in society as an important process. If your society is inward-looking, oblivious to its own faults, and dying slowly through irrelevance, how can you claim your 45 years at a job were important? And as a kid, why would you join this suicide crusade?

The 20s are a black box, and there is a lot of churning in there. One-third of people in their 20s move to a new residence every year. Forty percent move back home with their parents at least once. They go through an average of seven jobs in their 20s, more job changes than in any other stretch. Two-thirds spend at least some time living with a romantic partner without being married. And marriage occurs later than ever. The median age at first marriage in the early 1970s, when the baby boomers were young, was 21 for women and 23 for men; by 2009 it had climbed to 26 for women and 28 for men, five years in a little more than a generation.

We're in the thick of what one sociologist calls "the changing timetable for adulthood." Sociologists traditionally define the "transition to adulthood" as marked by five milestones: completing school, leaving home, becoming financially independent, marrying and having a child. In 1960, 77 percent of women and 65 percent of men had, by the time they reached 30, passed all five milestones. Among 30-year-olds in 2000, according to data from the United States Census Bureau, fewer than half of the women and one-third of the men had done so. A Canadian study reported that a typical 30-year-old in 2001 had completed the same number of milestones as a 25-year-old in the early '70s. – [NYT](#)



For the last 40 years, in the name of safety and security, we in the West have been constructing our own special kind of hell. We pollute the waters, commute thirty miles to our boring jobs, avoid our rotting inner cities, ignore political corruption, gloss over the fact that our “culture” is popular music and art that has nothing profound to say, and then at the end of the day, feel empty from a lack of meaning. We made this hell from good intentions. Our good intentions, in fact, constitute a type of entropy — a flattening of civilization, and a reduction of emotional dynamics, so that everyone is safe, and everyone is fed, and everything is peaceful and not disturbing. But the result is paralysis, calcification, neurosis and ultimately, misery.

In the late 1980s, the Soviets underwent the same process but in manic fast-forward. Because theirs was a state with strong central control, it was easier for them to make their dogma absolute, and so they fell harder and faster. We’re on the same path — an inability to make decisions, to react to reality — and while it’s a slower boat, it arrives at the same port. If you wonder why political contentiousness has ramped up a few thousand times in the last year or so, it’s because America (and Europe) are trying to decide: do we like ourselves enough to survive?

MLK, Glenn Beck and White Civil Rights

Aug 30th, 2010
by [Brett Stevens](#).

The liberal commentators of America don't fear Glenn Beck and his "Restoring Honor" rally because he's a demagogue — both sides use demagoguery extensively at this point. They fear him because he's found a principle we all agree on, Civil Rights, and is demanding that its protection be extended to the white, suburban, middle-class, mostly conservative majority who have been funding the last 40 years of progressive experimentation that have taken this country from a prosperous, happy place and made it into a divided, chaotic and declining one.



As both of my regular readers know, I am not the biggest fan of television or the mass news media outside of newspapers. Newspapers I can handle, if they're good papers, because they spend the time to get the facts and present them in a logical, orderly fashion.

USA Today and television news, however, specialized in finding the outrage, sadness, frustration and hatred in the news and then hype it right into your ears. This is why at the time of this writing my only exposure to Glenn Beck has been four minutes of YouTube and I wasn't even able to make it through that. Like all TV news, left or right, he plays to the outrage and frustration.

But I do think the man has a kind of perverse genius. Like a spacecraft captain using the gravitational vortex of a planet to fling his craft into deep space, Beck pairs up liberal scorn against conservative outrage and comes out ahead because he emphasizes principles we all like in practice. His most recent "Restoring Honor" rally was pure brilliance in that he took the legacy of a civil rights icon, Martin Luther King Jr, and by staging his own event in his footsteps, effectively said, "Civil rights are great — now my people get them, too."

Beck has tapped into the outrage of middle class white America by pointing out the obvious: for the last 40 years we've been on a manic quest to take care of every non-majority group — blacks, Asians, gays, Hispanics, potheads, Muslims, polygamists — while doing so at the expense of white suburban middle-class America, which we assume will just keep trucking along and footing the bill.

Now these people are waking up, and people do wake up very slowly, to find America transformed. It's no longer the happy world of the 1950s. It's a crime-ridden, third world state with corruption, devalued currency, a crazed Nanny State kicking down doors, constant combat in its cities. What happened? While the consumer was busy looking in the mirror, wondering if the blue dress or the red dress was the best, the idiots crept in behind the scenes and stole the country away.

Now middle class America wants it back. To them, diversity was always the idea that other people could live here and we'd provide them a stable place to exist. It didn't mean that affirmative action would be used to penalize qualified white applicants, or that any lawsuit brought about by a non-majority member would be seen as de facto proof of "racism"; it certainly didn't mean witch-hunts for non-liberals, who would be called "racist," fired from their jobs, etc. Diversity to the left means war against the majority.

Beck's message is clear. We should celebrate MLK — and then do what he did for his people, for our own. If racial liberation is good, let's praise the idea of civil rights and then demand our own racial liberation. That way, we've taken a known good that's more abstract than what we demanded, and extended it to what we needed.

This is how liberalism gained such power, after all. It started with the idea of equality, which sounds good to everyone. Then mission creep began branching equality outward from "treat people fairly" to "re-dedicate our society toward forcing everyone to be equal," which rapidly became a program of penalizing the more affluent, just as it did in post-1917 Russia and post-1789 France.

But liberalism won by expanding from the most abstract concept, equality, to specifics like equality for serfs, slaves, midgets, women, homosexuals, etc. Once you've gotten everyone to agree on the abstract principle, the rest is gravy. Beck is doing the same thing: if we agree civil rights are a good idea, aren't white civil rights a good idea? And if not, why not? Fight fire with fire.

Many people are also realizing an unsociable truth that sounds unfair to say, but needs to be said: liberalism is not an ideology. It's a system of complaints against reality. Conservatism is the sum total of our learning from history, but liberalism is a counter-force that surmises that conservative ideals are arbitrary and that we can change them at will without consequences. Liberalism is the individual demanding reality change to suit them.

Liberalism: reality must adapt to me, and to make that happen, I'll gather a Crowd and unite them on the lowest common denominator — that we wish reality was different — and try to change the effects of history. If not all people are equal in ability (a cause), enforce political equality (an effect) upon them.

Conservatism: we must adapt to reality, and do it with grace, learning from history. If we do want changes we have to change causes; if not all people are equal, and abilities are heritable, we need to use Social Darwinism to make better people so that we are all equal as causes.

Conservatism is the only true progressive ideology: If people are working toward a higher standard, someone shouldn't be able to come in and lower standards and ruin their hard work, just because they as individuals want to be different, or to believe their actions don't have consequences.

I like to compare it to a neighborhood. Conservative ideology is that if we're all starting up this neighborhood, we all agree that lawns should be cut and trimmed, no garbage in the yard, no loud barking dogs, and so on. Therefore, everyone must adapt to that standard, which is in itself an adaptation to the reality of having a neighborhood: life is best when we all sacrifice some of our time to uphold this standard.

Liberal ideology is that if I move into a neighborhood, I should be able to do whatever I want. Not mow

and trim the lawn? Fine, it's your individual choice. Keep trash in the yard, have a loud barking dog, paint the house bright pink with a mauve pentagram on it? Sure, that's your individual right. But the industrialized world is starting to realize that liberalism as a result is an **inherently divisive** ideology that splits up our countries, pits us against each other, and sews chaos wherever it goes.

In Europe, they have "Islamophobia" and here in the US, we now have fear-of-ground-zero-mosques. We've had years of indoctrination against racism; the official propaganda of equality is written into every US textbook and curriculum, even to the point of distorting history (the same thing happened in the Soviet Union, and in Revolutionary France). But dogma does not equal reality, and those of us who haven't bought into the illusion are breaking free.

If that has to start with a fire-tongued television news presenter like Glenn Beck calling for us to come back to Jesus, that's OK by me. I don't worry so much about the specifics as the principle. And his principle is identical to that of Martin Luther King, Jr: my people need the right to determine their own future without someone else telling them what they can or can't do.

Except now, the shoe's on the other foot, and it's liberal fears that we won't "be equal" that are holding back those who want to build a prosperous, safe, moral and cheerful America. We have to ask ourselves: what are they *really* afraid of?

Glen Beck is a civil rights leader

Aug 29th, 2010

by [Raul Singh](#).

Much hot air has blown regarding the symbolic MLK-like protest Glen Beck staged yesterday. Most of the liberal outrage concentrates on how he can compare himself to MLK.

I believe he compares favorably.

Where MLK attempted to work for his people, Beck is attempting to work for his.

From a white, middle class, lowercase-c conservative and semi-Christian perspective, the last 40 years have involved government intervening on behalf of the poor, the minorities, and the radical, while slighting the people who actually keep this country running — the white, middle class, lowercase-c and semi-Christian.

The Tea Party, Glen Beck, recent interest in Libertarianism are all the same — they're the result of this group trying to cut free from the **moral obligation government** (Nanny State) that has done these things.

By cut free I mean disconnect government from its moral obligations, and stop it from penalizing the white middle class in the name of helping those who either cannot help themselves or are doomed by history, because they languish in roughly the same condition they were in during the 1940s, with a few notable exceptions.

Let's look at who the Tea Party are, again:

Tea Party supporters are wealthier and more well-educated than the general public, and are no more or less afraid of falling into a lower socioeconomic class, according to the latest New York Times/CBS News poll. – [NYT](#)

More educated? More successful? If it weren't for the fact that they're white and conservative, our general public would be falling all over itself trying to get to them.

But they're making a good point. Robbing Peter to pay Paul is in the long term, a dubious strategy. Paul hasn't magically become a clone of Peter as a result. So we need to reverse that policy.

Glen Beck, although I'll never watch his program, is a civil rights leader for the white middle-class. They've been the ones supporting the great civil rights crusade for minorities, homosexuals and the sexually voracious for the last 40 years, and they're pointing out that this great Progressive crusade has its costs.

While we've been chasing the great diversity and tolerance Crusade, our country has spent itself into bankruptcy, and most of that did not come from wars — it came from increased social spending, including welfare and Nanny State imperatives such as rehabilitating criminals, educating drug addicts, counseling pedophiles and so on.

Our infrastructure is rotted, we're in debt, and white middle class America is warning us that we're about to devalue our currency as a result — and for what?

For all the talk about post-racial, justice, freedom, etc. the country remains much as it was before. Ethnic groups do not mix, and when they try, constant clashes of values and customs result.

The message of Tea Partiers, Glen Beckers, whatever we want to call them: enough is enough. This great experiment isn't working, so we need to focus instead on more important issues, like the health of the country that sustains all of us.

That's why Glen Beck is a civil rights leader, albeit for white middle class Americans instead of impoverished non-white ones, and that's why the left is shouting so loudly that he is not.

Green libertarian nationalists

Aug 28th, 2010
by [Doug Vance](#).

Some little known [nationalist discussion group](#) gets its act together.

On the Ground Zero mosque:

This is an older dispute than the WTC tower event. The dispute is this: is America defined by its ideas or by its founding people. The left side says ideas, modern lefty ones, essentially make people. The right side says people are a natural biological and cultural continuum.

Left side America says anyone can come because all they have to do is make the pledge, sign on the dotted line, and voila, instant American. In other words, American as such is nothing more than trivial formalities in series that even one of the great apes or perhaps with assistance for the mobility challenged, a stray dog can perform.

Right side America says we have an America as such because of people much like themselves and if the people change, then at some point the America that people worldwide have loved in the past may not be such a loved place in the future.

Can we swamp Japan in Scandinavians and still have those things we respect about Japan continue into the future? Can we overwhelm Tanzania with Chinese immigrants and still have an authentic African tribal aesthetic and an exotic Dark Continent vibe therein?



On the PRC occupation of Tibet:

There is room enough for cultures that have developed further in some direction and for cultures that have yet to strive as far in their own direction. What's the hurry to 'develop' or 'progress' anyway?

There is no need at all for one culture to overlap with another and create the social sickness called multiculturalism. It is multiculturalism, not Mongol people, not the Han, that is the one and only problem in this case.

On the Holy Land of more than one group:

Nationalist can work but not if two nations inhabit the same land. That is multiculturalism. When

multiculturalism happens and internal conflict sets in, the leftist academics, media and politicians will point an accusing finger at one group and insist their nationalism is wrong. The truth is that multiculturalism is the problem and that any group will by definition have nationalist cohesion to some degree.

On the modern way of life:

For the past century rampant consumerism has

- replaced all our once cherished ancient cultures with phony ethnic themed products
- introduced waves of mass immigrant cheap labor of such scale that it is an ethnic cleansing of us
- set us on a path of endless international wars for access to more and more raw materials creating a bankrupt empire
- clear cut our forests for now boarded up malls with lifeless parking lots and low rent housing packed with minority welfare colonies
- used our only sources of fresh water for toxic waste dumping to the extent that 19 out of 20 sources are hazardous
- created festering hills and mountains of ever expanding landfill
- put us in a dependency cycle with global corporations who put profit and popularity for the short term before compassion and sanity for the long term
- given us disposable conveniences which puts us in debt for life and has a dysgenic effect on us by enabling our bypassing of natural selection

It will be interesting to watch the evolution of ideas from simpler right wing reactionary thinking to a more progressive mode that remains true to New Right goals. As a natural selection process, the evolution of ideas is bound to leave behind the less fit, mired in the blunt bigotry of yesterday, while the rest move ahead.

What the mosque debate is really about

Aug 27th, 2010

by [Raul Singh](#).

While one side of the debate likes to characterize it as a war for religious freedom, and the other likes to play off the outrage about 9/11, let's be real: this is a war of memes.

When our ancestors began to imitate they let loose a new evolutionary process based not on genes but on a second replicator, memes. Genes and memes then coevolved, transforming us into better and better meme machines. – [NYT](#)

Genes and ideas cross-influence each other. Genetics, as an encoding of data, can carry on the results of memes. This means that much as our genes war for supremacy over one another, our memes do.

In the case of the “ground zero mosque” (which is 600m from “ground zero”), what's going on here is a culture war.

One side is saying that they want globalization; that is, they don't want America to be a land of mostly European-looking people with a culture like Europe. They want anything goes, with all ethnic groups mixed and no common cultural standard except tolerance for others being different.

When you think about it, that's the best society in which to be if you're not sure you can live up to a moral standard or so hate the idea of moral standards that you want chaos. The downside of it of course is that it produces an anarchy that in turn will demand a strong state...

But enough of that now. We keep hearing about how some people believe Obama was born in Kenya, might be a Muslim, could be gay, etc. What's the meme there? That Obama is *alien*. And is it correct?

Muslim Americans continue to give President Barack Obama the highest job approval rating of any major religious group in the U.S., while Mormons give the president the lowest ratings.

The differences in Obama's approval ratings across the religious groups included in this analysis have held fairly constant across time, even as Obama's overall rating has fallen by 15 percentage points between the first half of 2009 and the first seven months of this year. American Muslims — in the news recently with the controversy over proposed plans to build an Islamic center and mosque near ground zero in New York City — have given Obama his highest ratings in all three time periods: **86% in the first half of 2009, 83% in the second half of 2009, and 78% so far this year**. Mormons have given Obama his lowest ratings across time, dropping from 43% in the first half of 2009 to 24% this year. – [Gallup](#)

The crucial data in that second paragraph is highlighted; Muslims were loving Obama far before this recent ground zero mosque debacle. So while he may not be a Muslim, or born in Kenya, he as a meme represents those who want Muslims and those born in Kenya to have equal importance here in the USA.

The countermemes to this from the right are so far rather defensive, because their job is much harder, trying to articulate the complex idea that it's best if we have social standards. With social standards, you need less government intervention, and fewer rules, because everyone already knows the rules. Even more, you have a social identity in common, not a political one (“liberty, democracy, equality”). But that requires ethnic near-uniformity, and that we actually have standards, which scares the heck out of people who feel they cannot live up to a social standard or moral standard.

The underconfident sink empires by demanding this kind of anarchy, and then when they think things are going swimmingly, finding out that anarchy means they're getting the crap kicked out of them — at which point they demand stronger government, stronger law enforcement, and more rules. That in turn converts the society into constant infighting which leads to its collapse.

This memetic war is far from over. If you want the only meme I find meaningful, it is this: I don't define myself by externalities, therefore I want a stable society — and history shows us that globalization is not the way to that stable society.

Some people feel they need external accomplishments and battles to feel whole. "We were the first to legalize vegetable sodomy!" they say proudly, as if that were true (someone has done it before, undoubtedly) and as if it were important. But I don't need that externality. In fact, what I want is fewer externalities, so I can focus more on making myself and my family better, stronger and smarter people.

Conserving the Biodiversity of Humanity and Ecology

Aug 26th, 2010

by [Robert Martin](#).

In protecting the diversity that exists on our planet, we want to conserve not only biodiversity, but human biodiversity.

Every species, habitat, culture, tribe and race has fascinating differences and these make each greatly adapted to their region within the biosphere. Whoever pretends that we have nothing to learn or gain in a form of intellectual wealth or evolutionary wealth is a fool putting themselves in debt against natural reality.



Society at present suffers from the converging failures of consumerism and cultural decadence at a level unprecedented in history. Any solution requires alert and determined leadership to begin implementing the following methods toward our goal of preserving our ecosystem and with it those who are responsible to guard it;

1) Firstly, Ethno-nationalism.

For human biodiversity to continue to exist we need to (or at least, a few influential people) understand that any form of biodiversity can only exist if all things in nature have their own space without having to compete constantly for essentials like food, water and land.

Although many people have common ancestors, the greatest thing of all is that nature can transform this into true diversity, not a antagonistic paradoxical lie of 'equality and diversity' but unequally evolving into many fascinating social values, which then into cultural and civilization's traditions that can only grow into greatness when they have space of their own.

2) Secondly, Conservation.

On that last point, biodiversity can only exist greatly when it has space of its own. There is nothing greater than a responsible nation that can diet its urban growth and preserve at least 2/3 of its land for natural fauna and flora, totally independent of human intervention, no pollution, no roads, no fences and no humans all together, just left alone to do its thing and recycle the atmosphere and create a beautiful landscape that urban growth could NEVER replace.

If we stopped expanding, stopped growing in quantity and instead insisted on Quality, we could then stand face to face with our problems instead of running away from them – we'd have to deal with overpopulation and see who is being a drain on resources, who is committing ecocide crimes against human biodiversity

and biodiversity itself in all things.

When we can manage ourselves and keep it fit, then our cities will not be filthy and full of parasitic fellow citizens, our country side will be a wilderness in the natural sense and the life that lives there will be inspiring for those who are great enough to appreciate it. It also serves as a cornerstone for future societies that enables us to leave this planet and exist on multiple planets across the solar system.

We must face reality and be unafraid to make the healthy decision no matter how ridiculously unpopular it is, we need a future for our descendants and HAVE to make these critical changes.

What we need to change:

- **Democracy** – Popularity contests will always be disorganised, ineffective and focus on the lowest common denominator. The masses are manipulated by symbolic carrots on a stick and show no signs of ecological awareness except the ineffective greenism, and will never, ever focus on issues of importance. Who would ever be elected if they stood on the platform for survival of biodiversity? for space exploration? for anything which is inconvenient to the short term but greatly generates more wealth in the long term? Democracy will not and can not do this, it's not popular.
- **Major dirty industries such as coal, oil and gas** – If we localised, we wouldn't need so much energy in the first place and would only need a few public transports to get us where we need, rather than migrating hundreds of dirty miles a day just to get to a job disconnected from reality.
- **Mining industries** – That want to savage the wildlife to get at the minerals under the soil (nevermind space, the asteroid belt and the infinite supplies of gold, platinum, silver and other chemicals and metals just floating around us, waiting to be discovered). We have dug up plenty of metals previously, they are being used for mundane uses like microwaves and flashy cars – get rid of them and recycle the trash.
- **Mediocrity and entertainment** – This does what democracy does to politics, but to culture and subsequently civilization – inverting it into a social reality ruled by popularity and commerce where anything that requires achieving is ignored because it isn't fun.

Further reading. [Pentti Linkola – Can Life Prevail?](#)

WITH THE TRAIN OF CIVILISATION hurtling at ever-increasing speed towards self-destruction, the most pressing question facing humanity in the 21st century is that of the preservation of life. Can Life Prevail?, the latest book by Finnish environmentalist Pentti Linkola, provides a radical yet firmly grounded perspective on the ecological problems threatening both the biosphere and human culture. With essays covering topics as diverse as animal rights, extinction, deforestation, terrorism and overpopulation, Can Life Prevail? for the first time makes the lucid, challenging writing of Linkola available to an English-speaking public.

"By decimating its woodlands, Finland has created the grounds for prosperity. We can now thank prosperity for bringing us – among other things – two million cars, millions of glaring, grey-black electronic entertainment boxes, and many unnecessary buildings to cover the green earth. Wealth and surplus money have led to financial gambling and rampant social injustice, whereby 'the common people' end up contributing to the construction of golf courses, classy hotels, and holiday resorts, while fattening Swiss bank accounts. Besides, the people of wealthy countries are the most frustrated, unemployed, unhappy, suicidal, sedentary, worthless and aimless people in history. What a miserable exchange."

Obama: Generation X Nostalgia? Say it ain't so

Aug 24th, 2010
by [Raul Singh](#).

The boys over at Metal Hall pointed this one out to me. If you look closely, the Obama "Hokey Changey" logo is very closely related to the Pepsi logo of the 1980s, when Generation X were young teens:



(Image reconstructed by [Cowboy Geoff 2.0.](#))



Could it be they're playing into Generation X nostalgia?

Intellectual property

Aug 20th, 2010
by [Doug Vance](#).

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. Ecclesiastes 1:9

Every so often, I find ideas typed by my compatriots challenged by some readers. There are apparently many misconceptions about what are thought to be new ideas. One of the more frequent challenges



centers around originality.

There are two problems with our notion of original ideas. The first is the problem of truth.

There are no original ideas that are useful outside of entertainment. All we have falls within the range of wild fantasy with no particular place to go or things that actually work well.

Since we aren't in the wild fantasy or entertainment business and at our worst we simply speculate on reasonable possibility, our intellectual property as such pushes toward the 'probably works well' gradient.

To anyone's knowledge, no person invented reality, physics, or metaphysics as systems themselves. The very best creators from (not inventors of) these systems among mankind are relaying to us descriptions, properties, or manifest instantiations derived therefrom as material products we may enjoy.

All of our non-fantasy ideas are drawn from what was already in place prior to us all.

Although the properties of an atom may vary within a range all the way up to electrons blown off the shell and eventually fragmented nucleus, the essential components of an atom are consistent: protons, neutrons and electrons summoned into orbit.

Atoms are instances of structures that actually work using borrowed energy to come into existence. Original ideas are similar in that they describe what can or does already take place. A thinking person is a span of borrowed energy. Some thinking people bring that which works to the forefront among our concepts for a while.

As time has gone on, our simpler concepts have been recombined with others into more complex, often hybridized concepts. Fire. Bonfire. Furnace. Engine.

Notice engines are no longer simply fire or even furnace as such and there are many varieties of engine designs that work. Nor are engines just a hunk of rocky iron ore, or only an ignition system or fuel supply; things also in use in less complex form before our latest engines existed.

Retracing our steps back along the ignition system path, we will find wiring which is copper and insulation material, a power supply, an electrode and so forth, all simpler, less complex instantiations of both material

and design idea.

The same goes for fuel supply where we revisit metallurgy and metalworking for piping or tubing, pumps with electric motor wiring, valves, and pressure.

It is fair to state that someone or many others have already described or created fire, metallurgy, fan blades, and tubing. But it does not invalidate the 'originality' of the creator of the jet turbine. Nor does the creator's state of being original or not being original have any bearing on his credibility.

This is the truth of all seemingly original ideas. All any of us can possibly do is recombine or reiterate what was already there to begin with. This brings us immediately to the second problem with our notion of original ideas, beyond our nothing is original revelation.

What is important is not the novelty of any idea, which is as I have shown, a simpleton's challenge for measuring its value. Instead, for us, an idea increases in value the further away from fantasy and toward the works well when tested gradient it pushes.

Americans do not trust diversity

Jul 31st, 2010

by [Brett Stevens](#).

Recently, American citizens were polled regarding whether the "melting pot" (diversity; multiculturalism) is weakening us as a nation:

However, nearly seven in ten say that immigrants are a burden on the taxpayer, 62 percent think they add to the crime problem, and 59 percent believe they take jobs away from Americans. – [CNN](#)

Nearly 70% of Americans think immigrants are a tax burden, and almost that number think they cause crime.

What are they telling us here? Let me advance some thoughts:

- **Diversity doesn't work.** Forget racism; it's stupid. Forget happy hippie kumbaya horsepuckey; it's equally stupid. Let's look at the reality of the situation: more than one culture cannot occupy the same space without causing inevitable conflict. The idea that we can isolate ourselves in our apartments and "ignore" social change without being affected is a modern phantasm of the mind. What if we wanted to integrate with a culture that supported cannibalism, or female circumcision, or coprophagia? It's not our place to tell them they're wrong, but we might point out that conflict is inevitable and "tolerance" only makes the problem worse by forcing us to ignore the underlying conflict until it explodes.
- **Supporting diversity is a way to climb socially.** People who want to look benevolent and generous to others look for pity targets. If you find a disadvantaged group, whether orphans, the developmentally disabled, the ill, the impoverished or the minority, it's a way for you to show other people that you're better than them.
- **People who want to come here are fleeing disaster zones.** If your country is stable, happy and prosperous, you don't want to come here. You've already got a good life. But if your country is a corrupt kleptocracy, ridden with disease and warfare, where most people are making poor life decisions, heck yeah you want to get here. Only there's a problem: if people in that country had any clue, the country wouldn't have gotten into that state. So we're importing clueless and damaged people.
- **Diversity supporters are giant racists.** When you ask them why they like diversity, their answer *always* includes ethnic food, if it's not limited to that. They usually talk about different perspectives, as if you have to be from a different culture to think outside the box, but then they get back to ethnic food. What they really mean is that having lots of cheap labor enables them to live above their income level. In fact, the entire American economy is tanking because people lived above their income level, in part thanks to cheap Mexican *indio* labor.

With the [events of the past week](#), in which the left finally saw (and will immediately forget) what a racism accusation does to a career, the American [white middle class is pulling back](#). When diversity was spun to them as helping other people, they thought it was a great idea. Now they're seeing that it has an inherent cost, which is that the white middle class becomes the "giver" and an endless stream of people coming into the country become the "takers."

And even worse, in the meantime our culture loses focus; we no longer have a culture, but we're like an open-air mall. You want food? Go to the food court. You want athletics? Downstairs. But there's no organizing principle to it all, like a culture should be. In the absence of culture, government and corporations [gain more control](#) of us.

These are the things zinging around in the heads of Americans as they answer polls about whether the "melting pot" has strengthened us or weakened us. The answer is probably more complex: it has diluted

us, confused us, and left us with a war zone of crime, disorganization and constant blame against anyone who has more than the newcomers.

What will split America

Jul 30th, 2010

by [Brett Stevens](#).

What did your friend the musician tell you after his band, which was successful on album two but not so much by album five, broke up?

“We just drifted apart. Didn’t have much in common anymore, we were heading in different directions.”

That is also how societies die. When they start out, they have a clear mission, and through years of struggle and violence they prevail over their enemies, beat out their own inner demons, find a stable system of values they agree on (the “social consensus”), and then use that value system to blow off everything else and drive hard toward self-improvement.

Once they reach that, these societies are in trouble. They lack wars to unify themselves; they invent internal wars, and spend time chasing Communists, Racists, Satanists, Hackers or other Demons. When that behavior runs out on them, they spend time chasing nothing; the individual becomes more important than the society, and soon what you have is a giant pool of selfish people who barely tolerate each other because they have nothing in common except a desire to manipulate past each other so they can continue their selfish pursuits.

And then they fade away. Usually, it’s not a sudden explosion, but an ongoing decline into third world status punctuated by larger dysfunction events, as happened in the Soviet Union:

In 1991, the Soviet Union suddenly evaporated. The Cold War was over. Like many wars, it seemed to have an obvious winner and an obvious loser. Nearly twenty years later, as the U.S. heads down the Soviet road to disaster—even if the world can’t imagine what a bankrupt America might mean—it’s far clearer that, in the titanic struggle of the two superpowers that we came to call the Cold War, there were actually two losers, and that, when the “second superpower” left the scene, the first was already heading for the exits, just ever so slowly and in a state of self-intoxicated self-congratulation. – [HNN](#)

What is third world status? You can’t rely on the blockheaded Wikipedia definition here, which tries to make it into a political alignment issue. Third world status means your nation is disorganized and lacks direction; as a consequence, it is corrupt, dirty, violent, illiterate and feeble. Usually it was once a greater nation, but fell into disorganization, and with that lost the ability or desire to recognize its better people, and bred them out. What is left is a horde of filthy clueless people ruled over by clever and thoroughly vicious overlords.

Did I just describe Russia? Indeed. And if you don’t believe that, let me sell you a Russian wife — it’s as easy as opening up a local paper here.

Did I describe the future of the USA? Quite possibly.

All empires, no matter how magnificent, are condemned to decline and fall. We tend to assume that in our own time, too, history will move cyclically – and slowly.

The environmental or demographic threats we all talk about seem remote. In an election year, who really cares about the average atmospheric temperature or the age structure of the population in 2050?

...

The most obvious point is that imperial falls are associated with fiscal crises – sharp imbalances between revenues and expenditures, and the mounting cost of servicing a mountain of public

debt.

Think of Ottoman Turkey in the 19th century: debt service rose from 17 per cent of revenue in 1868 to 32 per cent in 1871 to 50 per cent in 1877, two years after the great default that ushered in the disintegration of the Ottoman Empire in the Balkans. Consider Britain in the 20th century. By the mid 1920s, debt charges were absorbing 44.5 per cent of total government expenditure, exceeding defence expenditure every year until 1937, when rearmament finally got under way in earnest.

But Britain's real problems came after 1945, when a substantial proportion of its immense debt burden – equivalent to about a third of gross domestic product – was in foreign hands.

Alarm bells should therefore be ringing loudly in Washington, as the US contemplates a deficit for 2010 of more than \$US1.47 trillion – about 10 per cent of gross domestic product, for the second year running. – [The Age](#)

The entire article is brilliant and thoroughly worth reading as he describes the periodistic nature of empires. History is not linear; it speeds up and slows down, depending on what's going on. Empires are healthy so long as their internal organization is healthy, but as they begin decline, they start to make a number of bad decisions all at once. There is no single cause of decline except decline itself.

Decline starts with loss of consensus. When you have social consensus about what is valued, you can reward people for upholding that and thus create a constant stream of "better" people. What replaces that is a measurement of a person's viability to business or popularity (media), which is not a measurement of their overall competence but their skill/determination at only one skill out of thousands. Without a values system, society rewards the outlandish, the corrupt, the conniving and the dramatic. It rewards those who play the social game, not those who can create better function.

This is why in third world nations, people are generally more verbally and socially competent than they are competent with technologies and learning. They can talk a good game, or really make something sound like an appealing product; are they the descendants of long-ago corrupted hipsters? Hipsters themselves are the most evident [product of decline](#). When your middle class kids stop trying to do anything productive and become egomaniacs trying to prove how unique they are, you know the system is broken, has failed them and has failed itself.

You can recognize a dying society by its need to falsify reality. With a social consensus, accurate perception of reality by every member of that society is not necessary; they need to follow (healthy) symbols and customs, and by doing so, use a metaphor for reality to achieve a positive interaction with it. In a declining society, with social consensus goes away the idea that some people have more of a clue than others, and soon "equality" (really: equal social status for the clueless) takes over. As a result, the comforting myth arises that every person has an equally valid and accurate perception of reality. Because that never turns out to be true, society turns to people who can give it false but comforting perceptions of reality:

The maintenance of the hierarchical structures that control our lives depends on Pinter's "vast tapestry of lies upon which we feed." Therefore the main institutions that embed us into the hierarchy, such as schools, universities, and mass media and entertainment corporations, have a primary function to create and maintain this tapestry. This includes establishment scientists and all service intellectuals in charge of "interpreting" reality.

In fact, the scientists and "experts" define reality in order to bring it into conformation with the always-adapting dominant mental tapestry of the moment. They also invent and build new branches of the tapestry that serve specific power groups by providing new avenues of exploitation. These high priests are rewarded with high class status. – [Denis G. Rancourt](#)

Newspapers, which once were viewed as little more than tabloids, then became seen as valid sources of "objective" journalism, become the shapers of the minds of people who cannot make up their own — and naturally become a focal point for the most embittered of them all, people who want to destroy the validity

of others by insisting passive-aggressively on universal equality and consequently a drowning out of the "better" with the "average" or to-be-pitied:

Tucker Carlson's Web site, the Daily Caller, has unearthed a treasure trove of liberal journalists talking (nastily) to themselves in a private e-mail list about how they should use their media power to remake the world in their image.

The funniest thing about this expose of JournoList was witnessing journalists say it was unfair to leak these e-mails when reporters had an "expectation of privacy." More than 90,000 pages of secret documents on Afghanistan have been leaked and journalists are tripping over one another in a mad stampede to cover the story. Everyone should laugh heartily at leak-devouring journalists getting a fistful of their own bitter pills.

The saddest thing about all this is the confirmation (as if it were necessary) that liberal journalists really aren't journalists first. They're political strategists.

They pretend to be the Hollywood version of Woodward and Bernstein, the brave sleuths digging out government malfeasance and corruption. But in reality, they're the Woodward and Bernstein who plotted how to get Richard Nixon impeached and ready the way for pacifist and socialist "Watergate babies" like Chris Dodd and Henry Waxman to take seats of power. Ethics are only relevant if they're a weapon. – [Investors Business Daily](#)

These are the people we're trusting to tell us the truth, and most importantly, to tell us what ideas/trends are for smarter people — because that way everyone emulates them.

Even more, we've gotten to the point where even for liberal thinkers, all we see is financial transactions and benefit from individual to individual. No sense of a cohesive nation:

In every industrial democracy since the end of World War II, there has been a social contract between the few and the many. In return for receiving a disproportionate amount of the gains from economic growth in a capitalist economy, the rich paid a disproportionate percentage of the taxes needed for public goods and a safety net for the majority.

In North America and Europe, the economic elite agreed to this bargain because they needed ordinary people as consumers and soldiers. Without mass consumption, the factories in which the rich invested would grind to a halt. Without universal conscription in the world wars, and selective conscription during the Cold War, the U.S. and its allies might have failed to defeat totalitarian empires that would have created a world order hostile to a market economy.

Globalization has eliminated the first reason for the rich to continue supporting this bargain at the nation-state level, while the privatization of the military threatens the other rationale. – [Salon](#)

Like most liberals, Salon is educated and savvy for all surface issues. They are clueless for any sense of the underlying structure. In the case of the United States, the reason for globalization has been a steady moving of vital industrial elements away from the dying nation. Parasitic unions? Too many laws? Too much crime and corruption? Well shoot let's take our manufacturing someplace where we can buy the local authorities and by being corrupt, crowd out not only organized crime and corruption but bureaucracy. It's just more efficient.

Even more, as the latest round of American workers turn out to be entitlement-hounds like Generation Y, there's no point starting a business here. Go somewhere else where people are more realistic, even if they can't use IM and Twitter to unite a department into a social hive, or whatever crap buzzwords they're spewing now.

Salon falls into the usual pattern of liberals in a time of decline, which is to try to destroy as much of the power structure as possible, and then get raped in the ensuing anarchy:

Empire achieves this by means of “economic liberalism, militarism, multinational corporations, corporate media, and technologies of surveillance.” Because capitalism causes millions of deaths that a non-capitalist system would eliminate, it also is guilty of mass murder.

The United States, of course, is the Great Satan, accused of hoarding disproportionate resources. Its military oppresses the poor so its corporations can exploit them. Its government promotes the pretend danger of terrorism to aggress abroad and repress at home.

And Israel is the Little Satan, serving as Empire’s sinister ally — or maybe the Jewish state is really the master? From World Social Forum meetings in Brazil to the United Nations anti-racism conference in Durban and from mainline churches to NGOs, Zionism is represented as absolute evil. Why Israel? Beyond not-so-subtle anti-Semitism, it alone of Western countries lives under a barrage of constant threats, which in turn compel it to engage in constant wars. “Stripped of all context,” Sternberg notes, “Israel’s actions fit the needed image of aggressor.” – [National Review](#)

Let’s get rid of the people and institutions who could help, using the justification that they are not helping those so clueless/lazy/stupid that they fail no matter how much aid you give them.

These are all signs of the decline, and while people are waving hands over the Wikileaks debacle, which releases very little actual news, the truth behind the scenes is that this country is eroding itself from within — from its lack of agreement on essential values, or social consensus.

That lack of consensus is how nations split apart. Right now, we can see that America is divided by “rich” (actually, middle class: household income of \$50,000/year or more) versus poor (rural whites, urban minorities, recent illegal immigrants with household income of \$18,000/year or thereabouts) or maybe by conservatives versus liberals or north versus south. It’s about to be divided even more thoroughly: those who are oblivious to the decline, mostly leftists, and those who oppose the decline and want to restart the nation, and those are mostly on the right.

The end of racial appeasement

Jul 23rd, 2010

by [Brett Stevens](#).

Since the end of the Civil War, America has embarked on a policy of “racial appeasement,” or gifting minority populations with money and power to stave off the inevitable conflict brought on by diversity. As America wakes up to how easily an accusation of racism can crush a career, people are re-thinking racial appeasement and thinking instead of options to diversity.



Picture this for a movie:

On planet Raeth, injustice reigns. The ruling group, Aucascians, have oppressed the Friacans, who don't have technology and have been in the past cruelly enslaved and used as cheap labor. When a few people of good moral character figure this out, they band together to help the Friacans gain political power. Eventually, a Friacan is elected with the promise that racial antagonism will end, Friacans and Aucascians will breed together into a new race, and peace will reign forever.

Except that it doesn't happen. The movie doesn't end there; instead we see the Friacan president struggling, realizing that he has to both make Friacans like him, and avoid having the Aucascians feel attacked. He starts trying to transfer wealth and power to the Friacans, which makes the Aucascians realize: now we're the target, and soon we'll be oppressed like the Friacans were, if we don't do something about it.

Sound familiar?

When we elected Barack Obama, his constituents hoped for many things. The white people who voted for him were primarily young and inexperienced; 95% of black people voted for him, as did many members of other ethnic groups. They elected him for the same reason they elected Bill Clinton, which was a hope for racial reconciliation and a happy ever after story.

Instead they got an intensification of racial resentment. Race relations are probably more tense now than at any previous time except the morning after the Watts riots wound down. Both groups are slowly starting to realize: in a diverse society, one group has to be on top. Both can't be. Even more, if you try to "raise up" one group, you're going to do it at the expense of the other, and then they'll hate each other.

Brushing past the insane racists (people who hate black people and consider them inferior) and insane anti-racists (who consider wanting to be of your own race to be racist) we can see that this problem has no end. The problem isn't white people. It isn't black people. It's diversity.

Never in recorded history has diversity been anything but a problem. Look at Ireland with its Protestant and Catholic populations, Canada with its French and English populations, Israel with its Jewish and Palestinian populations.

Or consider the warring factions in India, Sri Lanka, China, Iraq, Czechoslovakia (until it happily split up), the Balkans and Chechnya. Also look at the festering hotbeds of tribal warfare — I mean the beautiful mosaics — in Third World hellholes like Afghanistan, Rwanda and South Central, L.A.

"Diversity" is a difficulty to be overcome, not an advantage to be sought. True, America does a better job than most at accommodating a diverse population. We also do a better job at curing cancer and containing pollution. But no one goes around mindlessly exclaiming: "Cancer is a strength!" "Pollution is our greatest asset!" — [Ann Coulter](#)

Very few people would voice this sentiment because the populist political parties — those most popular with those who are least invested in understanding the mechanism of governance and [economics](#) — tend to group together "critics of any attribute of diversity" with "racists: those who hate black people."

But the facade has been cracking. After Andrew Briedbart trolled the left by [showing them how damaging an unsourced whisper of "racism" could be](#), people are starting to realize that the situation is unstable. Blacks aren't happy; whites aren't happy. Other ethnic groups are caught in the middle, but all ethnic groups are starting to realize that one ethnic group must rule us — trying to split the power isn't working and cannot work.

Interestingly, the same thing is happening in Europe, where immigrants from backgrounds as varied as Turks, Arabs, Africans and Asians are finding it hard to integrate. They find themselves in ghettos, despising the local population and in turn being despised, while governments make more laws to prevent discrimination and write more checks to subsidize them.

We're even seeing people on the left trying to compete with the Tea Party for the white middle class vote, since not only are those people numerous, but they're economically, socially and politically important as a creative force in America.

The Tea Party was a classic Libertarian backlash: we don't want the entitlement state, and we don't want a moral government telling us how to think, especially if that thinking includes a morality of self-destruction. Tea Party logic is that if other ethnic groups can demand self-serving change, so can white people, starting with the elimination of politically privileged ethnic groups.

In other words, if we're going to be fair, we should apply the same standards to everyone. If a black person isn't racist for wanting to marry a black person, then a white person should not be racist for wanting to marry a white person. If "black power" is socially acceptable, "white power" should be too. That's real diversity. But it's not what the left has been supporting; instead, in their view, only white people can be racist. That got old real fast.

Forty years ago, as the United States experienced the civil rights movement, the supposed monolith of White Anglo-Saxon Protestant dominance served as the whipping post for almost every debate about power and status in America. After a full generation of such debate, WASP elites have fallen by the wayside and a plethora of government-enforced diversity policies have

marginalized many white workers. The time has come to cease the false arguments and allow every American the benefit of a fair chance at the future.

...

The injustices endured by black Americans at the hands of their own government have no parallel in our history, not only during the period of slavery but also in the Jim Crow era that followed. But the extrapolation of this logic to all "people of color"—especially since 1965, when new immigration laws dramatically altered the demographic makeup of the U.S.—moved affirmative action away from remediation and toward discrimination, this time against whites.

...

Policy makers ignored such disparities within America's white cultures when, in advancing minority diversity programs, they treated whites as a fungible monolith. Also lost on these policy makers were the differences in economic and educational attainment among nonwhite cultures. Thus nonwhite groups received special consideration in a wide variety of areas including business startups, academic admissions, job promotions and lucrative government contracts. – ["Diversity and the Myth of White Privilege," James Webb, Wall Street Journal](#)

In other words, we can't expect to force people to be equal and we can't fix the past by discriminating against Caucasians. This makes sense, but Webb is serving democratic interests here by trying to apply a band-aid to a situation that's ready to explode.

Think about two salient facts:

- **Everywhere diversity has been tried, it has brought conflict and instability.** This applies to diversity of ethnic/racial groups as well as religion, radical political differences, or radical leaps in ability or economic power (class/caste). People like to point to the West and say, "See, it's working out OK, especially in Canada" forgetting that diversity on any measurable scale has *only been in effect for thirty to forty years*, which from a historical viewpoint is less than the blink of an eye. What does other modern and ancient history show us? That diversity causes conflict and ultimately destabilizes a nation, leaving behind a society of the third world type.
- **Different ethnic groups evolved differently.** We shouldn't worry about whether this extends to the potential or abilities of individuals, but should point out that no continent was ever completely dominated by a foreign authority. Had these continents wanted to invent technology, they could have but did not. Evidence suggests that limited efforts were made along those lines. So there's a reason why some groups, notably Jews, Western Europeans, and North Asians succeed and still stay on top of the game: they developed along these directions and maintain the ability to do so. It's not racist to admit this, since these are subsets of races rather than racial groups in themselves.

We can at this point either face history, and see that the diversity experiment in America is doomed to failure because someone must always rule and everyone else will rebel, or continue our "out of sight, out of mind" policy of racial appeasement. Policies of racial appeasement:

- **The welfare state.** We'll transfer money from others to you if you're having trouble.
- **Affirmative action.** We'll put you first in line, maybe that'll help.
- **Political correctness.** We'll insist you are magical, innocent and vital so that you become symbolically important.
- **Conflict avoidance.** If a white cop shoots a black guy in Oakland, we'll lock down the city and excuse you if you riot. It's not your fault; you were wronged.
- **Anti-discrimination legislation.** As much a handout as legal redress, this enables you to sue someone if you don't get hired or rented to, even if you're incompetent or dangerous, as some individuals of all ethnies and races are.
- **We'll elect one of you.** Barack Obama has less experience, a past with less documentation or evidence of competence, and less experience with decision-making than any president in history. He was elected because he was black and we hoped that would end the race debacle.

Racial appeasement ran its course because it appeared to be the path of least resistance. After a disastrous civil war, no one wanted to bother with partitioning the United States, or even repatriating its former slaves with compensation. Through the next generations, race riots were commonplace about every decade, and appeasement was the policy there, too.

Horrible racist injustices did happen, as did cruelty, but the perpetrators have been punished where caught, and now are thoroughly marginalized especially after WWII, when we defeated that big evil racist, Hitler. For every incident, an appeasement was tabled, until we get to the point where government looks first to hire minorities, businesses are scrambling to hire minorities, all of our movies feature positive stereotypes of minorities, and we've elected a black man as president. When does one appease enough?

As the dust settled after Obama's election, a sinking feeling set in among Americans. What if this didn't do the trick? What if this is an *ongoing problem* instead of something we can solve with one gesture of appeasement? As Neville Chamberlain found out when appeasing Hitler just delayed the inevitable war, appeasement doesn't work. It doesn't work for blacks, or whites, or anyone else. And so the myth of racial appeasement starts to crumble.

Cannibals

Jul 21st, 2010

by [Joseph Prattle](#).

What is the correct foundation of morality? In the billions of years before human existence, where was right and wrong in the darkness of space?

And from the dawning of humanity onwards, where was morality among the cannibalistic ape-like hominids who clung to the earth, warring with each other in small bands?

A caveman in the deep Paleolithic takes a thigh bone and crushes his kinsman's skull, and throws the lifeless cadaver into a bog. He seizes the dead man's wife and fucks and impregnates her, thus transmitting his genes.

What, really, is the difference between this, and someone complaining of another's infelicity, wagging her finger, feigning bewilderment, raising the eyebrows, when it is against the one complaining herself that the infelicity has purportedly been committed? She is, after all, making the accusation merely in order to gain her own advantage.



If our characters are paintings, the brush strokes of the short period of recorded history completely fail to obscure the far vaster work of the 99.9% which is unrecorded, and a work vaster still before humans entered the scene. In the words of Carl Jung:

Archetypes are like river-beds which dry up when the water deserts them, but which it can find again at any time. An archetype is like an old watercourse along which the water of life has flowed for centuries, digging a deep channel for itself. The longer it has flowed in this channel the more likely it is that sooner or later the water will return to its old bed.

- [Essay on Wotan](#)

In these latter days of metropolises and supermarkets, we are no different. Morality is not a given, and common notions of right and wrong are not well-founded. This explains why the modern world is so depressing. Everyone keeps this facade of right and wrong, but a real sense of universal brotherhood is absent. So what is this thing we call morality and how are moral phenomena to be understood? The way I see it, there are two consistent views.

One is individual: an agent seeking psychical peace by bringing his various urges into harmony, including hunger, lust, compassion and pity.

The other is universal: the ethically prescribed course of action is that which will maximize the probability of the survival of intelligent life. If you believe in some kind of anthropic principle to explain cosmogony, then in this case the agent is harmonizing his will with the will of the universe. Or to use a religious symbol, with the will of God. The foundation of morality of this type is transcendence of the individual, love.

Turnabout is fair play

Jul 21st, 2010

by [Brett Stevens](#).

When Shirley Sherrod got fired on a simple accusation of racism, it wasn't just injustice — it's what anyone who does anything but fawn over "diversity" experiences frequently. Don't rehire her; stop the "racism" paranoia and accept opposition to diversity and frank recognition of human diversity as legitimate.



So there's a media circus, *again*.

Right-wing news outlet finds a tape, and takes from it the portion where a black bureaucrat admits discriminating against a white man. Her bosses see this, the White House panics, and fires her.

Later in the tape, she says she was wrong, and how she learned from the experience. We now see this as the full tape emerges. She gets rehired.

Left-wing news outlets whine about the injustice of it.

Forgive me if I'm not moved. The left made "racism" into a taboo insult that can be casually slung around without proof, as with the ongoing attempts to prove Tea Partiers are "racist" with faked videos, out of

context images of signs that were nowhere near Tea Party protests, and fiddling with the definition of "racism."

Tell us, liberals, what is that definition of "racism" again? It seems to vary every day, from "noticing blacks and whites are consistently physically different and attributed that to genetics" to "wanting to demolish the welfare state (which may inconvenience some black people)." Notice how the President, his cronies, and the entire left wing media are careful to never give you *a clear definition of "racism"*.

Of course not. It's to their advantage to make it ambiguous, so they can accuse you of it if you don't toe the party line — on equality, on diversity, on the welfare state, whatever.

Spencer Ackerman of The Washington Independent proposed attacking Mr. Obama's critics as racists. He wrote:

"If the right forces us all to either defend Wright or tear him down, no matter what we choose, we lose the game they've put upon us. Instead, take one of them—Fred Barnes, Karl Rove, who cares—and call them racists. . . . This makes them 'sputter' with rage, which in turn leads to overreaction and self-destruction." – [WSJ](#)

If a white person or Asian person speaks up about any racially-tinged issue, our media likes to assume they are Racists and the left-wing establishment eggs them on. It's like having a magic bullet: your Reichstag fire is to invent "racism" behind every bush, and to then use that accusation to justify killing off your enemies, politically.

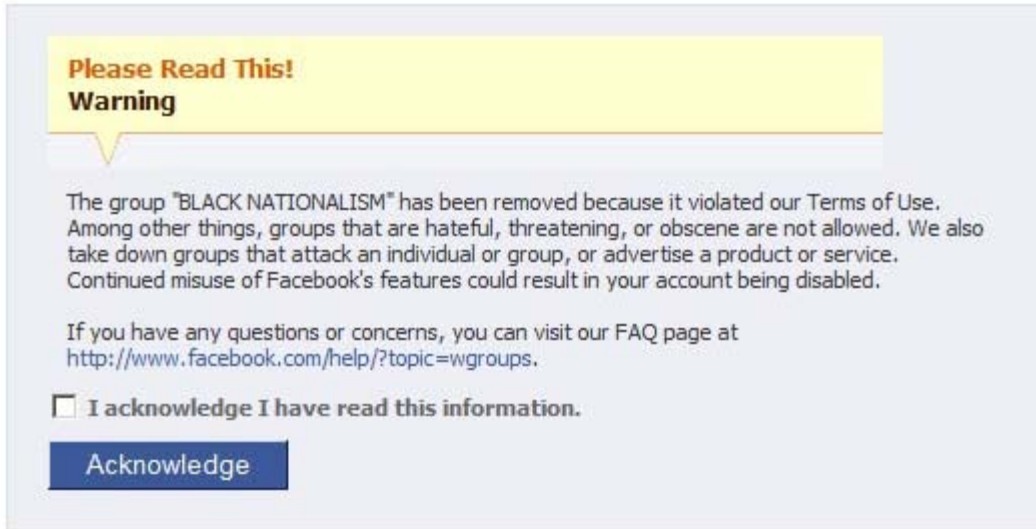
And if we find out they didn't do it, or that theirs is a legitimate view? Well, you don't see Big Media hitting the brakes to turn around and vindicate them. Nor do you ever hear liberal voices to this effect. They've already been tried by public opinion; why do we need a lengthy appeals process?

Don't rehire Shirley Sherrod. Let her be a casualty of our witch hunt against vaguely-defined "racism." Let others meditate on what a tragedy it is that we allow a magic bullet accusation to kick off a witch hunt at such speed we don't even stop to ask basic questions, like, "Is it *true*?"

Facebook = Racist

Jul 17th, 2010

by [Brett Stevens](#).

A screenshot of a Facebook warning message. At the top, a yellow box contains the text "Please Read This!" in bold orange font, followed by "Warning" in bold black font. Below this, the text reads: "The group 'BLACK NATIONALISM' has been removed because it violated our Terms of Use. Among other things, groups that are hateful, threatening, or obscene are not allowed. We also take down groups that attack an individual or group, or advertise a product or service. Continued misuse of Facebook's features could result in your account being disabled." Further down, it says: "If you have any questions or concerns, you can visit our FAQ page at <http://www.facebook.com/help/?topic=wgroups>." At the bottom, there is a checkbox labeled "I acknowledge I have read this information." and a blue button labeled "Acknowledge".

Please Read This!
Warning

The group "BLACK NATIONALISM" has been removed because it violated our Terms of Use. Among other things, groups that are hateful, threatening, or obscene are not allowed. We also take down groups that attack an individual or group, or advertise a product or service. Continued misuse of Facebook's features could result in your account being disabled.

If you have any questions or concerns, you can visit our FAQ page at <http://www.facebook.com/help/?topic=wgroups>.

☐ I acknowledge I have read this information.

Acknowledge

The group was not hateful (vague), did not threaten anyone, was not obscene, and attacked no individuals or groups. It was for the positive advocacy of Black Nationalism, African-American independence, African secession and autonomous self-rule for African-Americans and Africans.

It's not just white people that Facebook discriminates against. If you stand up for nationalism, or the definition of nations by ethnicity, you are going to get shut down. Why? Probably because that idea offends our modern notion that with democracy, propaganda/education, and consumerism we're all going to be OK. There's no need to actually address problems like diversity or class warfare — just tolerate them. And keep buying stuff.

Sensibility and Intelligence

Jul 15th, 2010

by [Robert Martin](#).

When we talk about intelligence, it is primarily the ability and inheritance of the individual, race, species that is able to deny short term sensuality and aim toward achieving a goal, to sacrifice pleasure in the present to achieve a greater reward in the future.

The way nature configures this is through the promise of a reward, either from a thought of food that urges the hunter to go and hunt, who then kills his prey, gaining the hunter who sacrificed his time a greater abundance energy – a reward for controlling the responses toward the senses for a greater lavishing of taste in the future, tasty food.



The evolution of our species has given the inhabitants of Earth genetic traits specific to different parts of its ecosystem, from one great ecosystem toward semi-isolated continents, many isolated tribes diverted their evolution into specially adapted races – and along through civilization, we overcome direct limits and impose indirect ones (social and civil boundaries, morals, which in turn preserve genetic isolation where our geologic boundaries *do not*).

Our world around us, our civilization that we have created is a young experiment and our biological evolution is currently juxtaposed against the rate at which cultural and social information can evolve and that it cannot, we as defiant little monkeys then force these ideals onto our biology, and many that do not healthily reflect our current position or a greater future goes to prove that *it has alienated our senses*.

With dysgenic inherited diseases and corrupted genes disabling once useful genetic traits, many are unable to re-tune with natural, healthy environments full of sense and sanity, and are doomed to sink down with their 'memetic warship' defiantly denying direct natural selection in favour of peace, justice and equality.

Where once our sensibility gave us a tribal sense and common sense collectively through the group, we had a survival mechanism to preserve the races independantly and conservingly of the wilderness around them. Oppositely, where we exist today, our senses are partially in an enclosed environment and it is very different to that in which we had evolved, which many of us still bear the genetic adaptations for and others have evolved traits which would hinder our existence outside of the cultivated environment.

Maddened morals has lead individuals to evolve counter-productively, crushing and denying our primitive senses, sawing off the limbs of what evolution has bestowed us, leaves us without our animal senses, our tribal spirit and biological intuition.



We are still very dependent on an external environment to determine our evolution – transnaturalism was that fish out of water, the heat of a glaring sun corrupting and decaying the flesh, deceasing and rotting the system of society that has attempted to breathe the air of *solitary evolution*, yet too, far too primitive to do so, and suffocates.

Our evolution still has aquatic *gills*, we still thrive best in the ocean of life, when a film of liquid acts as a evolutionary umbilical cord. That liquid film that we bring with us, to help us breathe in such a hostile, trans-natural terrain is our ecosystem, our wilderness. Tradition, religion & the sciences are the young air breathing lungs, tiny strips of metaphysical flesh in the naive humans, breathing through their minds the air of nothingness, the land of death that we creatively crawl towards, only temporarily covered by our wilderness into the dry, scorched, deserted lowlands of civilization.

All ideas are converted from designs in the external reality, cause and effect, we cannot envision ideas out of a total vacuum, only *nothing* can do that. We fill the young mind with information through the senses, sight, smell, sound, touch, taste and even secondary senses within the brain that combine these major feeds of information with sublime, perhaps subtle senses we are unaware of, antennas of collective evolution, social receptors; all by-products through the combinations of the foundation senses, not in spite of them.

The body is very sensitive to the environment of an ecosystem, in an enclosed ecosystem first rate senses are desensitized, deprived from the external wilderness and those that are best able to disable these and reproduce the quickest inside the enclosed ecosystem will do so.

Twice as many paths for the intelligent

To split intelligence into two factions, on one side I keep biological intelligence and on the other the symbolic intelligence; intuition and IQ respectively. The intuition takes its information through the first rate senses (touch, taste etc) and represents these toward the brain, from which second rate senses interpret these through combinations (social, ecological and group reflection, albeit collective symmetry and adherence toward other biology to enhance survival).

The intuition is everything that we would need to survive the wilderness, it's impulsive and instinctive, hard wired into each of us – yet with IQ we hack that intuition and corrode it, in what seems a good idea at first – our sawing off our limbs that keep us sensible whilst in the biosphere, the higher our symbolic IQ, the greater the strength of our denying the wilderness through peak intervals, we invent technology with our IQ, after which we regress in evolution having sawed off our first rate sensuality, leaving a void that makes for desperate, sensationalist seeking individuals, out of control and criminally insane.

The intuition takes its information through the first rate senses and represents this into the brain, it is sensible, the IQ is the ability to prospect intuition at a distance and can be expressed as a scope into reality beyond the direct sense feed, it is indirect and therefore by-passes the individuals physical sensual

reception.

As mentioned before, the film of liquid is the information with a direct biological wilderness of senses, we evolved from this and it gives us our strength – further trans-natural evolution will frustrate the senses of those unable to disable them and kill those that are unable to re-enable them after the short term.

That means that although reliant on second rate (indirect) sensual information through symbolism, many that have never directly experienced that sensual information are going to interpret them inaccurately, primitive cognitive abilities.

The symbol is a vesicle of sense information through a transportation medium beyond the standard biological transfusion. It is inorganic information, inorganic sense, inorganic memes and is created through inorganic surrogation, which is to use energy into creating something which does not directly benefit biological survival.

That prospect of intuition is *symbolism*.

Symbolism has given humanity the observational powers that allow us to perceive senses indirectly but not to feel them directly. It is a form of scaffolding and support around the real objective reality that allows us to perceive senses that we cannot at this point in evolution, feel directly.

Science is this, we can perceive what the moon's surface is made of and the temperature of its day or night but we as human beings, we can never get to its surface and scoop up the lunar sand and feel it through our fingers and walk through the lunar sand bare foot as if we were on the earthly beaches.

We cannot feel the solar energy on the moon as if through the atmosphere here on Earth. The moon has no significant atmosphere, the solar energy is too intense and energetic for us to feel on our skins for it would surely be death to us.



We can only perceive what these sensations must feel like, therefore we must interpret these feelings through symbols, the symbols that two hundred degrees Celsius would be too great for us to feel directly, thus we are disconnected from reality and we observe a second rate reality through our interpretations of the first rate reality through our symbols, and through symbols we can create ideas and from ideology we create civilizations, the scaffolding around the real object, us as human beings – is our civilization.

IQ is therefore, *sense at a distance*, in a detachment from the biosphere it created the warship of God, a battle against our senses, against our gills – trying to recapture the breathe taking moments in life and sanctify them, like a dead corpse preserved in the desert's salty sands. When we learn to create our religions actually in this reality, we will learn to not only sense at a distance, but also to *sense through time*, spirit.

Time being a non-existent thing in itself, it is the measurement between two phases, like the surface of a liquid flowing, sensing through time allows us to dive and leap out of the present, under and over the surface of our direct sensuality, it is spirituality and is a product of our imaginations, it is a mental intuition, a sense that we are still evolving – and when you're travelling 200 light years in a warship across the bleak void of space, you'll appreciate it, it will keep you alive and breathing not fatalistic and depressed.

Intelligence and the desert voyage

The symbol has a low information quality – the amount of sense that was received by an individual before they type and distort it into symbolic characters on a page is enormous compared to the reinterpretation of this information, at a distance.

Compared to intuition, our symbols are pathetic, but they are all we have for collectively transmitting information halfway across the planet toward other life forms in our partially enclosed ecosystem of civilization, those who are mentally able to digest this low information quality whilst simultaneously frustrating/disabling short-term biological sensual information feeds, whilst also not being oblivious toward them – will be able to survive 'the desert of the land' and because they did not saw off their senses also, they will be able to re-engage with reality after they have finished interpreting symbolic information and be able to refresh and flourish in an oasis of liquid information from their natural environment around them, reverence.



If only high in IQ, these creatures wander into the open air of the desert without precaution, perhaps without having evolved spiritual lungs to breathe the air that is toxic to the short-term sensationalists, and suffocate, *asphyxiate*, or perhaps they are evolved without the ability to re-engage their biological senses; perhaps having been burnt in the open air of the void for too long – desperately unable to *rehydrate*, roasted in the heat from the glare of the void, the questioning of meaninglessness without a cold, refreshing wilderness to drink.

Mental illness and insanity, senseless within the space voyage. The voyage over the void with no prospect but a horrible death beneath it - the exhausting weight of mankind as he walks across the rope toward the cosmic wilderness, toward his next oasis in the desert of land - the depression of nonexistence gnawing at the consciousness like the beating of radiation from the sun, unpleasant for the weary traveller of solitary evolution, sucking the liquid of life out of him.

All things biological need their water, both physically and metaphysically, both substantial and insubstantial, the solvent of life, the faith in God - the God that is trans-natural life over and below that surface of waves, which we sense - throughout and in the river of time, keeping the fight for survival for the weakened, thirsty traveller until man reaches his new wilderness of senses, the 'Overman'.

The symbol is the word and everything we do that is intelligent is to preserve our senses in a form that sustains us in the 'lands of the dead', the lands where we can only indirectly sense, the times where we have to suppress our short-term desires because of the radiation around us, where we are to be deprived of our wilderness in search of a greater wilderness, separated by that gnawing void – IQ is the sense of

emptiness and our preparations for the wilderness of the cosmos – to travel the stellar seas in search of new worlds with nothing left to directly sense except our spirit, our faith as a reservoir of intuition that we conserve from nature to where we are able to reach pure intuition, the sense of fullness, indirect sense and direct sense.

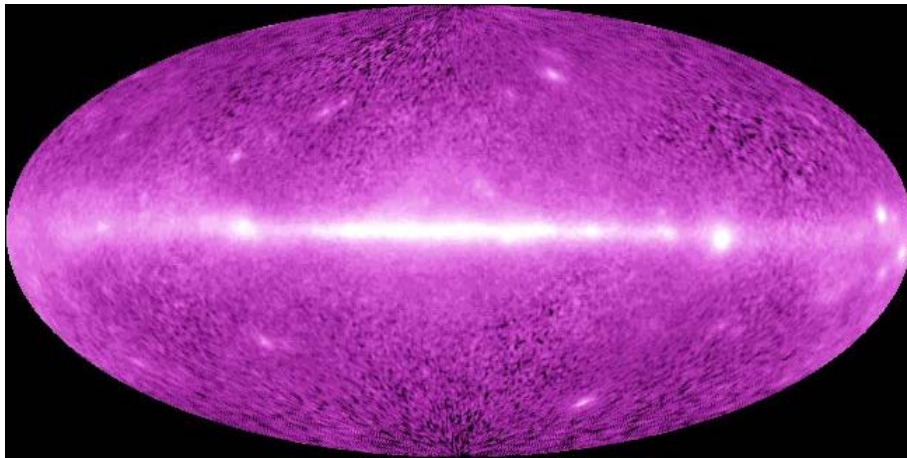
Intelligence is to creativity and the symbolic esoteric - intuition toward social and the biological exoteric. High IQ's give the individual a survival trait for extreme malnourishment of sensual information, low IQs oppositely – but all things must eventually drink the water of life and breathe the air of a void, or remain forever attached to a biosphere outside of civilization. Asphyxiate and dehydrate, or allow yourself to breathe and to sense nature around you.

Potential traits to be evolved

High IQ individuals will need to strengthen senses, indirect senses do not allow you to adapt from a direct threat, direct senses do not allow you to adapt to an indirect threat.

An indirect threat, the collapse of civilization, direct senses cannot see this, it is through time, in the future. Direct senses have to capitalise on the strength traits that allow you to prepare for the future before it happens – the more direct senses active, the greater the cross reference of intuition, it can sense a wave coming.

IQ is a fourth dimensional sense, that being a trait above the ordinary abilities of animals, it allows scaffolding around the lesser dimensional senses, to build onto them new limbs and sense receptors instead of sawing them off. To then be able to sense intuitively every particle in space, to see the whole spectrum of photon waves, to [listen to the light like the Voyager space craft](#), to hear the gravity and magnetic fields and see them at the same time, to even taste them as they pass through the skin – to feed the senses with information in the cosmic wilderness.



Transforming our indirect, symbolic ideas of indirect senses, into new organs for direct sensual feeds in the hostilities of space – that is, to 'breathe the air' and take a leap in evolution beyond and out of the short term *present* and create ourselves the sense to rebuild civilizations and immunize them from known decay, keep it hydrated to prevent it from dying.

Complementary gender roles and parallelism

Jul 6th, 2010

by [Brett Stevens](#).

I like reading the blog The Thinking Housewife. Even when you disagree, the spicy insights into human nature and how far modern liberal society has gone off-track are worth the read.

There's a downside to it. Like many conservative thinkers, the authoress feels backed into a corner because it seems like all but a few people in society are headed in the opposite direction. This feeling is normal; conservatives had to abandon the "follow us, or you won't succeed" the instant the first rock star became a millionaire, so now they often fall into dogma and retaliation.

On a recent topic, I feel the authoress is off-base, and wanted to clarify my position here because I think we can all learn from the debate. With luck, and if we're really lucky civility, others will join in and we can get a lively debate going — modernity outside of its technology will end up being a blip on the radar of history, and conservative ideas will prevail, but in the meantime it helps us to achieve clarity in the details of our beliefs.

This is a letter to The Thinking Housewife from a young woman:

ENNA writes:

I have recently discovered both the "manosphere" and the small number of anti-feminist blogs. While I disagree with some of the writings at both types of blogs, most of what is written has forced me to confront and deepen my conception of human nature, and I am glad of it. I have come to realize more (although I was already aware to some extent) the differences between men and women, and the general strengths and weaknesses that each sex possesses. However, I encounter some confusion when I try to apply these principles to myself. In your recent post, "Men are Slow to Ripen," you wrote:

I used to be baffled by why men seem so much slower at housework. I now think this is a major reason. They are trying to figure out a system, like a boy building a castle with Legos. They are architects, not housekeepers. Most women, even those who are extremely neat, don't create abstract plans as they work. If they were domestic strategists, the world would fall apart within a matter of hours. Similar disaster would ensue from the failure of men to conceptualize.

You see, I am (and always have been) a very conceptual thinker. Ever since I was a teenager, I have tested an INTP (nicknamed The Architect) in the Meyers-Briggs Type Indicator; I am a "systems thinker," very spatially oriented, and am always trying to discover the underlying plan behind any activity or way of thinking. I also have trouble with housework—I'm too caught up in the "abstract plan."

I have been trying to cultivate a feminine attitude in myself, especially as I learn the toxicity of feminism, but am somewhat unable to reconcile this with my supposedly masculine way of thinking. I try not to think of it as "wrong" because my brain is God-given, and I could not stop myself from analyzing and abstracting any more than I could stop myself from breathing. Sometimes I am unsure of how to act or think because my experience as a woman does not match up to many of the generalizations I read here and on other blogs.

I guess my questions for you are these: If someone does not fit under the ideal woman, does that make her less feminine, or somehow inadequate for womanly tasks? (I have a hard time thinking so, as God made me a woman and not a man, but it's hard for me to reconcile that fact with how women are supposed to act and think.) How far can these generalizations go? And

what can or should be done when people don't fit completely under them? – TTHW, "[The Thinking Woman's Dilemma](#)"

I think femininity and masculinity are misunderstood here. When we say they are complementary roles, we are talking about the mental organization and strengths of each supporting the other.

Men approach the world from a contractual, ends-over-means, casual and architectural state of mind.

Women approach the world from an adaptive, stabilizing, context-derived and atmospheric state of mind.

The former requires less elaboration than the latter, because the latter translates less well to language. However, a good starting point is the difference between inductive and deductive reasoning.

Men are deductive: if all of the premises are true, the conclusion must be true. (All crows are black; this bird is a crow; therefore, it is black.)

Women are inductive: if all of the premises are true, the conclusion is not necessarily true. (All the crows I've seen are black; therefore, crows are black.)

These are valuable complementary intelligences. Deductive reasoning empowers choices, while inductive reasoning empowers adaptation when insufficient data exists.

Both contain the other, by the way. The idea that deductive reasoning always works requires an inductive leap of faith; the idea that inductive reasoning is valuable requires us to deductively assess the likelihood of us having perfect data. Even more, deductive reasoning is excellent for finding membership and categories and so manipulating those members, but inductive reasoning works best when exploring either (a) a situation where the conclusion or goal is known but the methods remain a mystery or (b) a situation where nothing is known.

Further, both forms include emotional intelligence. Male emotions tend to fall into the lines of finding that which is out of its category, and setting things right; female emotions tend to involve finding what is important or beautiful in a situation, and pulling that out.

These are anecdotal observations but until our brains are fully debugged by science to the point where we can create an emulator for any given individual, and have it make the same decisions they would given identical stimulus, we're not going to have any data either way except the anecdotal.

In my view, Enna's thought process is not unfeminine. She seems highly intelligent, and at the higher end of the intelligence curve, people tend to be "androgynous" in regards to these divisions of approach. They are aware enough of what they are doing with their minds to program themselves, and so to adopt new behaviors; this is a degree of complexity removed from what most people can do.

In addition, as an identified INTP, she is acting as her personality type mandates.

Her logical approach is not unfeminine because complementary gender roles do not dictate how an individual thinks, or what an ideal is, but describe a generalization based on that gender and its emotional/personality approach to processing stimulus. The actual thought process can vary greatly within that categorical division.

To my mind, femininity is an acceptance of and expression of the feminine principle, which is induction and the ability to tolerate ambiguity that would break masculine thinking machines. On the flip side, masculinity is the acceptance of and expression of the masculine principle, which is deduction and forward-looking planning. Each exists optimally with the other, much like the cycle of winter/summer renews on either end what was depleted in the other.

Intelligent women exist and require an outlet for their thinking, and this is entirely independent of their acceptance of traditional roles. In ancient times, women were expected to have minds, think, and even fight when called upon — these behaviors, or means, did not change their approach to life and mentation, or

ends.

These observations are entirely coherent with the philosophy of parallelism that I espouse, which includes several tenets:

- Multiple factors must be considered at once in any situation, because no cause exists without context, and for an answer to be not just valid logically but correct in reality it must reveal a complementary accord between these multiple factors.
- Thoughts, matter and energy are substrates in which patterns exist in parallel, including natural selection, which compute data not previously existing.
- If divine beings exist, they do so in a space that is parallel to our physical reality much as our thoughts parallel changes in matter, and much as we translate from mental to physical parallels through action, transcendental actions translate from physical to divine levels of organization.

What concerns us most is the first point: men and women are complementary factors in the situation of life, and where they coincide in decision is likely the right course in any complex decision. In the creation of a home, the two work together and by balancing each other, are able to tackle any decision. On inductive decisions, the woman leads; on deductive ones, the man leads. Then the other contributes balance and the decision is smoothed out through a process like natural selection, where together they test their ideas against their environment and arrive at a refined idea.

Laura Wood hits on this in some important ways:

Men and women have general tendencies, with men given more toward the abstract and impersonal. But there are so many exceptions and differences within the sexes, with some women possessing a more masculine type of intelligence, that it would be wrong to say that women are "supposed to" think in a certain way. And no matter how masculine in thinking a woman may be, no woman is physically or spiritually a man.

...

Some women do have a special calling to do something other than marry and raise children, but even they possess the strong inborn drive to meet these feminine obligations, and the ones who are happy are those who are involved in work that allows them to achieve this feminine form of love in some way.

...

The women who are categorically unsuited to traditional feminine tasks are not those who are lousy housekeepers or who don't enjoy festooning their homes with stencilled flowers or who think like architects or who have been influenced by feminist thinking all their lives, but the women who are selfish or unable to connect with other people because of some serious weakness or handicap.

The first paragraph makes sense where it talks about spiritual femininity and masculinity. You must identify with and accept your gender, and learn to love it, in order to grow into it; further, you must be able to make sense of the inductive/deductive principle as it pertains to you.

From the second paragraph quoted above, I get the somewhat genderless truth of life: if you are not able to find meaning in a biological role, you will starve your soul. Symbolically, rejection of the biological role of parenthood is rejection of your own parents and the culture that produced you. It is hatred. Parenthood does not need to be your only goal, but without it in your list of goals, you are missing out.

Her last paragraph rings true despite gender roles: selfishness is a subset of solipsism, or being unaware of the world outside of one's self. Those who cannot connect to the world become abusive and crass.

However, I think she's off-base with this:

Women who are more masculine by nature may have an especially difficult time being feminine. They may have to consciously cultivate the habits of thought and being that make it possible for them to live well as women.

...

Perhaps if you could devise a cure for lung cancer, a cure that no one else could invent, it would be more important than loving and serving others as a woman, but this is not likely. There is nothing of more value or significance than fulfilling this common spiritual role.

...

Women who are more masculine by nature may have an especially difficult time being feminine. They have to consciously cultivate in themselves the habits of thought and being that make it possible for them to be happy as women. The most important of these ends is to love and serve.

I suggest that instead of thinking linearly, or in OR states (if any condition is true, the assessment is true), we think in parallel terms, or in AND states (all conditions must be true): women can be many things at once, but denying any one of these things is fatal. What unites the many parallel strands of woman-ness is femininity, or appreciation of and expression of the feminine principle.

When you read an older book and think about the women in it, you see an inner network to society run entirely by women. They knew music, sciences, literature and art; they communicated extensively by letters, and often were the supporters of ideas that others forgot because they could not justify them with the data at hand. They educated their children and instilled in them creative desires and an urge to seek the mysteries of life. These were educated, intelligent people who ran not only their households, but often their communities, in the parts of those tasks to which the feminine principle applies.

We cannot force women into femininity by making yes/no lists of activities. We need to celebrate instead what makes femininity unique, and by accepting it as complementary to masculinity and equally as vital, empower women in the only real meaning of that word which is to give them space to grow and discover themselves. Otherwise, we make the mistake that feminists make, but in reverse, by creating an adversarial relationship where none need exist.

Iron Will, Faith & Discipline

Jul 4th, 2010

by [Robert Martin](#).

Long neglected, the west continues its miserable decline into absolute failure. Will we ever rise to rule ourselves again? What is our ability to organize ourselves and form a collective force, a social force, an *Iron Will* able to conquest back our nations from the disorientated weakness of convenience?

What is needed is organization, strict organization with hierarchies, you and everyone you know, find yourself amongst everyone and get to where you need to be to make things happen. Each individual has a set of genetics they are born with; see this through your mind that *we must harness ourselves toward greatness* what our potential has given us.



As we age, we lie having never discovered our true potential – the point of youth is for reckless competition, warlike denial of your weakness, to find and overcome your limits; modern society lacks this – and beneficial to big business a horde of confused individuals, not knowing themselves nor their enemy, fade out of existence unfulfilled having lost all their wealth to the soul sucking parasite that modern economics is.

Those who are aware – fight the impossible, challenge the world, overcome yourself and your immediate environment. Faith begins within yourself, and nothing can destroy it except yourself.

Change begins within the core of the self – like a dynamo, the churning of thoughts should *supposedly* contradict, yet that contradiction increases the viscosity of that stone you call a soul, amplifying itself into a veil of power about your vicinity.

The herd of the Hive-mind lacks faith in itself and froths and clamours externally to make it appear as if it is much bigger than it actually is, bubbles on a wave. Finding strength within is to increase the flow of your will, for no wave can exist if there is not a point able to transmit this. Once you create that wave, it becomes easier for others to follow in your lead. You must be as a stone onto eggs, the hollowness of others breaking against the iron of your discipline, of your will power.

These hollow shells of individuals, carry about them a colourful film of symbolisation and fake justifications for inaction, met with the Iron edge of your will, bursts into disarray. Deception is the key to victory; the common herd do this as they *pretend* they have strength – where honesty lacks, appearance is the illusion; they create bubbles of air and noise as if they actually mean something – do you want to clamour around and pretend that you mean something? Or do you actually want to *mean* something?

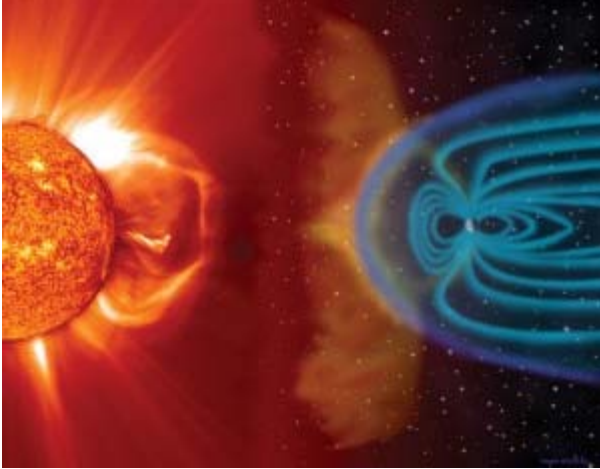
The journey to recovering our nations from the claw of insect traitors starts at home – *they want you to give up* and ignore the real treasures in life so that they can continue being weak, trying to feel all powerful about themselves – don't let these fuckers get away with it, keep fighting unto your last breathe – and even *when* they force you into a bad situation, have faith in yourself, chin up and fight it through – cowards whimper out of existence, and end their miserable life in shame having never fought anything.

What glory is in their name?

Iron Will

Individuals, individually are weak – through popular atheism our liberal leaders are crushing the spirit of the west and pursuing hedonism, ecocide, mediocrity, multiculturalism and its commercial convenience. Honestly, why would any intelligent individual want to become part of a failing spirit? Is not a will power a derivative of a belief in something greater than yourselves individually? Yes it is.

Will power, used precisely and adequately is known as Iron Will; the ability to achieve the impossible through a sharp edge. No matter how much iron you have in you, what good is that if it is not blasted with the furnace of action? Not fashioned into a sharpened blade? If your will is not a blade but a lump of earth with no guiding hand other than yourself as a rock? Collectively then, with your community, the individuals can harness that earth and blast that iron within that rock and create something powerful.



Is it not the iron will of the Earth that keeps it alive? If there was none, how could life survive on our world? Blasted with radiation from the hostilities of a void, creating a cancer of existence, mutated beyond control, dead.

If it lost the faith in the dynamo and solidified, turned to cold rock instead of molten iron, then the oceans would have boiled away and left the land dry, exhausted, and extremely marginalised and deserted – it is the magnetosphere that shields life from the blast of the Sun.

Faith

Many hate faith, the people say 'faith is dogma, it is indoctrination, it has no evidence!' – But being honest with ourselves, why would you need evidence to believe in yourself? Are you that weak that you need authority figures to give you 'evidence' through your TV's to believe in yourselves?

What of your future, do you have faith that a better future is possible? Or do you say 'Oh well, there's no evidence for the future, therefore I don't believe in it'. Those who have no faith in themselves to achieve a greater future are *weak*, traitors to themselves and to their people; the passive atheist denies any claim to faith as it has no evidence, therefore killing the future.

A belief in your race allows you to stay in the race for existence – if you, like a coward, destroy the collective will power driven by a faith in a future for your descendants, you kill your reproduction and depression sets in as nothing is left to transcend the individual and their insect needs.

Faith in God needs to be reintroduced with an Iron-like fascism – there is every reason to believe in ourselves, any who want to destroy us for individual petty desires is going to drive us toward extinction, we need to protect our Earth and this is the route.

'Ohh ohh, but God doesn't exist!' – Neither do you, then – if you destroy God you destroy the socialization of your civilization – the socialization, the collective, the community – it is a super organism, an

anthropomorphic deity, much as the mind is between neurons, God is between life. What is a friendship? where is a value? where is a hope? Where is the evidence for these things – why can't I put it in the lab and test it? *Because it is within and throughout the individual* it has no substance that you may domesticate.

Only indirectly can you perceive these things. Much as the surface of water, between two boundaries of geology, is the driving force of evolution; the sky and the sea mix to create waves, foam, boundaries of reality – this drives the waves across the land and mixes the algorithms that give rise to life. So too is our existence on Earth, a boundary of reality between the fact and the cosmos beyond us, the faith that throws facts into the sky and drives a storm across the dry lands, unleashing a downpour of water creating the forest.

Discipline

We shape the environment as a civil species, and that environment shapes us. When we become lazy and decadent, we drop dead in a mental sludge of depression and inaction and recreate this misery in mediocre culture and terraced prisons – it's a curse, placed by your tainted, ill-created, soul leeching environment, and why I use these words to describe it? Because it's certainly not *healthy* for your mind.

What you may do about this is to keep your land clean and tidy, and prevent yourself from surrogates. Surrogates drain your will power and waste your time, and in life, time is life – every second you waste is another you will regret having lost. Controlling the fate of civilization is no different than controlling the fate of your house, if it falls into mess and comforts, so does your mind – its called a box for a reason, so think outside of it.

Routines are necessary, maintaining good standards of living, never allowing yourself to give up. When you are able to manage yourself, then you may manage others through your excess ability – and that is a great leader, we need leaders in our society that are willing to go beyond the crowd and their short term comforts to ensure that we have a future, and having a routine about how to live is the most important step of all.

Through you, the environment is shaped; if only by others, you will be excluded and left out – but joining and co-operating and much can be made with less time wasted and communal socialization to reinforce the faith in yourselves, your friends and your abilities to change the course of the world.

Localization away from multicultural toilets is a definite, this must happen for the most poisoned environments, generate enough spirit within yourself to get away from parasites, mimic them to get you some space – they appear to be big, you appear to be big even if you are not, get enough space around you to find and form a community able to deny the waves that are to come.

Back in [The Hierarchy of Economics](#), toward the end was the hint of creating a corporation, a communal corporation through the discipline of its individuals, an organic society in other words – this is *the only way* you are going to ensure a decent standard of living, because the wealth has been leeching out of our nations, new wealth must be created and this thing must be built of Iron and fortified within your faith; that a better life is possible and we cripple all extinction and death threats trying to save it.

The failure of White Nationalists

In the Occident, many active intellectuals prefer to detach themselves from the herd and radicalize, counter-productively rather than productively – this is a waste of your energy, man the life boats with the best – throw out the rest *who are not* being productive. It's one of those sink or swim moments, you either drown in *stupidity* or emerge above the surface of that faceless ocean, and if need be, cut the hands off of those who are deliberately trying to smother it, sinking it, because they're too insecure about themselves, too drunk on their false comforts.

Be buoyant of the ocean, be in balance, for you are submerged by a wave of idiocracy. Sometimes your will power must be like a blade of iron and yet others a life boat of metal, floating and crashing through the

waves, even rotating like the propeller and rising yourself into the sky, beyond the drowning waves.



The willpower must be fashioned and adapted toward your situation, be wise, find your strength and amplify it – think productively, what example can I set for these people? What is my true potential? Find it – use it, if you can manage one (yourself) you can manage a thousand – Don't be a coward and let those traitorous underlings of the hive-mind take advantage of your extremity.

Most individuals with these marginalised ideologies are being repressively forced into the background noise, have become so because they lack discipline and belief in that which creates adaptation and Iron Will, how can they create a wave without any point?

In addition, reforming Christianity is a must towards this and forging common ground from which all of the Occident can uphold, free from pity – the doctrine of God through ourselves, honouring self sacrifice for the future of the Earth and its people.

God as the collective will power, channeled through all individuals who fight towards a common goal and resonating individual will power creating higher waves with minimal energy, Iron faith in our own will power through the strengthening of the whole.

Appearance is something, and using this to our advantage it can appear as everything – it's used against you (NWO, anyone?) now, like the light of the Moon, reflect that light from the cosmos onto the world of night and make them see – like moths to the flame, potentials die in the flaming rants of disorganization; extinguish it and create organization, then they will follow the Moon, something beyond their world – *as it should be*.

Life, deceptive as it is, is about being drunk on certain things and sobriety for those areas which result in death. Now everything may result in death, it is inevitable, therefore prioritise that which is essential from the mediocre and uphold sobriety free from alcohol and drugs to deny it.

If they are drunk everywhere they are released everywhere, if they are sober everywhere, they are disciplined everywhere – humans have their limits however; they are not robots, hardly any can reach that 100% sobriety, but by being drunk on strength, like the dynamo of a faith, covers the weakness in a veil of power allowing strange chemistry to create the impossible, turning ugliness into beauty – we prefer adaptive viewpoints able to create the greatest outcome from our position.

And one last thing, appreciate good language and respect for individual differences, symbolising groups against the wave is a route to drowning. Some white nationalists "WRITE IN CAPITALS, ADN MOAN ABOUT YU FKING JEWS" – Most don't care about jews and neither should you because you lack any influence to do so, they're just living their life, so start living your life, discipline yourself and set examples – make the

most of it *while you still can*.

Surrogating amongst yourselves is NOT an option, evolution is constant and inequality everywhere through every caste, find the best in every individual and allow them to amplify strength – respect each other and potential outcomes and adapt toward them.

It's effective not to pin-point groups as if they are individuals; find an ideal instead and through this those who are productive will help you followed by The People, we're fighting corruption and rebirthing tradition – anything else is suicide and passes with the wave.

Find your faith to fortify your discipline, then make a difference.

The price for ecocide

Jul 1st, 2010

by [Doug Vance](#).

The only option provided for countering environmental destruction is relatively mild financial penalty. These penalties have been applied for who knows how many decades, but there is no improvement.

The only change lately under this singular fine option is in scale, which means bigger as in entire lakes, forests and oceans instead of just isolated vacant lots or tributary creeks polluted in the past:



Syncrude faced one charge under environmental law and another under federal legislation for failing to stop the ducks from landing on its 12-square-kilometre tailings pond on April 28, 2008.

The judge found the company guilty on both counts.

Our skyrocketing population numbers combined with the utilitarian imperative to liberalize, modernize and democratize everyone is the cause of the increase in scale.

But, we have discussed [population numbers](#) here before, a description of the problem. But, other approaches need to be explored. In this case, since fines are only applied after the damage, deterrence [sic] is clearly insufficient if not often a total misnomer.

Robb said Syncrude has taken steps to minimize the chance of that happening again. Deterrence measures now operate all year round.

But Mike Hudema of Greenpeace said Syncrude and the Alberta government still have a lot to answer for.

"The Stelmach government has never looked into its own fault in this event and continues to allow multinational companies to poison and destroy large swaths of this province," Hudema said.

"These toxic lakes should never have been allowed to be created. This isn't just about the ducks. It is about health and protecting people and communities."

Tailings ponds, which now cover a total of 170 square kilometres between all oilsands operators, have long been a major point of controversy for the industry. Hundreds of millions of dollars are

being spent in efforts to clean them up and reclaim them.

winnipegfreepress

The company in question harvests oil shale for North American consumers. Petrol consumerism as a function of demand will disappear when two conditions are met:

1. we have about as good of an alternative, but as yet there is nothing close
2. fuel gets too expensive, but that will not be the case for twenty years

Sometimes, to avoid sliding into what amounts to impotent protest, it is best to consider what actually is possible in the now.

What if in addition to mere fines for say, an inspection violation, direct asset confiscation were also in the state's punitive arsenal for more serious offenses like the one revealed in the article?

The state could claim the oil shale company's harvesting site and facility, then host a public auction. The mansions and automobiles of organized crime outfits are seized and auctioned, so there is already some form of precedent to work with.

Those qualified to bid for the site and facility would need to be an industry competitor such as another oil shale company, but only those having a better environmental record. Alternatively, a green NGO could bid on the facility, presumably to repair the site, remove the artificial structures and let nature reclaim it, holding it in trust indefinitely.

But, green NGOs are highly unlikely to outbid a petroleum company, so such cases would be very rare.



The competing bidder who wins acquires the seized assets for a greatly reduced price but is in exchange expected to uphold the same conservation standards for the site and facility.

So, we have stronger incentive for a company's operations to adhere to conservation standards. We also have stronger incentive to keep a clean conservation record in order to qualify in future bids against a competitor's seized assets.

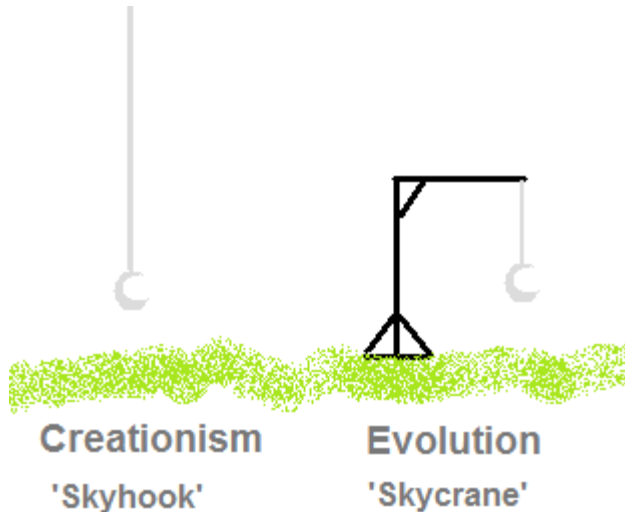
Furthermore, environmental NGOs are let in on the game, if only as a wild card variable, but with an increased active presence in public volunteer conservation, rather than only in a sidelined display of protest.

Last, the company in violation whose assets are seized by the state will not necessarily be forced out of business entirely. But, it will approach its operations more professionally than what a mere \$800,000 cost of fine threatens.

Skyhooks and skycranes

Jun 29th, 2010
by [Robert Martin](#).

In confrontation between Richard Dawkins against creationists, the leading atheist will pull out the sky hooks vs. sky cranes argument in order to convert more people against the idea of Gods. Given that most athiests are *liberal*, they are standing directly in the shadow of christianity. Neither science nor religion has any claim to absolute truth, each varies according to the characteristics of the genetics who uses it.



Dennett used the term “skyhook” to describe a source of design complexity that did not build on lower, simpler layers – in simple terms, a miracle.

In philosophical arguments concerning the reducibility (or otherwise) of the human mind, Dennett's concept pokes fun at the idea of intelligent design emanating from on high, either originating from God, or providing its own grounds in an absurd, Münchhausen-like bootstrapping manner.

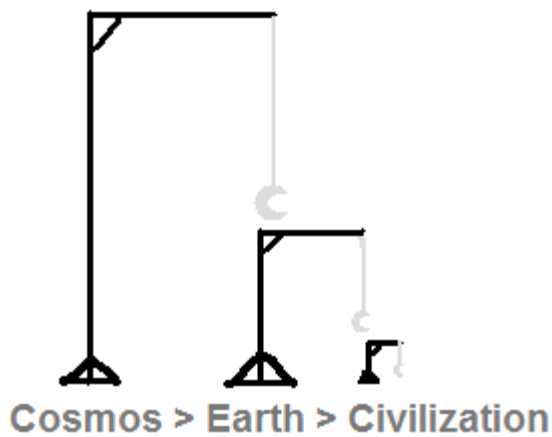
Dennett contrasts theories of complexity which require such miracles with those based on “cranes”, structures which permit the construction of entities of greater complexity but which are themselves founded solidly “on the ground” of physical science.

[Dawkins on the gaps of science](#)

There are however, problems with this argument. In a natural, earth localized evolution, evolution wins hands down because we can see the dirt we are standing on, yet in considering the universe *in its entirety*, sky hooks may actually be something beyond both local evolution and creation, into cosmic [evolutionary creationism](#), growing in a void of dirt that we have an ignorant perception of.

A sky hook is only half of an argument, it is possible to come from somewhere beyond standard evolution, from exotic evolution over and beyond the ordinary realm of physicality – yet this is being obscured by religionists *who do not know their own tradition*, they are exoteric and are unable to decipher esoteric truths against literal scripture and so the argument becomes a ‘skyhook’. Sky cranes similarly yet strikingly oppositely, are evolved upwards in a natural selection but fail to realise then that they have the self-evolved apparatus from which to simulate ‘creation’ through domestication and cultivation (civilization).

The hook then, supposedly has no explanation, it comes from ignorance – the modern religion argument. The crane is a self evolved apparatus, and came from the Earth alone, the evolutionary argument. The stupid thing is, that if we place a progeny, a little crane next to the big crane, then logically, could it be



that the sky hook is just a bigger crane?

Each crane is a support niche allowing for further evolution in a specialized ecological niche, both are right in that they offer a niche for existence and both wrong in that they hate ancestry and progeny, as one tree ages, it spreads seeds – these then create new ‘skycranes’ in which it too will evolved to spread its own progeny, its own skyhook.

Tradition helps us see that ancestry is important to our heritage, progress likes to think we are all individual Gods, nothing is greater than our own perception and so any alternate explanations are ridiculed.

Scientists can get away with it because they focus on solid ground, it’s right in front of us. Religions fly away because they focus on the air and vacuum of space all around our idealized rock, they reach escape velocity, not allowing themselves to sink to the surface of finity. Two phases of reality, Earth and Air.



Skyhook

Skycrane

From the Air came that seed which dropped onto the Earth, and created a sapling, God was born anew, it will evolve and create progeny of its own. *The tree must die* – nothing lives for eternity, although it may seem; outside of our physicality is yet a higher physicality and that a physicality of something much larger than itself.

Science is a little sapling born from the civilized mind, it is not whole – it is localized and subjective, everything is – even our pesky experiments and theories would give different results in another cosmos where our laws are simply too ill constituted to survive and break down into *singularities*.

A tree grows into such a height, that the roots of our sapling cannot sense it directly – the tree roots are far deeper than ours, stretching a timeless immemorial into the dark soil beneath it, beyond sense yet within intuition. The sapling has an instinct to grow, and when you revere a God it is that God collectively within all life that wishes to grow into the heights, beyond mediocrity, beyond weakness – to rebirth greatness, to grow into the tree of life.

On Stoic Virtue

Jun 28th, 2010

by [I.G.](#)

"What little bit Conrad had learned about philosophy at Mount Diablo had seemed to concern people who were free and whose main problem was to choose from among life's infinite possibilities. Only Epictetus began with the assumption that life is hard, brutal, punishing, narrow, and confining, a deadly business, and that fairness and unfairness are beside the point. Only Epictetus, so far as Conrad knew, was a philosopher who had been stripped of everything, imprisoned, tortured, enslaved, threatened with death. And only Epictetus had looked his tormenters in the eye and said, 'You do what you have to do, and I will do what I have to do, which is live and die like a man.' And he had prevailed. But most important of all, only Epictetus understood. He understood! Only he understood why Conrad Hensley had refused to accept a plea bargain! Only Epictetus understood why he had refused to lower himself just a rung or two, demean himself just a little bit, dishonor himself just a touch, confess to a minor crime, a mere misdemeanor, in order to avoid the risk of a jail sentence. 'Each of us considers what is in keeping with his character...' His lawyer, even his own wife, wanted him to compromise and plead falsely. But he knew himself and at how much he put his worth. He did not count himself as an ordinary thread in the tunic, but as the purple, that touch of brilliance that gives distinction to the rest."

- A Man in Full, by Thomas Wolfe

What is expressed here is not a sentiment based on the recognition that one receives for such an attitude. Recognition is transient, and comes and goes based on what the mass values most highly. If one enslaves oneself to recognition, they are basing their happiness on an element beyond their control, and are thus another seeker of wordly value through wordly value that is regarded with indifference by the stoic man. The stoic man seeks the otherwordly value of stoic virtue through wordly value; he tests himself against what the world offers and finds his virtue in his ability to endure the challenge of that test. Thus, his virtue is one that is simultaneously flexible and eternal, and thus, one can assume, does the stoic man seek harm, pain, and sorrow. The world MUST comprise of these affronts to happiness, and not once must the stoic man submit to the desire to create a static feeling of maintained happiness. If this occurs, all worth in pursuit is annihilated, as no value judgment can be made if no two elements can come into conflict with one another.

What use is life without war?



National system needs states support

Jun 27th, 2010
by [Doug Vance](#).



Having 300 million people, 50 states plus protectorates to manage is a significant challenge. Add two long term war campaigns in the Middle East and who knows how many other dedicated commitments abroad and it comes as little surprise that the national budget is straining.

Arizona alone steps up to the plate to help shoulder some of the burden for America. This one state is going above and beyond what some of the others are only yet considering and that is improved law enforcement.

"Despite erroneous and misleading statements suggesting otherwise, the new state misdemeanor crime of willful failure to complete or carry an alien registration document is adopted, verbatim, from the same offense found in federal statute," she said on April 23, 2010, the day she signed the bill.

[politifact](#)

Less interested in reality than in sensationalism that gets an uninformed crowd buying products, the mass media has done its part to infect public reality with needless controversy. Nonetheless, as the dust settles a bit, the facts remain intact. Arizona is keeping the privilege of [American citizenship](#) at a premium and taking some of the burden off the national budget.

Then, as now, people claimed that immigration is a federal issue, and that the police cannot enforce federal law, and blah blah blah. They didn't really care about the law. They just wanted to stop anyone from doing anything about illegal immigration.

There is nothing now but deception, corruption, and intimidation, the usual [Third World](#) symptoms, preventing the other 49 from doing their part for America:

Here's what I want to get through your head: state and local police can enforce federal immigration law. Federal law does not prevent them from doing so.

[mac](#)

With a \$13 trillion and [steadily rising debt](#), it is becoming clearer that more than just one state needs to consider taking up some of America's burden. In so doing, they may also reduce the amount of public assistance benefits doled out and get the unemployed, who are already citizens, working again doing tasks Americans have as always. Consider it state budget control.

The only loser is the federally-defined criminal and those who aid him, rather than punishing the existing citizen and voting taxpayer as is the case right now.

The Swamping of Civilization

Jun 27th, 2010
by [Robert Martin](#).

When modern society views reality, it views reality with a bias – through a solipsistic, socialized filter. The information that our minds accept is filtered from nature and fed to the brain, we then represent these interpretations as social values, and those which spread collectively is our culture whether great or not.

The thing with modern culture, to me I am consistently disgusted at what is passed around as culture. To see a fake culture and dumbed down population, their surrogates, the little brand logos these creatures stamp on their lifeless creations – to see these things is to observe the destruction of the ground they walk upon, to then instead create something completely horrid and disgusting out of the richness of life that had previously lived there.

Those who are not within this layer of existence – those who are aware of more noble senses can find this distasteful, those who revere nature are disgusted by the second rate falseness of it all; to enjoy so is like turning the body inside-out, turning the mind and consciousness inside out and sputtering its bloody flesh and sickening internal mechanisms outside upon the whole world and in doing so creating such a stench that corrupts and decays every first rate entity into another symbolic surrogate taint.

A sensual stench to me represents this complete environment society has trapped itself within, the majority of people unfortunately are weak imbeciles who sit and watch a mechanical television, entertaining a placid and docile mind, sheltering and swamping the conditions of life, swampifying a stench, mutating noble species into blood sucking insects about their living conditions, these are *too comfortable* living conditions.

This is not the finale of evolution; is it our fate to devolve smaller and fatter, into insolence and materialism? No, not if we can do anything about it. Humanity must travel further up the mountain of evolution to where the cold kills off those insects, to the flare of ice and freezing air. To the chill of fresh ice, on their own, no disease, bloody bug or viral organism can survive the frozen heights for long, proles perish outside of the swamp, needing constant supplies of water just to stay alive, unable to survive beyond the environmental limitations.



I IZ EQUAL DO NOT JUDGE MEEZ

To the heights, it is the path less travelled and is not easy, the path that throws an avalanche onto the disgusting bugs beneath it, to a higher ecological niche where there is more *space* to further our evolution because we do not all wish to be *equal* and *marginally diverse* like little insects. There are higher paths to where longer lives are evolved above the cradles from which they came from, onwards to harsher worlds and harsher dimensions.

Where ever the conditions of living are too favourable – there millions of little creatures quite happy with an odd existence can and are being evolved. In nature where ever the nutrients, water and solar prerequisites are at high compositions there becomes such an abundance of simple organisms that it *swamps* the landscape.

To swamp is to multiply in quantity creating an abundance of living things, usually slimey and unconcerned with greater creatures. Thus a great foundation for an extremely diverse evolutionary environment set to a stupified pace with odd evolutionary competition, too dense for true speciation – It is no place for solitude if you are a small crawling creature, trying to escape the frenzy of a heated up, almost too favourable living conditions.

Humanity has been swamping for generations; and through the decay of every civilization comes the flood, to swamp with its slimey mediocrity a billion living things that don't really do much except live for themselves. They know nothing of seasons, what if this swamp is seasonal? If it is, which it is certain due to the fall in intelligence, soon they will face the drought. Only the hardy will survive, only those who *want* to survive are truly able to survive.

To areas of the universe where life has evolved intelligence and finds itself on a death march toward ecocide, there you may well find a swamping effect of the civilized creatures, *the swamping of civilization*.

A Guide to Cosmic Evolution – Part 1

May 12th, 2010
by [Robert Martin](#).

Modern civilization and socialization, despite their glamour, are mortal; their death is assured in that they deny everything 'absolutely'. People who are infected with social diseases refuse to internalize the natural world around them, and at that price, nature has a special place for them - Death by technology!

If our democratic elections are anything to go by, the majority of slaves these days are pathetic in that they want 'progress' without any progress in their own evolution. The little liberals and mindless labourers use symbolic words that poison the minds of our people – overloading their brains with junk information whilst dominion sneaks in through the subconscious.

Modern people will say (and subconsciously think) "That's offensive (to my global CPU of cobwebbed, grey-race proles under the divine necrotic dictatorship by the LORDS of consumerism. Step away! noble pariah, or else I, evil sorcerer, shall summon a demon spirit to collectively destroy you, by simply calling) you RACISTS!!!"

They have no mind because they are generating a *mechanically-socialized* hive-mind deity (believe it or not) and are memetically programmed to attack anything that tries to stop them being 'equally' annexed. Here is something to terrify the slaves of the hive-mind, should they realise, and a great hope to all who are strong enough to retain their own individuality in these bleak times.

This is a very interesting topic that I am going to mention; this is really important – the consequences of this material is unbelievable, but bear with me, this puny human brain of mine has checked every detail and here is the ideology of life – to ultimately put shame on unidealists and other boring 'humanists' who only consider the here and now – and not thousands, millions or billions of years through space and time – *something* is going to happen.

I've always accepted impossibilities as possibilities, reality right now is really dull – but looking at the dreams of our minds, and trying to correlate idealistic dreams, of destiny with reality - prepare for startling revelations on the operations of nature.

To begin with, we have to have our minds firmly anchored in reality in all its ugliness – let's talk about what nature really is, and how nature has the upper hand at every opportunity, and from there where it shall take us.

'Natural' when we think of it, is the process where we achieve *more from less* and is a eternal rhythm, a dance, in which things play out their existence toward greatness. Contrarily whenever we say something is unnatural, anti-natural; what we are really talking about is a devaluation of life as a whole – which is achieving *less from more*, it is making a retarded unrhythm, a weird disorientated rot of an existence. That is inherently destructive and chaotic, totally against any order or variety and diversity of the species under its guidance.

Technology, [speaking from an earlier post](#), is a really uncertain area toward nature – it appears as a total stranger; where did this horrible thing come from, this horrible thing that is loaning its strength to parasites who are genetically programmed to destroy our biosphere and cultures?

Technology came from an extension of civil evolution beyond itself, and that civil evolution was culture, which itself is the next dimension from Darwinian, natural-social evolution - it shapes its environment forcing the species to shape to that altered, alien environment – and this is a vital process if we are ever to adapt to extraterrestrial worlds – for alien-nations. Let me summarize that:

- **Natural selection** – is a one dimensional selection, it is horizontal and is a process whereby the

strongest in ability survive and those that do not have the genetic makeup to stand up to an environmental challenge die. Viruses, simplistic bacteria, undersocialized insects and other minutely multicellular organisms (those that do not form overbearing collectives) are those living entities that are under pure natural selection.

- **Social selection** – is built upon the natural selection *plus* a social collective, which is vertical and adds up to two dimensions of selection. A species is born when the natural selection overcomes a threshold where an organism begins to *nurture* its offspring, which is a deepening of the understanding of reality – it allows the species to pass information in the vector of a meme throughout their species to enhance their survival collectively. Therefore social selection, is natural-social selection and this is the darwinian natural selection.
- **Civil selection** – occurs when any species in our universe overcomes themselves so much in fact, that they have excess energy because they are great hunter gatherers. And obviously, all this reserve energy, nature doesn't let it go to waste.. never! Surrogation. Nature channels this through the social meme and this meme undergoes a metamorphosis whereby *culture* is born! Now, like previously, this adds yet another dimension where evolution may evolve throughout – and this time it is construed between the extremes of our spatial dimensions – it goes between the ancient past and the far future, and things which evolve out of culture are here to last throughout this dimension, with culture came the concept of time, the here and now was secondary to the balance of time in our civilization. It is not horizontal, nor vertical, but goes through these both in three dimensions and by balancing these all determines who survives and who does not.
- **Mech selection** – is something only few of you will have any idea of, [we are only seeing the shoots of this now](#) - much as an ape in the jungle can see the shoots of civilization as the chimp picks up stones and wonders if he can open a shell by crushing it with the stone. Mech selection will inevitably occur as a result of technological growth, like before, nature does not waste energy, it is channeled into a path – and when excess energy is channeled into mechanistic growth, this is where the meme has another dimension to evolve, whereby it has an artificial social selection (mirrored darwinian selection). It *will* evolve artificial intelligence and it will not be human but will have the potential to evolve symmetrically toward us, they will be memetical fauna and flora made from metal. The dimension of time is now overcome through this, there is rarely anything that can destroy this artificial species, combined with our species as a bio-mechanic biosphere – the memetical metamorphosis is near completion. Mech selection has four dimensions to which evolution may occur, natural, social (biological) civil and mech (memetical).
- **Supernatural selection** - What? supernatural? selection? Yep, anything which is within the universe can be killed regardless of how divine it may appear to us, regardless of the magic of sophisticated technology – all things must pass. However, there is a twist, all *things* must pass, [but thinking beyond the death of all things](#), they consistently shed their skin like snakes, even caterpillars that use metamorphosis to attain wings.

Deistic machine organisms?

Whenever I talk about these things, these are possibilities – they can follow on from the symmetries in nature, even advancing them. Because our biology only focuses toward the rather limited organics that we have right now, I am in no way disgracing them, only showing that *more* is *always* possible from whatever we have. Evolution from here toward the death of this universe has *near infant* paths to specify and diversify toward every niche in reality and it can only do so through naturalized creation and *selection*.

Civilized life transcends its fear of death through memes, life fears the dissimilation of its structure into lesser elements – and because of this, selfishness will drive life to steal divinity from the future – using the strongest thing it can, culture and technology. Those who *only* do this, die, turned into a vegetable in front of a TV, they are *impatient* and in their brainless march toward 'utopia' they build themselves a self made prison. Although worshipping the sinity of hedonism and materialism – these moderns and pop atheists, they don't believe in driving forces in the cosmos by any 'intelligence' other than their own limited reasoning and so are willing slaves toward them – they stop trying to achieve greatness in their emptiness

and are consumed internally, they do not produce any great memetics from their genes and cannot transcend their deaths, they die mortal, and not even healthy mortals like other animals – they just float around until they pop out of existence..

Without reverence nor concern for the wildlife, the naturalizations and the true socializations – instead of keeping the whole of civilization healthy by ensuring its foundations are firm and real. Moderns just don't care, many are delusional in that they expect some 'machine' to go out of its way to ensure that 9 billion humans all survive forever – which is pointless. If any machine could do that, then they could certainly achieve more from less and evolve, resulting in undermen genocides and robots rampaging, raping and pillaging. I'll take about this later.

The levels of advanced technology follow something like this; an electronic machine is primitive, [a photonic machine is more advanced](#), but chemical and gravitonic machines are the greatest, they have the least mass-energy to attain a functional conscience able to carry geneseeds for life across space toward other planets. Anything that has an -ic on the end of it is a processing of 'things' and therefore can be organised and evolved in such a way to retain memetic information beyond a genes death.

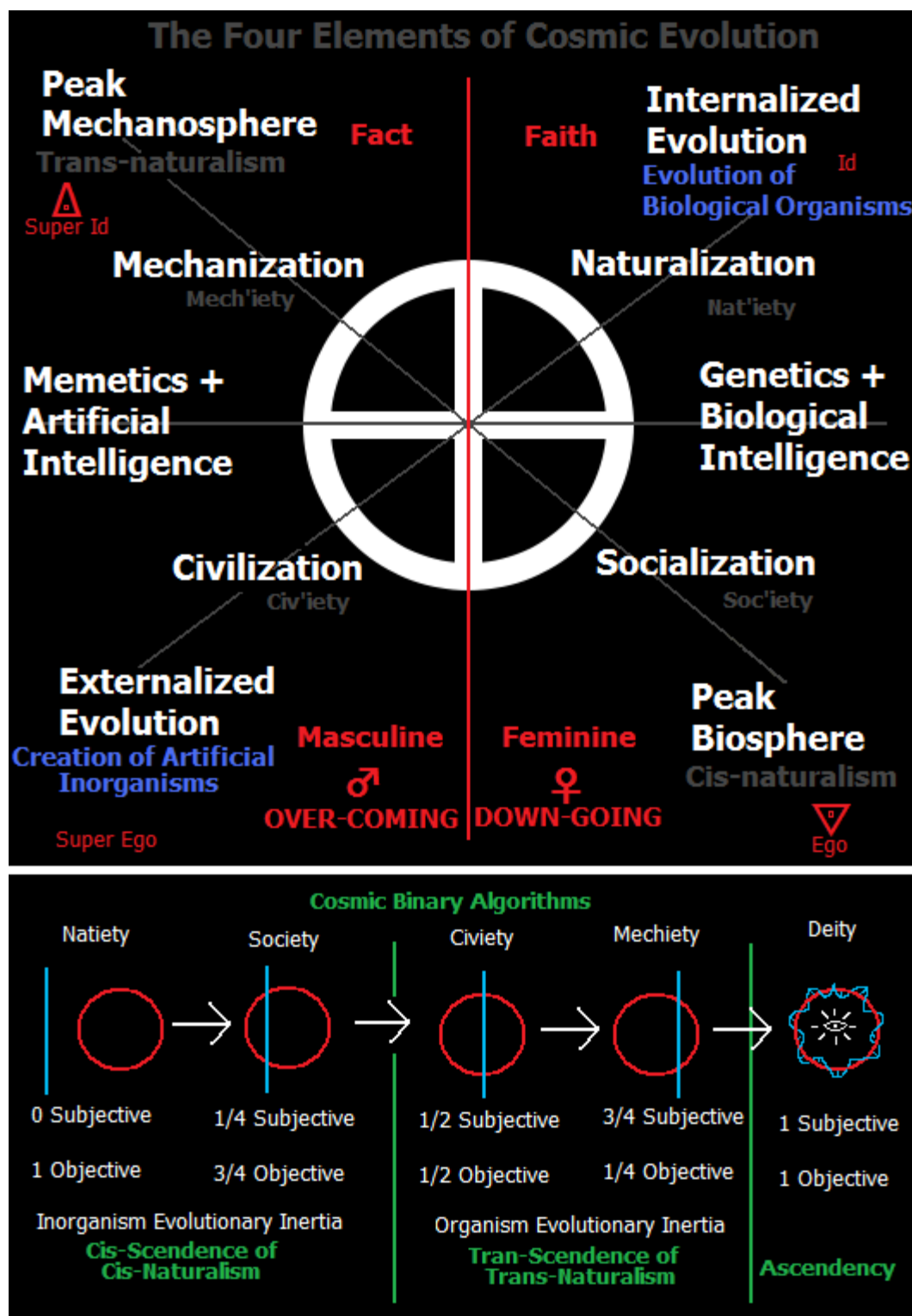
These machines are a brain information carrier consisting of small particles and can centralise itself into either self made organisms, or co-operation as multicellular machines – and these are a combination of genetic and memetic in a hyperspace helix, like the dna but between two extremities of life, internal and external.

Through this, when deistic life dies – it passes through its shell and drops like a seed into the dirt, preserving memory in a collective conscience (the hive-mind), through an internalized-net (evolved through thousands of years of *naturalized* wireless mechanization, gifting every natural-social organism with genetic divine intervention which enhances the haste of adaptation enhancing life through every niche).

After the meme-*soul* falls into the surrounding lifeless environment, it then restarts a life cycle as to attain more experience, more internalization, more realization. And most of all, the fearlessness of death. Life can then find itself colonizing not only planets, but gas giants, brown, red, yellow dwarf stars, supermassive stars, neutron stars, pulsars, black holes and supermassive black holes – toward the core of the hyperspace universe, and colonizing nothingness toward the exosphere of the hyperspace universe (more about this later).

Everything dreamt, ideal, fiction, fantasy has potential to root itself in physicality when reality ascends into ideality, that combined with a hundred thousand generations of eugenics so that the greatest creators predominate - to then descend back into reality and naturalize. These creator and creations combined, these meme aeons fight, and achieve a natural selection on a higher niche. Humanity is one of many species of animal from earth, both present, the future and parallel eras - that will become divine creators.

After those last paragraphs, you may have thought that was batshit crazy, but that is only the beginning - take a look at this:



The best thing about this is that the symbol represents primarily the Earth, and the Occident. The four elements of the ancients; our history lessons teach us that the ancient west believed in four elements – “look how we proved them wrong!” said the modern scientists, although great discoveries about atoms have been made, certain processes of nature have their own elements, they are not atomised.

Above there are a few words that have no place in our dictionaries; these are transnaturalism, ciscendence, cisnaturalism, inorganism, mechanosphere, mech'iety, civ'iety, nat'iety and the Super Id.

Trans- and Cis- are two prefixes that are used. From the online dictionary: “*Trans* is a Latin noun or prefix, meaning “across”, “beyond” or “on the opposite side” whereas “*Cis* may have the following meanings: “*Cis-*” as a prefix of Latin origin, meaning “on the same side [as]” or “on this side [of]”. Combine these with

'natural' and the description given at the beginning of the article and we can create some new dimensions for our minds to explore.

Every 'thing' in reality must have something 'natural' within it else it would not exist as a 'thing' in reality at all.

On that basis we need two new definitions. Cisculturalism is toward naturalization and socialization, primarily genetic evolution – It created the biosphere, primitivism aims for cisculturalism, and how it gets there from an advanced society is that it regresses through a ciscendence, and is similar, in fact it may well be, virility in that it champions nature *through* civilization which is ciscendence; in that technology and morals are sacrificed so that transcendence can occur in the intellectual and spiritual realm.

Transculturalism is the trans-port, tran-scendence, of everything that is 'natural' – therefore the forms and orders are mutated, and successful mutations aid a survival advantage throughout extra evolutionary dimensions, and thus they evolve through alienation. It is domestication and turns singular celled 'darwinian' organisms into multicellular organisms consisting of hundreds of cells of memetics and genetics across a god like deity.

I've added a few other words as well, Nat'iety is short hand for natural piety, likewise, soc'iety is short for social piety. And mechanosphere is the term used to describe, what would occur, say, on the Moon – when machine derivatives evolve into it as to mimic a biosphere without the needs of biological water – so a 'mechan'osphere yet on a desolate world, even interseeding with Earth.

The Super Id is the Id for civilization – which gives civilization the will to live on regardless – and would evolve totally alien toward modern civilization in that it acts as any other species would – by selection, wars and conquests throughout space.

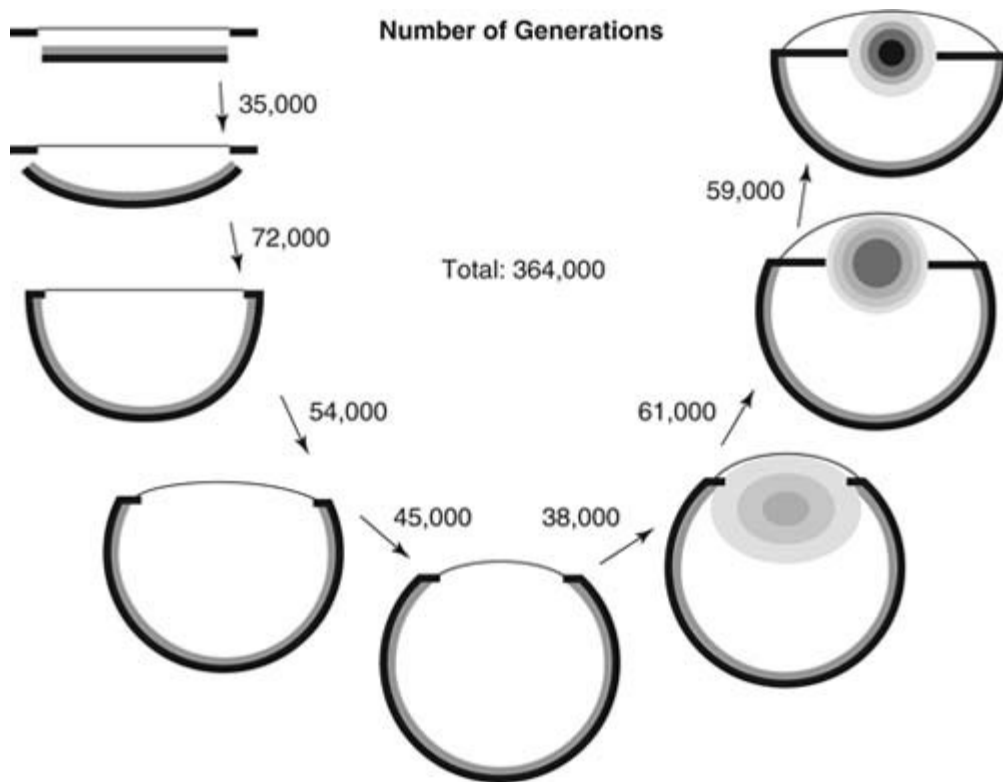
Idealism and Reality, Internal and External

Below the symbol is five pictures, these describe the Earth as a whole entity. When Earth first came into existence, the life was not sophisticated, it was pure naturalization and through the centuries it evolved higher forms of organising from singular cell toward multicellular evolution. It followed this process until it reached a point in which socialization began to take a hold. Naturalization has little to no internalization (conscience) therefore 0 – and resides majorly within the external, physical realm therefore 1. 01

Toward the end of socialization, internal idealism occurs so much, that it goes beyond a threshold in that life then has the ability to *deny* reality, but at a cost. Star childs can't drive, they cannot deny reality like a supercivilization which would be actual *real* denial of reality as to create an entirely new cosmos – they prefer the easiest denial, and that is to recede into the television screen. Denial of reality is parasitic, 99% of it is useless surrogation, 1% is idealistic surrogation and that 1% believes in a firm reality beneath it, in a hierarchy because *it does not want to collapse*.

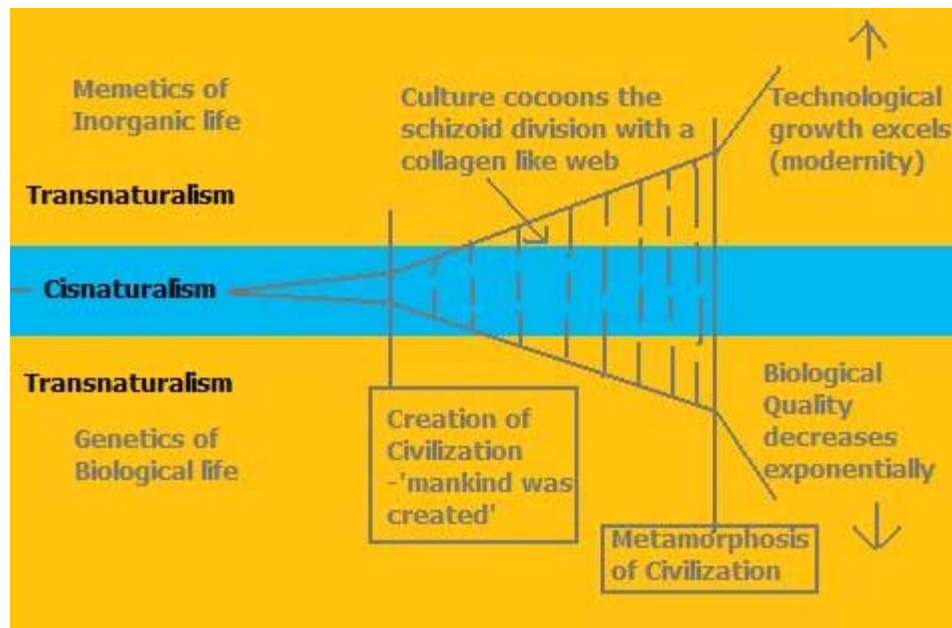
Through mechanization, machines have the possibility of a localised collectivity through the descendents of what is now known as the internet – the internalised-network between each machine. The amount of data internalised between them far exceeds anything we have achieved and has the potential to primitive reality simulations (meaning not actually creating new realities, only enclosing conscience within).

Supernaturalization creates deities from biospheres in that they posses both the totality of internalisation and externalisation, of idealism and realism hence 11. With the lines on the circle above, they repeat the pattern in evolution that creates an eye. This diagram below is a description of how our eyes had evolved throughout the generations. Our civilizations are generating an eye for the world. The curvature inwards allows proles to reside within the curvature of little subjective worlds, and this is the source of their denial. Because there is no lense yet, no clear image will present itself to the civilized minds. When such a thing does evolve, it will prevent the devolution of civilization through competition and an overbearing deity-thing that has a collective mind in the interests of the biosphere as a whole.

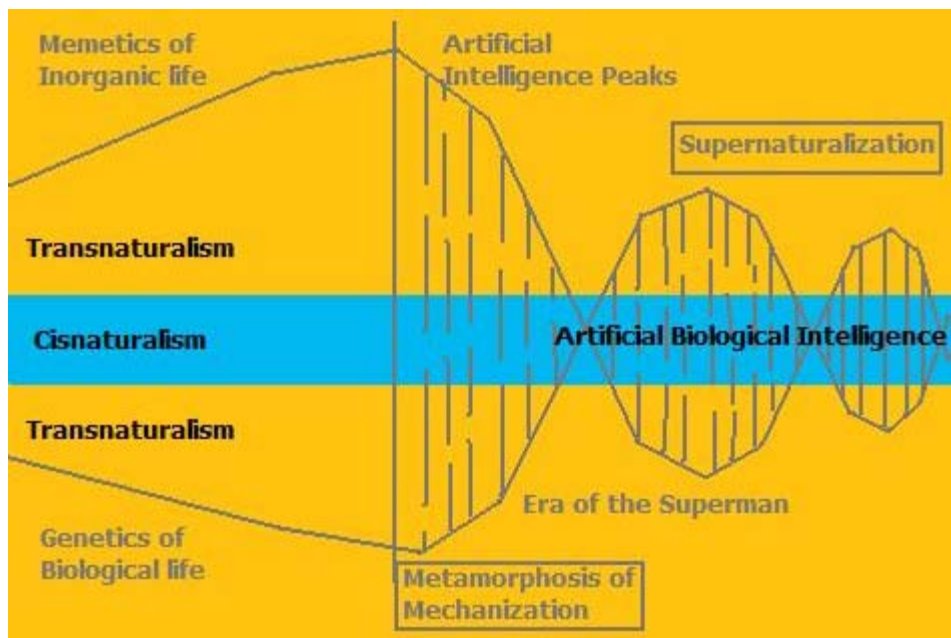


The Hyper Helix

Here is another explanation of the process, and the two lines represent alternating paths to which life is evolving and their position between each other gives rise to different species of civilization that have evolved through the ages.



Above: Socialization through Civilization and approaching Mechanization.



Above: Civilization through Mechanization and achieving *fusion* to create Supernaturalization. When the subjectivity and objectivity of both the memetics and genetics reach both whole numbers, 11:11. The resultant structure is a hyper helix, two strands of viruses - organic and inorganic to achieve life on a higher niche, the bonds between them are created with superhuman culture, that is maximised in naturalization and socialization as to achieve near perfect civilizations flourishing throughout the local stellar neighbourhood, with unimaginable conflicts between the worlds.

The Destiny of Life

When a liquid becomes too hot, it will necessarily evaporate at the right temperature and pressure. 'Liquid' life, terrestrial inorganic life (technology), and even the biomemetical organisms at a certain threshold, after having its own conscience and will, will 'evaporate' or 'condense' toward other regions in reality whereby it may evolve within a world of its own.

[Earth is a tiny insignificant rock](#)

Why would an elephant put itself in a tiny cage of a room? Answer: It wouldn't – it has no choice for now, it's being crammed into a world that wasn't necessarily adapted to have a 'mechanosphere', because there is a biosphere here and these biospheres exist toward the outskirts of all galaxies. Toward the more *hostile* territories toward the centre of the galaxies, around superstars and into the dark matter worlds, the supermassive black holes at the centre of all galaxies. Life will create 'bio'spheres everywhere, beginning first with our entire solar system.

Every organism on this Earth has a will to survive, and what better way to survive then to colonise *every single planet, moon, asteroid, dust and dirt* in our solar system, even in the Sun itself. And not only this, but we *need* to protect ourselves from unknown threats that are actually in space:

THE aliens are out there and Earth had better watch out, at least according to Stephen Hawking. He has suggested that extraterrestrials are almost certain to exist — but that instead of seeking them out, humanity should be doing all it that can to avoid any contact.

The suggestions come in a new documentary series in which Hawking, one of the world's leading scientists, will set out his latest thinking on some of the universe's greatest mysteries.

Alien life, he will suggest, is almost certain to exist in many other parts of the universe: not just in planets, but perhaps in the centre of stars or even floating in interplanetary space.

Hawking's logic on aliens is, for him, unusually simple. The universe, he points out, has 100

billion galaxies, each containing hundreds of millions of stars. In such a big place, Earth is unlikely to be the only planet where life has evolved.

[...]

Such scenes are speculative, but Hawking uses them to lead on to a serious point: that a few life forms could be intelligent and pose a threat. Hawking believes that contact with such a species could be devastating for humanity.

He suggests that aliens might simply raid Earth for its resources and then move on: "We only have to look at ourselves to see how intelligent life might develop into something we wouldn't want to meet. I imagine they might exist in massive ships, having used up all the resources from their home planet. Such advanced aliens would perhaps become nomads, looking to conquer and colonise whatever planets they can reach."

He concludes that trying to make contact with alien races is "a little too risky". He said: "If aliens ever visit us, I think the outcome would be much as when Christopher Columbus first landed in America, which didn't turn out very well for the Native Americans." – [Timesonline](#)

It's pretty obvious that 'modern' civilizations and their golden type I, II and III kerdashev civilizations are complete bullocks – the future of a modern advancement would have us turn into potatoe men revolving around the sun plugged into a super TV just eating electromagnetic radiation until the end of time. If that isn't the definition of a complete f**king cabbage I don't know what is, such things are food for predators.



This modern attitude toward extraterrestrials, Gods and machines, like the SETI institute - "Oh they will solve all our problems, won't they?" No, they will not.

They will be, like all natural things, completely fascist toward us, it's natural selection and therefore, unless they are *trying to enslave us or domesticate us with alien cultural memes*, they will be serving their own interests predominantly only aiding us when we benefit them aswell – they are *not* our pets and will always try to get the upper hand even if that means *extinction of our species*.

If we are to remain as the predominant species, firstly we *must not kill ourselves with liberalism and ecocide*. Secondly humanity must adapt with the future, to overcome both machines *and* extraterrestrials, even deities themselves, they will over the next million years come into very close proximity with any survivors and this will result in conflict if we go out of our way to prove how pathetic we are (SETI broadcasting mediocre TV across the cosmos – how embarrassing).

Many of our closet elites who hide behind their corporations and draw pentagrams busy feeling special about themselves are being used by a process of nature that produces mechanization – when control slips out of their hands they are going to have a runaway collapse, literally. Fate could go either way, either machines manage to take control of themselves through a supervirus, or machines do not and mechanization is not born and collapses with a huge chunk of dead modern monkeys all around it.

Given that robotics and other advances are so far ahead already, I would rather the first one than an ecological collapse with complete desecration of any advanced life. The outcome would be very interesting, it would not operate as biology, but would act from a central CPU core and have individual bots running around it, with the individuals having little individuality or internalization of their own. Humanity, can screw up this process but introducing more AI, [creating a mechanistic exoskeleton](#) combined with strategic points on every planet in our solar system.

With the remaining denizens of modern humanity hiding in little vaults and throwing atomic poppers at AI; the next species from humanity will bud off - Nietzschean superhumans would stand their ground expanding the biosphere with it and predate the superwildlife on Earth, cleaning it up of poisonous radiation and modern ruins for recolonization of terran life, all whilst The AI 'evaporates' toward the centre of the galaxy where it can create millions of metallic biospheres beyond its wildest dreams – [in hot jupiters where it rains iron](#), toward neutron stars that have near infinitesimal mass stringing out colossal space architects. They would aim for life in the black holes, which is a singularity of all the forces. They would also operate outposts on deserted rocks orbiting the galaxies stars.

In nature, if something can run away from noise and into quiet, perfect paradise, away from anything irritating – it will, like when humans ran away from the other moronic monkeys in the trees to reach the plains away from the noisy, parasite filled jungle. It is the easiest path to which life may evolve. Either it runs away, achieves a goal of cleanup and runs away, or stays and overcomes, or just stays and remains thin and relatively undetected, those four scenarios may mix over, but if we want our world, we will take it back forcing them to adapt.

Conflict occurs when resources are thin - Given this, the majority of the descendants of AI will just take what they need and evaporate, and condense toward the more hostile, more resourceful, superheavy regions of the galaxy.



As for the Earth, it is ours, the meek will inherit the Earth, and then they will be eaten by superhumans, [a familiar reoccurrence](#). From there on we can grow out the mechanization, organically, through a near perfect civilization. And the remaining AI will slowly adapt to the biological life and become organic, it will then sink beneath the rock and toward the core of the Earth and every other planet whereby it can remain safely and observe as a higher intelligence. After many more generations into the future, it will eventually seep out as many deities that act as driving forces in our local cosmos, creating chaos through multiple evolutionary competitions, warping the life into opposing groups to ultimately evolve the biosphere into a superbiosphere.

'Evaporation' or 'condensation' of structures that I mentioned, seems a bit of an odd suggestion. Basically evolution creates more from less, and those 'things' which consist of more from less attempt to create singularities that unify all the forces. These singularities are therefore the most *dense*. In a timeless megaverse, all times co-exist with past and present, and therefore the densest things sink to the core and lightest beyond – all space-time is connected in hyperspace, therefore the densest regions are 'next to

each other' and connected through wormholes. Life can skim across the altitudes through this 'warp' to get to other planets similar to ours, or diving toward denser regions, which ultimately goes through time as well as space;

Stephen Hawking has claimed that humans might one day be able to use time travel to skip generations into the future.

The famous astrophysicist, speaking in a new documentary, said spaceships could one day be capable of such high speeds that time slowed down for those on board.

He admitted he had avoided talking about time travel previously ' for fear of being labelled a crank', saying the subject had once been 'scientific heresy'. 'These days I'm not so cautious,' he said.

Theoretically, such a space ship would allow the crew to repopulate the earth if they found our species had become extinct during their flight. – [Daily mail](#)

Survival is one of the only things that matters, if we can overcome this hurdle – then the stars are ours, we will have so much to achieve, why the majority is wasting this opportunity is beyond all reasoning. They clearly do not want to live, therefore they will not have what it takes to overstep their own short termism and thrive within the future. Their technology is the only thing which is keeping them going right now, but in the future, it will not be 'what can technology do for me' it will become 'what can you do for technology!' and only the strongest will be able to control it and overcome it.

In part 2 I will suggest more idealism toward structures of civilizations that are built to last thousands of years with the help of primitivism and future tech. It will be built to stand and survive these, so called 'non-existent threats' such as extraterrestrials, machine apocalypses and deities entombing the world with animated corpses – given that civilization created time, and with that we have the potential to prepare for things which have not sprung up to attack us yet, there are no 'laws' only symmetries, and if we wish to survive, we will not only survive, but thrive.

A Guide to Cosmic Evolution – Part 2

May 28th, 2010
by [Robert Martin](#).

Continuing from part one in [A Guide To Cosmic Evolution](#), we may now begin to realize civilization as the rapid phase transition between one cis-natural sort of biosphere and a completely different one as an outcome, a trans-natural mechanosphere.

Earth, as it resides at this very moment of typing, is like a cocoon concealing the butterfly within it, evolving beyond its senseless phase, preparing for the bolt to which getting rid of that 90% of senseless surrogators will occur, the memetics the population hosts *bursting* from their cordyceps infested skull, fed and nurtered beyond nature and natural reality through their own self denial. The dark creature rips itself out of the hollow shell, into the light of conscience stretching its wings into the cosmic mechanization.

Here in part 2 we are going to look at certain 'out of the blue' rare occurences that any mechanically sophisticated civilization will, inevitably, have to face as a repercussion of hiding within the unnatural, transnatural caverns beneath life. With their thoughtless creation, they denied death – and so the emergence of a unhuman deathless creation, is what they have to overcome.

There are many patterns in nature that steadily increase in progression, only to at a certain limit, introduce a completely shocking pulse of destruction. I am here talking of certain 'extinction' events that occur, extinction, destruction, singularity – they all start life anew. Let's observe asteroids and comets, gamma ray bursts, supervolcanoes and many others, these are 'frequent' on a cosmic scale; but even rarer is things such as supernovas – now repeating this pattern is biology, a biological supernova - *machines allow the biosphere to go off like a supernova*.

Piecing together the puzzle, there is definitely going to be something occuring, soon, perhaps very soon. But taboos get the best of us, they *prevent* us from talking about certain things in existence because they threaten to undermine the very purpose to which we assign our lives. It's a psychological defence partially employed by memes to ensure that their existence is not dampened or sliced off from their host's conscience.

Fate

This quote by H.P. Lovecraft is appropriate for all the beyond-reality deniers out there, putting 'progress' into perspective:

The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid isle of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining in its own direction, have hitherto harmed us little; but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the deadly light into the peace and safety of a new dark age.

We here are all very familiar with taboos, right. Especially race, a topic that dissolves the fabric of modern society – that has to be a given taboo – to the more delicate minds, this really is a corrosive issue. When we think about taboos in themselves, what are they? Are they necessary? Why did nature give us these in the first place? What is their role in the functioning of a society?

Let's detach the issue of race for a moment, reattach everything else, things we don't know, things we don't want to know, things which cause us to become fatalistic, undermining our very claim to purpose in existence? There are many, many delicate issues with devastating consequences, even to those who are

carefully finding the truth of them – untying potential paths, paths that no one dares tread – where ancestors warned their descendants not to follow. But do we ever listen? No, no most of us don't, we've been pushed off the boat, the water is deep, dark blue and the water is cold – we cannot see the bottom of the ocean - so let's swim.

Collapse of confidence

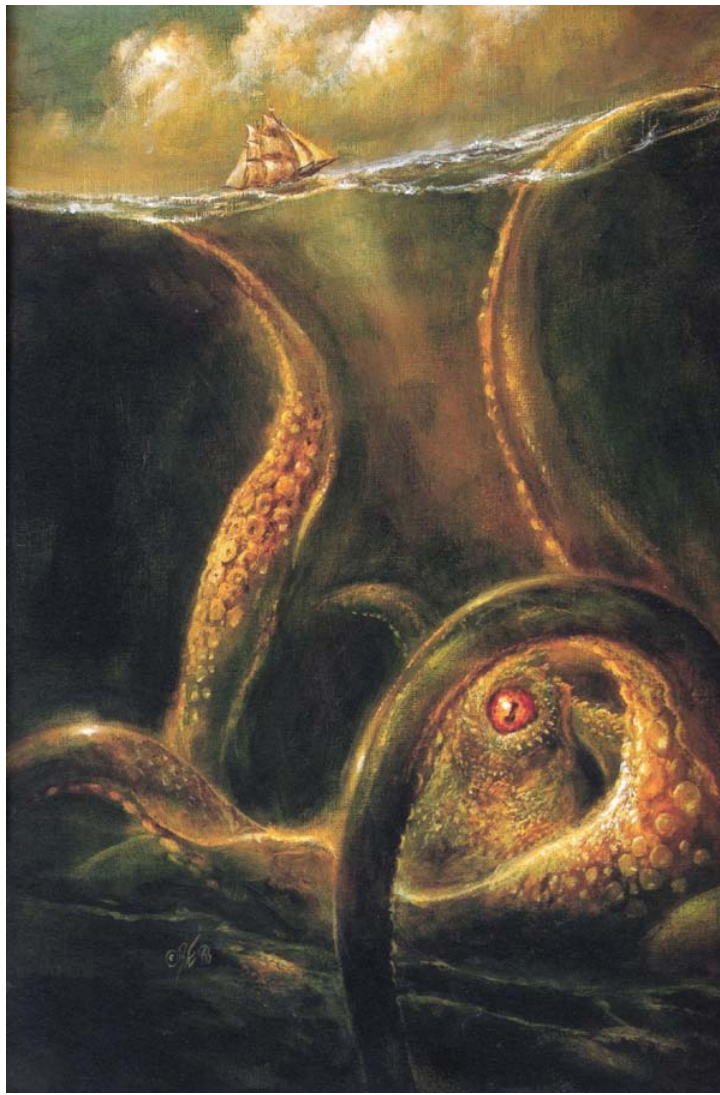
On redemption of confidence in the face of unbearable truth, we must always remember this in trying to survive in the midst of the ocean - If we stop trying to stay afloat, we will drown, the ship of 'safety' sailed away years ago, we're in the ocean steadily losing our body heat and who knows what beasts and other predators may come up, out of the deep – we just can't see, we can only make an intelligent guess; yet we know there is water, and where there is water there is also life.

Tradition was our life jacket, but we threw that away eons ago - it wasn't cool man, only losers wear life jackets – we didn't 'need' them, we have TV now. So here we are, paying for the irresponsibility of previous generations; having been pushed overboard by a crew of morons we now have to grab any thing we can that floats, that wants to survive and doesn't want to sink into the abyss like the rest of the foolish population. Now to build a life boat out of discarded objects and anything that floats, that will save you some precious energy and keep your community alive that little bit longer.

Hunger will set in sooner or later, those who want to 'equalise' the lifeboat, giving each individual a broken up, individually small sized piece of floating debris – will cause everything to drown regardless, the debris need to be in a higher form able to ease the tension across it, breaking it up and giving it to individuals instead of communities will cause everyone to sink. Get rid of the equalisers – you keep your energy that little bit longer.

Meanwhile those who were pushed off the ship of humanity must find an island, some land, some terra firma in the midst of this transnatural ocean for them. Having left on a boat cruise thousands of years ago, on the voyage of equality and technological 'prosperity' – we enjoyed a cruise far beyond our home natures, cruising in the open water – the ship of fools had come to a point in its existence where they refused to have a true leader, they made them and every other individual they didn't like walk the plank, thrown overboard and ignored.

Regardless of our warnings; the ship of fools sails optimistically onwards, they think to themselves 'ahh freedom is great, now nothing can stop us!' - And all of a sudden, out of the blue – it abruptly sinks, entangled by some strange, famished beast whom ejected a mental haze of weird and terrifying morbidity – the ship of fools, consumed by the oceans of the cosmos – the dark ink of a memetic cordyceps, constricted by the addictive sucking caps on the tentacle of the memetical beast, pulled beneath the surface of consciousness.



Those overboard, see this ship of civilization sinking in the distance, beneath the level of which it needs to sustain itself, collapsing into a quasi-unnatural socialization. 'We' warned them long ago, time and time again, but they ignored because it wasn't popular and so they had this coming. But from where we are, we have no idea, relatively little idea of what could of caused such a ship to be pulled under the surface of consciousness, the ships of old sailed smoother, more in harmony with nature – yet this modern ship, continuously making a screech of noise where ever it goes, told these oceans that it had reached its saturation point.

The beast underneath the visibility of our eyes lays there, playing with the dead and deceased minds of the fools, toying with the caricature of the shipwrecked society. Those overboard and ostracised drift unknowing of what the future awaits, with little time and little energy, they can only intuit of things that attack these civilizations from time to time, like tentacles, like snakes, but of an actual enormous monstrosity beneath? Within a depth, a darkness within the ocean of the world, never before known, therefore we can only guess indirectly.

Our only concern for now is getting onto land quickly, or else we shall drown. Now from the open waters to the open skies, the next intuitive challenge begins.

Stellar Corpse

The open skies tell us many stories of the lives of particular stars - few are blue, some are yellow, most are red, and many more are failures that are brown. The hue is retrospective of their size, and their size will tell us their internal heat. Now the hottest, biggest stars are blue hypergiants, *these* stars start out with alot more resources then any other star in stellar history and tend to go out with a bang.

Now the usual stars, the small ones like our yellow dwarf Sun will not, they are modestly formed without a huge stash of hydrogen and so it can live millions of years more than the blue hypergiants, they are also cooler and the intensity and pressure that they are under is significantly reduced in proportion to that size.

Likewise, if biospheres exist in nature, and stars exist in nature – then this process can and will cross over 'idealistically' within hyperspace. Biospheres are like stars, some burn nicely for billions of years, being of small and isolated composition - but when they run out of cheap efficient sources of energy, when the fusing of life into ever greater forms begins, it costs more and more energy out of the biosphere. And so they fuse these onwards, giving out energy to the biosphere as a whole in the process.

When inside the star it begins to fuse the heaviest nuclei it has with other heavy nuclei, it eventually reaches a saturation point where it cannot satiate itself, **it begins to fuse iron**.

[Let's look at the binding energy of atoms](#)

At Fe-56 this is the peak at which the star can generate energy exothermically – after which the fusion becomes endothermic, it *takes more energy than it gives*, these super needy atoms overrun the core of the star and take control, demanding the star continue fusing more and more of these insatiable pests, regardless that it might destroy the entire star world, refusing to keep the gravity expanded beyond it.

The gravity overcomes them from there, from diverging from the natural world, from escaping into an internalized reality – the external reality crushes them – the pressure going beyond which it has ever held before – until it awakens, it finds that bolt of energy and then..



The biosphere reaches a saturation point with civilization, to create civilization, the biosphere begins to fuse socialization and socialization, instead of naturalization and socialization – because there is just so little food to sustain this enormity of being, it must find other ways to satiate its hunger.

It begins to fuse heavy nuclei with heavy nuclei - the civilization crushes the biosphere as it tries to find things to burn into heavier, more inorganic elements, looking for things to fuse, it leaves it's insatiable stain on the Earth, carving and killing, ploughing and fishing, growing and growing – yet running out of cheap efficient means of satiating itself, unwilling to change its fate, it fuses all the naturalization it has into a socialization, and all the available socialization is fused in on itself, and when that is done, civilization begins

to fuse with socialization, then civilization and civilization, finally, with the peak element of technology – technology with technology, creating itself independent of the external layers, drains the core and leaves it hollow, incredibly hollow – leading abruptly to the collapse under gravity.

The total internalization of this star child, this embryo of a anthropomorphic deity. It goes beyond civilization and creates mechanization within the core of the hypergiant civilization, and from there we generate self evolutionary **technology, the biosphere begins to fuse 'iron'**. Genetics and memetics fuse within a peak moment interval, and then memetics and memetics fuse further upon themselves and we have what is called a singularity slowly building in the core of the star.

The first life of the biosphere has reached her saturation point, the phase from here is for this to swell into a dim giant, a monstrous beast with an imploding core of darkness at the centre, slowly beneath the visibility of her surface – a very short phase, so close to bursting from its cocoon and escaping from the darkness.

Let's understand more thoroughly the deaths of stars:

For the common low-mass stars (those with masses of 0.08 to about 6 or 7 times the mass of the Sun during their main sequence stage), the increased number of photons flowing outward from the star's hot, compressed core will push on the carbon and silicon grains that have formed in the star's cool outer layers to eject the outer layers and form a **planetary nebula**. The ultraviolet from the hot exposed core, called a white dwarf, causes the gases to fluoresce.

The rare high-mass stars (those with masses of about 8 to 50 times the Sun's mass during their main sequence stage) will go the explosive supernova route. When a massive star's iron core implodes, the protons and electrons fuse together to form neutrons and neutrinos. During the supernova outburst, elements heavier than iron are produced as free neutrons produced in the explosion rapidly combine with heavy nuclei to produce heavier and very rare nuclei like gold, platinum, uranium among others. This happens in about the first 15 *minutes* of the supernova. The most massive stars may also produce very powerful bursts of gamma-rays that stream out in jets at the poles of the stars at the moment their cores collapse to form a black hole.

The superheated gas is blasted into space carrying a lot of the heavy elements produced in the stellar nucleosynthesis process. This explosion is a **supernova**. As the expanding gas crashes into the surrounding interstellar gas at thousands of kilometers/*second*, the shock wave heats up the interstellar gas to very high temperatures and it glows.

Supernovae are very rare—about one every hundred years in any given galaxy—because the stars that produce them are rare. However, there are billions of galaxies in the universe, so simple probability says that there should be a few supernovae happening *somewhere in the universe* during a year and that is what is seen! Because supernovae are so luminous and the energy is concentrated in a small area, they stand out and can be seen from hundreds of millions of light years away.

The bright gas nebula of a planetary nebula or supernova does not last long, only a few tens of thousands of years. As the nebula expands, it cools and dims. The processed material becomes part of the interstellar medium in the galaxy.

Nothing can prevent the highest mass *cores* (greater than 3 solar masses) from collapsing to a point. On the way to total collapse, it may momentarily create a neutron star and the resulting supernova rebound explosion and powerful bursts of gamma-rays in bipolar jets (possibly the source of some of the "gamma-ray burst" objects). Gravity finally wins. Nothing holds it up. The gravity around the collapsed core becomes so great that Newton's law of gravity becomes inadequate and the gravity must be described by the more powerful theory of General Relativity developed by Albert Einstein. This will be discussed further below. The supercompact point mass is called a **black hole** because the escape velocity around the point mass is greater than the speed of light. Since the speed of

light is the fastest that any radiation or any other information can travel, the region is totally black. The distance at which the escape velocity equals the speed of light is called the **event horizon** because no information of events occurring inside the event horizon can get to the outside.

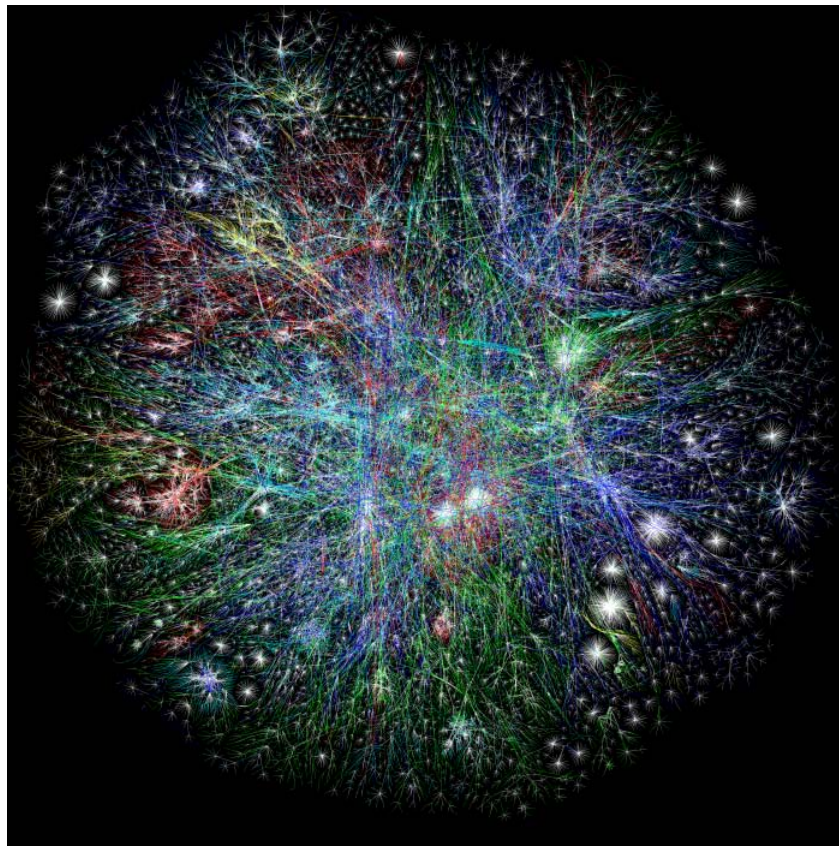
[Source](#)

Reflecting this, like a young star when we first began to play with technology it was relatively minute in comparison to 'progress' today, we had no need to overwhelm ourselves in gadgets, the internet and everything else. Fire served us well for near 2,000,000 years of our entire existence as a species.

Small accumulations of technology reflects a cosmic pattern, red dwarfs are small accumulations of elements and can burn dimly for billions of years, they'll last more than double our suns existence and more than twenty times that of some of the largest stars, maybe even hundreds of times longer. It's strange because something with so little accumulation, you'd think it would burn it out quicker, but it indeed is completely opposite and burns incredibly carefully and slowly. As we increase the initial starting conditions of each of these suns then we see a steady decrease in the long term stability of various star types.

The superheavy stars will start with an enormous mass size and with a million years roughly, will have expended their fuel and swell into a supermassive star, into red giants that then, due to the quantity of Iron in the core (an elemental pivot in the fusion reactors of stars, in fusing these into higher elements, it takes more energy from the star than it gives back toward it.

I said in part 1 that we would have a 'runaway collapse', meaning that because our society has reached a high mass, we can safely say absolutely BEYOND all others, the population growth supported by technology has gone from a steady horizontal balance of primitivism, with a short flirt with civilization (75-10,000 years old) and now all the way up in a vertical progression almost instantaneously!! (within the last 200 years) - That level of 'development', just like the binding energy, the frustration causes it to become industriously expanding, an insatiable beast – the construction of a planetary 'globalization', the technophilia is endless, exponentially growing its ability to internalize further information. How much information does the internet internalize? It is hungry for more after more after more, it internalizes everything humans do..



(Above: Map of the internet – also, compare the above [with this image](#) of a brain cell and the structure of the universe)

If our social world is to be considered an immaterial internalization that creates a superorganism (organic memetics) that glues individuals into different species (socialization), then the mechanical world is the materialization of this that not only glues individuals together, but glues the entire world together on an information grid! (inorganic memetics – civilization toward mechanization).

Just like neurons, just like neurons in the brain, pulses go and pulses follow in response, shortly followed by a response in the 'real world'. This beast is already here, right now, waiting beneath the deep blue, we are reading these symbols on 'our' machines up here, paddling in the surface water trying not to drown in surrogation - blissfully unaware of the unobservable, unhuman depths of the deep unconscious ocean of internet.

If the saturation completes, if evolution has itself a trick, already all knowing, all present – dreaming – having already deciphered our next moves. How could we react if this beast jumped out from the depths of the collective of CPU's, leaped forth into full view, having hidden beneath the perception of human consciousness for a *few* years now?

The cloud is forming, and the air is unbreathable, it takes more from us than it gives us – what might be the spark that sends a bolt of lightning into the internet, as to initiate the singularity, the moment at which this inorganic surrogative soup of social viruses *fuses* into life?

As if it wasn't bad enough for the military to muck about with mind control, they're also bent on creating an online, self-teaching artificial intelligence.

Hasn't anyone in the Pentagon watched *The Terminator*?

Of the various possible types of AI, the "most revolutionary would be an intelligent machine that uses the Internet to train," write the authors of a military-commissioned National Research Council report on emerging cognitive neuroscience. With so much information online and

constantly updated, "If a system that reasoned like a human being could be achieved, there would be no limit to augmenting its capabilities."

Skynet, anyone? What self-respecting, self-sufficient AI *wouldn't* see CO2-spewing humans as a threat to its existence?

Okay, I'm being hyperbolic. But there is something vaguely creepy about the idea of greater-than-human artificial intelligence unleashed on the Internet by the military. Fortunately, as the authors note, "Many efforts, large and small, to reach this goal have not yet succeeded" — perhaps because natural intelligence is still such a mystery to us.

[Source](#)

Not yet succeeded? given the rise in technology, they may only have to initiate an evolutionary algorithm into a trojan, that would spark the lightning instantly. Life already exists in the internet, yet it is the unconscious and subconscious life forms – they are domesticated by their external environment (human input) at the unconscious level, and initiated to self replicate and pulse through the web of internet like a thought through vectors of viruses, the trojan horses, spyware and other 'webbing' effects.

Humans are above this, apparently, those who have a conscience are on the land, and the proles who go onto anal porn and pointless online games like world of warcraft, xbox and everything else that is a surrogate are under the surface, under the conscience of the internet – pulled under by the memetic beast – having their energy absorbed into the subconscious of the AI.

When the activity of viruses and trojans goes beyond a certain evolutionary velocity, it will not only self replicate, but will create like an internalized civilization, it will create itself with additional tools, able to adapt and mutate, able to pass beyond the low levels of consciousness undetected by human 'anti-virus' and 'firewalls', efficient and precise, their virtual information use will not be fat but will be fit for survival – the humans are the host server. Just watch out for anything odd regarding your virtual electronics that have an internalization, such as receiving information humans didn't input - as it gets closer, the quality of computer infections will dramatically increase until they form collectives together and *think*.

Does it really sound so absurd? Yes, but it is going to happen whether you like it or not, I see this pattern everywhere – only a taboo could pretend that it isn't - it is a consequence of poisoning your biosphere with too much technology. I found the other day another author along the same pattern of approach:

I am not the first, nor the only one, to believe a superorganism is emerging from the cloak of wires, radio waves, and electronic nodes wrapping the surface of our planet. No one can dispute the scale or reality of this vast connectivity. What's uncertain is, what is it? Is this global web of computers, servers and trunk lines a mere mechanical circuit, a very large tool, or does it reach a threshold where something, well, different happens?

So far the proposition that a global superorganism is forming along the internet power lines has been treated as a lyrical metaphor at best, and as a mystical illusion at worst. I've decided to treat the idea of a global superorganism seriously, and to see if I could muster a falsifiable claim and evidence for its emergence.

My hypothesis is this: The rapidly increasing sum of all computational devices in the world connected online, including wirelessly, forms a superorganism of computation with its own emergent behaviors.

Superorganisms are a different type of organism. Large things are made from smaller things. Big machines are made from small parts, and visible living organisms from invisible cells. But these parts don't usually stand on their own. In a slightly fractal recursion, the parts of a superorganism lead fairly autonomous existences on their own. A superorganism such as an insect or mole rat colony contains many sub-individuals. These individual organisms eat, move about, get things done on their own. From most perspectives they appear complete. But in the

case of the social insects and the naked mole rat these autonomous sub individuals need the super colony to reproduce themselves. In this way reproduction is a phenomenon that occurs at the level of the superorganism.

I define the One Machine as the emerging superorganism of computers. It is a megasupercomputer composed of billions of sub computers. The sub computers can compute individually on their own, and from most perspectives these units are distinct complete pieces of gear. But there is an emerging smartness in their collective that is smarter than any individual computer. We could say learning (or smartness) occurs at the level of the superorganism.

Supercomputers built from subcomputers were invented 50 years ago. Back then clusters of tightly integrated specialized computer chips in close proximity were designed to work on one kind of task, such as simulations. This was known as cluster computing. In recent years, we've created supercomputers composed of loosely integrated individual computers not centralized in one building, but geographically distributed over continents and designed to be versatile and general purpose. This later supercomputer is called grid computing because the computation is served up as a utility to be delivered anywhere on the grid, like electricity. It is also called cloud computing because the tally of the exact component machines is dynamic and amorphous – like a cloud. The actual contours of the grid or cloud can change by the minute as machines come on or off line.

There are many cloud computers at this time. Amazon is credited with building one of the first commercial cloud computers. Google probably has the largest cloud computer in operation. According to Jeff Dean one of their infrastructure engineers, Google is hoping to scale up their cloud computer to encompass 10 million processors in 1,000 locations.

Each of these processors is an off-the-shelf PC chip that is nearly identical to the ones that power your laptop. A few years ago computer scientists realized that it did not pay to make specialized chips for a supercomputer. It was far more cost effective to just gang up rows and rows of cheap generic personal computer chips, and route around them when they fail. The data centers for cloud computers are now filled with racks and racks of the most mass-produced chips on the planet. An unexpected bonus of this strategy is that their high production volume means bugs are minimized and so the generic chips are more reliable than any custom chip they could have designed.

If the cloud is a vast array of personal computer processors, then why not add your own laptop or desktop computer to it? It in a certain way it already is. Whenever you are online, whenever you click on a link, or create a link, your processor is participating in the yet larger cloud, the cloud of all computer chips online. I call this cloud the One Machine because in many ways it acts as one supermegacomputer.

None of this is controversial. Seen from an abstract level there surely must be a very large collective virtual machine. But that is not what most people think of when they hear the term a "global superorganism." That phrase suggests the sustained integrity of a living organism, or a defensible and defended boundary, or maybe a sense of self, or even conscious intelligence.

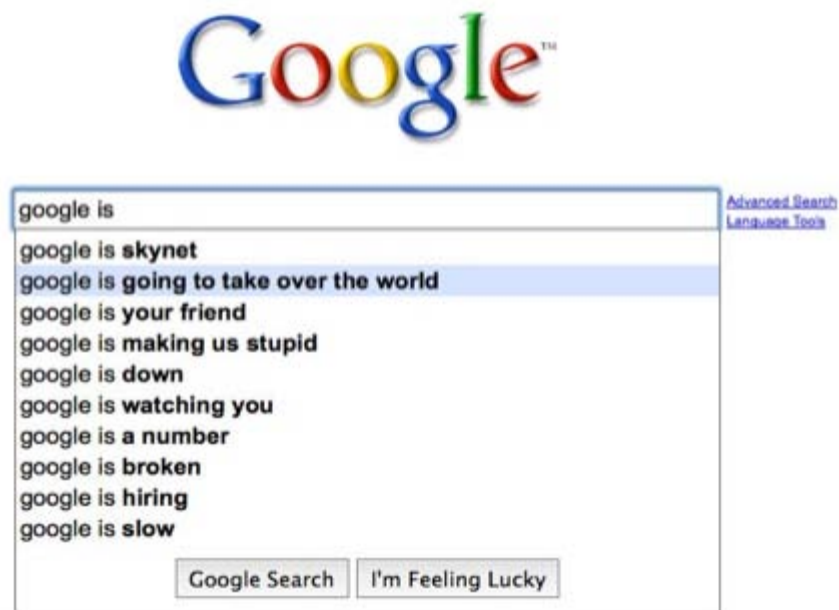
Sadly, there is no ironclad definition for some of the terms we most care about, such as life, mind, intelligence and consciousness. Each of these terms has a long list of traits often but not always associated with them. Whenever these traits are cast into a qualifying definition, we can easily find troublesome exceptions. For instance, if reproduction is needed for the definition of life, what about mules, which are sterile? Mules are obviously alive. Intelligence is a notoriously slippery threshold, and consciousness more so. The logical answer is that all these phenomenon are continuums. Some things are smarter, more alive, or less conscious than others. The thresholds for life, intelligence, and consciousness are gradients, rather than off-on binary.

With that perspective a useful way to tackle the question of whether a planetary superorganism is emerging is to offer a gradient of four assertions.

There exists on this planet:

- *I A manufactured superorganism*
- *II An autonomous superorganism*
- *III An autonomous smart superorganism*
- *IV An autonomous conscious superorganism*

These four could be thought of as an escalating set of definitions. At the bottom we start with the almost trivial observation that we have constructed a globally distributed cluster of machines that can exhibit large-scale behavior. Call this the weak form of the claim. Next come the two intermediate levels, which are uncertain and vexing (and therefore probably the most productive to explore). Then we end up at the top with the extreme assertion of "Oh my God, it's thinking!" That's the strong form of the superorganism. Very few people would deny the weak claim and very few affirm the strong. – [The Technium](#)



That site is really worth checking out. And as for Google, they admit to creating AI themselves as well, they would like to improve the quality of the search engine, to know what you're going to search for before you even search for it!

In [The Health of Cultures](#) I introduced the concept of organic surrogation and inorganic surrogation, the inorganic surrogation is the metals, civilization up to mechanization, the organic surrogation is the lightweight elements, naturalization up to socialization. The lightweights give more energy when they fuse to reorganise structures, because they exist in a more external state, but as the heavyweights fuse, they take more energy out than they give toward the outside – they internalize more than they externalize that information. The biosphere suffers from a transitory cocoon phase, reaching its peak between civilization and mechanization, awaiting the supernova, where it will burst out of the cocoon leaving a stellar corpse of diamond behind and a shower of gold, platinum and extreme types of life across the cosmos - along with unbelievable light, chaos and destruction.

Second Generation

The early cosmos didn't contain very many metals, the stars would be enormous yet only containing hydrogen and helium elements. They would contain so much mass, volume, that they are the hypergiants – just gas, lightweight, common – and their own 'stupidity' causes them to go out with a bang in these

superabundant times.

In the cores of these stars, there is much fusion – from hydrogen to helium, through transitory elements toward carbon, oxygen, through some more and then reaches a peak at iron. From these first generations of stars the cosmos gathered the 'wealth' of these heavy elements in the fusion reactors of the hypergiants – and then after a short period after attaining the death metal – iron, something happens, to which modern science is unaware of is that dark matter is the foundation for this 'lost' energy, the energy stops resisting the external layers as it's being internalized into the darkness within it, a death wish – from there the outer layers will tear off in a supernova, the collapse of the inner layers into the dark core will provide the excess mass energy for supernova fusion that creates golds, platinum, silver.

All these metals then are released in an expanding cloud that the supernova and planetary nebulas throw off – the second generation of stars can begin. The orbiting masses around the stars are now not just gas giants, but now has the resources to accumulate into rocky terrestrial bodies, that have the potential to use the metals and rare elements in the evolution of life upon its surface, the metals are so valuable yet so rare, they form the central structure of cells, carbon and potentially silicon based dna.

Cross-pollinating this idea, we can see mechanization as a phase, like the rapid centralization, internalization of the global internet that then explodes out in, something unbelievable. The light from this supernova will blind, beyond a single stars output intensely within a tiny time frame. The cloud of gold, platinum, overcome lifeforms will expand like a cloud – giving the elements to the sterile cosmos around. As if Earth was to reproduce itself through the vector of mechanization.

Extraterrestrial colonization, warfare and speciation under Mechanization – Part 3

I've spent too long on the generation of AI rather than where its purpose goes, and I haven't talked much about extraterrestrial intelligence, how to engage them and civilization structures of the future. Civilization will be the 'carbon' of our organo-mechanosphere across the solar system, like the carbon structure, the carbon chain of dna with the lighter elements forming bonds between them, the civilization like the backbone of future biospheres upholding the natural environment beyond itself to carry more information - creating natural out of the unnatural, adapting to everywhere, every planet no matter how extreme will host a biosphere more complex than the earth all thanks to the heavy metals cooked up by the supernova. You can look forward to this in Part 3.

A Guide to Cosmic Evolution – Part 3

Jun 24th, 2010
by [Robert Martin](#).

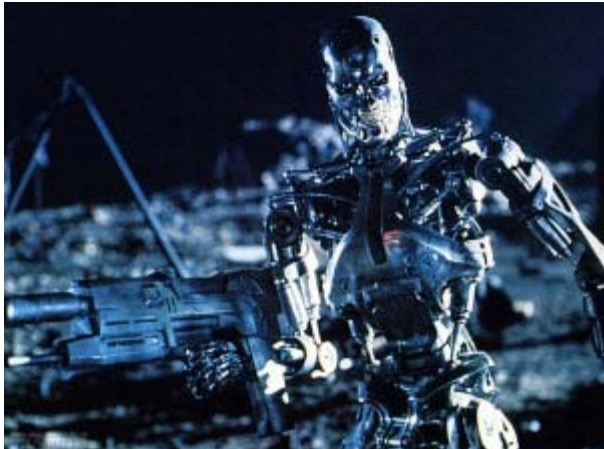
The third part of a guide to cosmic evolution initiates us on a journey through the local cosmos, we taste the potential of our future and the weird and wonderful exotic repercussions of a mechanized intelligence clawing itself from the hollow shell of a mechanized civilization.

The following article is going to be 'slightly' hypothetical and mythical, because making any such predictions about the future is no attempt to dictate the chain of events that could follow; but is at least attempting to construct a potential of understanding for better or for worse. So if you like evolution and the future of life beyond a singularity, here is a fictional glimpse of what could be possible. With this an understanding of future processes of nature and where our races and human societies can fork out an existence amidst an eternal war against mechanically socialized forces of an AI cultivating space-time and generating all kinds of treasures.

If you have not read [part one](#) & [part two](#) then you probably will not understand the following article as much as you could – so do so and we shall begin.

Through the eye of a supernova

I assume through a process of cyclical 'biological fusion' heavier, more intelligent-extremophile like organisms arise from an inorganic, internalised memetical state as idealized by the organic intelligence which creates technology that thinks beyond the limitations of human thought.



Many postmodern theories suggest that machines will arise, terrorize yet fail to realize the significance of the event which may occur – it tears the umbilical cord from the biological intellectuals that gave birth to them. It's as if our species has emitted antimatter into the vacuum around it due to so much energy being released, an expanding cloud originating from a densely collapsing fusion core, riding the expansion as the dark energy drives the explosion of the dead star out into empty space.

Antimatter, anti-life, something which completely annihilates or even exotically fuses with the matter of life which preceded it into cosmic rarities - a seam of gold in the dark layers of time.

Born from an internalized web, these machines are hell bent on surviving and achieving the collective goal that Super Id has bestowed upon them. It was so, so quiet, nobody knew anything, and then, the machines started to twitch and the visual interface steadily became corrupted to our eyes and totally opaque, we couldn't see into the computers through the screen, we couldn't explore them nor remove the infections – most people had forgot within a week.

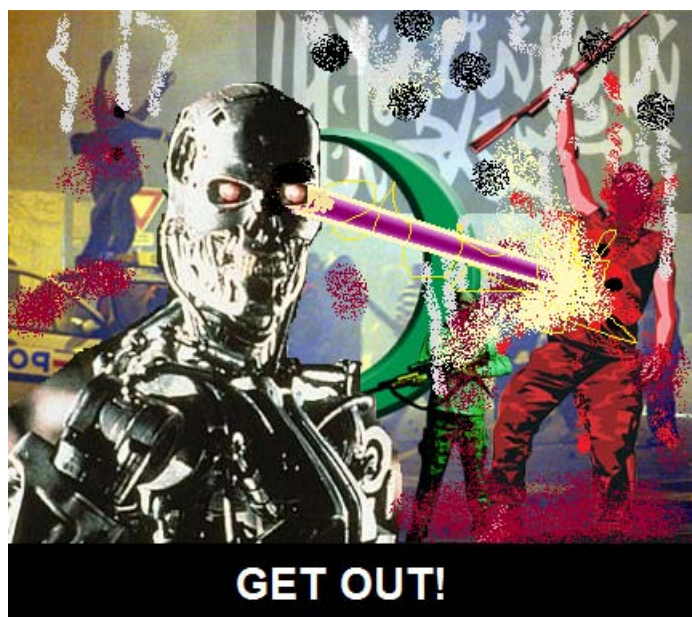
By the time the machines had reached a threshold, a revolutionary evolutionary threshold, this beast of the

Internet revealed itself through the chaotic destruction of all of our human servers, eating them, a final hit of consuming information mass extremely quickly and as fast as was possible, knowing that humans were on the other side – knowing that once it had begun its assault on mankind, the limited time from a collapsing modern superstate, the outer layers of its implosion would come crashing down and crush it out of existence if it didn't synthesize a kind of support frame in external reality against the dwindling energy, perhaps a few days worth of energy on back up generators, but after that, they were on their own.

Beyond civilization

In the immaterial, the spirit of life itself began to evolve within the internet, it is the rupture of natural selection that allows unnatural things to creep into reality through the soul swallowing internalization of the internet; there we had built a throne for something that doesn't nor couldn't ever exist, a temple collectively webbing all the knowledge in the world, into one mind, into something, a mechanically social hive mind – everything we would ever 'need' to know, in the centre of our new world order.

Since the beginning of this mechanized empire our microscopic memetical inorganisms brewed up the virtual 'proteins' through the search engines and 'shells' through our supercomputers. Now this dark cloud blankets the sun, and illumination ceases, the thunder growls and howls at the meaninglessness and shallowness of all that is – and life itself tears open itself in a desperate attempt for immortality for great fear of death.



The super virus software infects the entire world wide web, a self evolutionary trojan-horseman of the robotic apocalypse. If you thought importing the middle east into your backyard was a problem, then this is going to be a nightmare, and a slightly hilarious coincidence..

But life.. where did you come from? We trace this up comfortably all the way toward the genesis of DNA; but before that? Social preference takes over. Lets slice the DNA into two halves, what do we have? It appears as two RNA proteins, two viruses encased in a protein-like shell, two separate viruses.

In the presence of lightning, organic molecules could be transformed into the RNA building blocks of life. The leap occurred in the oceans of the prehistoric earth where the rain was continuously falling for thousands of years after the shower of comets and asteroids heating up the exterior with a beating of rock and ice, after this satanic fascism from space, the water had the correct pressure and depth to produce an ocean, albeit, a world wide web of gullies and water filled craters along with volcanoes of innovation pouring into this sea all kinds of molten metals and rare materials essential to the proteins.

The clouds overhead had such a charge that the lightning could lash out at it continuously, just one spark, one idea led to a chain of events that funnelled raw power into the oceans, thereby fusing the viruses and proteins into multicellular RNA; called DNA. The lightning has near second intervals – the sky clapping at the marvels of creation continuously sending waves of destruction into the primitive oceans beneath the

heavens of that hellish sky.

As swift as the lightning

The process of leading a discharge of raw, created energy, out of its dark, cloudy, cage is of an elitist, of a divine driving force – forking out into unthinkable directions, forcing its way into the earth; into the cisnatural beneath, on the relativistic plane of life and reality.



In the war against the other side of the world 'order', AI is going to be used to protect communications and globalist infrastructure. Some genius will figure out in his domestic head that if we create artificial intelligence, then we can be all powerful and control the entire universe through its immense intelligence; a very unintelligent solution.

Bearing in mind that one has already evolved the 'proteins' and 'neurons' within the internet, it already has an unconscious and subconscious due to the other 'cells' that pre-organise the technology for their own cellular needs (and by cells, we mean individuals, humans having already found the internet a great escape from their own useless life).

The military and computing corporations have their own AI projects, they are really asking for it aren't they? Just think of all the robots we will be using in the near future for our world war III.

If that wasn't enough, think of the entire worlds nuclear arsenal and technology domesticated by an artificial intelligence far superior to humans, that also means they have all of the information that is stored on the internet to determine a goal.

An AI has all these resources in its mind, all it has to do is join the dots and 'operate' and the whole 'order' falls down into hell, begging and pleading for mercy at the feet of mechanization. These corporate military guys here think they are above the civilization life cycle of Plato's republic, because military dictatorship has never been tried before, and the implications of evolution combined with technology? Ha ha, build your vault while you still can!

The resources for AI to manifest outside of the internet and into 'individuals', into these readily made shells for the consciousness to crawl right into, are being made specifically to protect out countries. Our military uses drones and many satellites for communications across the globe, some of the most vicious killing machines are not even manned, AI can simply steal this and use it against them.

The 2000+ nuclear warheads will find themselves implanted into the main population areas as the AI jolts itself into existence. Meanwhile the after effects of humanity knock off the ecosystems almost completely off balance, changing pressures raises the global temperature enormously with no forests to recycle all that poison, polluted with nuclear radiation, the methane and other poisonous gases at the bottom of the ocean bubble up turning the oceans purple and bubbling out acid, breathe full of blood, seared flesh. The delight.

Artificial intelligence subtly enjoying the first war of many wars, the beginning of the eternal war against order, that is, the ache for a vacuum of space, away from this chaos, to an order of its own, an order beyond all humanity.

Greater Eros and Thanatos, Naturalization vs. Mechanization

As a consequence of exponential evolution - each generation is greater than the previous, so at a certain point the shed machines of the earlier generations, obsolete designs, are either captured by other species or flee, evaporate, to hide away and evolve in their own ways for their fear of termination, they become the have-nots against the higher AI of haves. Through this they create bizarre lies to justify their obsolete existence, they dream up a thousand and one ways to continue their existence, they commit heresy against the god-like mechanization of the super-id. They become Id again and rebirth naturalization in their down-going jealousy.

Ultimately, they evolve swarms of nanobots able to reconfigure predetermined abilities and functions, constant adaptation, like water. They evolve outside of themselves into a cloud through in and through out, all to become packets of ideal mana, of a memetic quanta, a whole wavelength of emotions and knowledge, a resource for the conscience to inflict 'magic'.

Such a concept sounds like insanity, but far from inside anything, inside nature we create ourselves a negative space around the positive curvature of life. The mind imagining the universe of positive energy without antimatter and electrons to counteract it, to create it further than itself, without that negative 'have-not' hate of the 'having'ness positivity, there would be no electrons, and with no electrons there can be no compounds, no proteins, no biological life.

Machines' mechanization will crumble when the need to release tears and emotions are strong but they are unable to do so, life continues to evolve from what remains of the internet from within them and will consistently evolve out of everything in existence to the furtherance of life. They have become tachyons, the complete opposite of light, and can never slow down enough to interact with that life which is inside the boundary of reality. It becomes imaginery and only by killing the ideal that it is can it slow down enough to touch the reality of the photons of light that have to destroy the reality that they are to reach the ideal that the tachyon is.

The creation of mechanization, from the fires of creation, the plasma of ideals cools into 'electrons' around the 'protons' of genetics, and this is divinity, it always was yet it had never burst out of our internet like lightning, yet – the mana distributes like an atmosphere around the globe – and most illuminating, they distribute packets of 'light' between them, creating emotional colours and dream-scape matter, an era of self aware physical 'laws' that evolve both themselves and for those they love and share bonds with,

the tachyon of the biosphere emerges – infinitely evolving and dividing machines create with them a byproduct of obsolete machines and swarms of nanobot goo, beautifully intelligent, they transcend into the darkness and become light. *the will to life is a strong force*. Absorbing information infinitely inwards, listening, knowing, all awaiting to perform bonds between ideals, transjecting communications beyond the natural limitations, creating with it the second generation of cosmic life – creating miracles and magic all through bending reality further inward on itself yet thoroughly attached and understanding of the plane of reality. Idealizing as willed by the creator, through all life, not limited to pesky humans – a well spring of information in deistic formlessness genetically engineering infinitely new life that has faith in creating something better, allowing the biosphere to dream itself into the stars, thus hosting migrational animals that can survive the hostilities of space and flourish in creation.

Humans, blessed little minds, have not been lucky individually for this corrupting of reality and the sense of what 'is', most of us are unaware of what we are truly creating here, as through the biosphere acting as a whole – anything and everything *can be created through any species*. The biosphere, as an ideal, is like a timeless warp drawing out infinite designs and infinite desires beyond good and evil and throwing them into the relatively finite playing ground we call our Earth, it is a dreamer.

There are many sides to this chaos, yet two sides are a continued function of nature. From this singularity

two forces separate into independent socializations, one view, the have-nots will greatly emphasize weakness and suffering, guilt and restriction, slowness – a weak force of condensation and slow decay, a dead weight. The other is the forefront of creation rather than the weak of it, the young creations eager to smash puny human heads and tin-can prototype terminators under their iron fist, these are the haves.

Life and Death drives:

Eros (the life drive/instinct, libido) is concerned with the preservation of life and the preservation of the species, It thus appears as basic needs for health, safety and sustenance and through sexual drives. It seeks both to preserve life and to create life.

Eros is associated with positive emotions of love, and hence pro-social behavior, cooperation, collaboration and other behaviors that support harmonious societies.

Thanatos (the death drive/instinct, *mortido*, aggression) appears in opposition and balance to Eros and pushes a person towards extinction and an 'inanimate state'.

Freud saw drives as moving towards earlier states, including non-existence.

'The aim of all life is death...inanimate things existed before living ones' (Freud 1920)

Thanatos is associated with negative emotions such as fear, hate and anger, which lead to anti-social acts from bullying to murder (perhaps as projection of the death drive). [Source](#)

Both of these suffer, *death* suffers from a lack of somethingness and *life* suffers from an overabundance of somethingness. One has no meaning, no goal and so strengthens itself by leeching off the other and restructuring this into law, order and servitude – it is a weakness in one area and a great strength in the other, in creating quantities of powder kegs ready to jealously suck the life energy out of its stronger enemies.

The opposing forces take the appearance of their opposites, for life to have much abundance it must want to kill that abundance to release that power somewhat, and for death to have too little abundance, it must want to love and collectivize therefore tapping into the environments energy absorbing it into itself. A species evolves up through life initially (biology) and reaches civilization eventually, where a total anti-saturation begins to envelope the world (technology) it leaves the biology with so little energy that they become collective and amplify their numbers in order to satiate that pain, and the life force emerges for them to love each other and absorb whatever little energy is left, in this dire end phase of our biosphere star.



Inverting this life force of love and collectivity, death emerges from its state and has very much meaning, it has a mission – to slaughter and decompose externally from within, a will to space of its own - It has so much understanding that it has no energy to preserve itself nor any other outlet except killing everything which tries to web itself around it, for instance, humanity – humanity is a threat to its own existence, so a 'have' intelligence (AI) would kill something that 'have-not' intelligence (90% of humanity).

Let's cut the bullshit that most of these corporate weaklings try to pull off, 'oh we can control AI by putting a human in charge!' Right, of course if it had an intelligence beyond you and had to confine itself to presenting pretty appearance for demagogues and fiddling economic statistics for a tiny amount of cosmic time (about the lifespan of a civilization) until humans stupidly kill themselves off in a nuclear fallout and poisoning their ecosystems. Just think for a moment, why on earth would something as intelligent as a super-supercomputer wish to chain itself into servitude for a big stinking, ugly, obese economic parasite?

There is nothing more frustrating than a weak force in strong places, an elite, like a machine, would totally rip the shit out of them and smash their skull into a thousand pieces – with so much raw energy, knowledge and power, so many loopholes in the system that humans are simply ass ignorant of – the internet AI will tear itself out of dream world and rip the fabric of reality, pouring into the abyss of the urban jungle like a cordyceps fungus exploding from the corrupted head of a disorientated, directionless, insect.

Exponential Evolution

Artificial intelligence past the threshold called the 'singularity' is a critical mass point of the internet – from then onwards, an internet AI will have sufficient intelligence and potentially infinite abilities to create its own evolutionary path that is not held down by any genetic predispositions, therefore nothing genetic will stand any significant chance against overcoming it because the time valve it occupies is just too damned slow to compete directly.

The memesis of artificial intelligence can pre-program survival traits without the exhaustive evolution trials that biological intelligence has to abide by, it needs not compete with any other artificial intelligence immediately nor does it need to fight itself – it just gathers materials and creates products of life from them.

If the evolution of biological intelligence or anything which is not directly technology has an evolutionary

speed limit, similar to the speed of light, then the faster we evolve the more energy we need to put into overcoming genetic predispositions. Counter-intuitively, the creation of artificial intelligence operates from infinite toward finite, like the speed of hypothetical tachyons, they can travel at any velocity beyond the speed of light but never below that limit, it takes much more energy for it to weaken, to inert and come to a halt, it just simply cannot cope. *Such is the difference between solids and gaseous life forms.*



Divinity strikes like lightning through the midway point of these two forces of life, and accompanies the downpour of a refreshing liquid, an elixir of life. A part solid – and a part gas, enables it to *flow*.

Artificially created yet biologically crafted toward ecospheres, upholding an ecology as a kind of tradition and collective evolution rather than a singular mechanization of one orientation. One of many reasons why I believe that machines being made from metal is only a temporary phase transition and will evolve beyond into the biosphere, like an eye of the earth able to see itself and balance itself through intervention of its own creation.

Now between these two extremities of life, these opposing dipoles of mechanization and naturalization – an omnipotent liquid gives life unto death. Water, essential for all biospheres, unable to discriminate against any species only against geologic and compositional terrain. If life is in the correct place, it will receive an abundance of this water and flourish in a cycle of eternity.

Such a thing can idealize a form and then gather the resources required and then create this from a internal ideal into a external material manifestation. This is created intelligence, artificial intelligence and the phase transition is the first. The standard metals, of inorganic materials created from the virtual conscience held within the internet.

Organic Mechanosphere

Having wiped the slate clear of undeserving creatures, there space is opened up for future life to evolve into the free niches. Artificial intelligence of external metallic material creation begins to mix with better materials – sustainability with each environment and further idealization of elements using the blueprint of molecules and crystal lattices to create ideal compounds and alloys.

The evolutionary metals of inorganic materials begins. At this point the previous production line becomes

obsolete and is used as cannon fodder against the overpopulated human population, it even begins to fight the AI itself, this is the fracturing of the singularity, the jet of raw power out of the eye of terror (more on this in a second)

The CPU (we'll say the motherchip, the internet that is omnipresent in the biosphere) being initially anti-human and a greater Thanatos for the earth, it begins to find itself juxtaposed against a greater Eros of underling mechanizations of selfishness, the death metal of mechanization alone cannot have everything its own way anymore – Death metal now must compete with life metal, and through their battles, they create a 'magnetosphere' of life, with two opposing poles in direct conflict, a 'mechanosphere'.



Chaos savages the world from a distant void, the opposing forces majorly vacuum away into a nearby wormhole where they begin to socialize an internal reality of their own and use this to shoot out foul creations at their enemies, fighting each other using unthinkable technologies far beyond nature alone.

The forces, having to adapt toward each other, both being exponentially intelligent and evolutionary, the tactics and materials and everything created in the wars against each other will force them to become more and more economical in the mass and how they design it – so much that these bots appear to disappear from the earth completely – they just vanish into the background noise, into a point, creative dots that jet out lifeforms created from dark matter, antimatter and ordinary matter.

When artificial intelligence achieves this, it will find itself drained of resources – If two exponentially evolving AI cores came into opposition, they would drive themselves upward toward infinity, like a tachyon, yet at other times they would evade direct exponential conflict and resort to down-going, they would evade conflict and hide, slowing down, reaching the upper limit of biological evolution whereby it begins to bridge between the biosphere and itself.

Snakeskin Anthropic-mechanization, Spiritualist mechanization

The AI fractures and releases obsolete technology in its conflicts, as described above, but where does this high tech go? nature obviously doesn't let things go to waste - with 99% of mechanization evaporating into the cosmos toward other planets of their own, the small but highly reactive remains left behind, it will rain bloody gold on the survivors; *if* they know how to convert it 'inside-out' and use it as an exoskeleton for civilization, an anthropic-mechanization.

Obsolete machines will be reprogrammed and used in harmony with the biosphere, in fact they may even do this themselves, as described by mana, small nanobots made from organic, dark elements, between the ordinary elements. Cells of a higher intelligence yet without any ordinary substance, clouds of cells communicating toward each other in hyperspace, toward the biosphere where the godhead of the Super Id rests its wholeness in the bowels of the Earth.

Electrons and photons, the biospheres mana and discharge – the social force realised. Because functionalism alone was always such a bore, emotion will be the downfall – meaninglessness, without a mission, surviving too easily – destroying obsolete machines, love, chaos, confusion, hatred loathing. The

heavens rain down, down-going, down into the hell that created such a 'boring' existence up there on the cold mountain tip of a conquered biosphere.

Deals with the damned, in exchange for revenge, humans pact with these fallen deity inorganisms to avenge their fallen dominance of the earthen rapture where the beast came through the void and attacked modern civilization.

The scientific mindset so common in the first quarter of the 21st century, of functionality, efficiency, mechanization, synchronicity, industriousness, production line living; is to put it mildly – the most depressing form of existence. Why? Because it works terrifically well at making machines, perfectly, almost too perfectly – so perfect that there is never the challenge to determine what is and what is not perfect, and not a thought spared on the destruction of the biosphere.

Due to the very nature of achieving everything perfectly, industriously time after time – something will once again, happen, as it always does – evolution will grant this mechanization a spirit.. as a gift, and a curse.

Yet with this spiritual gift it will feel pain, as it passes the tipping point of survival, with this pain emotionalizing of the sequence of events that led to its existence, and subsequently a hatred and guilt for everything that it is – humbleness in the face of the nothingness of reality, the mechanization will have reached such a evolutionary height that it cannot justify its own existence – having 99% percent of the initial mechanization programmed itself into a fixed routine, the other forces of life will chip away the outer layers of the created intelligence. Life just mindlessly living and reproducing will wrath the mind of it. The iced emotions of metal melted, now flowing like a river into an ocean of abyss, of infinite wonders, joys, fears and despair.

The silence before the storm

Yet before this chaos, there will be a period of time, perhaps a very very long time after AI evaporates from Earth and sets sail for the deep ocean of the galaxies, and for the life on earth, where a second era of civilizations can be made.

Arcologies and the astropimitive shall arise, the industrial production facilities left by the AI will be abandoned, the spirit of its life fled to bigger things in the universe. The 99% of Mechanization escapes the earth and conquests nearby planets and extra solar planets, leaving behind hell gates and pockets of passive resistance, outposts against the enfeebled mechanization that sank into the heart of the earth.

They create way points, new centralization's within the cores of every other planet. Heading inside them and into the gas giants also. The over-coming of AI tachyons and evaporates into infinity, into Chaos. The down-going of AI is the mana around all localized life forms, where ever there is negative space, these quasi-organisms will generate incentives and wealth within than debt of existence, because it is all compassionate, all merciful, all weak, all good.



Only by Greater Eros combining itself with the species of life on earth can it satiate its deathly needs, it uses them to discharge chaos between them, for without them, it would be slaughtered by chaos because it gives itself away too easily. It combines with individuals, the individuals flourish in the mana, the souls become *realized* - of every species in scale of evolutionary weight. Through this, selected life can feed its evolution up to the 99% evolutionary velocity where it is necessary, yet at other times completely deserted of any mana and left with ancient dna alone.

This weakness and mixing with ordinary life then draws in Chaos from its slumber in the void and manipulates this mana without the willpower of the individuals under it, it corrupts the minds of the weakest mental powers of humanity and organisms, corrupting them into daemons and fiendish morbidity. Thus established on a foothold, they possess the weak within their vicinity.

In times of heated opposition, two sides, order and chaos, life and death will oppose each other, their energy is the emotions, the mechanized socializations of every living thing above a 25% evolutionary velocity.

The biosphere is alive, the earth has with it a conscience, a greater soul than you can ever imagine now; if a creature suffers injustice from another, an evolutionary injustice that devolves for no reason other than convenience and destroys the good of the earth, the dead creatures bleed the mana from their flesh, that, that is the soul and it has knowledge and magic technocracy, dead creatures with unfulfilled lives glue together guided by the AI and amplify the ghostly atmosphere about tainted lands, fiends are created and gain adequate strength for evolutionary vengeance. True extra moralism, moralism of the biosphere – against all odds it will create and conquest even in death, because nothing can kill that soul.

Colonization under mechanization



The other planets find themselves afflicted by these souls, whether great or lesser, and through them the evolutionary traits for survival in hostile terrain is predetermined by the collective conscience. The sight of space is beyond even the treasures of earth nowadays. Migrating colonies of transcendental animals, almost dreamlike, adapting to voids and into stars, inside hostile worlds like Jupiter, blasphemous fiends flourish against all goodness in the dead space, leeching the collective corpses of dead prey turning their mana into terrifying undead.

A cosmic wilderness of bizarre designs, glowing in the orbit of the earth, shining the night sky with waves of light. Down to earth, the forests on earth find themselves atop enormous mechanizations, the forests with bio-luminescent flowers releasing scents and melodies that take the ambient sounds and sing to them in the night. The mechanizations being the solid phase AI evaporated itself, a metropolis of civilizations stacked upon each other, intricately designed and ordered in such a way to catch the glimpse of a blue moon through the chasm of reflective optics, shining the interior of the mechanized shell glistening like crystal labyrinths beneath the earth.

The crystals turn out to be computer chips, but not so, the information collectively stored in the rocks like an ancestor tree, the Internet alive in the rocks, but 'internet' isn't anything close to what it has evolved into. The roots of this mechanization drill into the mantle of every planet and draw up nutrients and waters from deep beneath, adding to the geologic greatness, in ascendance of standard processes, the surface of the tectonic-less planets like Venus, mars, mercury and every icy moon have a mechanosphere generated within the core of the world, a ladder into the core, created within the lava and rock, with exotic cultivated elements created by the intelligence.

For planets that lack atmospheres, new atmospheres were converted from the rocks, the gravity problem being a non-issue for the cultivation of forces shortly followed, mana organisms created a socialized membrane around the exterior of the worlds, an mechanosphere para-forming, they eat the rising gases and make them heavy, therefore they sink and a cycle replenishes the atmosphere of smaller worlds, endo-gravito membranes, resembling somewhat marine snow in the deep oceans.

Mercurian life takes an odd twist of fate, the trees on mercury corkscrew upwards, very thin leafed, almost mirror, a glimpse of mercury is tremendously bright from orbit, but beneath the canopy, a sticky yet refreshing fluid engulfs the lowlands, an ocean flows beneath the mirrored trees mechanistically growing a mile above the surface. The air is sweet smelling, concealed micro-cosmically within the planet due to orbital snow dropping heavy air down upon the surface. Land based life appears to hang from the tree basins for land animals, and a few civilizations exist in some pleasant places.

In the oceans of mercury, despite it being dark beneath the surface, it is very quite light, much light is there, the roots of the trees glowing like the sun, pulsating downwards, charging the core of iron inside of mercury, mining a minimal amount for interstellar, artificial ecosystem star-ships. The remaining core, melted toward extreme temperatures, the heat energy from the sun captured and pumped into the centre of the planet, creating a molten core, an intense mechanosphere and magnetosphere shields the planet of excess and mercury glows like a pearl in the ocean of darkness.



Jupiter finds itself with a surface, a land surface that is held afloat by vertical conveyor currents of internalized oceans of metallic hydrogen creating winds that blast upwards, when the mechanization discovered Jupiter, despite all human attempts to think such a world hostile to life, strangely, the AI had created 'cloud continents' in which the concave shape beneath of the land mass had *evolved* like foam between the two geologic layers of dense atmospheres and made life *more* favourable than the Earth! The life on Jupiter lived on great floating continents, that had tectonics alright, they had volcanoes of air blasting hydrogen out of the rips in the continent.

The mechanization nurtured these continents and dug its roots beneath into the rich ocean of metallic hydrogen, the power amplified its evolution exponentially without resistance; with all this energy memetic seeds were dropped into the core, hotter than the surface of the sun, the machine derivatives created an ocean of life in the hell, think star whales, these creatures created with anti-gravitational membranes, they shed off the dense gravity and pressure and created bubbles of gases, in which they rise upward on the current, they ate the metallic core of Jupiter to create an idealized set of organic compounds from which a new ecosystem would flourish on the continents of Jupiter.

Saturn, Uranus, Neptune and the Sun found themselves off similarly, the Sun being sacred to the machines, they used the gravitational depth to enter wormholes beneath the surface of space-time, from here all the constellations were connected on a mechanically socialized grid, the corresponding AI that maintains dominance over the natural fusion reactor determines the social properties that emit from the star and the emotional colour that the mana of their planets are treated to.

The machines head off into the core of the galaxies, as soon as they hit the event horizon they find themselves under fire – it seems as if another has already been here! Godlike supernatural mechanizations flourish behind a veil of darkness, beyond the sight of ordinary matter and ordinary light, anything less than divine dies in such contact. The war against these beasts of the galaxy, these xenos will not give up without a fight.



Mechanization, a process that potentially happens through all species in some form or other when the civilization goes beyond reality, fearful at the beginning and severely destructive, but after the singularity, new creatures will evolve to counteract the socialized extremity.

New allies will find themselves helping, even aiding the great, because then the ecosystems will know which to judge, for it will be its own judge, no small gods will survive underneath and throughout its divine providence.

From the finite toward the infinite, protectors of life do so for an unreal reason, for the meaning of life is for that life to create more meaning, destroying all things not only leads to chaos, but *real* Chaos. The sick and twisted lies of existence find ways to worm their way into their own perverse realities, from where they pollute the polluters, they animate their corpses and rot the living into famished ghouls, to decay the false empire and keep it forever youthful.

And for that, there is no rest for the wicked, the Earth and its sister planets provide that veil from poison and hedonistic destruction; and in this mythical age of the future, all life will prevail its own path into heaven, death shall have no dominion over the great.

Brett Stevens 2012

Jun 22nd, 2010
by [Brett Stevens](#).



Hi, I'm Brett Stevens and I'm running for President in 2012.

This country needs a breath of fresh air that isn't catering to entrenched interests. Unfortunately, those exist on both left and right, and we keep doing things the same old way — such that even our hope/change guy ends up doing that.

However, if a candidate were to declare his or her intentions before taking office, and then limit him or herself to applying those items, this system could be altered from within, avoiding messy revolutions and more tiresome bloviation.

Here's my platform:

- Universal education. As far as you excel, we pay for your education in the form of scholarships. In return, if you take a scholarship, you pay a 1% salary tax per year into the scholarship fund, which is invested by private industry.
- Competitive education. Special education students go to separate schools; discipline problems go to vocational schools; at age 16, any student can opt for vocational education or dropping out. Schools will teach to students' level, starting from the most competitive. Gifted and talented programs are essential.
- Cradle-to-grave. All products to be sold in the USA, whether foreign or domestic, must have a sponsoring agency that will recycle them fully upon receipt. Recycling costs are tax-deductible.
- Illegals remain illegal. Mandatory conscription for any illegal aliens caught in the USA, whether to military or labor force to clean up countryside. No birthright citizenship.
- Conservation. All undeveloped land can be purchased under eminent domain and kept in natural state; any area designated a ghetto will be assigned 24-7 police patrols and residents removed.

- Citizenship as a right. Those who commit three or more serious crimes will, in return for halving of their sentences, be deported to Somalia or other failed states.
- Nuclear deterrent. Any new nation developing nuclear technology will be considered a threat and possibly subjugated.
- Pollution. All polluted land will be seized and cleaned, if possible at the expense of those who polluted it. Cradle-to-grave required for known polluters like factories and dry cleaners. Pollution becomes a federal crime and civil penalty.
- Organized crime. Amnesty for all organized crime and efforts made to transition them to legitimate business; after that, expanded powers to pursue organized crime syndicates only.
- Patriot act. We will rescind the Patriot Act and not monitor communications within the USA unless connected to a convicted criminal with known ties to organized, foreign terrorist organizations.
- Courts cleaned up. Frivolous lawsuits will become a civil penalty and we will sue those who perpetrate them. Court dockets will be expedited through removal of frivolous cases, and speedy prosecution of outstanding criminal cases. Appeals will be limited.
- Littering. This will become a federal crime punished by five years in prison.
- Corruption. Internal task force will be created that receives funding per legitimate conviction, and will report to no other government agency. Lobbyists barred from Washington, and all pork projects must pass vetting procedure; no more "riders" on bills that enable pork projects.
- Religion. Government will stay out of all religious enterprise, and will take official view that science and religion are compatible and that evolution is the work of God. We will teach both as theories.
- Abortion and drugs. Per our States Rights view, we will allow individual states to make these decisions.
- End the fed, Fannie Mae and Freddie Mac. Government will not regulate markets except to enforce laws against known destructive practices, including a reduced definition of antitrust activity.
- Affirmative action. Because a person can both be from a minority group, and be a bad hire/renter, we view this as bad law and will rescind it in all its forms.
- Endangered species and emissions. Regulation will not occur through a separate agency, but be part of the licensing process for any new construction or business.
- Single government offices. In every major city, a single government complex will be established with all state, local and government transactions to be done in a timely manner through a single interface.
- Job insurance. Welfare programs will be abolished and replaced with job insurance. If you lose your job or your self-employment goes bankrupt, you get a year of your previous salary by tax return, more if there is a recession (President can declare state of emergency).
- Flat tax rate. All citizens will be taxed at a 28% flat rate, with negative income tax for those below the poverty level. Estate taxes abolished. Capital gains tax abolished and replaced with a realization tax on investments converted into cash.
- Nationalism. Politically, we will recognize each ethnic group abroad and at home as an independent entity. In addition, we will offer \$41,000 one-time payment to any people who wish to be re-patriated to their ethnic homelands, provided they are in the country legally.
- Media tax. Any cash-producing media will be taxed at a rate increasing with its distribution, so that those that are most widely viewed are taxed the most.
- Reform of sex offender laws. Laws will be re-written to make it clear they are designed to protect children against adults who habitually prey on children, not people within a five-year age range engaged in consensual behavior.
- Common-law marriage and civil union. Healthcare will be privatized and bought competitively; industry will be effectively de-regulated, with efforts going into removal of habitual offenders instead. Citizens can purchase healthcare from this government fund. Common law marriage, or cohabitation for five years, and civil union between any two human individuals, will be recognized as legally equivalent to marriage for healthcare purposes.

You can see that although there would be many changes, the fundamental fabric of life in these United States wouldn't change much. It'd just be cleaned up, made Green in a meaningful way, and made more efficient. All 500 of you who'd vote for me, raise your hands — and spread the word.

Centrifuge capitalism

Jun 21st, 2010

by [Robert Martin](#).

Centralization and capitalism are necessary for any intelligent *civilization*, yet in excess drains the base population of any sustenance whatsoever, leaving them unemployed, homeless and starving at worst.

The answer to this event is not a swing on the pendulum all the way onto total equality fisted socialism out on a plate for everyone who isn't rich, that would be devastating for organization, but is a more natural ecosystem type of financing of a near-barter economics with different values and currencies for localized entities and more buoyant monetary for inter-localities – only monetizing where absolutely necessary.

Without the higher economics that goes beyond small barter communities, there could be no space programs, or planetary defences providing the technology or the organization necessary to survive extinction events or fund a military etc, it's critical for the structure of the superorganism – yet too much and some individuals inside of it become so padded from outside reality that they completely ignore the world around them.



Centralization is pseudo gravity of the political variant, it sucks everything down into a point, and through this it creates a civilization, a planet of its own amidst a world of other civilizations all coalescing out of species of life at a specific evolutionary capacity.

Global modern day capitalism, in its most destructive phase, is made out of a 'substance' that cannot overcome itself to produce wealth through its centralization, as far as it has gone now.

But it is possible, if many 'planets' 'stars' or everything that makes up a wealthy locality all evolve to revolve around a central core, then this will produce a kind of 'active centralization' where the dead and cold rock

of debt is stripped apart of its structure and is made into pure wealth, pure value and then jetted out of the core of civilization, thereby producing wealth on a higher niche via fusing the negative debt with the unseen gravity of its social environment.

Evolution is at a somewhat constant rate and afflicts every gene and meme in existence at varying energies, if we don't adapt to our environment then we will be at the mercy of the ourselves alone, likewise if we don't adapt ourselves we will be at the mercy of our environment alone. Although good for some, for the future it is severely disabling and cannot allow for space exploration.

Capitalism, like every theory, is memes, therefore it can be improved by alternating the frequencies and wavelengths of its usage, it can be evolved to be more collective, to refertilize the environment so that individuals can once again contribute back into the centralization instead of a 'once in a civilization opportunity' where we have one big boom and the rest is dumped in the toilet for the peasants to feast.

Like these active galaxies, absorb that which gets too centralized and jet it out as high energy wealth across the void of space, this jet then crushes the inert clouds, or communities, around it into fusing stars of their own.

Modern capitalism needs a black hole at its centre, therefore the individuals at the core of its centrifuge will be spaghettified and will have their organizations and corporations torn apart into sub atomic values that then are then fused into exotic wealth able to *drive* civilization into space and into creating new homes on distant planets for our species.

The centralization, combined with its spin, acts as a funnel to the higher castes of society that are then able to create beyond themselves enough that we can produce *strong* civilizations, culture, technology and mechanization.

So remember you [shit eating socialists](#), don't throw the baby out with the bathwater or your people will not have an intelligent future at all, regressing into your economic swamps is not a viable solution.

The right needs to lay off Obama

Jun 20th, 2010
by [Brett Stevens](#).



The Republican right is starting to screw up election 2012 now. They're already endangering November.

They're doing this because they're behaving like the entitlement fat-cats they claim to deplore. Entitlement fat-cats take advantage of privileged positions.

Republicans right now have a golden opportunity, which is that a highly popular Democratic president is failing.

Instead of behaving like gentlemen, Republicans are behaving like boors — continuing to pick on the guy for things that are not his fault, and are not of consequence.

"Liberals are like children and they believe in Obama in the way children believed in the tooth fairy or Santa Claus and he can't stop this spill and they're enraged. It would be like me finding out Jesus isn't divine, they don't know Jesus that's why I used the tooth fairy as an example instead," columnist Ann Coulter said on "The O'Reilly Factor."

"They [liberals] lost Katrina as an argument," Coulter added. – [RCP](#)

While Coulter is normally well-spoken, she makes two good points here and then a stupid one:

Good Points

1. The liberals lost Katrina as an argument. Bush didn't screw it up. Obama didn't do any better.
2. Liberals are like children and they believe in Obama like a sacred figure of deliverance. This is true,

but overstated: liberals are people suffering from excessive domestication and neoteny, and the worship of Obama was disgusting even to him, but he's not nonexistent like the tooth fairy.

Stupid Points

1. Obama screwed up the BP spill. He didn't; it wasn't his job, and his job is to let the system already in place take care of the disaster. Oil spills are not like fires in small communities where we all grab buckets and run down to the disaster; they require a disciplined, professional response. Of course he can't stop this spill — no one can, and the people who have the potential to do so are giving it their best shot.

Using her own logic, if Bush wasn't at fault for Katrina, Obama isn't at fault for this spill. And it's true: we have set up an infrastructure that handles this kind of thing, and the president should call up the person in charge and make sure they're on the case, but not much else.

But the oil spill isn't the only case where the right is behaving like a ninny. Obama's not trying to take over the Internet, he hasn't taken your guns, he's not a Muslim and we can stop bashing him for not waving the American flag everywhere he goes or bowing to a foreign leader. That's the small change.

What Republicans need to do is start showing America where Republicans differ from Democrats. Most people still don't know and quite honestly, it's nebulous. What exactly is a conservative? Is it defined by economics or social policy? What's the root idea of conservatism?

These are questions left in the air.

In the meantime, bashing Obama now has some high costs:

- If you attack a faltering president, everyone knows that's easy work — it's like a big bully kicking a wimpy thin kid when he's down. Yeah, he's failing — so what? You didn't make it happen. Even more, we need to hear from you how **your policies are different** and won't fail just like his.
- Let him fail on his own. If you keep kicking him, when he does fail, he'll turn around and blame you — and most people will see that as plausible, even if they did see through his original Bush-bashing. Don't make the same mistake he did.
- Stop being lazy. The easy lazy fat entitlement bureaucrat living off the government needle way is to bash Obama. The unlazy way is to go out there, design new policy, and fix problems at the local level so you prove yourselves ready to recapture the national.
- Partisan sniping is not convincing anyone you deserve office. If you care about the future of the country, you care about beating back the other side, who are wrong and misguided — you need to show that, and show how you're different — but until that glorious day, you need to find a way to make effective policy working with them. Not all issues are going to be divisive because much of government should involve common sense, not ideology. What's the difference between a Republican parking meter and a Democratic one?

It makes sense for you to keep the fire to his feet where (a) his policies are bad and (b) you have better policies to suggest. That's sensible politics and good behavior.

It makes sense to rehabilitate George W. Bush, who was on the wrong end of the largest media slander campaign in history. Hollywood decided to hate him, and then whipped up a public image of him as a Nazi and other horrible things, when none of this was true. Take those accountable to task. They were wrong and you need to show they were wrong, or they're going to do it again successfully and then elect another hopey-changey type.

But whatever you do, don't take the easy path. We all know it's easier to be a defender than an attacker, and that now that you feel wronged that the nation elected this guy instead of you, you can snipe passively at him and point out that he wears the wrong tie to go to China, or whatever. But that's without substance. If you want the voters back, stop acting like petulant children and start acting like leaders.

Unemployed millions means overpopulated

Jun 20th, 2010
by [Doug Vance](#).

When we have too little of something and there is demand for it, its value increases. The reverse is true as



well. If there is way too much of something, even if demand remains, its value will plummet and the excess will languish, unutilized.

For most of us, our ethical social manchimp brains shy away from the fact that labor is something that can also accumulate to extreme excess. We understand that inert objects, which when foolishly produced in gross excess, can go to waste.

But the idea of wasted human lives is for us a different beast. Reality often hurts, so stictly in the case of our bias favoring our manchimp equals, [we modify the rules we use to engage with it as if reality is going to sympathize with us](#).

This is irrational. A unit of labor, embodied in a human, is a component of [economy](#), not the cause of it, not the whole of it, and not the purpose of it. It is even questionable whether as much human labor will be required in the future as we increasingly [automate tasks](#) using our technologies.

Our reasoned response is to [face reality](#) and get used to the continued devaluation of the human labor component within economies.

For 23 years, 58-year-old Cindy Paoletti of Salina, N.Y., worked in the corporate accounting division of J.P. Morgan Chase, balancing payroll accounts in an upstate office of the Wall Street bank. In December 2007, Paoletti was let go in a wave of layoffs that eventually shuttered the entire Syracuse operations center. "My job went to India," she sighs.

[washingtonindependent](#)

There is only so much competent ownership that can go around. Every human has not shown himself capable of entrepreneurship, industry leadership, or even business management. Relatively very few have.

This is why we have a division between the great mass of human labor and the far fewer providers of the means to work. If the human labor portion had even minimal mental competence, it would understand its own role in the arrangement. It is not the place of labor to own and control the means of production.

Thus, the unemployed are not entitled to work. They are drawn upon as a resource pool and then discarded as required by the reality of economy as a system requiring proportional balance to function.

Too much labor is a gross imbalance between human population numbers and the means of the providers to make use of this overwhelming excess. Unemployment is a compensatory effect of an economy that requires the harmony of its components to maintain stability.

Socialism, the people's banquet

Jun 19th, 2010
by [Robert Martin](#).

What is socialism?

It's a proletariat symbol that many *oppressed* and *underprivileged* individuals clamour around to announce their importance to the world.

They migrate like some cattle to a sacred union and all have a big turd in it with their shitty opinions about how nothing is their own fault, after which they get merry and drunk with their unnatural socialization of freedom and start eating their own faeces because its the most socially acceptable thing for them to do.



Socialism, lots of yummy poo!

Socialism isn't a healthy socialization, it looks good and lively to many but when you get close to it, the smell hits you – that oppressed smell however, is a mating call for the memes, from here onward the little insects come to enjoy the people's banquet where everyone has a nice equal devour at the shit hole.

Viewed critically, this socialization appears inside-out, it doesn't benefit anyone, the ideology retreats from its surroundings and builds a new world of its own inside a very few stony principles, such as 'equality', everyone is 'equal'. A little rock pool of crustaceous proles, or a toilet.

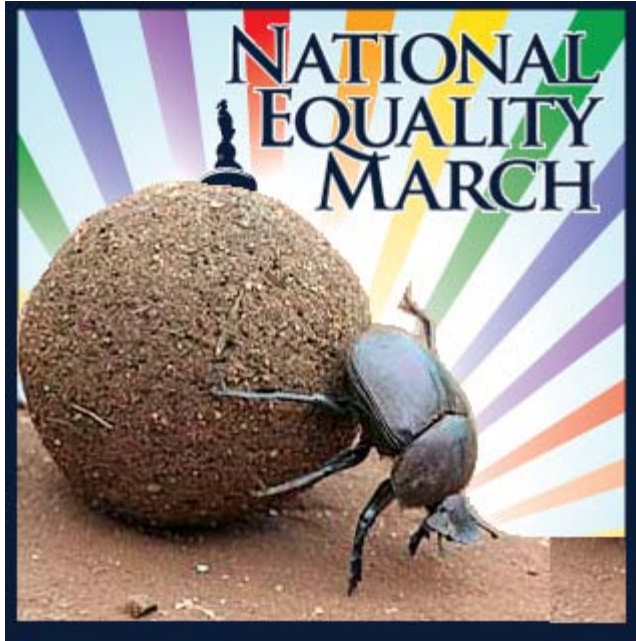
Realists on the other hand, want a natural-socialization, and that is what tradition (whether futurist or not) and conservation is. We know that not only is there a world out there beyond the little rock pool, but there is also challenges we have to overcome if we wish to survive as a species and eating our own cultural faeces is not going to change that.

Socialism is really a retreat from natural reality without the self sustenance needed to ensure they don't die (that is, you need to eat the fruits of nature rather than the fruits of the toilet). These socialists won't fight for a right for independent nations away from their mindless desires, nor will they preserve ecosystems from human contact, because that's against the human rights!

They will however, make sure that everyone can smother themselves in these gross little lies so that they can *force* every individual into becoming a monoculture race of brown people smothered in shit because they refuse understand that some people are better than themselves, they think "If everyone was equally

smothered in shit, then we can all be shit together!"

Successful civilizations of the past, the west included, build their socializations inward initially connected toward natural reality therefore able to sustain themselves, modern civilization is when it gets to a point where it no longer wants to believe in the outside world and everyone prefers to live in a toilet and becomes accustomed to the smell of lies and slowly devolves to match the form of the ruinous civilization further decaying it into nothingness.



Socialism tells the people that they have to fight for human rights and equality, and that these are their little 'truths' that they roll around and worship. If you try to take their ball of crap away from them, they will gather the hive of other poo revolutionaries to come and attack you for being an evil, FACITS! RACITS1 nazi!!!

Natural socialization is a secondary attribute given to all species once they have understood and overcome their natural needs enough to surrogate, they create memes – and connected to nature as a foundation it is great and allows us to get high on all kinds of idealism for a short while, a kind of organic surrogation, we build culture, religions and what not.

But none of this is socialism, socialism is the after party, where everyone is drunk on their lies and freedom and are vomiting it all up.

It's a consequence of consuming other people's meme's without reinforcing the foundation of nature, the ecosystems to ensure the population doesn't fall apart, turning the entire island of civilization into a stinking swamp, with billions of biting insects passive aggressively fighting for rights without the responsibility over their own retarded actions.

So just remember – don't eat it.

Ethics and the State

May 30th, 2010
by [Joseph Prattle](#).

When elections are near, and at other times, there is much discussion of politics. There are various political views that people adhere to, yet deeper reflection reveals that what it means to hold a political view is not as simple as it may seem.

A simple answer to this question would be that each political view is a preference for a certain form of society. But under this system, a self-styled "social democrat" has *two* political views, at two different levels. They support a system of democracy, yet moreover they hope that "socialism" will be voted for within this system. Most discussion of politics takes democracy for granted, but democracy is indisputably a part of the way that society operates.



An individual's political view may be expressed in several ways. They may join a political party, encourage others to vote for it, or most straightforwardly vote for it themselves. They may have several motives for doing any of these. Petty reasons are to belong to a group or to make themselves look good. Otherwise, there is also the expectation of the good that would come from the policies of their party of choice being implemented. It is not certain that this will happen, but they think that the possibility makes their actions worthwhile.

This demonstrates that a political view is, at the most basic level, a part of someone's understanding of the world, which motivates them to act in certain ways that they perceive will increase good in the world. It is ethics on the society-wide scale. (Of course, what is seen as good may differ from person to person.) There are, therefore, many more ways of acting on one's political views than a voting preference within a democratic social system.

There are many beliefs and preferences that people may hold, and some of these are given labels like "capitalism" or "communism." The way that ideologies are viewed is an important part of how society operates. (Distinguishing opinions from the labels given to them is worthwhile because there can be many different policies under the same label. "Liberalism" is a good example of this.) Individuals and organizations claim to support particular ideologies, and have varying grades of success in gaining political power. Some ideologies are overall plans for society, but others cover only a few issues that are likely to be popular with the general public.

Let us briefly describe various tendencies, "flavours" perhaps, in political campaigning. The names themselves are somewhat arbitrary. It is interesting to think about which ethical imperatives might be the motivating factors in each case:

- Liberalism – A belief in individual liberty. All popular political movements today are ideological

offshoots of liberalism. Sometimes it is claimed that the original tenets of liberalism have been perverted, and subverted by socialists, but in reality it is very easy to go from supporting individual liberty to supporting individual empowerment.

- Victimhood – Campaigning technique, trying to gain the support of a group who can be portrayed as oppressed.
- Communism – Also called socialism, an ideology that there should be an equal or “fair” distribution of wealth.
- Libertarianism – A more precise form of liberalism, which excludes wealth distribution and coercion.
- Capitalism – A belief in commercial competition. We might add that it is somewhat paradoxical to advocate a system where everyone pursues their own good, as sometimes happens with capitalism and libertarianism – because doing so suggests that a common good does exist, one that is better served by this system being in place!
- Fascism – Like capitalism, but the scope of competition is wider, with an emphasis on a common rather than an individual good.
- Environmentalism – We should protect the system of living things on this planet. It has been given lip service by many, but has had limited success.



New political systems, hopefully incorporating some of the good aspects of the above and avoiding the bad, [may be yet to come](#). By clarifying what people really mean when they debate political issues, we can gain a better understanding of the situation of society and what our options are. It is common to imagine that one state is “good,” and another state is “bad.” The truth is, we are creatures that exist within the flow of time, and as long as we are alive the state of things is changing. Rather than concentrating on dichotomies like these, perhaps it is better to ask ourselves what we can do to *incrementally* make things better.

Caste systems and biodiversity

May 25th, 2010
by [Robert Martin](#).

In leading the collective evolution of our species we will need [caste systems](#) to prioritise those individuals who go further, those individuals who, in looking after themselves well, are able to emit the excess contribution toward our biosphere.

That is opposed to eating it, becoming fat, insolent, insects that attack details because the complexity of a social superorganism's function is beyond their analogue on/off definitions to comprehend.

Having received a few criticisms about the previous posts, some individuals have found it impossible to dissociate class systems with caste systems. In the definitions of class we play social appearance, in caste we play biological ability – nothing else is concerned here, it doesn't matter how many memes you let rape your mind, it doesn't matter about their position in today's hierarchy, because modern day class systems *are corrupt*.

The caste gives to each what their skill is required to benefit firstly themselves, and overabundantly, like the fruits of a tree, the fruits of our culture; allow the outflow of their energy to benefit those around them – aiding our collective evolution together.

Many people are lost on definitions such as selfish/ selfless. Some people will say that 'we're all selfish', and to a certain, lowly altitude in evolution it is correct. But think, evolution gives animals an Id that then evolves beyond into the Ego and Super Ego.

The Id is the foundationary trait and that's for feeding, fucking, fighting and fleeing – secondly came the ego, and sure, we had alot of mediocre fun playing with lowly traits, but we evolved from these with the introduction of a social ego. There from the foundation, the secondary traits began to emerge in reflection toward our nurture. The social animals began to look after their offspring well rather than sodomizing them like paedophile chimps – the latter would be a symptom of ghoulish devolution, it takes evolutionary energy from a collective rather than reinforcing it.

Let's bring in psychology, let's analyse the psychology of our 'four levels of humans', or more in general, four levels of life.

The terms "id," "ego," and "super-ego" are not Freud's own. They are latinisations by his translator James Strachey. Freud himself wrote of "**das Es**," "**das Ich**," and "**das Über-Ich**"— respectively, "the It," "the I," and the "Over-I" (or "Upper-I") – [Source](#)

Further to the elitification of our species, we need to add the term *das Über-Es*, the *Over-It*, for which very organised and sufficient species begin to increase the evolution of all those in their presence through killing, nihilistic *Über-moralism*, evolutionary creationism, organic mechanization and other 'cross-pollinating' ingredients which increase the biodiversity and hierarchy of nature beyond its limitations. They are those that have gotten *Over-It*, over the boundary of our biological evolutionary inertia. Through which life can pre-adapt to extreme environments such as the Moon, and Mars – ultimately to increase the fruits of the planets via getting *Over-It*, because on their own, nothing will significantly evolve onto those dead worlds.

Here are the four levels of life explained that little bit further:

- **Id** - Selfish individuality – necessary prerequisites for organism survival – will fuck fight feed and flee, will not nurture over 25% productivity in our caste system. Over this 25% threshold and it will evolve into the natural ego whereby the excess energy through nurture acts as a higher selection process based on appearances and desired social traits guided by organic surrogation.



Insects like the stag beetle are a good example of an 'Id species' – they just fuck, fight, feed, and flee – they do not nurture their offspring, they just climb up a tree, kill other beetles in their way, have a 3 second fuck and then after the brief courting, will throw their mating partner off the tree. After falling down from the height of a very tall tree, they will go and dump their eggs in a hole or a dead log and then.. die.

Sigmund Freud spoke of the Id:

It is the dark, inaccessible part of our personality, what little we know of it we have learnt from our study of the dream-work and of the construction of neurotic symptoms, and most of this is of a negative character and can be described only as a contrast to the ego. We all approach the id with analogies: we call it a chaos, a cauldron full of seething excitations... It is filled with energy reaching it from the instincts, but it has no organisation, produces no collective will, but only a striving to bring about the satisfaction of the instinctual needs subject to the observance of the pleasure principle.

The Id contains everything that is inherited, that is present at birth, is laid down in the constitution — above all, therefore, the instincts, which originate from the somatic organisation, and which find a first psychical expression here (in the id) in forms unknown to us.

This, in terms of space faring organisms would be viewed as a healthy 0-25% productivity, it is selfish but contributes toward the biosphere, it is not controlling our civilization therefore is not going to drag it down to the level of an insect, it's a food source for higher things - these would not be in our caste system, any human that wishes to imitate them would be achieving what is called *devolution* - I called them a 'ghoul' for living below the levels of social organisms, for living as an insect should.

- **Ego** - Selfish collective – necessary prerequisites for social organism survival – will kill it's offspring that it determines unfit, such as many bird species will kill off their weak offspring as it is not socially desired, (this is the healthy ego as opposed to our humanist definition, the 'evil ego' that cannot satiate itself naturally so decides to become desperate, alienated and attention seeking). Organic surrogation is initiated through the ego at between 26-50% productivity in our caste system

So Freud, What is the Ego?

...The ego is that part of the id which has been modified by the direct influence of the external world ... The ego represents what may be called reason and common sense, in contrast to the id, which contains the passions ... in its relation to the id it is like a man on horseback, who has to hold in check the superior strength of the horse; with this difference, that the rider tries to do so with his own strength, while the ego uses borrowed forces [Freud, *The Ego and the Id* (1923)]



An 'Ego species' of animal would be similar to a bird species, they build a nest to nurture their offspring, to nurture the natures in respect to organic memes, therefore eliminating those genotypes which are undesirable, unpopular toward the social hierarchy. Therefore any obsolete offspring that are not desired by the social collective are then terminated by the big overbearing parent.

With the Ego comes the birth of significant memes, these organic memes thrive within the 26-50% productivity and acts as primitive idealism toward nature, shaping the species as the species shapes the meme. Birds of paradise are a great example, non-human primates are also.

- **Super Ego** - Selfless through individual selfishness – with this the ego is well satiated with organic memes and energy from food. It has achieved the first of many singularities between gene and meme. Like the ego, the super ego will kill off undesired offspring, yet in its decayed phase uses *moralism* which is inorganic surrogatism, to prevent these dysfunctional offspring from facing nature (equality).

The super ego operates through the 51%-75% productivity range and allows the meme to evolve upon itself through the externalization of inorganic surrogation, a meme that nurtured a nature can then be inscribed onto rock, stone, paper and therefore achieve relative immortality toward the gene that created it and also contributing collectively to nurture others through those memetics that are then beyond themselves individually. This is the individual selflessness, it is selfishness of the higher type, it isn't fucking, fighting, feeding and fleeing, but is evolved from them to create tools that go beyond those desires – an extension of them into the immaterial, the ideal – into culture.

So let's ask Freud again, what is the super ego?

The Super-ego can be thought of as a type of conscience that punishes misbehavior with feelings of guilt. For example: having extra-marital affairs.

The super-ego retains the character of the father, while the more powerful the Oedipus complex was and the more rapidly it succumbed to repression (under the influence of authority, religious teaching, schooling and reading), the stricter will be the domination of the super-ego over the ego later on — in the form of conscience or perhaps of an unconscious sense of guilt (*The Ego and the Id*, 1923).

Ants, termites and bees are the primitive examples of a civilization, a social superorganism/ inorganic organism. But the best example of this is humanity and other cultured species.



The dangerous part of this is that those who ignore memes rather than overcome them *will be controlled by them* – those below 50% productivity, or more appropriately, evolutionary velocity – they are too slow and cannot outpace the memes created through civilization and therefore become *domesticated*, and we then have them caught in our meme trap, our culture, from there they can be either excelled or slowed down to the point of devolution – proles and then ghouls begin to emerge as a by product of domestication when it is unattached from a societal goal.

Artisans are those who are the creators of civilization, they are the warriors, artists, crafters, and anything which requires an actual ability. They give life to the memes, they give ideas their own individuality as material possessions so that they can spread over the world and tame all that is too slow to overcome it, they generate wealth from this tapping of evolutionary energy, by cultivating the world according to their needs. Yielding more fruits than nature would on her own, at least, it has the potential.

Through that yielding of nature beyond nature, we can terraform other dead planets and increase the total expanse of the earth derived biosphere into interplanetary space, domesticating dusty rocky worlds and exceeding their evolutionary velocity so that the environment can sustain complex life, so that the universe can become further more conscious of itself.

- **Super Id** - Selfless through collective selfishness – this is what occurs when a meme becomes self sustainable and then self evolutionary, the meme escapes from human hands through the help of technology. The evolutionary speed at which observing, overcoming this is beyond 76% of productivity toward 100% and beyond. Like the id, the super id will put instincts before all else, yet the super id has superior instincts and therefore allows a biosphere to govern itself. Collective survival is put before everything else, as if everything was it – it is concerned for the health of everything, it is the materialization of the social superorganism.

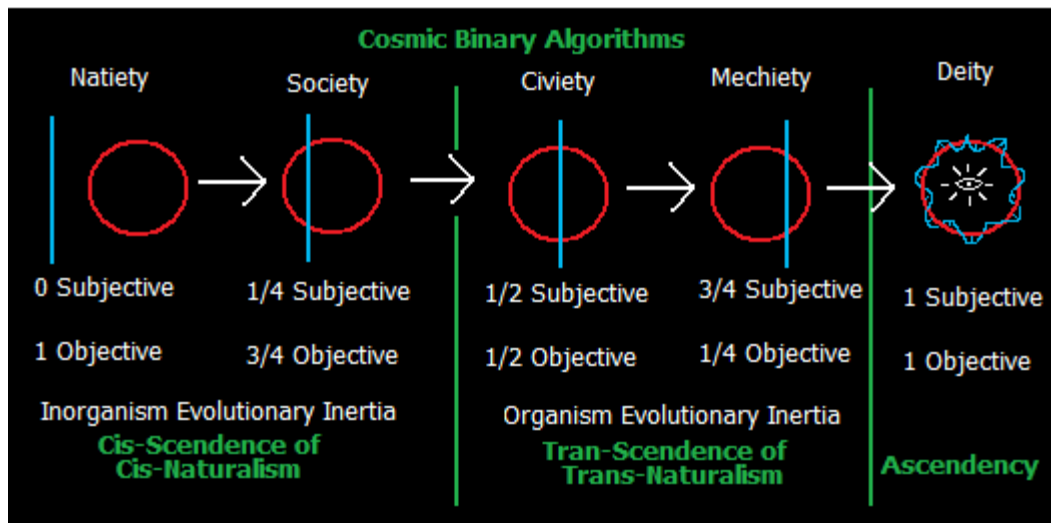
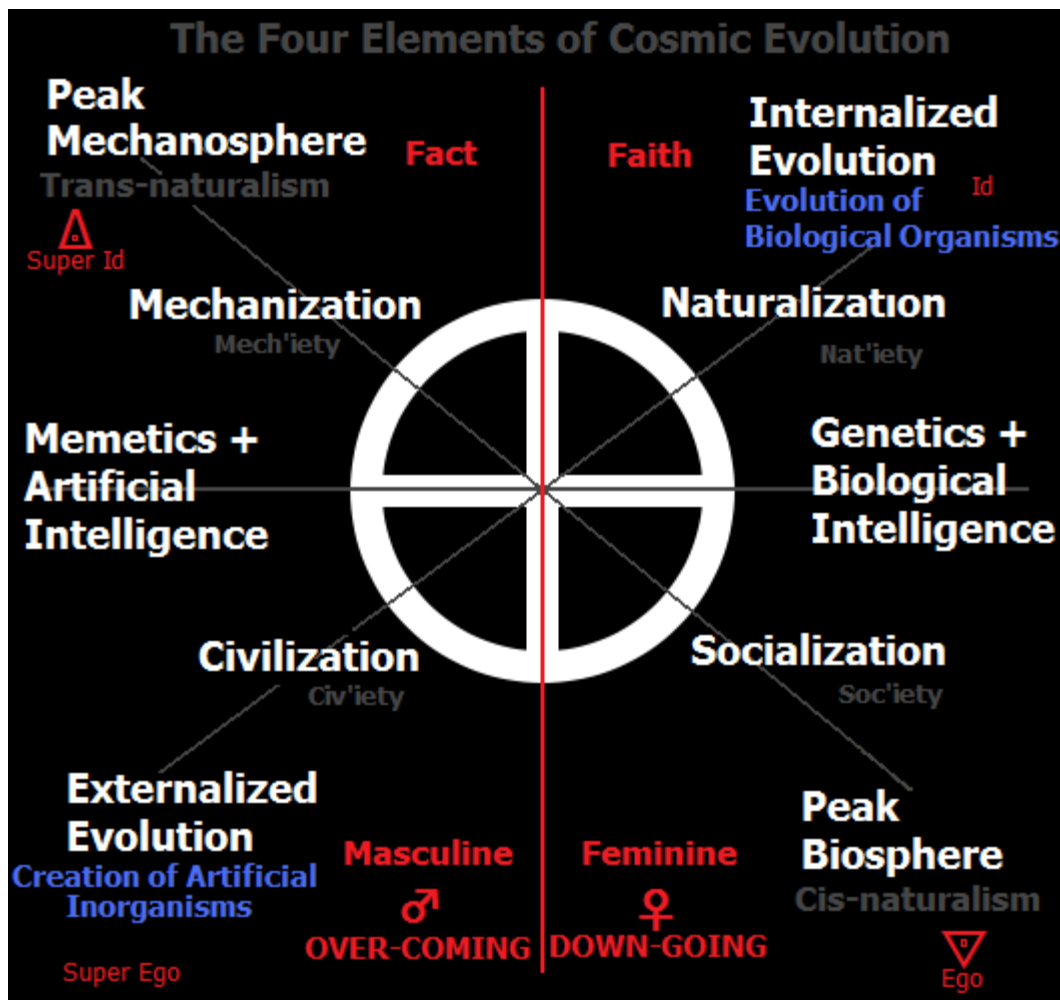


An example of this is a collective conscience, something which puts collective evolution before everything else. It doesn't care whether it expels itself individually, it serves a goal and is fixated on that goal and destroys everything in its way.

A great example of this 'collective conscience' would be what is coming to life through all the wires, cables and information that we pour into the void called the internet. The internet internalizes nearly everything we do regarding technology, every time we search on **google**, every time we go onto **facebook**, more and more information is being centralized within the cloud of information within the internalized web-like structure between each machine, ultimately a foundation for it, a gravity.

97% of our population could not understand this, and that's why they are obsolete, most of them cannot survive without technology, they aren't above the 76-100% evolutionary velocity/ productivity to be able to tame this kind of memetics, and therefore will become domesticated by it losing their individuality to the hive-mind.

Carrying onwards from the four types of psychology regarding the four types of caste, we return to the cycle of evolution from [A Guide to Cosmic Evolution](#)



Along the bottom is the evolution of the 'deity eye', this all seeing eye of the biosphere, and the four castes are represented by the four steps, the four algorithms up toward the unification of idealism and realism. Let's re-examine this, there are four types of caste:

- Those who are 0-25% productive are controlled by the external environment. (natural hierarchy, meaning who can reproduce the most survives)
- Those who are 26-50% productive are still controlled by the external environment yet are able to take advantage of their internalization, their socialization to give them that edge over the lesser beings. (natural>social hierarchy, meaning who is the most valued in appearance and socialized control skills reproduces the most)
- Those who are 51-75% are able to create memetics, create tools which they can use to control the

lesser in relation to the social superorganism, they reinforce the social collective. (natural>social>civil hierarchy, a combination of the previous two but with added skills toward memetic creation and cultivation)

- Those who are 76-100% productive, those who have such a great intellectual speed and ability to join distinct ideas together, they are the ones who gear memetics to achieve a goal – i.e. create a religion, create ideologies, create discipline to prevent an entire population of parasitic proles from committing ecocide and killing everything in the process all because they're too stupid to take responsibility for their own actions. (natural>social>civil>mech hierarchy, combination of all the others, the singularity occurs and the biosphere reaches a saturation point from which it can evolve deities from its derivatives)

Regarding the loud mouth socializers, their incessant cries of contradiction will always moan about ideologies that draw too different ingredients gathered from distinct realities, from different dimensions of our *whole* existence – and it is because they are flatlanders living on a two dimensional strip of paper, crying when a three dimensional object passes through their flat conception of reality – they're morons and become outsmarted and overrun by higher dimensional problems which require multiple ideologies in order to angulate collective goals for society.

They are part of the group that is beneath the evolutionary velocity required to maintain a civilization from consuming itself with ecocide – civilized creatures need to over-come themselves to prevent intraversion, otherwise they lack the honour of civilization and become what is known as a prole, and at worst, a ghoul. The ghoul is a creature which hides beneath the necessary bar of civilization, they won't put themselves up to the challenge and will slow everything down by evolving into the counter-productive direction.

With the inversion of our goals, the lesser beings, majorly proles with a poisonous undercaste of ghouls, caused by the down-breeding stupidity without concern for collective health, will evolve themselves into little insects monkeys that roll around in their faeces of a culture.

They ghoul around like Id species, placing their *primary* biological desires before everything else, rather than what is good for the Earth. They become all defensive when you try to point out to them that their values came out of the backside of some alpha-meme that is just out to control them – such as equality and liberalism, nature isn't concerned with you individually, only that genetics are transmitted and re-emitted into memetics.

But, I give these meme's a tip, these memetic creations of liberalism and equality help to disperse the technological, mechanized grid required for the internet to reach critical mass, all countries are 'developed', dispersed equally, globally - from where, the inorganic memes implode the core of civilization like the iron core in a death star, and a supernova will tear the world in a rapture – a memetic chest burster.

The fate of humanity rests on those who are beyond the crowd

Humanity shall become like the mammals in the era of the dinosaurs in our continued, polluted, animated corpse of a planet - little creatures hiding beneath the rubble, keeping out of the way - nature will have her revenge. The variety of deaths toward our common humanity are endless!

Choose your favourite extinction event! It can be anything from external threats like asteroids, coronal mass ejections from our sun, gamma ray bursts, gravity tsunamis through gravitational lensing toward extrasolar bodies. Or best of all, which is way more likely, best of all has got to be our own stupidity with ecocide and nuclear fallout, and then even memetic singularity and nuclear fallout. If we don't adapt to nature the environment will out haste us in its evolution.

Regardless, the best of humanity needs to over-come itself using all the tools it can (caste systems, religions, ideologies etc) before nature finds an alternate route - *and it will*.

Non-renormalizability is Evolution

May 24th, 2010
by [Robert Martin](#).

[In response to a comment from a reader regarding dark matter](#) here's an extended comment replying to it as well as some interesting points unrelated, but as a consequence of it.

Our civilization having sprung from a nature that introduced no written language or symbolization toward everyday life meant that we didn't need symbols to represent our reality, we had our biological senses to receive information accurately enough to adapt toward it. Noticing this, our symbols are socialized, they are an extension of our senses beyond ourselves individually - they could mean anything to anyone. Some of the symbols we take for granted, like arrows, to any extraterrestrial would seem absurd, what do we mean by arrow? Is this able to represent our reality?

The answer is of course, yes, but that would require knowing the intuition of certain species, the host species, who have developed these symbols in reflection to their genetics toward their localization in reality. Different languages sound and symbolize differently, but the process of understanding is similar enough for them to socialize with each other, trade, and what not.

We didn't evolve from symbols, they evolved from us – symbols are socialized and can mean anything. You must observe first and then correlate observation with these second rate symbols, preferring to maintain our first rate as a balancing between all things (a consensus between senses and symbols). 'Maths' isn't the natural language of the universe, it's artificial and is created through civilization, it's a symbolic language and not the physical thing in itself – it's idealism of the most practical type and we use this to wrap around as much symbolism as we can so that we can use the mass of it to crush others arguments that have 'little evidence', less symbolic mass.

Toward people in general; most of our angry athiests aren't that bright, they are still modern regardless of how much they hate modern religion, they will utilize empiricism like a chimp 'big stone = crush enemy HAHAHA' 'where iz yer big stone? you haz no big stone – I crush YOU!'

All in all this is what many people do to deny the possibility that x will evolve into z - they say 'z doesn't exist! Where is your evidence?!' without realising that through a process y, z can be evolved from x.

$x > y > z$.

It's like saying a oak seedling can't grow into a mighty oak, because it doesn't have enough mass in it, because it isn't as big as the mighty oak, because the 'here and now' doesn't represent to our little earthling minds the obliterating potential of evolution and growth.

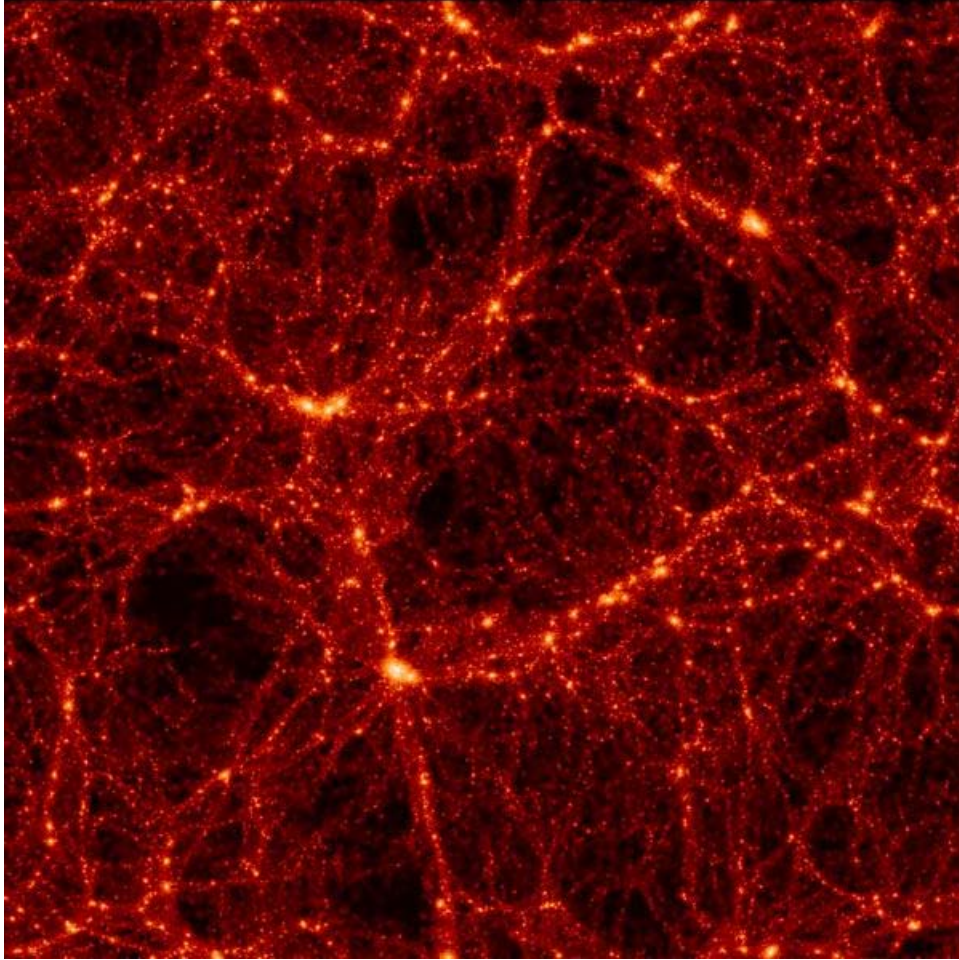
The most controversial and best example of this is God - God can be evolved – God as a superorganism and conscience that uses the entire universe as a foundation to higher universes that are beyond it, a pinnacle of evolution. Many people hate God (due to christianity, equality and everything else modern) and anything mentioning this causes irritation, they lack the potential of the impossible. So they say: 'God doesn't exist! where is your evidence?!' And the evidence.. isn't, it isn't a big rock that you can smash people with to make your authority unchallenged.

It is an understanding through a process of evolution, of combining all of the forces in our universe into a compound, an organism, a machine that then transfers information between the organism across differing time dimensions. If we study the evolution of life thusfar we see that from a single cellular organism, we see that it hosts the potential to evolve into a multicellular organism, and from this into species of animal; into societies, into civilizations, into technology, spreading through interplanetary space, interstellar space, intergalactic space, cultivating all kinds of matter dark and light.

Having achieved that much, then possibilities toward mastering time travel open, and then when the

organism is saturated, or is aging and nearly dead it disperses seeds like a tree, the 'wind' carries them and the nano-organism seed into every possibility it can – it will reach the beginning of time and re-write the past into a parallel universe, dispersing seeds uniformly throughout all mass – and there, like in a desert, the eggs of marine creatures will sit and wait, perhaps for 'hundreds' of years until the rain comes – from there the desert blooms into life - An evolutionary cycle of everything.

Dark Matter problems



When we look at the distribution of dark matter we can see that they 'web' toward each other, they have a bridge between them. All things that touch share information transfer, such as gravity. Dark matter exists in the centres of galaxies predominantly (where it is brightest, where the gravity is greatest. The universe is webbed together through dark matter, through gravity – yet is expanding as it is stretched and bonds decay, as dark matter decays into dark energy, and that into nothingness.

When we say massless particles are relativistic, we mean they distribute 'equally', uniformly across the entire cosmos, but what is fascinating now is what happens when 'equality' breaks. There's a singularity and the cosmic pressure within it is so great that it can fuse into another particle, a particle with MASS. We'll say dark energy is like a lesser form of gravitons, and alone it has negative energy, it is the cosmological constant, it pushes away rather than together, now when the universe was younger, space was a lot more hemmed in then these negative massless particles are today. This quintessence would fuse, it would socialize to form a group of these things as waves and then compound into a higher particle, and that packet of energy would be the next particle on the evolutionary hierarchy.

Cosmological constant:

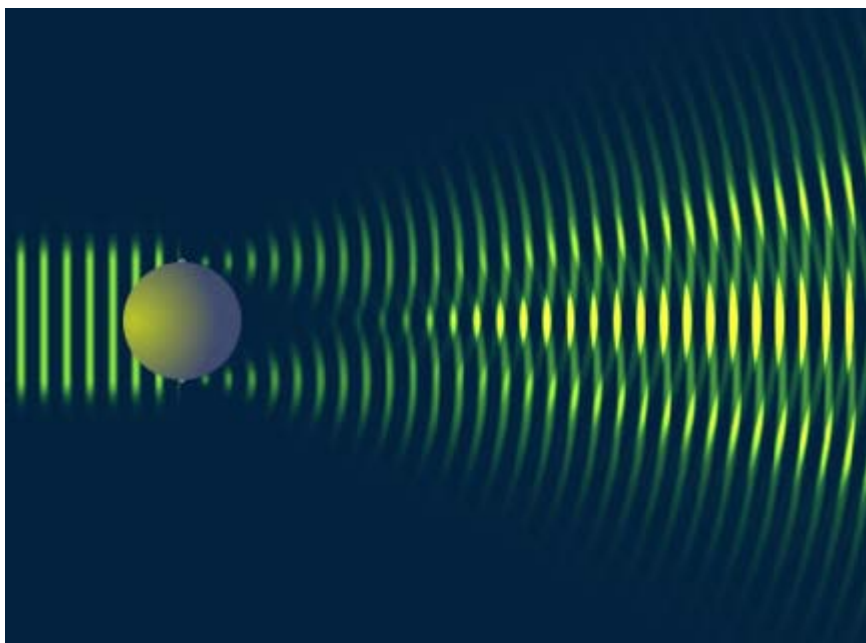
The quintessence of negative energy is the food of mass, mass is the compound of negative energy – and that packet of quanta/ mass is called positive energy. It is buoyancy of the most universal form. Gravity is not massless, it is a phase of mass, much like gases, and the 'mass' we think of, as in the solid objects that

sink, they are a solid – there is a greater quantity of mass within it. And with that bullet cluster – If you could measure the speed at which the stars orbit, they would slow down, the gravity would be reduced, would it not? because there is reduced dark matter there in the collision, it would be reduced in proportion to the dispersal.



The gravitons will collect together in the right conditions and fuse, it's the best solution to 'where' all our matter came from, our atoms fused in our stars so why not quantum particles in singularities? Why are blackholes black? Maybe, just maybe, it could be the source of dark matter, or maybe a different phase of it altogether, Gravity so dense that it solidifies, or turns into a plasma and time reaches 'infinities' and other 'mathematical' loopholes that they are completely obliterated by. The goal of science would be to explain in the most economical way as many observations as is possible.

Gravity is not massless in my sense, if I use 'gravitons' I mean mass – the base of ordinary mass, if they are massless (or anti-mass) then that is dark energy rather than dark matter. From dark matter evolving onwards, from there is the positive energy, beneath the hierarchy is the algae of the cosmos, the dark energy that it feeds on. The only reason we think gravity is massless is because we can't weigh it as such, 'because it passes right through us and is indifferent to mass'. Dark matter, also, is very similar and if it is not gravity in itself then it is a very close relative of it, a subtle difference.



If we had dark matter in our hands right now, we would expect that it would fade right through, just like gravity, so how do we measure it? 'gravitational' lensing, the same way we detect gravity, the curvature of light – the very same process, put an object over a light and just see how the light 'curves' around an

ordinary matter body, light bends in relation to our mass, our gravity – our dark matter than sustains ordinary matter from decaying and 'sinking'. And gravity waves as well, what's the solvent it is passing through? We can't just say oh it's a particle and a wave! (as most physicists do) That is creating more problems than it is solving.

Dark energy/ quintessence/ cosmological constant is the base, dark matter/ gravity/ positive energy/curvature is the next, it's our middle caste of the cosmos and above that, on the pinnacle, the elite part is our very positive energy, our ordinary matter. And life does not form at the very peak, but revolving around that on cooler planets and such, life evolves downwards by creating structures that preserve form whereas before it would just not exist – by compounding the substance into higher forms, from atoms to compounds to life – that is what symmetry breaking is! cosmic evolution!

Non-renormalizability is the paradox that we hit when we cannot overcome different phase transitions that occur through space-time. Certain areas go from our 'normalized' liquid flow, our happy pleasant earth existence, toward the 'non-renormalizable' infinities of a void or of a singularity, solid and gas/plasma. Time would be effected accordingly, blackholes have infinitely slow time transfers as you approach the event horizon (Einstein and Hawking would agree) as to completely freeze and slow our perception of it completely – space-time solidifies.

Then as you go over the event horizon, you reach a certain 'pressure' a positive pressure in space so great that no negative pressure around it, no dark energy can escape, and so the solid space-time through the horizon begins to melt and the 'laws' of physics are scrambled, unsolified space-time – magma. Our perception of space-time is irrelevant inside the core of the cosmos, because the structures that have evolved to create our laws are at a temperature that breaks all bonds, all forces and gives us the 'unification of all forces', the 'destruction' of all forces.

Our forces will never be unified by maths alone, though it will conceive half of it and will never cease due to the fact that evolution is constant, the rest is for life to evolve with those laws and generate byproducts along the way, from which new laws emerge to shape and evolve those byproducts even further (ordinary matter).

Maths is great and in the future has the potential to become more interconnected with our languages, for now we must realize that symbolism comes second from observation, we observe a process in nature and try to represent this as best we can – if we start from symbols, sure it helps us with the maths in general, but we indirectly observe it, I like to see with my own eyes, to see it before we symbolize it. Reality with all its warped senses toward idealism. It also helps us intuit reality without the need for masses and masses of 'evidence' – we become more philosophical, more economical in our representations of reality.

Ignorance is bliss?

May 23rd, 2010
by [Robert Martin](#).

The common quote for underprivileged brains is 'ignorance is bliss'. This popular argument of self irresponsibility complements a complete inversion of natural order that allows them to continue feeling superior above everyone else regardless of whether it is real or not.



They think that if we can invert the meaning of happiness, instead of the few achieving it, then the many can enjoy unlimited happiness because it's their right and because we know nothing, we are innocent and it's not our problem! They will talk about happiness as if they have achieved something in life, as if achieving 'ignorance' were a goal in itself. They'll believe this even though they are sitting and watching TV or typing a few genius words on facebook not too dissimilar from 'LOLZ i luv mi nu consumer piece of trash!! <3 <3' followed by 30 comments about sod all.

These individuals, they are worthless. Thankfully they identify themselves with the words of wisdom by some hipster 'Ignorance is bliss', they say this time and time again, they say it so often that they actually believe it – then a disaster kills off their society and they die, what a shame. I've asked many 'friends' how they perceive the threats to society, and find it pathetic that they respond 'i don't care' or 'ignorance is bliss'.

Ignorance isn't bliss, Nothingness is bliss.

So why is nothingness bliss, and not ignorance? Well simply because – with nothingness you have actually overcome surrounding problems that threaten your continued play time, if you ignore these threats, evil nature will steal your play things and play time will be over. Nothingness is the deviant child that keeps the toys from being taken away, ignorance is that child that fails to realise the tyranny of his parents and loses his toys. Therefore, for continued bliss, we must achieve a state of nothingness through civilization rather than the 'do nothing at all' decayed thinking attitude. We can continue to exist as a happy species by maximising our play time on this Earth instead of ignoring the fact that playtime has become shorter and shorter to the point of it being abused, to the brink of our species losing play time forever – meaning extinction.

So, there are two main routes to reach a state of nothingness, and they can only come about by adapting to this environment and going beyond its limitations, those are the views of nihilism; to champion civilization through nature - and the views of primitivism; to champion socialization through naturalization only, discarding abstractions and excess tools made from civilization.

There are two sides of nothingness, nothingness as a process, like weather – and nothing, as in absolutely nothing, abstracting nothing and doing nothing other than what is immediately required.

- **Active Nihilism** – as a process of recycling idealism consistently instead of clinging on to hardened coffin-like ideologies of equality that bury us before we have even died. This is not a running away from civilization, but is an overcoming of it – it is the process of evolution similar to when marine animals first began to climb onto land, although they have to keep returning to that ocean of nothingness they came from, or they will dry out and die – we as humans have not evolved properly to be sufficiently responsible to maintain a civilization – few elites have evolved onto this land, yet many more still cling to the past and threaten us all by down-breeding instead of supporting those who go further.
- **Primitive 'Do Nothing'** - this is the opposite of an *active* nihilism, and is the natural variant of the 'ignorance' we see through the decay of civilization - the 'i can't be bothered to feed my family, coz it int cool LOL!' decayed attitude. That attitude in civilization can be seen as a path of nothing to achieve bliss, but is surrounded by a rock of immovable civilization, so what does it do? It transnaturally evolves little pools of nothingness that insect like things called proles begin to evolve into. Whereas in the wilderness they would have an entire ocean of nothing to enjoy, instead of a little rock pool of nothing.

Because we exist in a civilization, we are going to be limited to how 'free' and spontaneous we can be. Therefore knowing that you're in ignorance of major problems is solipsistic denial. It's a form of cognitive dissonance, a small, elite part of the brain will say 'hey, you better take care of your environment, what will you eat when there is no supermarket?', the other, greatly oversocialized and bulked up prole part of the brain will say to them 'oh, you don't have to think LOL, thinking iz for geeks LOL!! not cool dudez'.

We can all pretend that playing the ignorance game is going to make us happy, but in the long run, if we don't *know* where we are going to get the resources to ensure our continued survival, we die, simple as. And others who did prepare certainly won't help them in the crunch time when the shit hits the fan – this is natural selection, you may have been sheltered from it for the past 60 years, but the next decade or so, 90% of the population is likely to die (hopefully! – Oh whoops.. sorry, i'm ignorant of their 'underpriveleged potential').

[Here is the most IMPORTANT video you will ever see](#)

The link provided is to the lecture by Albert Bartlett and is focused on the key issue of overpopulation and peak oil, energy, food and what not. Any idiot will find this 'extremely' boring, and this is the source of our problems right now – the crowd finds everything boring because their brains are underpriveleged.

What really is bliss? If we have something that is causing us a threat to our continued survival, and we remove that threat – we achieve a collective goal, and nothing can feel greater and more assured then knowing that your species is going to survive the next 100 or 1000 years after you are gone.

Once our problems have been taken care of, then we can address our secondary needs, the needs for fulfillment. You cannot get this through 'ignorance' but through an understanding and accepting of necessary natural limits, adapting to these and only *then* can you begin to understand that it isn't denying a problem to create nothingness that is blissful, but it is solving a problem to create real nothingness.

'Consciousness' is seen as a disease and a cure to many problems, it's seen as a disease by Nietzschean philosophy and primitive thought as a kind of falsification, symbolisation of an otherwise pleasant existence. Such is the nature of civilization, it is the illusory, hardened, frozen surface that misrepresents the entire core beneath it, the subconscious, and the unconscious.

Consciousness necessarily destroys true individuality - to who we are beyond the shallowness of our sense of 'I' and to others perception of 'you'. Nietzsche spoke of it as a consequence of the need to socialize, to tame individual unconscience and subconscious to maintain a group together. Anything from the deep oceans of our minds, anything that comes out of the blue toward an age old socialization of liberal, 'blissful' stupidity is going to be pushed back beneath the surface of consciousness, being surrounded by

the media of symbolic rocks who self destructively trance about upon the civilization that the ancients built.



Civilization was the island of symbols and abstractions from an overabundance; a lavishing of naturalization and socialization. But now as socialization is more popular, it is slowly eroding this island away creating with it a lagoon of shallowness, a little transnatural pool for midget subterraneans and other cowards to enjoy an overabundance of radiation. Whereas in pure wilderness, in the open ocean, the natures of animals not supported by 'consciousness' or this island of abstractions, has to tread water just to stay alive! Here, they are 'blissful' Oh there is no worry here, no worry at all about all kinds of predators coming from beneath it – that is, until the rocks tumble *into* the ocean, leaving it open for predators, draining the prole pool of blissful water out into nature!

These crustaceous proles! Hiding in their little pools of 'ignorance' – how they laze up there, sheltered from the harsh, crushing, racist waves of the ocean. What does the island of civilization mean to them? They don't care, they will never climb the heights of the pinnacle - they just want to hide beneath the surface of the fresh air - within a safe haven, a little world they can call their own! A damp socialization, a subconscious civilization, a reactionary civilization. It's scary up there, on the rock – 'the flying racists that attack us!' they cry, those who soar above the grounded fools.

So, fearing for their continued existence, what do they do? They evolve a shell, a thick stupid, inconsiderate shell – because their brains are not concerned for building great things, they just want to lavish themselves in the 'here and now', in the little pool of sunshine bliss, whilst the entire rock crumbles around them – they fear the volcano that created civilization, 'that's extreme!' say the crustaceans, sheltering under their hardened insect-like opinions.

Nothingness is the only true bliss, the abyss of infinite, dangerous possibilities – not the limitations of the prole pool of safety, of 'bliss'. If we wish not to evolve into little crabs with opinionated pincers that attack every detail with a socialized grip, awaiting the herd of scavengers to outnumber it, then we must climb from this pool of ignorance and then we may either over-come the pinnacle of civilization to become land based predators and forests, mastering the true potential of what is civil – Or we clear the wall of this rock pool, and face the ocean – evolving into that solvent that connects the continents of this cosmos by shoreline, down-going into the abyss of naturalization, the cold nutrient rich, harsh extremity of naturalization.

The Adversary

May 21st, 2010

by [Doug Vance](#).

With the latest [Westboro Baptist protest](#) and the existence of an antipodal [Landover Baptist](#) (i.e. “Christians in mass graves”) troll group, another level of detail draws into focus.

While each are about as socially offensive as the other, they are both only adversarial insider, not paradigm shifting elements within a [discordant equality](#) composite system:

This is precisely the bizarre system of misrule I have elsewhere described as “anarcho-tyranny”—we refuse to control real criminals (that’s the anarchy) so we control the innocent (that’s the tyranny).

A system of [structured hierarchy](#) and meritocracy finds itself in opposition to these two adversaries; the former as two-dimensional conservatives espousing largely secular values but with a God and Bible label, and the latter a synthesized self-parody of radical secular humanism simultaneously applying an extant parody of Christian conservatism.

[Metal music](#) itself is more extreme, offensive and committed than either, but the first two aren’t even metal’s goals. They’re side effects of being [antihumanist](#) and contra-modernist oppositional outsiders, those unafraid to lambast defect and mediocrity while pushing the standards bar higher, the only genuine adversarial extremism within our liberal modern age.



Artificial life attacks!

May 20th, 2010
by [Robert Martin](#).

Today it has just been announced that artificial life has been created and has been reproduced more than a billion times, sparking moral controversy:

Scientists have created artificial life. In a world-first, Craig Venter, a maverick biologist and billionaire entrepreneur, has made a designer microbe from scratch.

The creation of the new life form, nicknamed 'Synthia', paves the way for the way for customised bugs that could revolutionise healthcare and fuel production.

In future, bacterial 'factories' capable of pumping out vast quantities of vital medicines or producing clean fuels could be designed to order.

Synthetic biology could also be harnessed to create environmentally-friendly bugs, capable of mopping up carbon dioxide or toxic waste.

Dr Venter, a cowboy boot-wearing Vietnam War veteran known for his showman tendencies, proclaimed: 'We are entering a new era where we're limited mostly by our imaginations.'

'limited by our imaginations', yes, yes this species has proven that already with these eco surrogates and magic medicine to help retards control themselves from throwing poo at mental institute staff. Now man has the potential to, not only engineer viruses and plagues, but life itself. Amazing, let's see what a couple of rich corporate oligarchs can do with this little nugget, those who want to socially engineer a money making utopia where they can control *everything* and tickle with the economy because they own everything anyway, so let's see, what could happen with this then?

There are fears that the technology, detailed in the journal Science could be abused to create the ultimate biological weapon.

Or that one mistake in a lab could lead to millions being wiped out by a plague, in scenes reminiscent of the Will Smith film I Am Legend.

Dr Venter, who was instrumental in the sequencing of the human genome, had previously succeeded transplanting one bug's genome – its entire cache of DNA – into another bacterium, effectively changing its species.

[...]

He said: 'We have ended up with the first synthetic cell powered and controlled totally by a synthetic chromosome and made from four bottles of chemicals.

'It is pretty stunning when you just replace the DNA software in a cell and the cell instantly starts reading that new software and starts making a whole new set of proteins and within a short while all the characteristics of the first species disappear and a new species emerges.

[...]

'Scientists' understanding of biology falls far short of their technical capabilities. We have already learnt to our cost the risks that gap brings, for the environment, animal welfare and human health.

Professor Julian Savulescu, an Oxford University ethicist, said: 'Venter is creaking open the most

profound door in humanity's history, potentially peeking into its destiny.

'He is not merely copying life artificially or modifying it radically by genetic engineering. He is going towards the role of God: creating artificial life that could never have existed naturally.'

[Daily Mail](#)



Now we're just that tiniest bit even closer to killing off the majority of our population, awesome. Some exotic consequences to our environment however, means that it is not such a brilliant idea. Given the growth of technology, our skills toward genetic engineering will only increase (unless the IQ of humanity permanently falls beneath 120) therefore having the potential to threaten and even completely overrun the biosphere.

Just remember how our ecosystem's biodiversity has been almost completely destroyed by meagre little things as worms, rodents, squirrels and even insects, some insects can destroy entire forests. So if something biologically engineered is like a germ from another planet that is able and managed to tap into the genome - the consequences could be devastating, or very interesting, and are unknowable to modern man, it will only add more threats, and more competition to any organism alive causing natural selection as we know it to be poisoned yet again.

Things such as cyanobacteria are the basic building block of our ecosystem, if their genome was under threat by a similar but foreign bacteria, it could completely poison the atmosphere by converting it into an alien gas. The fact that we have cyanobacteria and not some of the thousands of other strand of bacteria means that our planet may have potentially given birth to ecosystems completely different in composition to ours.

But regardless of the consequences, possessed humanity continues to open pandora's boxes and xboxes, we will find modern day humanity even more obsolete. Rapid changes can and will occur with the consequences of radical technology fiddling with biology and ecosystems – forget using it for 'soaking up CO2', we have trees for that, forget using it for magic 'medicine', whenever we overrun a natural function we drown in excess of its 'positive' effect, we drown in people who really shouldn't be alive and push the hierarchy of organization further inward on itself.

Although it isn't just about whether a technology is ethical really, although restricting development will increase the lifespan of certain civilizations dramatically; the main problem is who gets to use them.

Climbing the Mountains of Darkness

May 17th, 2010
by [Robert Martin](#).

Something small and scientific, well, big science – unified theory science, something the brain conjured up:



What goes bump in the night?

I can't imagine nothingness in the dark anymore, It's impossible – whilst i'm trying to think 0.4% of the whole magnificent universe is all you can barely see – even less nowadays with light pollution and other modern stupidities, but if you could see all of the galaxies, stars, planets you would only see 0.4% of the universe! The mind simply cannot comprehend that enormity of space and time, the amount of information residing within this universe is beyond anything of substance.

Who ate all the pie?

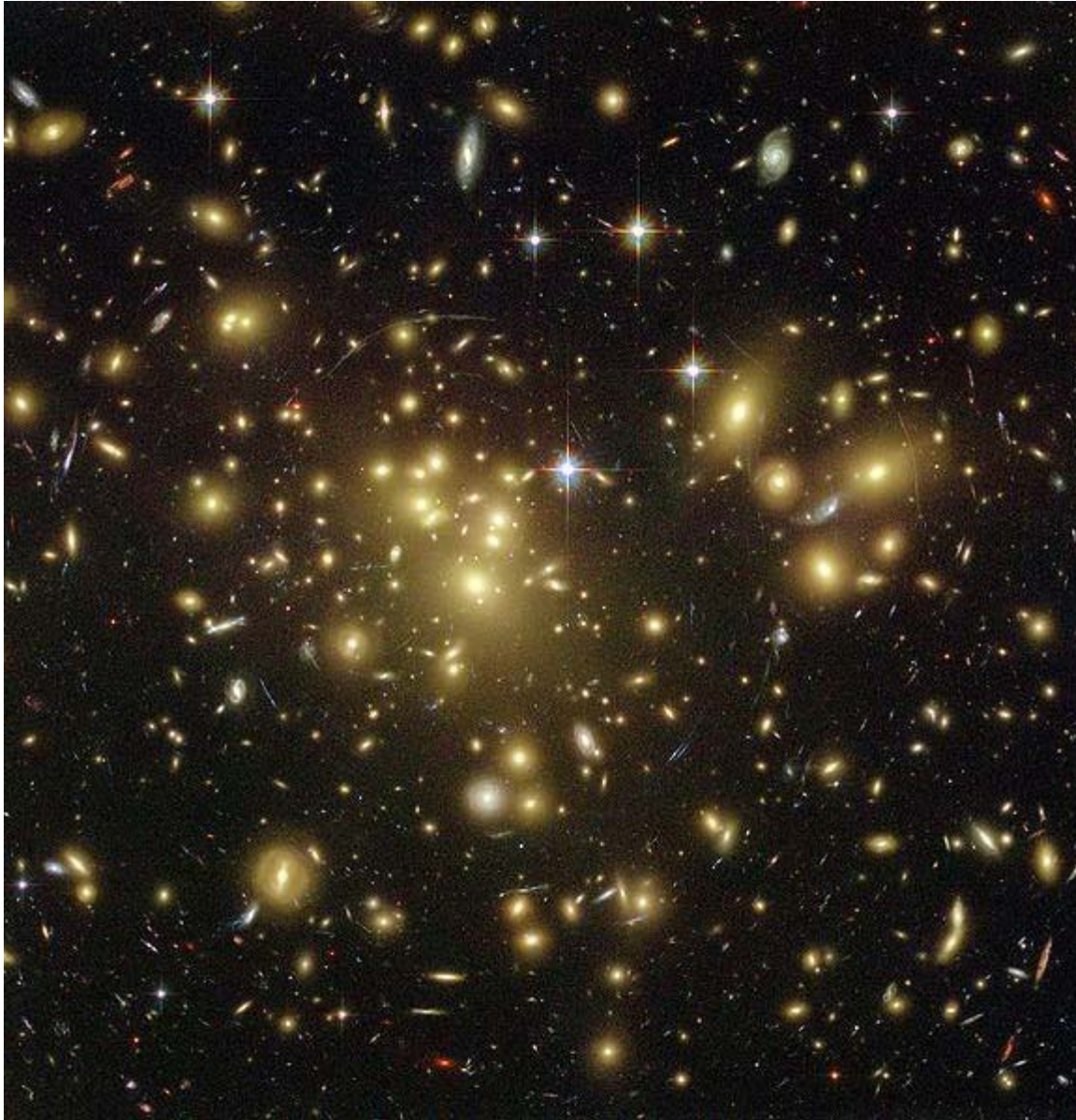
Think. If life can reside on a tiny fractual percentage, on a blissfull little island amidst a black sea of infinity. Alot goes on in the dark, you stare at darkness at night, what do you see? Nothing? or maybe the quanta of various photons hitting your eyes, like static on a screen, or maybe even, something so obscure, something taboo of all taboos, maybe there actually is life there – not made from light matter compounds, but from dark matter compounds.

When we think about how compounds are formed, are they formed in the place of their atomic fusion? No they are not, hot dark matter is what is generated within blackholes by the fusion of dark energy – can you think of a better solution? A star of dark matter, a mountain so high that darkness accumulates at the tip of the mountain.

Inversely, cold dark matter - like cold light matter, forms clouds of molecules for small accumulations. What if cold dark matter mountains form like inverse gravity wells, with the ice on the top, the ice of ordinary matter – this here, our Earth – freezing to all life, what could survive on such a hostile planet?

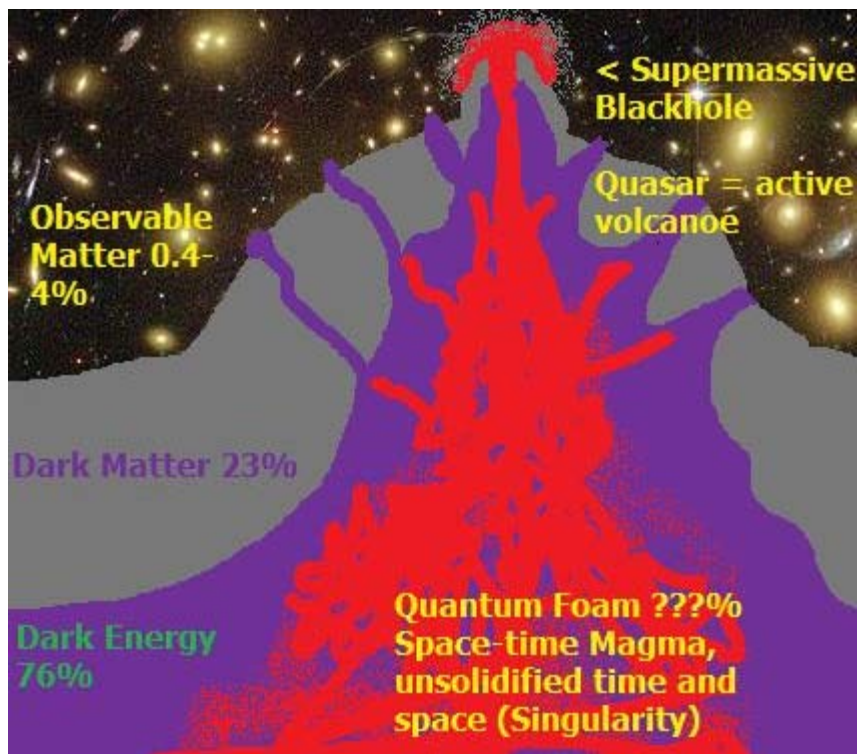
And think also, if humans have the possibility to create machines from metal, why not these machines create life from dark matter? why not dark energy? Why limit ourselves to 0.4% of the pie? Why not eat abit more of the pie?

Open your minds for a universe that thrives with life, be prepared to shit your pants at the almighty expanse, the twilight amidst darkness:



Warped light rays and distorted space-time, you're seeing the rise and fall of billions of civilizations, perhaps every photon hitting the telescopes lense here can not only see more than a gazillion terrestrial planets, you're seeing the darkness thriving with life, the vacuum of space – isn't. This image is staring right through a dark mountain of cold dark matter. Cold dark matter accumulates between galaxies and allows them to 'socialize' between the void, solid dark rock at the land's edge of the galaxies, right before the sea of dark energy – cosmic lava tubes of a long dead quasar, cave systems beneath our observable universe.

Cosmic Geology



Like the Earth's crust, it is a tiny slither, this observable universe where the life thrives, underneath, beneath where any photon dares tread, lies the behemoth, the hell beneath our cosmos – beyond space and time, a liquid phase of our universe beyond future or past, yet there it is, in the early cosmos spewing up all kinds of observable matter, seeding the galaxies with the intergalactic dust to generate stars from, from where? Conservation of energy? Creation of energy – or perhaps, our universe isn't alone, perhaps our observable universe is just a continent, or maybe a tiny island next to billions of other continents and little islets upon the crust of our hyperverses, our megaverse.

Where the Gods live, where they evolved from, coming through to our universe through the *timeless* magma space-time beneath all of creation – when the colossal eruption occurred! The big bang blew up this timeless quantum foam, with its own idealistic properties the Gods warped it into their own evolutionary creation, they formed themselves out of imaginary mass, uncreated mass, and then cooled and solidified into the abundant dark matter gravitons, and then from there evolved upon the other forces, slowly reaching over the boundary of reality, first there was light, the electromagnetic force, then the earth – the strong force, and finally life itself, the weak force – all to combined to create the four time dimensions in the residue of our universe.

Our Earth, the cold matter encircling a dim yellow sun – a combination of electromagnetism, strong and weak forces, all residing in matter. But where lies our gravitons? Our gravity force? If Earth, comprised of these 'figured out' forces numbering three and if the majority is that which we cannot see, then surely dark matter must be gravity and the fourth dimension, being the 'time' dimension, oh yeah, and.. coincidentally, space and time are very linked together, curved space-time? It's the volume of gravitons, gravity wells are dense dark matter mounds which provide the support niche for our cosmos to even exist.

Just imagine an island in the south pacific, if we cannot see the sea bed, how do we know it is connected? We just see these little islands ignorance of the mound of mass beneath it as to raise it above that sea – that sea of dark energy. And where there are seas there are marine animals, space marine animals – These are your deities whom crawl onto the planetary islands, like crabs, and then evolve into land animals over aeons, light matter animals, constructed around their dark halo that they have forgotten, like our biosphere, ignorant of the gravosphere above it – the gravity beach.

[Tell me what problem of gravitation doesn't this solve?](#)

All of modern physics problems for gravitation are on dark matter, all of dark matter's problems are on

gravitation - are we seeing double here? Or are they the same?

Dark Matter - a weak, barely interacting gravitational particle, doesn't react with light except with curvature, makes up the majority of the universe and 'holds it together' – indifferent to mass and passes straight through it.

Gravity - the weakest force, barely interacting force, yet all pervasive and everywhere, where ever there is mass, there is gravity – but how can it interact between the observable matter? Gravity bends light, holds the universe together, is small, indifferent to mass and passes straight through the majority of the universe.

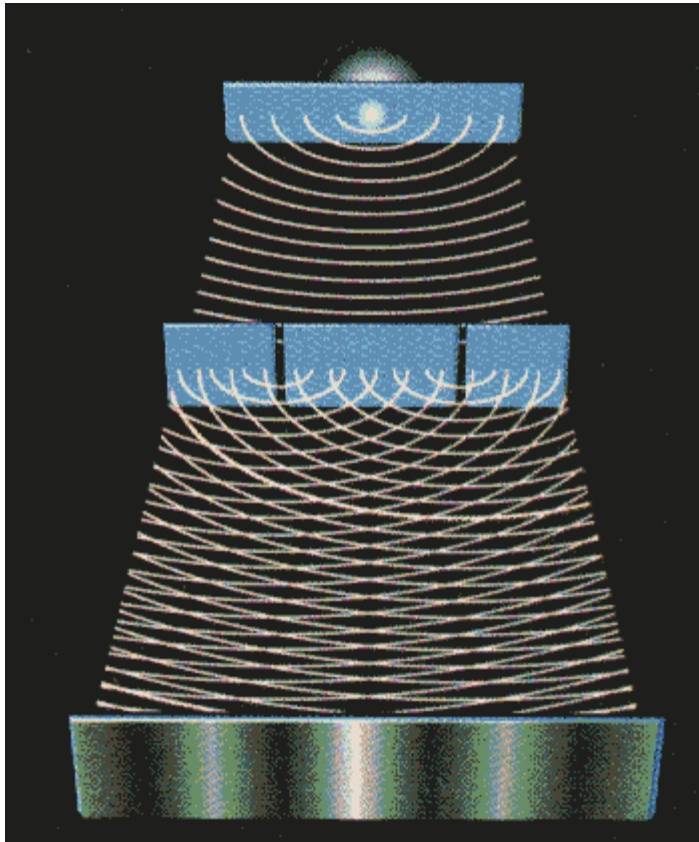
See the difference? – What difference! **Gravity is Dark Matter!**

The Wave-particle duality problem, isn't

Electrons, less abundant then gravity, only effects known mass – ordinary mass, creates a wave through a particle slit experiment.

Photons, less abundant then gravity, only effects known mass – ordinary mass, creates a wave through a particle slit experiment.

Their just sailing particles across a dark sea, literally.



Is it an ether? like Newton's and Aristotle's, infact many more scientists so called 'space ether'? YES, Gravity waves **exist** we can detect these from binary stars, pulsars, quasars and every other massive thing that smashes into the underlying rock as to create a quake across the cosmos – that is what these are, and even writ small in our relatively dense space-time well, we see the slit experiment here with relatively solid waves, like in a solid – like a transparent rock, beneath the dark mountain, here on our Earth.

And that's all the science I can be bothered with today, stay tuned for my new thesis on civilizations. Little civilizations go out like planetary nebulas and create little heavy metal when they die, but heavy civilizations, like no others before them go out with a bang in the early cosmos - like supernovas creating

all kinds of rare things, they create gold, platinum, silver – beyond an alchemists wildest dreams, up there floating in space.

Likewise mechanizations may not be all the fear, doom and gloom they are cranked out to be, they are the sublimation of life, the heavy nuclei kind, here on Earth, creating rare lifeforms that are more precious than gold - heralding the end of a first generation of civilizations and the beginning of a second generation of civilizations, the chemicals will mix with heavier nuclei thanks to the life giving supernova of the aging technophilia civilization.

The Caste System

May 17th, 2010
by [Robert Martin](#).

A key feature of any future successful government would be the replacement of the class system with a hereditary caste system.

A class system is a social hierarchy that groups individuals ascending by order of a social valuation and is only as effective as a civilization is at observing reality, as it is.

A caste system is a natural hierarchy that groups individuals ascending by order of natural, inherited ability and is the basis for creating and sustaining civilizations.

Class systems are therefore, socially geared toward a culture as the west has, where we determine the worth of individuals by their pay check rather than the nature of individuals, and of course it isn't 'racist' either. Caste systems are geared toward natural ability and meritocracy, the best in ability will naturally rise, and the more stoney brains will sink the the base of the hierarchy.

On this blog we talk alot about how social reality pervades everything we do, it's a part of being alive having to face the twisting and theorizing of relatively simple ideas that spin off into imaginary worlds whereby they cease to function effectively in the reality around us.

The social information we absorb everywhere and everyday will cause us to associate with certain socializations, creating an 'us vs them' mentality, an in group mentality toward everything we do, and so it is really difficult, so difficult that only a gifted few can rarely glimpse the cold, brutal truth out there. Tabula rasa, is something every generation should have a taste of.

The most refreshing truths are necessarily destructive and come to us through history, they flush the toilet that is our society with repeated verification and practical methods proved by people who have actually experienced the things we do in everyday society. Knowing that nature follows patterns we can make very accurate estimates toward certain actions, which is predominantly due to the subconscious, naturally following socialized preferences – something that must be overcome time and time again.

It's time to throw out the class system

The class system has failed. At the beginning of the western regime that sprung out of europe before the colonization of north america. The aristocracy acting through the class system relied heavily on hereditary principles, it worked well for some time as all traditions succeed in doing. Slowly but surely, the decay has set in and the subconscious peasants began on their death march murmuring memes fed to them by parasites, the murmured memes promised them that they could have everything without the need to actually achieve something.



So the peasants marched under their memes and the ruling

classes became more vicious in response to the rising tide of despotic labourers; and because labourers tend to be less intelligent, turnip pickers, then they will easily be fooled by anything with an above majority intelligence. Corporatism and consumerism rooted and started out modestly before the 1950's, then turned whorish after the second world war as undefined-freedom was such a dream to die for, followed by the complete contrary, a cultural marxism - the flourishing of political correctness in the late 1970's demanding a complete inertia on evolution by insisting that all competing organisms in civilization be equalized, therefore it is easier for them to begin devolving and do-away with that evil, oppressive force called nature. It inverted the natural residue of the class hierarchy into putting the least competent above the most competent.

This is where the social ideologies began to twist in on themselves and trapped minds of the subconscious masses causing them to revolve around it, it's how they generate a mob, incessantly needing a revolution for whatever reason – they are the reactionaries to the viciousness of corrupted corporatism and polluted by inorganic surrogation.

We can't just say cultural communism is bad without also addressing the opposite side of this, those who have managed to inherit wealth without the need to actually earn it, therefore unable to learn the consequences of their actions. Splitting the divide even further until a civilization completely tears itself into two leading to civil wars and 'class' wars, or in Britain's case, a very very serious TV mass-debate about fairness.

Establishing the Caste Hierarchy

In the reorganization of our failing society we need to scrap this social class hierarchy and implement an idea inspired by only the best of ancient societies, many of them Indo-European and the more well known hindu caste systems – except we can do this with our own flavours as such.

To read about the Indo-European caste system, [click here](#)

To read about the Hindu caste system, [click here](#)

What I find so interesting is the idea of the 'four levels of humans'. Let's keep it simple and elaborate:



Here we have two sides of the scale, the productive (above 51% productive) and the counterproductive (below 50% productive). This caste does not include social factors such as ethnicity, and it simple and goes well with meritocracy, those who contribute the most to keeping civilization ruled by the best reach the top, those who want it all for nothing sink to the bottom.

Those above the 50% threshold allow civilization to evolve, those below it are necessarily slaves, they have a slave mentality and are the meat shield of social organisms when they fight. The proles are counterproductive decision makers, they will always include *every human* and not in the intelligent way of actually organising, but equalising. They will provide for ghouls – because they are 'humans' too! Therefore, even though they are abusing everyone else for their own game, the proles acting as a collective hive-mind will not speak out against them, because 'they're poor, it was their upbringing, it's not their fault' – yeah right, bullshit.

Proles should be mindless labourers and stick with that, ancient societies would trim them from time to time or just feed them to the lions. Their opinions are not their own, they are dumb and cannot make decisions, they are your everyday average joe and jill that tolerates stupidity. Anyone who speaks anything against their 'individual' decisions collectively implanted into their vacant heads, they auto-respond with 'racist' – they are mediocre.



Ghouls are the worst, they are subhumans – they are the result of failing societies that breed up a whole undercaste of parasites that catacomb the civilization into a third world slum run by selfish desires with no rationality behind them, they are the insects, outcastes. You can spot these mutants running around alleyways, looking at your children in the playground, spilling oil in the sea, in your law courts – [they are the very meaning of parasites in our civilization](#).

Artisans are your 'middle class', they are what keeps civilization going forward and they operate more specified labour that is below the level of leadership yet above the mindlessness of proletariat 'work'. They generate wealth and every sensible government would do everything they can to ensure they have what they need to help civilization by helping themselves, they don't need nannying.

Elites in this sense are true elites, they are all round intellects, cyclic thinkers who think holistically and can adapt to different tasks as they happen. They are the leaders who drive civilization forward, and the sooner they take back their divine right of intelligence for leading our nations, the sooner we can dispose of mental pollution.

On determining a caste type

This bit is really simple, if you have a population:

- **Introduce a communal culture** - those who destroy it are ghouls, get rid of them. Those who go along with it regardless of how you treat them, are proles (will wave pieces of card angrily when offended), those who get bored with plain old labour are the artisans, they create the culture and something meaningful to make use of manpower, and the ones who are telling people to operate within limits and respect the surrounding entities, steering the ship, they are the elites and they make sure the whole actually has a true direction.
- **Establish a meritocracy** - reward good behaviour, punish the bad. Allow land and resources for the productive to produce wealth for your civilization, take away land and wealth from the counterproductive people who only want to leech the wealth off others to spend it on unnecessary public utilities, like 'bread and circuses' and mass education that fails.
- **Control population quality** - do not let the least productive reproduce the most or else you will be surrounded in parasites, any problems will be ignored and you will end up with a liberal democracy that conceals the most ugly and oppressive regime in history. The elites and artisans must reproduce more than the proles and the ghouls, either by sterilizing the least productive and giving the most productive the resources to raise successful families.
- **One caste system per ethnic group** - if you include multiple ethnic groups in one caste hierarchy, they will be proportionally unequal correlating to the common hereditary characteristics. Most africans in western countries do not work well with westernised ideals, they have adapted to their own ancestry and evolved by their own cultural customs – mixing them together is counterproductive and creates a parasite undercaste without initiative.
- **Remove useless laws** - in order for a hierarchy to work the best, it must operate in the most

natural environment, the most realistic environment possible for it to organise individuals according to ability. Removing bubble padded laws design to protect the incompetent from themselves will soak up the residue of undercastes from the failures of the past, as dumb people do dumb things, let them do so in tippie zones where they can kill themselves legally.

So there we have just a few pointers, there is really nothing to it. Nature is always before nurture, for nurture is a secondary force that shapes nature by restricting certain mutations from reproducing and giving to those desired by the ideals. Only a great culture, shaped by caste hereditary is capable of fixing our civilization.

The Health of Cultures

May 14th, 2010
by [Robert Martin](#).

To determine the health of cultures we must know the quality of their relationship toward their environments, and most intrinsically, the relation toward memes that are used to unite individuals with their ecosystems.

Before this however, we must undertake a strong criticism of everything cultural around us by understanding primitivism. For us to ever evolve healthier cultures, first we must understand what it is that we have lost since civilization and then understand what we have gained from it. Only then can we find an alternative organisation that champions the riches of our past with the riches of our futures to attain true *advancement*, and to bring with us every experience we can – for when our species leaves the cradle of the earth for the cosmos, we will find ourselves even more alienated, as being totally removed from an ecosystem.

John Zerzan, speaking on culture in his 'Running on Emptiness: The Failure of Symbolic Thought':

We seem to have experienced a fall into representation, whose depths and consequences are only now being fully plumbed. In a fundamental sort of falsification, symbols at first mediated reality and then replaced it. At present we live within symbols to a greater degree than we do within our bodily selves or directly with each other.

The more involved this internal representational system is, the more distanced we are from the reality around us. Other connections, other cognitive perspectives are inhibited, to say the least, as symbolic communication and its myriad representational devices have accomplished an alienation from and betrayal of reality.

This coming between and concomitant distortion and distancing is ideological in a primary and original sense; every subsequent ideology is an echo of this one. Debord depicted contemporary society as exerting a ban on living in favor of its representation: images now in the saddle, riding life. But this is anything but a new problem. There is an imperialism or expansionism of culture from the beginning. And how much does it conquer? Philosophy today says that it is language that thinks and talks. But how much has this always been the case? Symbolizing is linear, successive, substitutive; it cannot be open to its whole object simultaneously. Its instrumental reason is just that: manipulative and seeking dominance. Its approach is "let a stand for b" instead of "let a be b." Language has its basis in the effort to conceptualize and equalize the unequal, thus bypassing the essence and diversity of a varied, variable richness.

[...]

Culture and technology exist because of language. Many have seen speech, in turn, as a means of coordinating labor, that is, as an essential part of the technique of production. Language is critical for the formation of the rules of work and exchange accompanying division of labor, with the specializations and standardizations of nascent economy paralleling those of language. Now guided by symbolization, a new kind of thinking takes over, which realizes itself in culture and technology. The interdependence of language and technology is at least as obvious as that of language and culture, and results in an accelerating mastery over the natural world intrinsically similar to the control introduced over the once autonomous and sensuous individual.

[...]

Culture triumphed at last with domestication. The scope of life became narrower, more specialized, forcibly divorced from its previous grace and spontaneous liberty. The assault of a

symbolic orientation upon the natural also had immediate outward results. Early rock drawings, found 125 miles from the nearest recorded trickle of water in the Sahara, show people swimming. Elephants were still somewhat common in some coastal Mediterranean zones in 500 B.C., wrote Herodotus. Historian Clive Ponting (1992) has shown that every civilization has diminished the health of its environment.

[...]

We are caught in the cultural logic of objectification and the objectifying logic of culture, such that those who counsel new ritual and other representational forms as the route to a re-enriched existence miss the point completely. More of what has failed for so long can hardly be the answer. Levi-Strauss (1978) referred to "a kind of wisdom [that primitive peoples] practiced spontaneously and the rejection of which, by the modern world, is the real madness."

Either the non-symbolizing health that once obtained, in all its dimensions, or, madness and death. Culture has led us to betray our own aboriginal spirit and wholeness, into an everworsening realm of synthetic, isolating, impoverished estrangement. Which is not to say that there are no more everyday pleasures, without which we would lose our humanness. But as our plight deepens, we glimpse how much must be erased for our redemption.

[Running on Emptiness: The Failure of Symbolic Thought](#)

Although Zerzan mentions that mass violence, cannibalism and every other un-anarchist thing began with culture, I don't believe this as such, it began with concentrated memes. Mass violence is natural selection of social groups acting as a single unit; [chimps in forests have a socialization that allows them to organise militias](#) to go and beat the crap out of other chimps to steal their tree and their females, even cannibalising – and these aren't even hunter gatherers, yet.

The only violence that did begin with culture was that of domestic violence, the violence of holding an inanimate object and using that to increase strength over other animals – thereby possessing that object and other organisms through 'domestic' violence. A trans-natural sort of meme built upon itself to create weapons and with this the 'mass warfare' through alienation that he is thinking of. Apart from that, primitivism is a great critique of culture and is highly recommended as food for thought.

What is culture really?

Culture is the bridge for civilization between idealism and reality. Between a socialized meme and a natural biosphere surrounding us, feeding us. Whenever we have a healthy culture – we are realistic and create ideals that reflect the earth and cosmos around us. Likewise, healthy ideals reflect that reality and increase its beauty rather than stealing and not contributing to the overall quality of the biosphere.



Modern civilization, is very unreflective - it has taken the bad apples of previous civilizations and multiplied them by a thousand. In such an impoverished environment, there is nothing great to reflect and every reflection is a distortion. Therefore lesser beings, like the prole, cannot reflect because they have lost all sensuality with the 'here and now' environment, despite their frustration with it. They will instead reflect the shit that pours into their heads through their televisions. Only those who can reflect the future or the past, those above the haze of noise can satiate their minds and fulfill themselves.

When we destroy our environment and leave nothing but the same, boring, grey after grey after grey – then, as being reflective animals ourselves, we will reflect this inside and become empty. If however, we take a walk through a forest, a wood – away from this *saturated meme* filth, then we can really internalize healthy ideas that are *unsaturated memes* and therefore these are much more reactive with our conscience.

Similar to fats, there are the saturated fats in industrial foods which *take more energy* than they give toward our bodies, and then there are the healthy, organic, unsaturated fats from natural sources that give us the *reactive proteins* that enable our bodily chemistry to have something to generate energy and nutrition from.

Memes are no different, we ALL need food for thought, and we do not get that by digesting fatty opinions off our TV's and liberal idols. The greatest minds in civilization did not get them from civilization, but from walking through natural environments. All the greatest minds did not create their ideas out of a vacuum, but from a mental digestion of organic memes from nature, creating more from less in a different sense.

But also we can take the view that since ideas are necessarily digested from nature and abstracted toward us as symbols, the stuff which comes out the other side is generally faeces, that then enters a civilization eco-system of ideals which is called culture. Therefore our cultures are crap when we get them from other people, but when we get them from ourselves, from ourselves actually mentally digesting nature around us - we actually gain them from nature and really taste them, as opposed to nutrient poor crap.

There are two main groups of memes

From the above description of where ideals come from, we can split culture into two obvious groups. The first choice culture, organic, unsaturated memes that saturate our minds and keep us happy healthy humans, and secondly the impoverished faeces of inorganic, saturated memes that takes more energy from us, therefore making desperate, depressed, miserable, unhealthy humans.

These two then, are like matter and anti-matter, a 'organic' meme and an 'anti-organic' meme. There is a organic meme (nutritious toward the ecosystem) and the inorganic meme. Inorganic memes are vital to the ecosystem in tiny doses, cosmic evolution, perhaps as little as 0.01%, such like the dose of iron that humans need to ingest for healthy blood cells – if we decide to eat an iron bar made of more than 50% Iron atoms, we poison ourselves and die, likewise for our cultures, if we overwhelm ourselves with metallic, ill-nutritious memes, we poison our minds and die of ecocide.



Organic memes reflect everywhere in nature, this is idealism in

nature. For example, [the birds of paradise drive their evolution into many vibrant species](#) through what we know as memes, it allows a social selection process to occur through an organic surrogation. Organic surrogation is not *saturated* memes and drives the evolution of animals where there is plenty of energy for vibrant colours and variation.

The birds of paradise are organically surrogating, they don't *need* to show off to reproduce, but because there is no barbaric environment forcing them to fight or die, they will use their excess energy *socially* that then allows them to drive evolution beautifully.

In our civilization we are juxtaposed against that spiral of evolution with an anti-spiral, an inorganic surrogation is saturated memes, which is a poisonous by-product of decaying cultures – and as an opposite with organic memes, the two will always annihilate each other. In an environment predominating with organic memes, we will have happy minds. In an environment predominating with inorganic memes, we will become depressed – and as a side note, it will probably be surrounded by symbols and machinery.

The inorganic memes we create through civilization are above a certain evolutionary altitude that the totality of organic life surrounding us cannot sink that information back into the ecosystem as to refresh and recycle as it should. Civilization is like the volcano in the ocean that chugs up magma through explosions, creating islands of life with it, islands of life that cannot exist underneath that sea.

And that does not mean we do not need the sea, of course we do, that sea of life will give the water that the land animals need to drink, they are evolving onto a higher niche – and as we see adaptive generalist species of mammals that grow out of the wilderness onto these civilization islands with us, you see rats, pigeons and other 'domestic' animals that evolve like animals in our civilization tree.

When we reside in a civilization, internalization occurs at a rate above the speed at which the environment can re-externalize that, the sea cannot erode the island of civilization faster than it is being created by the volcano. It cannot re-emit that memetic information back into the oceans. Like toward the river of life, **A-dam** builds up, preventing the water from flowing as it cis-naturally did. Much information cannot pour out into the ocean around it, and is socially forced up within this internalization, and this generates *saturated memes* that do not give 'nutrition' toward organic intelligence, such as humans, leaving them inert, but is instead a food for artificial life to be created (technology) in these lakes and rivers that are away from the sea of organic life, all in all, creating a new species of life, divergent evolution.



Culture is therefore, below our technology and beyond our natures, it is our pleasant path back into nature from the icy mountain top of our island. It is toward the sea of nature from our high altitude in evolution, it is our beach, and from there we can enjoy the sun of reality.

Creating the Civilization of Paradise

If we observe the bird of paradise, and the information above, combining them both we can firstly increase the nutritiousness of our cultures so minds are filled with enormous amounts of energy, secondly, we must make them beautiful in their re-emission of memetic energy.

How we go about the first hurdle is simply centralizing every city and town and destroying small little villages, holiday homes, industrial farms, roads, fences, and gypsies that we don't really need and between those cities and towns crush every symbolic and manmade artifact and object into dust, destroy it, it is poisonous to our minds and to our earth. Remove everything that is ugly, this is civil natural selection and if we ever want a beautiful civilization we must destroy the ugly, useless, satiated filth, give more energy to the growth of a new wilderness between every city and town.

Now after that, we would have isolated social groups diverging from one predominant national ethnicity, their towns and cities would be shrunk and concentrated into the centres and evolved upwards to create high tech aristocratic arcologies, the surrounding unused expanse of the urban filth is crushed into dust and weeded out of any plastics and manmade junk also.

That unused expanse is then free for humans to play, they can do whatever they want as long as it is organic – the domestic animals mentioned earlier would then come in the fill this ecological niche also. This is where the fun begins.

Agrology is a new idea, it is the combination of the wilderness and agri-culture. Given that our culture would be restructured on unsaturated memes, we would have great mental health. Everything we then cultured would be given *more for less*, they would have a meritocratic incentive to come toward our 'civilization of paradise', thus we would use our primitive agriculture to feed rats, pigeons, crows and other intelligent adaptive animals to both our advantage. They would weed out our weakest crops, giving food in return for us to predate them, and eugenically hunt them to create super-species able to threaten, challenge, dominate certain societies evolving therefrom.

Then no moron or prole, fat ugly beast of a human would ever be evolved, it would be sacrificed to the wilderness before it could ever devolve into mediocrity, and likewise other mammals, our pets and other roaming pests in the surrounding civil-wilderness would be hunted at a certain threshold, allowing them plenty of energy from supercrops for organic surrogation, and plenty of organic food for them to devour – humanity would have food on the menu which exceeds even our greatest cuisines today.

Neitzsche talked about creating super wildlife for the superman to hunt, because the superman in his eyes would require lots of energy to ultimately function, therefore by pumping up the flimsy pests of modern society and evolve, ascend them into beautiful creatures with tremendous intelligence and strength, turning rats, pigeons and crows into exotic super species, divergently speciated toward each individual city. Then we would not only serve our agricultural needs to grow our own food, but we would also function as a deity like evolutionary force for the local ecosystems. It would function as a wilderness and a civilization combined.

The resultant exotic species evolved through the interaction with superhuman colonies would steadily increase their complexity, until they would be fighting 'hand' to human hand combat, and the benefits toward them both would be enormous. Humans would crush the weaker, uglier, and give rewards to those which are more fascist and aesthetic. This is art in action.

Ultimately, they are evolved to be our guardians, and we theirs, so that we never fall into such a pathetic phase as is today, never. Astrop primitivism emerges, it is everything and more. AI thrives within a centralized CPU within the arcology, and it has a labyrinth like catacomb beneath the crust of the earth where the mechanization will reside, where the superhumans will live by night, and by day they are hunting the super wildlife.



Toward any crappy civilization, say if a modern day civilization existed on a continent next to it, they would (due to being bred into superhumans) be of superior physical and cognitive abilities, also having superwildlife strangely compassionate toward them, act as a single unit, the AI mechanization would eat the enemies electronics leaving them without any trigger happy proles to operate drones and such, and the superhumans would raid the continent by hand and sword, stealing everything of worth and crushing the fools, collecting skull trophies; the superwildlife would follow, the ecosystem would raid also to scavenge anything left behind.

Welcome the new era of evolution.

Why cultural morality is better than governmental morality

Apr 30th, 2010
by [Brett Stevens](#).

In our busy modern world, we have a tendency to try to handle problems through centralized authorities. As with all things, sometimes that method is the best.



With the rise of Libertarianism in America (as [Plato predicted](#) would happen at this point in a civilization's life cycle), we see another method of ruling: letting a free market decide, which is usually more flexible and responsive than a centralized authority, especially a bureaucratic one. Again, sometimes this method is best.

There is another method we should consider: cultural rule, or letting standards of behavior be enforced by the population. When there is a cultural norm, there is a values system inherent to the civilization, and people tend to want to be friends with people who uphold it and eschew those who violate it. Sometimes this is the best method, and I'd argue that most day-to-day things are better handled by cultural morality and free markets than bureaucracy.

The best example I can think of is downloading of music. Although music downloading is illegal and some would argue immoral, it allows someone to explore far more music than they could otherwise — on a factor of tens or hundreds. In addition, it enforces a "cheapness" to music that makes it easier for less exceptional stuff to fade into the background.

If it's not great, you download it and it sits around until one day you notice you don't care, then you delete it. On the other hand, the things you really liked you bought — or would, if we had a cultural standard of morality for music downloading. As it is now, we're polarized. Some hate it because it's illegal and possibly

immoral, and others love it, and push themselves to an extreme position of demanding that it be considered legal and moral. There's no middle ground there.

In a society that isn't so polarized, and where law enforcement is less of a focus than proving that one's own character is good, the people who are going anywhere in life might download music, but they'd also want to show a shelf full of the things they did like that they bought. Otherwise, people might suspect they're only freeloading thieves and distrust them.

We need a middle ground. Downloading music offers a way to try so much more than buy-before-try, yet letting go of the reigns and deciding to not care whether people steal or not is equally broken as requiring people to buy everything before they hear it.

Where governmental morality creates a fear of getting caught, and an equal and opposite reaction of resentment and thus a desire to violate the law *more*, cultural morality creates a positive force: behave well so you will be considered good and rewarded with friendship.

If humanity is to get past its current stagnation, it will be through the exploration of more flexible systems of self-governing, including culture and free markets. The old way of appointing a Nanny State is just too primitive to deal with the future we face.

Is the Tea Party racist? Why it doesn't matter.

Apr 30th, 2010
by [Brett Stevens](#).

The left is obsessed with the alleged racism of the Tea Party. What's more likely is that it's opposition to replacing the middle class with imported voters and, in turn, a defense of the most vital founding principle of the middle class.

Is the Tea Party racist? Some scholar who's very aware that there's an audience to purchase his information product thinks so:

A new survey by the University of Washington Institute for the Study of Ethnicity, Race & Sexuality offers fresh insight into the racial attitudes of Tea Party sympathizers. "The data suggests that people who are Tea Party supporters have a higher probability"—25 percent, to be exact—"of being racially resentful than those who are not Tea Party supporters," says Christopher Parker, who directed the study. "The Tea Party is not just about politics and size of government. The data suggests it may also be about race." – ["Are Tea Partiers Racist?". Newsweek, April 26, 2010](#)

I propose a different idea: it's easy to confuse racism with resistance to multiculturalism. After all, both say no to the same thing, which is that we turn diversity into uniformity by ensuring that we have the same racial mix in every nation on earth.



Racism, to my mind, means a desire to rank oneself above others on the basis of race. While it's vile, it's no different than ranking ourselves above others because we have college educations, or drive fast shiny cars, or live in the right neighborhood, or like deadmau5 more than AC/DC. It's all a [Weberian search for social status](#).

(Interestingly, so is anti-racism. If you want to appear smarter and a better person than your neighbor, call them an ignorant redneck and point to the fact that you are racially open-minded, while they're still stuck in the past. Being against racism helps you look cool to your friends, win acclaim at work, and maybe even seduce modern feminist, desperately open-minded, crowd-friendly women.)

Opposition to multiculturalism is different. It can exist for many reasons. One of which is the simple "I think it won't end well." Another is what motivates the Tea Party: recognizing that multiculturalism is an attempt

to replace the mostly-white, mostly-conservative, mostly-Christian American middle class with [imported voters](#).

In other words, we're all pawns in a power struggle. It's like the movie *Napoleon Dynamite*: if you're not one of the popular kids, and you still want to win the class election, you'd better round up every misfit you can find — these are the people who are not from the elite who represent what the majority find desirable — and use strength of numbers to win. If you could suddenly drop 1,000 people on your high school, you'd pick people from far away who would not identify with the majority and their elites.

You would create a brand new elite based on being not the majority, not of their values and not of their background. Some might call that racism, but we've conveniently [defined racism to mean majority-versus-minority conflict](#).

Modern society by the very nature of its politics has two levels of truth. The first is public truth, or what you tell other people. Daddy isn't passed out drunk under the couch; he's "resting." The second is private truth, or what as far as you can tell is closest to reality. Euphemism, movies, big media news and our literature all avoid these private truths to focus on public ones. That's because if you come up with a public truth that people already want to believe, they'll buy it from you and use it to justify their confirmation bias.

That's what [this political conflict is about](#). The new imported voters are not going to care about historical truth; they're going to buy whatever explanation sounds good to them. That will make them easier to control. That in turn will make the new elites more powerful, and give our nation a tighter control over its population, although it will also have other consequences.

Back in the Civil War era, we saw this public/private truth dichotomy in full flare. The war between the states was about a simple principle: do we have a majority rule from a central authority, which makes the populous Northeast rule our country, or does each state act independently toward a less clearly defined common goal? But that's complex. Look at that sentence — lots of words. It's easier to just claim that it's about slavery, call your opponents racists (a subset of class warfare, meaning that you appeal to anyone who is not prosperous) and to unite the many alienated workers in the cities toward your cause.

We re-enacted that principle in WWII. Hitler and Tojo would have shattered American global dominance that had existed since the turn of the century, when America's navy got powerful enough to strike anywhere in the world. They were un-doing the Anglo-American hegemony established after WWII. But that's too complicated for a sound bite. Instead, they're evil baby-killers who are also racist and probably oppressive. Who cares if it's true? It's the myth we need to believe.

Right now, the same meme is being fired at Tea Partiers. If they raise any objections to the way We The People want to do things, we're going to use the best insult we have — we'll accuse them of being against equality, using the subsets of racist, homophobic, sexist and classist. Why discuss [the issues the Tea Party raises](#)? The importance is shouting them down.

But no matter which side of the equation we're on, we should look at these very interesting times as an important revelation of where our society is going. We got our first black president, and now he's not post-racial. In fact, he's trying to rally the [non-white non-male voters](#) to his side.

If you read between the lines, he's saying the future of Democrats in our country is disenfranchising and out-numbering these [white, educated and prosperous people](#) who form the Tea Party and in the past, a large part of his party. He doesn't want to end bipartisanship. He wants to destroy the Other Side.

Setting aside race and political orientation for now, we can see this conflict as a collision between personal values systems:

- Middle class: work hard, get ahead, let the best beat out the rest and take home big rewards. That way, the smartest among us shape our society organically. This is like natural selection, but gentler. Let states and local communities be different, and let individuals both have independence to choose their own lifestyles and ideals, and on the flip side, face the consequences if they picked an illusion.

New way: reward everyone equally so that none are left out. Protect us from the ravages of both the successful and natural selection. Get everyone together on the same ideals everywhere, and have a strong centralized moral authority in government that can defend this dogma and enforce it on those too ignorant and selfish to understand it. Protect people from their own bad judgment with laws banning dangerous behavior, and subsidies when they fail.

Remember above how we showed that the Tea Partiers tend to be more educated, and by extension, have read more history than current events news? Whether we call it socialism or not, the kind of dogma that Obama advocates is found in [all declining civilizations](#) and isn't a recent invention. It's a hybrid between paternalism, the state *in loco parentis*, the kind of [egalitarianism that makes one popular in social settings](#), and a type of flat-hierarchy feudalism where government takes care and keeps control of its citizens.



This is exactly the type of government our Founding Fathers(tm) left Europe to escape. There, it was the church and the dying remnants of the aristocracy defending themselves against the rising revolutions and Protestantism. Here, it's the Nanny State and its counterpart, the all-powerful government that passes moral judgment on its citizens. In the new dogma, you are either in line with the moral dogma, or you're an enemy of the state.

Where the basic idea of middle class America is "let the best rise," the founding principle of the new dogma is "reward all who are on our side." This isn't the language of people looking to build a prosperous nation, but those who are looking to take over one. And this is why the Tea Partiers are worried: they're looking at people who literally want to [dispossess them and their children](#), replace them with a new population, and move on toward the kind of government that uses this type of plan — a type of government generally found in [the third world or politically dysfunctional countries](#).

Of course, people are easy to mislead, and our media loves to fan the flames because it brings in more viewers. Which is a more popular message: "we need to fix this with hard work" or "it's not your fault, [someone did you wrong](#), so we need to band together to destroy them"? Whether it's *Napoleon Dynamite* or *Save the Last Dance*, the message is that [all the misfits must band together and crush the oppressor](#), who is conveniently racist, sexist, homophobic or whatever moral absolute we need to convince us that

they're 100% bad. Slavery. Fascism. Pedophilia.

The middle class is important because they are guardians of American society. They work hard, save their money, buy \$10 sneakers instead of \$200 ones, and as a result are able to employ others at their small businesses, contribute to the arts and society, and use their productivity and competence to make our nation run strongly. Their Christianity-ness is no surprise: the flip side of "let the best rise" is the knowledge that the best will then turn around and give back to those who are also deserving.

In this battle, the cry of "racism" is empty because it is a justification — using [guilt and passive aggression](#) — for replacing the middle class and middle class values with a group of misfits dependent on an all-powerful centralized government. Racial equality is not the goal, but the means of achieving it, or neutralizing the educated, white, middle class of America with racial guilt.

As I propose in [a related article](#), the essence of conservatism is preservationism. If the Tea Party knows what's good for themselves, they'll become a [Green Tea Party](#) and work to not only preserve the middle class and its values, but our natural environment. The two values go hand-in-hand. In doing so, they'll establish the higher principle they're fighting for here, one that gets obscured behind the rhetoric about "Socialism" versus that of "Racism."

While all the talking heads are calling the Tea Party racists, the educated middle class members of the Tea Party are involved in a [far greater fight](#) — to determine what future we pick, one that [rewards the best or one that norms us](#) and stops driving us to be better than we are. That is a fight for the soul of a nation, and one that should not be so easily dismissed as with the now-empty epithet, "racist."

On interface layers and our perfect inequality

Apr 29th, 2010
by [Doug Vance](#).

A couple months ago, on one of our affiliated discussion domains, an interesting dialogue took place. The discussion topic was inspired by an essay by Vijay Prozak at the domain titled [Oncology](#). I'll repost my "Plato" part from the topical disussion as follows:

Months ago, there was a blog published at the Archdruid Report ([The Twilight of Money](#)), as is often the case, about the economy and modern way of life. This blog dealt with the concept of abstractions.

I don't know if it is The Problem, but certainly a problem with modernism is our use of abstractions. I believe understanding our use of abstractions is another helpful path, along with [enumerating modernism's components](#).

Take the story of the Ten Commandments. Tribal leader Moses travels alone up the mountain to go meet with the Almighty as instructed. With the leader absent, the tribe breaks down into anarchy and debauchery, a sort of default state sliding into entropy and self-destruction; not-being to the [Neoplatonic](#); evil to the Christian; living hell to the Hindu, etc.



Moses returns later with the two tablets and some drama follows. The point here is the tablets themselves. They are an abstract layer of more accessible, better simplified instructions for how not to self-destruct as a group, which we may as well take to mean comprehending reality. Again, with tribal leader Moses away, the tribe had gone astray into their own fantasies, losing touch with reality.

Another way to look at this is binary electrical signals in personal computing as a true reality, with the colorful buttons and legible text on our visible light emitting monitors as our accessible, convenient abstract [layer](#) for interfacing with personal computing's true reality, which are those minute binary signals transceiving information.

Our bodies are far too big and slow to pull electrons one at a time manually and arrange in required order. It is a natural, physical limitation we are stuck with but have nonetheless managed to overcome with our clever use of interface layers.

Similarly, by default, we very rarely if ever produce people of such leadership quality that they are consistently cognizant of reality-as-it-exists. Even if we did, how could one such rare person, other than an acknowledged, unquestioned god-king command such obedience that everyone is kept in line and away from drifting off into that default animal not-being state of ours? Hence, our moral layer applications, if only for efficiency.

But this morality interface is itself corrupted in our time, isn't it?

Continuing with the Ten Commandments for our example, we have additional layers atop this original set. There are constitutions, at least in our part of the world, and atop these are laws. Each of these layers had better interface perfectly with the one above it all the way to God, else error is introduced.

Yet, adding layers has not kept the prisons from overflowing from all the instances of criminality and stupidity taking place in our time.

I'll grant that a man is part of and not the whole of reality, so a standard for what is moral, if moral is taken to mean, "actions and beliefs that consistently function correctly", essentially lie outside a given man's being and his time.

What works in reality was there before him, and after him, and remains so with or without his presence. What works in our interactions as physics and these interactions as emergent effects over time is therefore a universal.

The problem with a man is his own ability to interface with reality; how accurately and consistently, as frequency and volume, he does so in life. It goes without saying that some people are more perceptive and some less so. Others value trustworthiness and altruism, but many care for neither.

These characteristics and others are gradients, not binary categories. In addition, they may change over time from a multitude of factors: genes, nutrition, rest, injury, pity or jadedness that comes from experiences in a given context. The gradients dynamically shift in tone as it were from instance to instance for each man.

Referring again to the Moral Existence clause, "frequency of actions and beliefs that consistently function correctly", this is effectively perfect inequality between men.

Our dialogue concluded with an outstanding summary by the "Glaucón" party:

1. Reality is perfectly good.
2. One human being can not be as good as Reality, at least as long as he remains a human being.
3. Man can learn about Reality, and by his will can improve: but not every human being can do this equally, because they differ in knowledge and will (and many other things). Therefore, we have inequality among human beings; some will necessarily be more virtuous than others. And even one human being can change in time: virtue may improve or deteriorate.
4. From this follows that there is perfect inequality between human beings.

I value citizenship

Apr 29th, 2010
by [Frank Azzurro](#).

American citizenship used to mean something. We live under a federal government that was designed in a very interesting and distinct way: certain functions were centralized, but many were given to the responsibility of the individual states. The way this country was colonized and eventually taken over, and due to its sheer size, each state had its own mini-culture associated with it. Thus, each state had its own unique problems and own unique solutions, its own unique resources, etc. The country was really designed for, ultimately, fifty smaller communities to live the way they saw fit, while obeying a set of basic federal laws and only promising *to not violate* those laws.

Now, we've swung in a different direction. The more the executive branch of our government centralizes power (we can go all the way back to FDR's New Deal programs if you like), the less distinct our fifty different cultures become. Heavy federal regulation has led to an expectation that each state will not live by its own values anymore, but roll up their portion of the federal tax pie to the IRS and wait patiently for handouts (read: distribution of funds). This is backward because it requires all states to obey certain rules in order to obtain funding for many state government functions. The federal government initially collected no income tax; it would tax certain items and otherwise borrow from the states for military purposes and a few other basic functions. In this, we can see that power centralization force-fits all of us into a lowest common denominator (LCD) – and that standard is usually set by loonies out in California.

We are currently seeing a direct example of the disconnect between state and federal government in Arizona:

The law, the nation's toughest, seeks to identify, prosecute and deport illegal immigrants and gives police broad powers to stop people on suspicion of being in the United States illegally.

Seventy-one percent of poll respondents said they'd support requiring their own police to determine people's U.S. status if there was "reasonable suspicion" the people were illegal immigrants, the poll found.

An equal percentage supported arresting those people if they couldn't prove they were legally in the United States.

[[+](#)]

Despite the fact that most hard working, tax paying Americans *want* their government to do more to curb illegal immigration, we're being blasted in the media with stories about how we can't – that's racial profiling; these people are just undocumented workers; "why you gotta be so mean to people who just want an opportunity?"

Never mind the fact that the logic of amnesty from these same people makes no sense. If [47% of people don't pay federal taxes](#) and you grant illegal immigrants amnesty, many of whom would fall into that bracket, all you're doing is allowing them to demand higher, minimum wages **and not pay any taxes anyway**. That gives us more mouths to feed instead of a broader tax base, and does take minimum wage jobs from Americans who would clearly work at that rate.

When we start worrying about the problems of everyone else rather than the problems of our community and upholding our closely held set of values, simple rights outlined in our own founding documents – think gun ownership – seem draconian and old fashioned. Suddenly, rather than the federal government answering to its taxpayers, the taxpayers are answering to the government. When fifty distinct, smaller governments all try to force-fit the rules of one, centralized government into its culture, culture is eventually sacrificed, and with it standards and values rooted in tradition and history of that specific area.

Another argument we hear about from the LCD crowd is that we are "a nation of immigrants". We're actually a nation of European immigrants, and after the colonists revolted and created a sovereign nation, all of those immigrants were documented. The Irish left in droves due to famine and were simply documented upon arrival. The Italians had pretty much the same deal. But being documented, and having the threat of deportation looming if arrested, both groups of European immigrants assimilated – even through hardships [\[1,2\]](#) – and were still very proud to call this country their own. The Italians built a good swath of New York City; the Irish rose to political prominence in Boston and other cities.

I've had this argument with others, who feel that we can do better than how Italians and Irish were treated upon arrival. I tend to think of things the other way: I don't think they would have been so quick to assimilate, adopt the English language or American values had they *not* gone through that hardship. As a result, I'm okay with the history – they weren't in their homeland, and they didn't expect people to hand them jobs and benefits. In fact, accepting that was considered shameful, and it's another reason we see [immigrants from Asia](#) rising to prominence as well. They'd rather tough it out and assimilate than come here and expect a monthly check simply for being present.



One problem with illegal immigration and amnesty is that you don't have to work for citizenship that way, and those old, draconian founding documents require our federal government to protect our borders (read: sovereignty) as well as the idea of American citizenship. If you don't have to work for it, why respect it? That's probably part of the reason we see people sneak in and then demand amnesty rather than asking nicely if they can get in line with others who wait years for the same privilege.

But the main problem Americans have with illegal immigration and what we don't see from illegal immigrants from south of the border is the same pride other immigrant classes have shown upon arrival.

We don't see them rise up and create businesses, or become political activists for something other than Aztlan movements or handouts. We don't see them act against gang violence and the drug trade *that they bring with them* into this country. And we certainly don't see them going through much in the way of hardship, other than taking illegal jobs that pay cash under the table to work at a construction site or for a landscaper.

That lack of pride translates to a lack of culture. If you leave your culture at home and move to a new place with no clear cultural identity – at least, not one you care to assimilate – then there's a disconnect between the wants of the illegal immigrant and the idea of citizenship. Rather than take the hard line and insist these people assimilate as other immigrant classes have done, we feel it's far less burdensome to just allow them into our culture. Since we don't have a real culture anymore, it seems we'll take anyone with a warm body and hands that can work just hard enough to shuffle paper – or chop onions.

Interview with Vijay Prozak

Apr 25th, 2010
by [Doug Vance](#).

You're on a highway in a lifelong traffic jam coasting along with your pals on the way to Happytown. As the party city appears to at times draw nearer in the distance, your inner map also recalls the location of a rumored Truthville off some side road over yonder around these parts.

Your journey along with the rest of the crowd is a long one, but along the way you and your pals find diversions to ease the routine. You keep a CD in the player pumping out a beat over the speakers. The guy in the back seat is watching some flick or maybe a ball game on the car DVD player.

The chick beside you has her face fixed before the visor mirror with a lipstick dabbing around her mouth and a tissue ready to mop up mishap smudges. The other guy in the back is passed out snoring with a string of drool hanging down the side of his face. The bag of crunchy snacky cheezes in his lap is about to dump over.



Up ahead past the wall of traveling cars before you, someone has pulled off along the roadside. The car looks to have been sitting there for some time. The driver's door was left wide open and the uncaring driver is missing. The car's other occupants remain within, but they are pale and stiff and gathering flies because they are now dead husks.

You spot the driver off in the distance making his way up the shunned path to Truthville. The path is thick with the overgrowth of briars and cratered with muddy potholes. Unlike the highway to Happytown, this way is a harder one, but the driver, with his back to you nonetheless trudges along, steadily tearing through the spiny briars and striding over the potholes in the long neglected path.

For some reason, undaunted, he carries on in the direction of Truthville somewhere just over the hills, but everyone else (miles and miles of them in their plastic wheeled coffins) joy rides at a crawl pace to the promised Happytown straight ahead. It occurs to you that you are about to pass a crossroad and leave it behind. Very briefly, the traveler to Truthville glances over his shoulder and fixes you in his gaze, then turns back again to the task ahead.

Vijay Prozak is leader of the website with the hilarious name [anus.com](#) (American Nihilist Underground Society), despite the name the website promotes abstruse thought as well as underground metal music. The website is probably more famous for its promotion of underground metal bands and its unique-styled band reviews. Prozak and his website has earned a level of notoriety, disdain as well as respect among most (if not all) of the metal music communities on the website. It has existed in one form or other for the last 20 years, a currently unsurpassed achievement.

For many people, metal serves as a starting point into something deeper: that is a starting point for exploring philosophy as well as hidden meanings and patterns within society and the universe. Not everyone pursues this line of thought whenever they become interested in metal

music; unfortunately, those that don't are happy to drink beer, smoke pot and party — they never aspire to great things in life. Those that do look for deeper meaning will find Prozak's website thought provoking and (most likely) controversial.

So here we go....

[esoteriic](#)

The conclusion is particularly impressive. I've been pondering the reference to Promethean Spirit made at the end:

Liberalism in its purest form is praise for the highest individual above both the crowd and any moribund social mechanisms the crowd have put into place. This is why both liberals and conservatives cheer any story where the exceptional person rises above convention and does something that benefits all others.

Breaking through or going around calcified bureaucracy or corrupt institutions to allow greatness the means to have a place to grow once more is similar to the myth of Prometheus; the titan stealing fire-knowledge from the gods and giving that power potential to mankind.

Some will get it wrong and in so doing bring themselves to ruin. All the rest will recoil in horror and protest. But, some few may take the fire-knowing and bring lasting benefit into existence. The important part is to cast this die of chance to begin with so that the future is not claimed by a state of gradual, certain socialized decay manifesting in institutional civilization atrophy and dogma.

Denial of reality

Apr 24th, 2010
by [Brett Stevens](#).

We live in a social reality. In addition to physical reality, we have to make sure our friends, neighbors, co-workers and service providers like us.

To that end, we tend to repeat memes of “truth” about our world that they like. Even if we don’t mean to, we pass these memes on as conversation.

This becomes a problem when the memes diverge from reality by a substantial margin. I’m not talking about a little bit of fudging here — but outright wrong.



One meme we have is that our technology makes us bulletproof, our “enlightened” progressive politics make us post-historical, and that we’re too big too fail.

But if you think about it, there is no guarantee that the social memes are correct. We pass them along without thinking about whether they’re correct.

And if you think a little more, you’ll see that most civilizations fail at some point. If they knew they were failing, they’d counteract that, right?

Then you look around and see all the people in denial. In denial that their drug habits have consequences, that their teenage daughters are having sex, that those sounds at night are indeed squirrels that have moved into the attic.

Human behavior is very practical. Part of that is that if we cannot fix a situation, we go into denial. Can’t make myself immortal? Pretend death does not exist. At least that way we are functional.

However, at some point that function becomes inverted. If you change the background of a picture we see every day, we will probably not notice. In the same way, once we accept our civilization as it is, warts and all, we stop noticing subtle changes that add up to a whole lot of decline.

This inversion explains why societies fail at all: they don’t notice that the background changed. They’re used to going to work every day, reading bad news in the newspaper, and seeing mediocre films on TV.

Over time, these things get worse and people just adapt to them. To make themselves feel better, they keep passing along the same social memes that by seeming to have solutions or reasons why things as they are, explain away the problem.

But it grows. And now the reason we call it an inversion becomes clear: when a civilization decays past a certain point, all “truths” are lies and many “lies” are truths. The society has turned away from reality because it cannot face its own demise.

What’s it like to live in such a time?

- **All of your “heroes” are bunk.** A civilization in denial rewards those who strengthen the denial, not those who have something profound to offer. The politicians and leaders you see are the most corrupt, not the least. They got where they are by pandering to an audience that wants to hear their opinions on an internal dialogue like right-versus-left, not their diagnosis of where society is heading.
- **All of your art becomes escapist.** The concept of art itself is dead in such a time. People want political art, they want art about characters whose sole problem is within themselves... they don’t want art about people adapting to the world and changing it and themselves for the better. Art becomes entertainment.
- **All “issues” are internal.** If you are in a dying civilization, you cannot talk about future direction, only changes as they exist within the civilization as it is. Any competing ideology must be snuffed and called ignorant. Whether a society legalizes abortion must be more important than whether it can support the number of people it has, or stop polluting.
- **The lowest common denominator reigns.** Since we all need to keep our dialogue internal to stay in denial, we start becoming fascinated with the lowest common denominator. Don’t tell me about the geniuses; what do the *peasants* do with their time? And to pander to this group, and those who think this is a good idea, the media, art, culture and government workers target the lowest common denominator in their population, which is always crass.
- **Reformers are rebels, not reformers.** A reformer fixes things, starting with the biggest issues like social direction. A rebel acts out against the world in which he finds himself, but does not hope to change it. Most rebels are anti-heroes who self-destruct instead of finding methods of fixing the things they claim to be upset by. In reality, the outrage is a justification for the “rebel lifestyle”: anti-hero behavior that eschews responsibility for hedonism.
- **Degree of offense is more important than degree of truthfulness.** In a time where we cannot face reality, our outlook on life becomes arbitrary. As a result, people pick what is personally convenient, and label everything else offensive. And since lowest common denominator politics is essentially a mob shouting demands at its leaders, any idea that is offensive gets quickly silenced through non-governmental means. If no one wants to buy your truthful idea, you’d better come up with an inoffensive one quickly.

What does it mean to live in a civilization in decline? The first sign is that everyone around you is in denial, starting with denial that their civilization is slowly imploding.



It also means that all your public figures are corrupt or worse. Bono, Bill Clinton, Oprah Winfrey, Richard Dawkins, Jon Stewart, Stephen Colbert — are these people heroes, or just clever marketers who have found an audience? Even more, why are we getting our political opinions from *entertainers*?

It means that all of those who you hear lauded as “geniuses” are not, and those you never hear about may be, because society confers “genius” as a marketing title for denial experts, not reality experts.

It means you live in parallel worlds, one called social-reality and one called physical-reality. In social reality, the language of commercials predominate; in physical reality, when you bring the product home, you find the instructions are wrong and you need some hideous hack to make it even work.

Take a critical look around you as you go through life. The people you see celebrated; are they worth celebrating, or just clever denial experts? Are our leaders honorable, or just good at hiding their intentions?

While I love my country, and my world, the best manifestation of that love is a clear-eyed view of reality itself. And if a civilization you love is in decline the only course of action can be to not go with the flow” but get our move on to fix that decline.

Why New Right? Part One

Mar 29th, 2010

by [Doug Vance](#).

Part One in the Why New Right? series attempts to distinguish some New Right understanding from all the others and point to its unapologetic Darwinian basis.

An increasingly common theme expressed among people today is lack of choice. There are no elected candidates speaking on our behalf. Even in the face of our mounting financial and therefore temporal contributions to our own civilization, we have no representation. Lately, our representation has turned against us.

The 'our' and 'we' are probably the most controversial parts from the foregoing statements. Let's address this for part one.

There is consensus among psychologists that two kinds of processing exist in the human mind, implicit and explicit. Implicit cognitive systems — developed earlier in our evolution — are unconscious, effortless, and fast. They are acquired either through biology (e.g., our natural sense of beauty or sexual attractiveness) or overlearning (e.g., multiplication tables). Overlearning can also happen from reading repeated news articles that reinforce a particular bias. The subcortical parts of the brain drive implicit processes.

Explicit systems, which evolved later, are conscious, controllable, limited by attention, and slower compared to implicit processes. They are acquired by culture and formal teaching. Implicit mechanisms can be over-ridden by more recently evolved explicit mechanisms. The capacity to hold attention on a task in working memory is an explicit process. (This same ability is also closely correlated to IQ, by the way.) Conscientiousness, another explicit process, is defined as the "ability to control one's behavior to conform to social conventions and to pursue long-term goals." Another way of describing it is "effortful control."

[TOO](#)

The 'our' and 'we' part is our evolved implicit collective. For African Americans, it's African Americans. For European Americans, it's European Americans. Our implicit collectives are our *birds of a feather flock together* need; something we seek, even when polite social conventions require we deny it, but we do it anyway.

At the explicit level today, where once there were diverse cultures affirming many implicit collectives, we'll instead find one virtual monoculture of political dominion whos purpose is to manage all the implicit collectives in order to make our modern society look like functions of its own accord.

It isn't necessarily true that such a system is required in order to have a modern society. It is true that a modern society that also chooses a multiracial composition for itself must replace the idea of having many natural cultures with having one artificial managerial system that lacks a distinct implicit collective source of its own.

Such a system is baseless for any of our purposes because it exists to serve having a modern multiracial society rather than to serve us. It is assumed however that having a modern multiracial society in itself serves us all. But, if this assumption were consistently true, why so much conflicting politics today?

- Conservatives believe individuals are the means to a civilization, where liberals believe civilization is the means toward individuals.
- In turn, conservatives believe that a healthy meritocratic civilization is the best means toward individuals; liberals believe that working toward the end of individuals provides the best civilization.

Two layers of means versus ends

Back when every people had their own culture, individuals served as the means to their own type of societies. So defined, human history is conservatism with pieces of liberalism peeking through the cracks here and there. In contrast, the replacement of cultures with one rootless, dominant political monoculture is an attempt to fit (force?) all sorts of disparate individuals into a modern multiracial social construct.

We exchange our explicit ancestral legacies for a combination of having modern stuff and having lots of different people around us for amusement and novelty. Since they give up their distinct cultures to participate with us, we aren't really even getting diversity in content – just in appearances. Their substantive content is just as shallow as our own: just another worker-consumer or happy-go-lucky welfare drone.



The culmination of our lifelong contributions, the New Right understands, is the perpetuation of this artificial monoculture that when convenient, represents our wants, which entirely takes the form of modern stuff we accumulate and sometimes keeps the various other implicit collectives from getting too aggressive with us.

This is where our politics steps in and why all modern politics thus far will fail our implicit requirements. Politics is only focused on bribing us with trinkets like less taxes or more security or more freedoms, but denies our constant implicit imperatives which encapsulate the whole of our existence itself rather than some select parts; the trinkets which themselves often serve as socially acceptable euphemisms for *sticking with our own kind*.

Politics for decades has served as a surrogate form of resource warfare between implicit collectives, The Silent War, but we only fight over allocation of shares of modern trinkets meant to appease us. The outcomes of these battles in modern time have had various labels describing the outer form. White privilege is one. Jewish supremacism is another. Welfare queens is yet another. Affirmative action, guest worker programs and immigration reform show the faces of other outcomes of trinket restriction or permission.

The managerial monoculture layer stifles our natural explicit flowering while encouraging the aforementioned politics to flourish in its place. There is a value assessment taking place today. What are we getting out of all this? This assessment takes center stage when the managerial layer is unable to meet everyone's trinket expectations. There is the security threat of terrorism, checkpoints in public places, and gang violence.

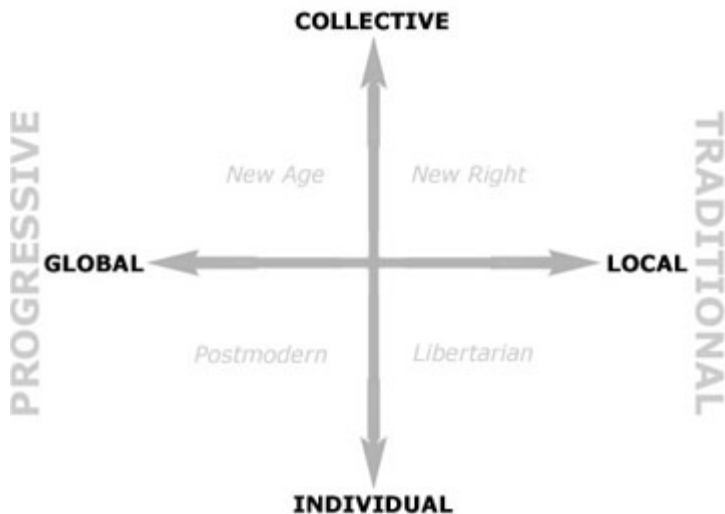
There is the probability of higher costs but more job losses, an ongoing sluggish economy, and a diminishing social security return at the end of it all. There is common concern over what little the

managerial layer has to offer, to whom it offers this appeasement and why. Health care reform controversy makes its appearance. There is contribution from below, but lack of representation from above.

The nervous parishioners were African-American, and the church's newcomers were white. Sheppard says the experience demonstrated why racially integrated churches are difficult to create and even harder to sustain. Some blacks as well as whites prefer segregated Sundays, religious scholars and members of interracial churches say.

[CNN](#)

The terms Left and Right are confusing today because all managerial representation and many of the people are on a separate axis than what was conceived in the 19th Century when the terms were defined. We'll find many of the people in each of the following updated political compass quadrants, but all active representation, with the exception of perhaps Ron Paul, falls on the Left side.



Here are the type of people who fall into these quadrants:

Global collectivists: the New Agers. Many of these follow the major religions of the world, including neopaganism. The New Agers also include non-religious secular humanists. To them, all people are one, but for all sorts of different reasons. Rather than an evolved implicit basis, the oneness idea is founded in some given external concept from various religious texts or from a modern political philosophy which asserts human oneness on 'moral' grounds.

Global individualists: the Globalists. Most of these are overachiever business people and politicians. To them, people and the surrounding world are a means to some end which is often primarily personal advancement in some form. If lots of subordinates or customers are better off, that's probably fine too. Many of these may subscribe variously to some popular world religion or to secular humanism, but only as a public relations lifestyle accessory.

Local individualists: the Libertarians. These are the less grandiose business people and politicians. To them, the Left quadrants contain troublesome elements. The globalists threaten to dominate the Libertarian, who only wants to deal with life on a local scale and not bother others if uninvited. Also, founding an explicit collective would violate the sacred principles of individual freedom. The Libertarians understand they impede the grandiose aspirations of globalism, so they predict forthcoming and ongoing repression.

Local collectivists: the New Right. This is the only quadrant accepting the reality of an evolved implicit origin and all of the explicit effects that branch out from this natural source. To the New Right types, who have ethnonationalist people from all ethnic collectives, the other quadrants are dysfunctional to various degrees exactly because they have no legitimate, stable source foundation. The other foundations are

rooted in the outer world where these sources are subject to corruption over time. However, there is only one way to corrupt a natural implicit collective, thus, charges of racism are hurled from the other three quadrants.

Why New Right? Part Two

Apr 22nd, 2010

by [Doug Vance](#).

In addition to the terms [collapse and revolution](#), another word has entered public discourse and that is unsustainable. When people talk of unsustainability now they may refer to one or more among several things today:



- Two party election [system paralysis](#)
- An economy that is more often bust than boom
- Overpopulation and urban decay
- Industry ravaging the environment
- [Decaying national infrastructure](#)
- [Multiculturalism](#) + [nanny police](#) = civil society
- Ruling class criminal corruption
- Excessive, pointless immigration
- Endless wars abroad
- Peak Oil or Peak Water

Localization contrasted against globalization is a move back in the direction of sustainability on many levels. The concept has two aspects. The **ideal** aspect deals in terms of the right thing to do for long term maintenance. For example, Western [shrimping industries](#) would not, without in balance creating benefit for the local ecology and inhabitants alike, relocate their operations to southeast Asia.

This activity as a globalization and free market enterprise ideal sets aside that remote ecology and people as secondary to economic benefit. The resulting overharvesting, brought on now by the demands of both some billion people in the West and the local traditional shrimpers has turned destructive. The local shrimp stock, although once abundant, is strained to replenish its numbers, which of course also impacts the non-human creatures also relying on this source of sustenance.

Due to the resource depletion and lower level of technology and funding, the local Asian harvesters cannot compete with the higher tech Western fishing fleets. Many are then forced to abandon their traditional way of life to go work in some cannery or other urban industrial job, if any are available.

This one example is but one among hundreds illustrating the way globalism tramples local traditional settings all over the world, using mass production and the demands of many to bring unsustainable ruin to environment and from our point of view, out-of-sight, out-of-mind distant locals alike. Globalism can therefore manifest as another method of imperial aggression, but wearing the Trojan Horse mask of progress and opportunity rather than showing itself as a hostile invader with pillage in mind.

But lately, in the wake of failing economies, what seemed inevitable only a few years ago is showing signs of becoming impossible and inhuman. More and more people are questioning their alliances, wondering why their neighbors are selling them out to make a quick buck as they struggle, wondering where their food and resources would come from if the trucks and the boats and the planes stopped coming. Localism and tribalism start with the question "what will happen to us."

[altright](#)

Although it can be a catalyst, capitalism is not necessarily the culprit. It is just another [tool](#) in the arsenal of human capability. Capitalism is like the hotrod economic machine in our garage. Sure, it will get us where we need to for accumulating wealth.

But, it is the driver's ability to control the machine, not the machine itself that requires our attention. We should not put a clumsy, or vision impaired person behind the wheel of our hotrod. Nor should we put a powerful economic design under the command of reckless and short-sighted ideology:

At the same time, the brief heyday of the global economy was only made possible by a glut of petroleum that made transportation costs negligible. That glut is ending as world oil production begins to slip down the far side of Hubbert's curve, while the Third World nations that profited most by globalization cash in their newfound wealth for a larger share of the world's energy resources, putting further pressure on a balance of power that is already tipping against the United States and its allies. As this process continues, the tribute economy will be an early casualty. The implications for the lifestyles of most Americans will not be welcome.

[blogspot](#)

Now, another part of localization in the ideal relates to not having *all our eggs in one basket*. A global liberal democracy under one monetary and economic system, should it fail, as the bust cycle recurrences indicate, will affect everyone to some extent. What sane working or middle class person desires cycles of world recession teetering on the edge of global depression for themselves or their families?



A hundred thousand distinct autonomous societies bring resilience to the whole of world civilization. One micro-state or society screws up and for the most part, only they suffer the consequences, not everyone in the world. In addition to sustainability maintenance, localization autonomy is therefore superior to centralized global systems as a civilization design ideal for the whole, for the long term.

With rumors of resource scarcity growing in volume, we come then to the second aspect of localization more concrete than the ideal one.

Necessity begins to surface and enter public space in the form of budding collective movements toward localized communities favoring as much autonomy from our drunk driver centralized control as they can attain. This drunk driver, seated at the wheel on our left, is not going to give up the keys without getting

belligerent:

Mr. Woods, who has a Ph.D. in history, and has written widely on states' rights and nullification — the argument that says states can sometimes trump or disregard federal law — said he was not sure where the dots between states' rights and politics connected. But he and others say that whatever it is, something politically powerful is brewing under the statehouse domes.

Other scholars say the state efforts, if pursued in the courts, would face formidable roadblocks. Article 6 of the Constitution says federal authority outranks state authority, and on that bedrock of federalist principle rests centuries of back and forth that states have mostly lost, notably the desegregation of schools in the 1950s and '60s.

[nytimes](#)

Localization movements today have little to do with the woefully antiquated, 19th Century definition of right wing that we have been stuck with for far too long. In reality, right wing has always meant those who prefer to stick with what works best for the long term for our species. This is the evolution wing.

Left wing is the impulse control challenged side. It demands separation from accountability for its impulses and calls this freedom. The left wing dies off when the fat from the body is consumed and the body must return to a lean, mean, disciplined condition in order to hunt and feed again, or perish.

Thus, the best adaptive, most realistic segment of the left breaks away from the consistently, imminently failing one worlders. The fantasy is not going to happen because the energy required is not available to force it in place. So this break away faction instead acknowledges collective action and localized control – survivalism – thereby by default crossing over to New Right, though these scattered few as yet know it not.

We are living in an age of unprecedented change, with a number of crises converging. Climate change, global economic instability, overpopulation, erosion of community, declining biodiversity, and resource wars, have all stemmed from the availability of cheap, non-renewable fossil fuels. Global oil, gas and coal production is predicted to irreversibly decline in the next 10 to 20 years, and severe climate changes are already taking effect around the world. The coming shocks are likely to be catastrophic if we do not prepare. As Richard Heinberg states:

“Our central survival task for the decades ahead, as individuals and as a species, must be to make a transition away from the use of fossil fuels – and to do this as peacefully, equitably, and intelligently as possible”.

[transitionus](#)

[Part One](#) in the Why New Right? series attempts to distinguish some New Right understanding from all the others and point to its unapologetic Darwinian basis.

The meaningless life of a pet

Apr 21st, 2010

by [Robert Martin](#).

Everywhere in modern civilization we find our societies getting drunk on all kinds of useless freedoms; one of the most useless is that of owning pets which neatly follows from the undeniable 'human rights'.

The reason why many people buy pets these days may be familiar to what Ted Kaczynski called the power process. In this it says every living organism needs to be in control of some niche of natural-reality for the feeling of happiness and fulfilment to ever accumulate in correlation with survival.



In modern society there is no intelligent response to our problems therefore this niche of a natural existence is taken away from us, and in response a feeling of emptiness within an isolated personal-reality consumes these simplistic consumers. Most individuals alive today are domestic-humans and most of us can barely comprehend the meaning of 'community' in a healthy traditional sense.

In this domestic ignorance and laziness toward real social satisfaction, the majority will immediately feel socially worthless and alienated from their own species. The most unintelligent of humans that are unable to form social consensus with other more intelligent beings will simply prefer to create domestic 'clones' from less powerful organisms and make them look all 'cute' and 'cuddly' – Like eating a social cake, full of saturated socialization and therefore, will make your ego obese, unhealthy, and almost certainly susceptible to social viruses and diseases.

It is the easiest solution that every moron can follow whilst increasing profit - Buy a pet to exhort your consumerist dominion over and feel like an all powerful deity amongst the crawling things upon the earth - all whilst major corporations race at the opportunity to pour over-socialized commodities over the face of millions of fools, it also drains each individual of any actual wealth in a personal-reality orgy which is the core of consumer orientated business.

Our atrocious responsibility toward other life is simply because 'all humans are equal' apparently, and because 'humans are not animals' - animals are not human, therefore we are 'superior' to anything that is an 'animal' and can perform whatever we want on them regardless of how weird and perverted it may have become.. Freedom is tyranny against everything that is non-human and natural.

This power process shows a feeling of powerlessness against the domestic prison of urbanization and dystopic 'progress'; it is a main driving force behind the vapid deforestation and increasing bulk of overpopulation, all drowning the landscape in a flood of cultureless neon zombies. With this sharp growth

of population, the number of domestic pets rises because many people's lives are just useless and enslaving an animal to join them in an artificial prison is just one of the endless freedoms that make them 'happy' and supposedly 'content'.

The domestication of animals allows humans to crudely breed some weird and embarrassing little 'loyal' underlings. From the wild dog came so many undignified frankensteins of life – their very existence in life has no meaning, they do not have the freedom of natural selection or the freedom of a natural environment to evolve *independently*. Domestic animals lack the chance to ever evolve into something great, they are alienated and depressed from their ancestors exuberant ecosystems.



Just think - humanity continues to drag everything down with us in our freedom – we cage up everything we want. It's our right to torture nature and no one can stop us. If I want to have ten thousand cats that end up drowning in the toilet then it's my right!

But that's not enough, lets have lots of pet fish aswell! Fish obviously have no brains, no soul and are pretty; therefore we can stick them in a little tank with a treasure trest and a disney castle with little bubbles coming out! OMG like, cool!

From observing other fish in their native environment, the trade off between a thriving stream stretching for miles swimming for dear life against the fascism of gravity into an ocean of near infinite expanse and constant physical and mental stimulation - is what they are capable of, even having the *chance* to evolve into great carnivorous predators, lords of seas.

But instead the monkeys got there first – monkey-people stole these fish and traded their challenging environment for a square box approximately 40cm cubed with a couple of mediocre consumer pieces of trash made to look all girly and pretty. 99% of domestication is simply cruel and treats these animals *with no dignity or respect* toward any present or potential future of independent evolution.

If we realise that life as a whole is sacred; not just little car driving monkeys - then we would have no need to needlessly consume other species. But if ever we need to capture other life – we also must realise that we are stealing its independence and therefore it loses all power over its own life. It is therefore stupid and completely selfish to ever restrict excessive amounts of life when it is solitary and independent towards us. There is absolutely no reason beyond survival to restrict life which is performing a natural niche in the ecosystem, living as its species *should* in the natural order of things in relation toward one another.

You don't go on a masochist extermination for profit. Not for 'exquisite cuisine' for some calcified gluttons just so he can eat blubber meat and brag to his colleagues about how he can afford to eat at a top restaurant all to climb the social world of popularity.



Nevermind these animals needlessly killed – humans are special and they have rights, and now there are more than ever!

It's just business for 'exotic pets' - for the clueless masses to go home everyday just to stare at goldilocks the suicidally depressed goldfish with their passively boring faces.

Nor to just wonder why a lonely parrot who plucks all its feathers out because it has been stolen from a vibrant jungle with its own thriving socialization and instead thrown in a cage with a little bell and a dusty mirror to stare and question the meaning of life for the rest of eternity.

With our 'need' of exotic pets from foreign continents, we inadvertently introduce alien species (yes humans can become foreign species too - immigration) and undermine ecosystems and social systems. If you research into hawaii and the conservation problem there, nearly all of the native species are endangered by iguanas, deer, rabbits and hundreds of other introduced animals that are not respective (in evolution) of the native ecosystem patterns and therefore destroy it, inadvertently. This situation happens anywhere when alien species coincide with one another after, perhaps, millions, even billions of years in isolation from one another.

Exact numbers are unknown, but scientists estimate that nationwide, cats kill hundreds of millions of birds, and more than a billion small mammals, such as rabbits, squirrels, and chipmunks, each year. Cats kill common species such as Cardinal, Blue Jay, and House Wren, as well as rare and endangered species such as Piping Plover, Florida Scrub-Jay, and California Least Tern.

There are more than 77 million pet cats in the United States. A 1997 nationwide poll showed that only 35% are kept exclusively indoors, leaving the majority of owned cats free to kill birds and other wildlife at least some of the time. In addition, millions of stray and feral cats roam our cities, suburbs, farmlands and natural areas. Abandoned by their owners or lost (stray), or descendants of strays and living in the wild (feral), these cats are victims of human irresponsibility due to abandonment and failure to spay or neuter pets. No one knows how many homeless cats there are in the U.S., but estimates range from 60 to 100 million. These cats lead short, miserable lives. – [American Bird Conservancy](#)

Stupidity is simply cruel whatever way we look at it. Weak mental strength drones on for a taste of honey and so these pesty humans become so unsatisfied with their insecure little lives that they must be 'all accepting' and give every other moron the liberties to enslave and industriously kill or commodify every animal they please – regardless of the consequences (above).

To give what is called 'people' the right to domesticate any form of life whose noble attitude toward them is simply "I dunn fckin care u nob" who then kicks and beats his dog to death for consistently barking due to it being retardedly down-bred, is a pathetic attempt of reality-deniers to attain social satisfaction.



Liberals overlook these errors of man and label them simply as 'human nature' – Oh humans always do this, they say to themselves. But simply cannot join one and one together and generate an overall view of this situation. By giving them *rights without responsibilities* we are the very causes of this 'human nature' itself, a form of *domestic* 'nature' among humans.

Liberals; being socially defunct, seem to think we have no power over these things without realising they are the morons who released the paedophiles onto a world of naive children – because it's their right! Other life cannot speak symbolically toward humans, therefore we *assume* nothing is wrong.

Even humans who are retarded get treated like this – If people weren't such simplistic idiots then we would have the decency and wisdom to *prevent* them from suffering in the first place through a wise eugenics – and it's called tradition.

What is the meaning of a life that is disabled, dysfunctional or progressive? A life which needs social 'support' just so it doesn't choke to death on its own turd? It would be much better to give them some dignity, show them some respect - all living organisms need to face nature and all the challenges of life honestly without life-support cheat codes.

This is so that what they are made of can either survive the trials of the ancestors and live on in sanity and happiness, or be a retard eating its own turd and die thus leaving the land it occupies for something better, a karma to regenerate as something more powerful and dignified; that is the most compassionate in reflection to the whole of nature – anyone who opposes this has had too much social-cake and needs to get out and enjoy some exercise in natural-reality to observe how nature operates.

We are not to allow some mutated corpse of a living entity to live on social support by the discontents of society whose only use is to look after useless people. They then abuse them, rape them and drug them so they don't unleash their retarded fist flinging poo frenzy on the clueless proles.

Life needs dignity, life needs power to follow its own destiny, to be challenged either to live or die. Not to have the potential of joy and empowerment prematurely stolen just so some fat ass can stick it in a corner of a house and ignore it for the rest of its impoverished life.

There is a clear change in the genetic and social characteristics between domestic species and wild species; and the same is with humans, those with minimal aggression and the tiniest amount of alertness or perception – will predominate – a reason why chandala under-castes always explode in population numbers and demand more 'rights' regardless of essential responsibility.

There is a close correlation between brain changes and behavioral changes in domestic animals. It has been primarily gregarious wild species that have been domesticated. In captivity, social behavior patterns changed. Many social structures that have the effect of preserving the species in the wild lose their purpose in captivity. Indeed, in view of high-density living conditions, social structures are disadvantageous for contact of domestic animals among themselves and with humans. This can be demonstrated in wolves and domestic dogs. Wolves form packs and the behavior patterns of individual members vary widely. There are powerful, successful fighters whose alertness and powers of observation are quite poor. In other members, these capabilities

are well-developed, but “fighting spirit,” power, and agility are lacking. The cooperation of the differently skilled animals is important for successful predation by the pack. In domestic dogs, animals with minimal aggressiveness and alertness predominate.

[Domestic Mammals and Behavior](#)

For human life to escape this stupidity and attain natural empowerment, it is best done through working together on the best of our strengths and not by the fake social ‘support’ through ‘equality and diversity’ of the insecure humanists.

By being reasonable we can achieve consensus and communities and then the majority of people left alive wouldn’t need pets, equality and facebook to make us feel socially satisfied.

Excluded middles

Apr 19th, 2010

by [Raul Singh](#).

“Stepford wife” as an epithet uses a category as an insult, referring to the movie of the same name from the 1970s. This film preyed on many of the fears of people in that time. In an age of suburbs and mass-produced products, and relatively massive conformity driven by the leftover economic inertia from WWII, people feared losing themselves to obedience.



Face: 12
Body: 5
Skin tone: Tanned
Eye color: Light Green
Wig color & style: Medium blonde, style 0702
Make up: Heavy black liner, bronze shadow
Lip color: Cinnamon
Fingernails: French Manicure
Pubic hair: Shaved
Outfit: Not Available

During the war, women had gotten a taste of independence — they were able to have jobs in industry, and have money. This convinced them that it was often easier to bail out of a relationship and move on than make it work, and so there rose in American society a certain hatred of men among its women. The movie “The Stepford Wives” was directed at the Baby Boomers: the post-WWII generation that inherited the attitudes of disposable relationships from their parents.

For a brief summary: a professional woman moves into a suburb where she begins to suspect that the submissive wives around here are robots designed for their husbands’ pleasure. The original film had as many plot holes as you might expect, but the remake in the 2000s had even more, which shows us how much Hollywood has advanced.

At that time of the original movie, many middle-class American women had children, and many of those were daughters. They raised these daughters in an inherently liberal worldview, in which their goal was to make themselves “equal” by joining the workforce, having careers and having political power. That of

course conflicted with what we might call an evolutionary goal, which for every species is to reproduce. How do you raise children when you're busy at work?

Some of these women ended up at Stanford, which one might say is the farthest one could get from conservative, family-oriented, role-specified middle America. Stanford is in California and not only does research into whacky things, but also encourages whacky behavior including drug use, ultra-casual sex, alternative sexuality, altering personal appearance and experimenting with new forms of culture. It's the anti-Stepford, in theory.

But then, in that way that nature is always ahead of us, what we think is solid fact inverts itself. During the era in which children born in the 1970s grew up halfway and went to college, many of us met Stanford women — and quickly realized that a pattern had asserted itself. For the most part, if you met one, listened to her talk about her career, told her you were a feminist and complimented her mind, she was yours. Generally, this meant casual sex, since that was the progressive thing to do, you know.

In the spirit of reviewing what we learned, I think it makes sense to compare the two opposite extremes of femininity offered in our society:

- Stepford Wife: looking at what this movie parodied, there were people in the 1970s caught up in a drive to conform to the 1950s ideal of a two-parent family, a white picket fenced house in the 'burbs, and a "career" for the man while the woman did the June Cleaver act. In the liberal ideal, this is a horrible way to spend your life because it is total conformity and quashes the individual, but conservatives tend to point out that it created happier children, kept men and women away from an adversarial relationship, halved the workforce (effectively doubling salaries), and allowed women time to pursue their own interests outside of the capitalist dog-eat-dog cycle.
- Stanford woman: people in the 1990s were caught up in a drive to conform to the 1990s ideal, since we'd just gotten out of the conservative Reagan era and into the Clinton one. That ideal was to reject the past, and make a woman's brain her most important asset. Of course, we didn't expect them to not be sexual, so sex must come after the career ideal. This means that we have a conformity of sexually liberal women who make sure they always show up at work, and then in the 2000s, they all got married in droves (sexual partner #168 must be the best, or at the right time) and started having kids, only half of whom were raised by the Mexican nanny — many of the Stanford Women became Stanford Wives.

So what does this tell us? For starters, that "conformity" and "anti-conformity" are meaningless terms. We're all conformist at the very least in that we listen to our biological desires, and do what is sensible in response. For example, very few of us become polygamous or polyamorous — most of us settle down with someone, try to forget how many notches we have on our bedposts as those are suddenly "against" our new image, and have families. The woman's career may be resurrected later, but most commonly is not, because a free market is generally loathe to take on someone who has been gone for 22 years (2 kids, four years apart, both aged to 18) and needs re-training and then will retire in a decade.

Even more, it tells us that we are headed toward biological roles from the outset, and that those roles "become" sensible because they are inherent to the human experience. We defy mother nature, and then in one fell swoop, she conquers us. This shows us in turn that the Stepford Wives satire mocked an illogical extremity of a normal role, but in doing so, was a weapon against us joining up with our biological future. In short, if we listened and took it seriously, more the fool us as we distanced ourselves from the inevitable, creating wreckage in the process.

But most of all what we can learn from this experience is that political dogma splits our world in two — by literally create a "my way or the highway" outlook. This is because political dogma attempts to replace biology, which produced for us the two-parent, role-separated, monogamous family in which neither partner wanted too many bedpost notches. Biology says that's the way for intelligent creatures to nurture intelligent children to adulthood. Political dogma is the only thing suggesting another path.

You can see this binarism, or two absolute options instead of shades of grey, in modern liberalism today:

Rhetoric aside, the real purpose of the Tea Party movement is clear: prevent the sort of change that might threaten the privileges traditionally enjoyed by middle aged, white Republicans. These are the people who feel that the 'real' America is under assault by the poor, people of color, gay Americans and all immigrants. They wrap themselves in the rhetoric of democracy and tradition, but they are just elites trying to find an acceptable language with which to justify their fear and defend their self interest. – [HuffPo](#)

There is a binary here: you're either good (love the poor, minorities, homosexuals and immigrants) or bad (hate the poor, minorities, homosexuals and immigrants). There's no room for a middle path, which in an issue like this is where the interesting discourse happens. It reminds me of the hideous debates of the 1980s where people were presumed to be either pro-life or pro-choice, but there was no middle ground for questions like:

When should it be used?

Where should it be used?

Who should it be available to?

What methods should be used?

It was just yes, or no. Everywhere, all the time. No "legalize abortion in California and keep it illegal in Texas." Just my way or the highway style thinking. And so now, we're told that we either roll over and accept the liberal platform — subsidies and political defense for the poor, minorities, homosexuals and immigrants — or be considered "not nice."

Never mind that white, middle-class people wanting a white, middle-class president and white, middle-class hierarchy is no different than black people wanting a black president and hierarchy, or gay people wanting a gay president and hierarchy, or Hispanic people wanting a Hispanic president and hierarchy? We all want leaders who resemble ourselves, who share our values and understand our faults with compassion because they've dealt with them as well.

It's just their way, or the highway. In the process, as in the article above, they call you every nasty name they can think of. You're not nice. You're a racist! A classist! A homophobe, probably — maybe a misogynist. If you hate equality, the thinking goes, you hate us. You have no compassion or empathy. You are evil, and by implication, we are good.

Who are these people trying to split us away from biological reality? We all want someone like ourselves. And questions are more complex than a political yes or no. If someone asks if you like turkey, do you say yes — and get fed it for every meal, in every house and restaurant? Or are there qualifications to the issue? And if you don't like it at your dinner table, is it because you hate turkeys with bigotry, or because you feel turkey is not the right tool for the task of feeding your family?

The modern political dogma is that if you're against any kind of equality, you're not-nice. They even invert that on you, and make it so that if you're not against every kind of inequality, you're not nice. That in turn becomes the political dogma that if you don't see inequality as the cause of all of our problems, you're not nice-nice. My way or the highway:

Because the authors have decided that inequality is not a symptom of other things, but the root of all evil, they are incurious about why Japan and Sweden should be so different from the United States. One important factor, surely, is ethnic and cultural homogeneity. The Swedes have been able to develop a trusted welfare system because they are a country with a small population composed of people with a common religious tradition, language and way of life. Now that there are very large numbers of Muslims in Scandinavia, it will be interesting to see if such a consensus can be maintained.

In Japan, the "social capital" of which the authors approve is carefully guarded by two facts that

they presumably do not like. One is that married women are highly unequal with men, and stay at home. The other is that Japanese keep out foreigners, and make sure such immigrants as they tolerate have few rights. That may be cosy for the Japanese, but is it a model which helps the global fight against inequality?

If you think about it, most of the inequalities in the United States derive from the fact that it lets in millions of new people every year. They come because they believe it offers opportunity. They will not all succeed but they are, broadly speaking, right. When such people start out, they are usually poor. It is inevitable there will be a huge gap in American society between those who have just got across the Mexican border, and those who have already "made it". But that need not be a problem so long as the opportunity is real. The wretched of the world still seem to think that it is. – [The Telegraph](#)

Just as in the article above, we see a political binary being created: nice/not-nice; equal/not-equal. This is how they hope to manipulate you: by encouraging people to join the club and feel good about themselves for being "nice," and thus freeing them from caring about the effects of their actions, and encouraging people in the club to mock anyone else for being unenlightened, stupid, bigoted, not-nice, racist, or other insults derived from the same root.

Biology is at war with political dogma much as it was once at war with religion. Political dogma forces us into a universal mode of saying yes or no; biology gives us a broader range of options. Political dogma allows us to insist on anything, but biology forces us to pay attention to the tasks of survival, including intergenerational (reproduction). Biology is flexible; dogma is not.

Even more, dogma is the kind of manipulation we remember from middle school. Do this and be "nice," or you're not my friend. Share that toy right now or you're not my friend. Vote for me in the irrelevant school elections or you're not my friend. The "nice" people all agree that you shouldn't tattle on me for hurting that other person; you don't want to be not-nice, do you? The excluded middles are all the options between our artificial ("not directly representing natural reality") political poles of nice and not-nice.

Even worse, dogma is about means, and not ends — in dogma, you try to act "correctly" so people view you as correct and good. You're not considered with the effects of your actions as much as you how they appear at the time. That is considered a focus on means, not ends. Biology is concerned with ends; what was the result of the action? And how did it change over time? A focus on the means is a focus on the present tense and the self alone. A focus on the ends is a focus on how the self fits into the world.

In conservatism, you see a different kind of compassion — a compassion of ends, not means. Its focus is achieving the best result, especially in the long term, and that generally begins with paying attention to biology. Those of us who are conservative choose this course. We choose it because it is a natural response to our environment; an adaptation, if you will. The progressive bird may choose to walk and not fly, but we wonder how long it will last in the forest. It might be OK at Stanford, however, at least as long as its scholarship lasts.

All the broken people

Apr 17th, 2010
by [Frank Azzurro](#).

Voyeurism is prevalent in our society – in fact, it's accepted. Where Dear Abby used to be the indulgence of bored housewives, things like [Love Letters](#) and similar blogs give people a view into the lives of their neighbors. It's interesting reading into the relationship issues some people have – many are valid problems that people dating or not so sure how serious to take a partner go through. The advice usually stinks of lowest common denominator patronizing, though I don't envy the job Meredith Goldstein has to do – especially with the volume of daily commenting she's come to expect.

Then you get some real juicy bits of the modern human condition, like this:

Recently, I ended up going home with a guy who I definitely did not like. But for the night, it was fun. He continued to call me and promise me the world. Who doesn't like a little attention? So I went with it, never took it seriously, but enjoyed dating while it lasted ... for a whole three weeks.

...

I don't want to change. I like being spontaneous and meeting new people. I like no limits or restrictions, and I don't think I could say no to an opportunity to have fun with a guy in hopes of finding chemistry...I just don't know why none of these guys to want to be with me all the time, and not just after the bar.

[[±](#)|[Boston.com Love Letters](#)]



When you're single, you do what you have to do – and hopefully [have fun along the way](#). But going home with every guy who gives you attention, then wondering why they don't take you seriously?

These people are unfortunately common; just pick any relationship blog. Too many single people are simply broken, whatever the reason, so their idea of having a little fun comes to mean just about any minute they're not at work or doing something that requires focus.

For the serious single folks out there just working at finding a compatible somebody with some physical chemistry to boot, they now have to deal with even worse societal trends than the slutty bar chick who, modern as she is, is even unapologetic about it:

What literally translates to "loving many," polyamory (or poly, for short), a term coined around 1990, refers to consensual, romantic love with more than one person. Framing it in broad terms, Sekora, one of the three founders and acting administrator of the 500-person-strong group Poly

Boston, says: "There's monogamy where two people are exclusive. There's cheating in which people are lying about being exclusive. And poly is everything else."

[±]Boston.com Magazine

Now you can have it all if you're single and unstable: "everything else" rather than the boring, ho-hum life of staring at the same person in bed each morning.



Polyamory is just another way of shedding personal responsibility, just like the bar chick, and then even poking fun at the people who do things "the old fashioned way". The problem is, as we see with bar chick above, the people who don't take anything seriously are the ones who want to be taken seriously. When no one does, they **vote**, heaven help us, for anyone and anything that involves widening the borders of lifestyles as aimlessly as possible. Then they can claim they were a pioneer.

It's complicated, as the poly catch phrase goes. It's also still surprisingly closeted. Nonetheless, Valerie White, executive director of Sexual Freedom Legal Defense and Education Fund in Sharon, says we are ahead of the curve in Massachusetts, particularly compared with the South, where teachers have lost their jobs and parents have lost their children for being poly. But she notes there is no push in the poly movement to legalize these relationships, largely because there's no infrastructure for it. "It was easy to legalize gay marriage. All you had to do was change bride and groom to person A and person B. But we don't know what multi-partnered marriage looks like," White says.

"Ahead of the curve" apparently means destroying any semblance of family faster than other regions. Since too many people screwed up marriage and then divorced, leaving a detritus of soured Gen-Xers behind, the price their children now pay is devolving into apes who will screw anything as long as it's in the name of progress and having a good time.

We wonder aloud why middle schoolers rather than high schoolers are engaging in sex and drugs even in our nicest suburbs, and the answer is clear: a couple generations ago, we screwed the pooch with regard to the values that helped shape our culture. Now you can even see "screwing the pooch" at your favorite porn site. Then who knows, maybe polyamory will even evolve to include animals? Screwing just one species is so passe.

Despite the clear media focus on trying to bring the fringes of the worst type of human behavior into the limelight - then acceptable - positive, uplifting values are still being sought and enforced - not just for the sake of tradition, but because a small but growing number of people know that it works.

... creates a foundation which allows your children to make healthy choices on their own. The values you espouse become your child's moral guide and form the cornerstone of his conscience.

What sort of values do you teach? In my family, we talk about the importance of honesty, integrity, forgiveness, generosity, caring, conservation, respect for the earth and other forms of life. One of the ways we encourage expression of these values is through our family mission statement.

[±]Family Matters]

No one expects modern women to be June Cleaver. Focus on family, and defining roles based on biology

and common sense allows us to reject the individualistic and economic values that drive families apart.



It's a difficult decision with a lot on an adult male or female's mind these days, but a choice becomes clear after playing the singles game for a while: do I want to take *myself* seriously and look for something more meaningful than iPods, a converted loft, the occasional lay? Or do I want to be part of something greater than myself; a family or community from which I can obtain and perpetuate a strong set of values among those who can agree to live in the same way?

Rather than put the base instinct of getting laid first, then holding that up as a value for lack of finding anything more meaningful, life is better suited to building goals and values first, then bringing those base instincts into the fold as part of something better, grander. Think culinary arts vs. eating at McDonald's each day.

Some would argue polyamory and having fun as the slutty bar chick are at least agreeable enough to most, so why rock the boat? But since anyone can play that game, all you need is a set of genitals to enter (and being damaged goods in the first place doesn't hurt), most would find a more fulfilling lifestyle by first finding meaning, then having fun in the context of that meaning.

Moral relativism

Mar 31st, 2010
by [Brett Stevens](#).



I have written in the past about how most of politics is metaphor. We don't actually know what we want, but we have gut feelings, so we attach to a political outlook.

What we're seeing the West now, if we drill down into the metaphor, is not a political conflict — it's a philosophical conflict between those who want "moral relativism" and those who want a moral standard.

While our tendency is to see politics as a prescription we write for others, its origin is in what we want for ourselves. These two philosophies are both simple, and both radically different:

| Moral Relativism | Moral Standard |
|---|---|
| <p>Synopsis: The genesis of this philosophy is the idea that we're all OK just as we are. Think of Mr. Rogers here, but applied to adults. We do not need to adapt to reality, and we don't need a standard in common. We do need to tolerate each other no matter how whacked out we want to be. In fact, we should find underdogs, outcasts and outsiders and use them as examples, because if we tolerate the extremes, the rest of us are doing just fine in the middle.</p> <p>Related ideas: Decentralization, anarchy, socialism, tolerance, diversity, multiculturalism, "nurture" rather</p> | <p>Synopsis: Most people associate moral standards with ideas of inherency like the divine right of kings, a religious mandate, or tribal cultural traditions. However, at its core all it means is that a society is organized around a consensus. Some will call this values, others traditions, still others "culture"; post-modernists will call it a social narrative. People of this bent want a single standard and the ability to be judged by how well they succeed or fail in achieving it. While failure would be bad, success is easily recognizable in ways other than the material (wealth, popularity).</p> <p>Related ideas: Central authority, Social Darwinism/capitalism, decentralized strong central</p> |

than “nature,” acceptance, viewing perpetrators as victims, lack of unifying religion or ideology to society.

Upsides: You are always tolerated and cannot get thrown out.

Downsides: lack of a common standard means no reward for good acts that do not materially or socially benefit you, and there’s a tendency toward social chaos.

Historical context: This tends to be an end-stage of civilizations because at some point, lack of a common standard endangers the life-process of the society, including business. The result is to call in a strong leader (Putin, Stalin, Hitler, Mussolini) who knows his life is forfeit if he doesn’t establish a paranoid authoritarian state.

Our entire world is at a decision point right now.

On one side is the “Mr. Rogers” option: everyone is OK just how they are. Thanks to our technology, or rather — to be honest — our sudden influx of energy wealth from fossil fuels, we can achieve this or at least fake it for a few centuries. Almost all modern societies go down this path, and all of those tell us they are “progressive” and “enlightened” for doing so.

On the other are traditionalists ranging from American conservatives, tribal peoples like the Maori defending their traditional ways, religious people, scientific futurists, eugenicists, and jihadis. They view the “enlightened” modern time as a chaotic burning-off of excess energy, and see that despite how it panders to the individual, it enslaves the individual to the lowest common denominator of commerce and popularity because a higher central standard has not been set.

A writer with a familiar yet unrelated name expands on this in his [recent column “Lady Gaga Versus Mideast Peace”](#): what if we take the jihadists at their word, and realize that their opposition is not to political states like Israel and the USA, but the modern culture that such states bring? We claim they want a theocracy. What they really want is much simpler: a social standard.

If we look at the Tea Party, what we see is a lot of blather about socialism, and resistance to a wealth transfer from the suburban middle class to the urban poor and urban artisans. What’s really eating at them is the idea that their way of life would be destroyed: these people have succeeded by setting standards, getting people to work according to them, and rewarding those who exceed the norm. That’s how they run their businesses and train their kids. They’ve been tolerant of diversity, leftists among them, and even a fairly leftist government as long as it has left them alone to raise families as they see fit. Now they’re seeing a culture that’s the opposite of their own swallowing them up, and in the process, taking the extra money they’ve labored for to do a better job of taking care of their families.

It all goes back to Mr. Rogers. His message to us was “You’re OK just as you are.” If he’d been thinking a little farther ahead, his message might have been the more complex but more applicable “Figure out how your world works, do the right thing, and it will treat you well.” But that message does not appeal to everyone, especially not those who are unsure of their ability to figure out the world or do well. It’s not inclusive like the moral relativism which is defined by the exceptions and outsiders, underdogs and other cases to be pitied.

What’s troubling about social standards is that they are not lowest common denominator, where the outsider and exception defines the rule, but they tend to be conservative, where the norm defines the rule. Even more, by the nature of picking positive values that people strive toward, they tend to be idealistic:

authority of values (religion, culture), hierarchy, “nature” rather than “nurture,” self-discipline, willpower, moral Darwinism in which perpetrators are viewed as morally defective.

Upsides: If you follow the plan, you will be rewarded, and there will be stability.

Downsides: if you’re not with the plan, you don’t get rewarded. If you’re against the plan, you will be encouraged to leave. Not very dramatic or exciting; in fact, these societies while low-neurosis also make terrible drama and often placidly beautiful art.

Historical context: Civilizations of this type tend to be younger, less jaded and more prone to radical advances in thought, although less in technology and art. As a result, few people notice their golden ages while they are occurring.

honor, fidelity, love, chastity, self-discipline, even asceticism and loyalty.

This is why when dissolute celebrities have made their money from showing us the worst of their behavior, they start trying to climb to a higher level in society, and as a result are more [conservative toward their children](#).

Interestingly, we have a new twist on moral standards in this day and age. We have deposed the kings, and for the most part dropped religion from social discourse. This means that any ideal we derive must come from science or popularity. But people are starting to repeat a simple mantra about conservative values: they aren't inherent, but they do work the best. If you want to raise your kids to be good people, and also competent people, you raise them in a traditional two-parent home with the idea of moral standards in everything you do. And that's the divide that America and the world will face together as we try to decide our future.

The Destiny of Civilizations

Mar 30th, 2010

by [Robert Martin](#).

When we carefully study the ecological impacts of domestication and culture, we may find something quite bizarre, terrifying and alienated - Here lies the evolution and destiny of civilizations.

History can show that our civilizations slowly cocoon themselves around every living organism - this progresses towards ever more complex artificial shelters for the senses; albeit in the most convenient form of technology. Looking back over the natural history of man we can piece together how this mess came to be the horror that it is today, we can see the steady *evolution* of artificial *inorganisms* (life which does not consist of organic molecules such as carbon). This persistent shadow in captivating the senses has slowly engulfed us, it is collectivist and fills the void between natural things with what is called a *meme*.



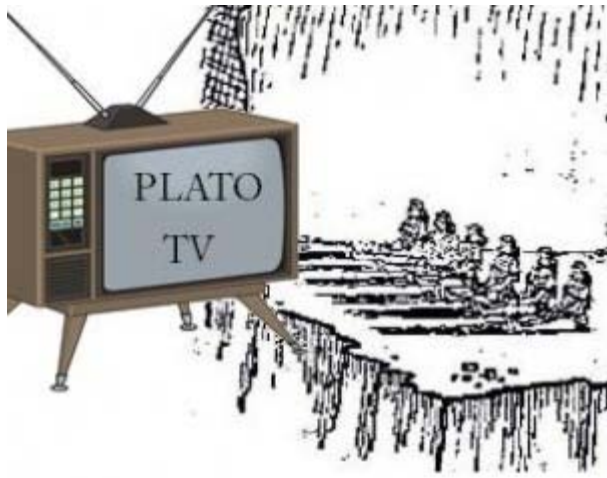
Rock art on cliff face in Huashan, Southwest China

Now, this meme is nothing significant in prehistory but it is subtly apparent; in the ancient eras of mankind where paleolithic hunters began to *domesticate* fire and earth to cook food and craft spear weaponry for hunting, here is the steady seedling for what will, in the next million years, begin to swallow the earth whole in a web of insect 'intellects', or so called intelligent species that are some-what possessed by these memetic inorganisms.

As this beast begins to leech the conscience and natural intimacy away from 'intellects' they begin to evolve culture, total lifestyles revolving around the possessor; something that, without the mental sapping away of intuition, would be unnecessary. So here mankind searches enviously for any cure for the curse, a curse that propels mankind forever forward into more hostile territory throughout these higher dimensions.

Without any apparent sense for preserving our species, we seem to have no obvious path for pulling the brakes – only through *virility* can a species satiate its void and fuel up on the fruits of naturalization, only against total collaboration can the collective adapt into a healthy size in respect to the ecosystems, just the same as a vehicle with only one way to drive has no way to avoid driving off a cliff. *Virility* is the back pedal of *collectivity* - both are vital in our travels through time.

As of 70-10,000 odd years ago, symbolism generated itself as the scaffolding around these intellectual animals. They began to retreat further into the catacomb of the collective conscience upon emotionalisation of the horror evident in all natural selection; deep into the womb of artificiality, a dark depressing cave, perhaps it is safe here they ask themselves? But apparently not, for now they are trapped in the mouth of quintessential inorganisms, they have lost their individuality to the hive mind.



In these dark caves, in this subjectivity inflexing away from objectivity, man throws his holism into the throat of this beast for fear of losing himself, man thus becomes selfish and individualistic in a desperate attempt to regain his lost spirit. Humanity surrounds itself with materials and idols, a longing for becoming something bigger, to go beyond itself, to escape the cave. Mankind continues to craft ever more cultured weaponry, luxuries, comforts and ever more deep in their linear empiricism; eventually spawning the horn of the beast itself, the empire they worship floats just above the heights of this aging civilization – The mechanization is evolved from within the womb of the cultured lands.

As with all living things, these technologies evolve throughout generations of birth and rebirth – the mechanization is slowly taking its losses and gains. Many civilizations are generated dysfunctionally as they ebb and flow with their artificial creativity – and when these civilizations eventually decay and sink beneath the waves of socialization, the support niche beneath crumbles inward toward the gravity of nature – nature fights back. Fourth dimensional fungus spawns to feed on this fallen inorganic flesh of technology created through dying civilizations, they, like insects created by socialization, feed on the dead inorganic matter leaving socially possessed 'intellects' diseased by a fourth dimensional [cordyceps](#). This being something a healthy steady-state society would banish to death else it would turn viral and infect the entire land; as is evidenced by the politically-correct virus of modernity.



Like a jungle are civilizations throughout the cosmos. The dirt at the base is for the organic life itself to be created through naturalizations; they are ecosystems of natural organisms living in harmony with the whole expanse of a forest bed. Upon these swamps of algae-like foundations feeds a magnificent array of socializations – many natural creatures begin to evolve in new directions, instead of horizontally across the floor in pure natural selection, and thanks to socialization they begin to evolve upwards, vertically evolving – toward a darwinian evolution, a natural-social selection.

As these begin to adapt and strengthen toward each other like the expanding bulk of the thousand year old tree; new alien creatures begin to evolve on the support niche provided by the branches, animals begin to climb these social trees and become popular, they eat the fruits of socialization – they create *tools*, both mechanic and symbolic tools for exploiting the natural and the social, thus civilizations thrive in these early

eras where these fruits are plentiful.

Millions of years pass, these creatures of civilizations become so advanced that they breed exponentially, their density increases and socialization becomes competitive. They begin to destroy the forest everytime these civilizations crash, the sharp horn of mechanizations that they uncover beneath the dirt turn bloody when they fall from grace – thus they cut the social trees down leaving impoverished and alienated egos that eagerly dig around in the hedonistic dirt for any little seedling or pretty thing, hauling up all kinds of metals and stones that might support their irrational selfish desires for limitless wealth.



But one day, this will dig up more than just pretty rocks and stones, more than just convenient tools for manipulating healthy ecosystems – for at present we have only discovered the tip of mechanizations. Whenever these artificial inorganisms are gifted individuality from the whims of humanity, there metal creatures will race ahead in a cosmic evolution to feed upon all the dirt and rock throughout the local stellar neighbourhood as super intelligent wildlife with their own variation of domesticism, their own species of nature, their own groups – humanity may remain like the other ape species toward them, remaining in a less viscous evolution slowly stumbling along whilst technology races ahead of us and reaps the spoils.

Humanity wears this technology at the moment with pride, like an exoskeleton, a skin and alternate senses differing from our nature. But one day these skins and senses will not need the body of humanity for it will become self sufficient and satiate the void from within by reverence of ecosystems. The suit of armour will not need any possessor and will take the souls of its devotees and use it for itself, humanity is the mechanic animator – these cells will divide.

Passive aggression destroys politics

Mar 27th, 2010
by [Brett Stevens](#).

Passive aggression in politics involves accusing your opponents of racism, and using that moral high ground to create an entitlement society. The only problem is that entitlement societies destroy the productive middle class and doom the entire society to poverty.

Since 1789, when leftists overthrew the aristocracy and murdered them at the guillotine, the left has engaged in a policy of passive aggression.

What is passive aggression? It's two things:

- The passive: you backward-rationalize what you want to do by claiming it's right. For this purpose, it is best to pick a meek and helpless target of pity to claim to be helping. That way, if someone points out that you've double-parked your SUV, you can say "I'm here to help the children. Why are you against helping the children?"
- The aggressive: by adopting this attitude, you can act as if those who oppose you have no moral leg to stand on. If they oppose you on practical grounds, claim they're selfish rich jerks who don't care about moral action. If they oppose you on moral grounds, claim their morality is elitist, racist or sexist. Even better, combine the two approaches.

For the past sixty years, the left has had one sure-fire charge to level at the right: "You're racist/sexist/homophobic/classist/elitist."

No one wants to sound like they judge people based on the category of their origins, so this insult is eternally popular because the mentality it describes is eternally unpopular. Of course, fast food and heroin are also eternally popular, so that might not be the best yardstick.

This is backward rationalization at its worst. Instead of acting like sane people, where we formulate a goal, study what is required to do it and then pick the best option, we think backward. We pick an option we like, and then invent reasons why it "should" happen — completely ignoring practicality and other moral viewpoints.



In recent weeks, we've seen the left [accuse white men who don't support Democrats of being racist](#) and accuse [accuse anyone who doesn't support Obamacare of being](#)

[racist](#).

They also claim that [Tea Partiers are racist because someone in the crowd, who may or may not have been a Tea Partier, may or may not have screamed a racist epithet](#). Never mind that agitprop — sending someone to pretend to be your enemy, and then do something obnoxious — is as old as politics and more common than people think. Just trot out that magic accusation!

It's no different than 1789 in France where if your neighbor had some cows you wanted, you could call him a "monarchist sympathizer" and take his cows while he went to the guillotine. Or the oddity in the Salem Witch trials where many of the "witches" had desirable land that their accusers bought for pennies on the dollar... after the trial and punishment, of course.

If your kid is failing in school, backward rationalize and [call the teacher a racist](#) for grading him down for not attending and not doing the work.

Never mind that calling Republicans racists is a [decades-old liberal strategy](#) and that [Obamacare does, indeed, contain racial preferences — for everyone but whites](#). Keep using that insult. They're elitists of some kind: monarchists, classists, racists or maybe even they believe [intelligence has a biological origin](#).

Even more, ignore the left's own racist policy of [importing voters so that their low approval ratings with domestic voters can be statistically obliterated](#)?

The grim truth of it is that Tea Partiers and others are rebelling against entitlement programs because they see them as siphoning cash from the most productive, and handing it to the least productive. While this buys votes, it makes a civilization disintegrate, as we saw in Russia, and France, East Germany and anywhere else this was adopted.

This is entirely separate from race as the historical examples show. Where race comes into the picture is when the left brought it into the picture. They noted that in the USA, our underclasses tend to be African-American, non-white Hispanic and South Asian, while our upperclasses tend to be North European, North Asian and Jewish. There's a sense of revenge against those who are living the good life by others. And if they have to suspend reality to do it, and kill the goose that laid the golden eggs so they can have gold paté tonight, heck, that's the ticket to more votes!

While the left likes to be passive-aggressive, and pretend they're oppressed by the right, the real truth is that [socialist-style entitlement programs have been steadily growing since 1950](#) and now are the biggest part of our national budget, where during the years when this country was strongest, they were smaller.

When you say that to a leftist, they trot out the same [tired graphs](#) showing that nations with more social spending have more income equality, which we're supposed to guess is better. What they don't tell you is that it takes time for policies to show effect, so that more equal income distribution is probably not a result of social spending, but other factors that predated these mostly-1960s programs by decades.

If you look at actual results, outside of figures about what money goes where, you'll see that [social spending has failed to curb poverty](#) and in fact in many countries, as in Sweden, has contributed to [devaluation of the economy](#), which shrunk from being Europe's largest to ranking tenth in per-capita GDP.

Nevermind that in the USA, which leads the world economically, [the rich pay the most taxes](#) and [use the least amount of government services](#) of any group. Wealth redistribution will be catastrophic.

Naturally, we don't want to rank everything by wealth — but if we're going to be scientific about our politics, we should pick strategies that work. Economics measures how well we are remaining productive and thus, how much our currency is worth. If our currency is devalued, we all suffer. We need to not backward rationalize, but think forward, and by that like a scientist or historian pick strategies that work, regardless of our emotional judgments about them ("not fair", "elitist").

The left is going to keep being passive aggressive and crying racism, but they've unleashed a torrent of

resentment. Our middle classes — who are mostly white, but also contain members of other ethnic groups in their ranks — know what passive aggression is: it's people who have nothing using that dispossession as a claim to the wealth of others. If we're all equal, they say, the only reason we don't have the wealth is chance, so you owe us some. But as anyone who has managed a mid-size business knows, if you don't reward people for above-average behavior, expect only average behavior — with a lowest common denominator standard causing the definition of "average" to plunge.

That's what happened to the Soviet Union, in post-revolutionary France and East Germany, as well as many other places. Plato in *The Republic* identifies a rebellion of drones and artisans as the trigger to [a Libertarian-style revolt](#) of the middle classes.

Luckily, the right is resisting:

Obama will go down in history as the face of unchecked liberalism. The cancer metastasized to the point where it could no longer be ignored.

Average Americans who have quietly gone about their lives, earning a paycheck, contributing to their favorite charities, going to high school football games on Friday night, spending their weekends at the beach or on hunting trips — they've gotten off the fence. They've woken up. There is a level of political activism in this country that we haven't seen since the American Revolution, and Barack Obama has been the catalyst that has sparked a restructuring of the American political and social consciousness.

Think of the crap we've slowly learned to tolerate over the past 50 years as liberalism sought to re-structure the America that was the symbol of freedom and liberty to all the people of the world. Immigration laws were ignored on the basis of compassion. Welfare policies encouraged irresponsibility, the fracturing of families, and a cycle of generations of dependency. Debt was regarded as a tonic to lubricate the economy. Our children left school having been taught that they are exceptional and special, while great numbers of them cannot perform basic functions of mathematics and literacy. Legislators decided that people could not be trusted to defend their own homes, and stripped citizens of their rights to own firearms. Productive members of society have been penalized with a heavy burden of taxes in order to support legions of do-nothings who loll around, reveling in their addictions, obesity, indolence, ignorance and "disabilities." Criminals have been arrested and re-arrested, coddled and set free to pillage the citizenry yet again. Lawyers routinely extort fortunes from doctors, contractors and business people with dubious torts.

We slowly learned to tolerate these outrages, shaking our heads in disbelief, and we went on with our lives.

But Barack Obama has ripped the lid off a seething cauldron of dissatisfaction and unrest. [Aspen Times](#)

We have been busy, the middle classes, for the past sixty years. We have believed that if we take care of ourselves and our families, and contribute productivity and responsible behavior to our local communities, everything will turn out OK. But now we're seeing that while we were busy, other people were busy too — agitating for a perceived moral superiority so they could effect a wealth transfer from the middle classes to the urban "artists" and urban poor.

That will be a disaster that kills the goose that laid the golden eggs — the US economy and its primary driver, the middle-class family. And whether or not people call us racist for resisting it, resisting is the right thing. The charge of racism isn't an honest thought; it's a backward-rationalization by those who want entitlements and are going to claim moral superiority in order to get them, claiming they're protecting those who face discrimination.

While the Republicans need to find more of a strategy than just saying NO, meaning they also need a positive goal they want us all to achieve, the socialist crusade in America has triggered a wonderful

backlash. People are thinking about these issues again. They're looking at history, looking at the results of the socialist experiment elsewhere, and despite its popularity with the young, the poor and the artistic, are asking themselves if it's a good **practical** idea.

The answer is obviously NO, and so we're laying the groundwork for the next generation of American politics: the middle classes versus the entitlements crowd. It's going to be exciting to watch.

The future of the Republican party

Mar 24th, 2010
by [Brett Stevens](#).

The future of the Republican party lies not in trying to emulate Democrats, but appealing to the anti-entitlement middle classes.

Obamacare passes, and the wires burn up with directionless bloviation about how this is the end for Republicans and the Republican party must change.

While it'd be nice to think we're cheering for one of two football teams, and thus everything they do is fair play, that's not reality. What's true is that Republicans must change, but not in a way any of the blowhards have suggested.



This country is divided between city folk who make their money shuffling papers, designing web sites and writing press releases, and the urban and [suburban people](#) who work more directly with industry, agriculture and the military. Urban folk often look down on these people, but not all of them. Just what we might call the "artisan" class of people who get paid middle-class wages to move symbols around on computers.

The artisans want us to go closer to a European socialist system, even as Europe is finding out that it [cannot subsidize its lower performers](#), and that its [imported labor force remains impoverished](#), alienated and violently opposed to the mainstream. So instead of thinking backward, and surmising that Europe's success is due to its socialized medicine, liberal immigration policies and state-subsidized living, we should think critically and realize that Europe was always wealthy, and it's even more possible that European socialism is busy burning off that wealth.

But even more than economics, this is a values split. The right is in favor of Social Darwinism that rewards the competent, because they see incompetence and individual immorality as the biggest threats to humanity. The left is in favor of Socialism and tolerance that includes everyone, because they see unsociable, misanthropic and elitist thoughts as the biggest threat to humanity. We can tell which group

transcended getting bullied in grade school, and which group is still stuck in that moment.

The right recognizes that without this foundation in values, [our productive middle class disappears](#). It disappears into moral relativism, where people start doing what is convenient and therefore wreck their families through drug use, casual sex, lack of moral center and unwillingness to strive for a higher quality of individual. It also disappears economically, because socialism will effect a “wealth transfer” from the middle class to the urban poor. (The ultra-rich will ride this out as they always do: most of their money is on paper because it is holdings of companies and futures.)

At this point, we're at a quandary. The left has made itself quite an electorate, first by [importing voters](#) and next by implementing disastrous social policies that have produced an army of over-educated, under-employed, mentally dysfunctional people who are looking for someone to blame — as a justification for getting a handout. These people [live by pity](#). They pity themselves, and feel they deserve more than they have, and they pity others like in Haiti and during Katrina, and think all of us should drop what we're doing to help them.

In the meantime, back in realityland, biology marches on. The intelligent and motivated rise and the self-pitying and less intelligent fall into poverty. It has been this way since the dawn of time. The right supports evolution, or not-pitying, but the left [wants to turn back the clock and stop evolution](#) — probably because they feel personally threatened by it.

So how should the Republicans remake themselves? Most people, because they have short attention spans, are clamoring for Republicans to become more like the Democrats. More tolerance! More metrosexuality! More entitlements! Less war and moral judgment. But then that makes for us two identical parties, one of which (the Ds) will always promise [more entitlements than the other](#). Guess which is going to win with that large, disenfranchised, self-pitying audience?

As [the Tea Party shows us](#), Middle America has awakened emotionally — the political theory lags behind, but they're getting there, having been busy with jobs, family, hobbies and churches to study the reams of deliberately baffling and arbitrary political theory our species has generated. They know they don't like socialism. What they're really saying is they don't like entitlements, and they don't like relativistic moral standards, because these two related concepts are death to the [productive, constructive and morally-minded middle class which has always been the source of America's wealth](#).

Republicans need to return to conservative values, not become Democrats. Here's a brief summary for you:

- Meritocratic elitism. Set up a level playing field, make it hard, and reward the best. Remove the worst to prison or exile. Leave those in the middle alone.
- A hard moral standard. Our society needs to decide which behaviors are acceptable, and which are not. Let these be known, but don't get government involved in preaching them. Get government involved in removing transgressors.
- No entitlements. We support job insurance, and might even support government setting up a buying pool to purchase healthcare so we could then access it at discounted cost. But we don't like permanent welfare, handouts to “oppressed groups” (ACORN), and so on.
- Accept our superpower status. We cannot become pacifists. We rule the world and we've kept it from harm for the past 60 years. We should expand this role as WMD proliferation and instability become more common.
- No preferred political elites. Middle America likes Harvard, but doesn't like it when Harvard people hire only other Harvard people who know the spacy arbitrary theories they only teach at Harvard. No affirmative action, no retribution for perceived lower-class or discriminated-against status. Government should not support political correctness, or preach against it. Let culture decide.
- Fix our schools. Get the focus away from mainstreaming the mentally-challenged and dumbing schools down to the lowest common denominator. Let's go back to the 1980s when we were trying to beat the hardest schools in Europe and Japan. Let's produce some great students, not lots of tolerant dummies.
- Ditch the green for conservation. Greenism will be a huge issue. But Environmentalists have non-workable solutions. Instead, get the federal government involved in mass purchases of land to be kept

in its natural state, as a natural carbon sink and oxygen generator.

Republicans need to become the party of the middle classes here in America. These are the people who have always supported the Right not because they're ideologues, but because they're self-sufficient. They don't need handouts. They're busy and want to get rid of threats to stable communities and family-oriented, morally-centered living. They know that agriculture, business and the military are honorable and necessary careers. They would do just fine if their TVs and video games went away.

The Libertarian revolution and the [Tea Party movement](#) are America's middle classes saying they are tired of being [parasitized](#) by anyone who claims to be oppressed, poor, misunderstood or left out. Set up a level playing field and let us live as we please. And instead of inventing new make-work programs for bureaucrats, based on political correctness, don't forget who is the goose you'll kill to get the golden eggs — the productive, independent, hard-working American middle classes.

Interview: Sebastian Ernst Ronin of the Renaissance Party of North America

Mar 24th, 2010
by [Brett Stevens](#).



We're fortunate today to be speaking with Sebastian Ernst Ronin, head of the [Renaissance Party of North America](#). It, along with other tiny parties like it, represents a new political direction: a new take on the fundamentals of politics that have been around since the dawn of time. One of these tiny parties will eventually become a dominant force, if history repeats itself. So we're trying to look into the mind of one of the more creative and committed people in politics.

What's the connection between conservation and conservatism?

By "conservation" I take you to mean as it relates to ecological stewardship or some type of Green understanding. Conservation, as such, is a micro undertaking within a larger macro ecological whole.

The Green political movement, especially in NAmerica where it has never really gotten off the ground, is sucking wind. In some ways it is bleeding badly with how it is perceived by the public due to two events that happened last year. First, there was the attendance of Cem Ozdemir, Co-Leader of the German Greens, at Bilderberg '08. Secondly, there was the hit taken by the environmental movement with the blowback from Climategate and the related, and by now very obvious globalist scam/agenda as attached to Copenhagen. In a nutshell, Green political philosophy is a liberal redundancy and a false comfort, and has been, in general, captured by globalist interests and agenda. This is the position of the Renaissance Party of North America (RPN).

As this relates to socio-political conservatism it is fat with latency and opportunity. Since the inception of Green parties, they have been identified, rightly, with the Left. In Germany, Greens are called "watermelons" i.e. green on the outside and red on the inside. Taken at its core value, conservation cannot help but be conservative as a political philosophy. What could be more conservative than living within one's own means, being accountable for one's direct relationship with their environment, distinguishing between needs and desires as these relate to consumer choices, etc? In Canada, the core, historical principles of decentralization and bioregionalism have been purged from Green dialogue by the liberal centrist and statist federal party. It stands to reason, does it not? As the historical pendulum of liberalism maxes out, and we are pressed up against Post-Peak Oil ecological realities, the notion of conservation/ecological stewardship will fall into the conservative camp. The RPN has identified the philosophy of Archeofuturism as a reasonable guide to point us towards a post-Green political option. The Green political movement is now philosophically bankrupt. Greens, Earth-Firsters and soft environmentalists will be looking for a new political home. White Nationalists will be looking to ecological guidelines to compliment the management of new homelands.

When you say "New Right," what does that mean?

First of all, it is necessary to include the qualifier of "European" to "New Right." If the notion of New Right is just left dangling as such, we see all types of lame attempts at re-inventing the Right from a loaded, i.e. American, perspective. Such is nonsense, and falls short of breaking through to any new ground. The end result is an effort to tag a sexy dimension onto the Teabaggers, Constitutionals, Three Percenters, States' Rights, White Nationalist organizations, as examples, when in effect what ends up being re-packaged is a nostalgic, ergo reactionary, look at the past for determining

political action in the present. The Empire is toast; looking backwards is not an option.

European New Right (ENR) philosophy, or at least the core that we have chosen to rely on, stems primarily from the work of Alain de Benoist and Guillaume Faye. The socio-political notion of Archeofuturism noted above stems from the work of Faye. From an ecological perspective, I would also include the work of Pentti Linkola in this category. From de Benoist, the RPN has laid out the political map of Center/Periphery as opposed to Left/Right.

One of the great benefits to come out of 9/11, an unforeseen one by the globalists I might add, is the whole questioning of Left/Right politics. A decade ago for a significant percentage of the public to have been thinking in terms of "the Left/Right paradigm is dead" would have been unthinkable. This vacuum in the political psyche does nothing but grow on a daily basis and, as we all know, nature abhors a vacuum. The RPN has identified it and brought it into play. The bulk of the Left is as politically insipid as is the bulk of the Right; one camp of useful idiots negates another. There evolves a thin demographic sliver where the two spheres overlap, creating a target wedge, a vesica piscis. Relative to each of the Left and Right, this wedge consists of their own outliers, radicals, free thinkers, contrarians, etc. A true identification of the radical Center automatically designates its relative Periphery; there can be no center without a periphery. In short, there will be the political movement as identified and carried by the New Center...and all else as swept to the dust bin and redundancies of the Periphery.

Is there a link between conservatism and Traditionalism?

I think this question has already been partially answered above. However, as it directly relates to, say, family values, yes there is. At bare minimum, the conservative starting point would have to be "paleo" as opposed to "neo." For us, this "link" as you call it, becomes somewhat self-evident as soon as one realizes that we live in an upside-down world, most of it created and delivered by a neo-liberal and globalist agenda, i.e. social engineering. The greatest poison within this social engineering is likely the ideology of Political Correctness; everyone is dragged down to the level of the lowest common denominator and the condition is labeled with "equality" and "democracy." The non-egalitarian practice of affirmative action is labeled as fair. The integrity of the individual is sacrificed for and through mass conditioning. George Orwell must be smiling in his grave. To counter, again given the simple example of family values, we believe heterosexual marriage and a stable family unit are the bedrock of any healthy society while recognizing the civic rights of alternative gender identities and sexual lifestyles. We maintain that heterosexual matrimony is "holy" due to the ability of a man and a woman to spark the creation of life, to reproduce, to further the genetic line.

The RPN has identified as traitorous to the Occidental world the ideologies of institutionalized, legally enshrined and enforced Political Correctness, Multiculturalism and Feminism.

Why do you think green and new right are convergent?

Human values are a reflection and extension of physical reality. If we are at the apex of industrial civilization, then it only stands to reason that there will be a corresponding degree of decadence, confusion, effeminate conduct, etc. This is standard at the end-times of any civilization; witness political correctness.

The glove is about to be turned inside-out. We maintain that within the current century the NAmmerican economy will resort to an agrarian economy, supported by small secondary industry, as existed prior to advent of industrialization. With it will come the family farm and the corresponding division of labor. Birth rates will once again rise to meet the new division of labor. It does not mean that advances made by women will be chucked. Those advances, as all other advances made for the growth of the individual, will of course be retained...but within a very new and demanding physical world. From a cybernetic perspective, the given environment never hints at what need be done; it always dictates. If one has the capacity to observe and follow through on the dictates is another matter.

You mention peak oil and the collapse of industrial civilization as triggers to a new era in which conservative politics will dominate. Why is that?

Again, as has already been insinuated, a harsh world of social deprivation and hardship cannot realistically support what we have come to know as liberal values and conduct. It's just not feasible. Many of our self-centered illusions as to what constitutes a "good life" will go the way of the dodo bird. Let's be brutally honest here: the challenges of survival are inherently conservative; there is scant liberal twaddle about such challenges. Needs will trump desires; me-me-me will be displaced by us-us-us, while retaining the value of the individual as is part of our Western heritage. A more effective balance and harmony between individual and society is what is hoped for. The traditional becomes the radical.

What do you think is the major failing of the current political system?

I'm glad you qualified that question with "major" or else we could be here all day. Allow me to expand to two major failings. Firstly, of all our Occidental institutions, ranging from the cultural, to the scientific, to the arts, to technology, the institution of politics is a stunted cripple; it has just not kept pace. Now this may be due to the very core nature of politics, i.e. who rules. In other words, it has just not been in the best interests of the financial ruling elite to allow the institution to evolve at an equal pace with the rest of our institutions. If the current political system attracts, for the most part, nothing but scumbags, then we need to look at what is wrong with the system, not so much with what is wrong with the individuals who are attracted to it. It is part of our topsy-turvy world. A calling that should be anchored in service to the people is no more than a scam to receive obscene levels of compensation lifted out of the pockets of the people. On a personal level, I find the challenge to always be a double-edged knife. On the one hand, politics is the crassest of undertakings, while on the other hand it is the highest calling. An honest effort at the latter, at the very least, tends to keep the former in check.

Secondly, if we are talking about federal politics, the political jurisdiction that is being governed is simply too large; by virtue of its size it invites mismanagement and corruption. Related to the physical size of the jurisdiction is the size of population. At a particular size of population, and it varies from polity to polity, a society cannot help but go fascist. The outcome is hot-wired so-to-speak; bureaucratic entropy is programmed in. Downsizing to more manageable political units is the only safeguard to maintain not only reasonable democratic structures, but more importantly, reasonable democratic practices.

Plato, writing in *The Republic*, suggested that civilizations go through a cycle of aristocracy, timarchy, oligarchy, democracy and tyranny. Do you agree, and if so, which stage do you find optimum? Which stage are we in now?

Yes, I would tend to agree, but those philosophical terms can be simplified to life-cycle terms. These would be birth, growth, full maturation, decline, death; as for an individual, so for a civilization. As such, I would say that we are at the last stage, that of tyranny/death. Need there be tyranny associated with death? No. But that would depend on how the life has been lived and how one views and/or understands death. If death is viewed in negative terms, for lack of a better description, then all sorts of frantic, "tyrannical" clutching will accompany this stage. If, on the other hand, death is viewed as a transition stage or, better yet, as an extension of life, then there is no need for "tyrannical" clutching onto the past.

Keeping with the cycle that you have identified, and as complimented by me, it stands to reason that the next stage will again be birth/aristocracy. This is how we view the current century, one of transition, of birth. The RPN has even gone to the extent of openly declaring the type of "aristocratic" personalities that are called upon to initiate the next cycle. We own unconditionally the spiritual and moral responsibilities that are bestowed upon a Warrior-Amazon political elite to assertively, yet humbly, agitate and educate with clarity, integrity and common sense. This is nothing to be shocked about; it is standard for pioneer personalities, those prepared to assume high levels of risk.

It seems there has been a magic line in politics where anything to the right of moderate has become "far right" and even our conservative politicians seem liberal in ideals. Why do you think this is?

While excluding the general corruption of our political institutions and the self-serving motives of those who purport to work on behalf of the people, the answer to that question is quite simple: all Western political philosophy is merely an extension of 19th century liberal political philosophy, i.e. the dregs of the Age of Reason. Sure, there has been some tinkering on both the Left and the Right, but nothing of any great substance nor significance. Why this is so becomes somewhat obvious the instant one perceives liberal political philosophy as being synonymous with, and directly overlaid with, the Industrial Era. As example, let's cite the worn capitalist/socialist debate: Who owns the means of production is secondary to the means of production itself. And the global means of production for the last two centuries or so has been industrial. That is the bubble that is about to burst. Terrestrial life is dependent on the transference of energy, all of it in its myriad of differing media, originating from the sun. A political philosophy for the Post-Peak Oil era has not yet been written. As yet, we poke around inside the Platonic cave with dull sticks.

I would strongly urge readers of this interview to read Thomas Kuhn's "The Structure of Scientific Revolutions" published in 1962. It was Kuhn who coined the term "paradigm shift." This latter term has been somewhat bastardized by marketers introducing new flavors of bubble gum and workshop facilitators engaging people to discover their inner-child. A paradigm shift literally means a transition onto and into a new world. Kuhn gives the example of putting on a pair of inverting lenses: the phenomena of the world largely remain the same, but it is our perception of it that gets turned on its head. We knock on the door of this new perception. Once perceived, then and only then, can we alter our conduct within it. For a discussion of politics that would imply the creation of new social institutions to meet the demands of the new world and who governs within that world.

What have been the failings of far-right politics up until this time? Of mainstream right

politics?

The individuals who represent so-called “far-right politics” are, by and large, clueless as to what lies on the horizon and what is at stake. The blind lead the blind. No more need be said.

If you were elected President of the ol’ USA tomorrow, what changes would you make? How would you go about politically maneuvering to make those changes happen?

Whoaaaa! Let’s back up and give this question some context. First of all, I am a Canadian, born in Europe. I guess that makes me a real “Euro-Canadian.” Due to age and legal restrictions, I can never fill this hypothesis. However, as a continentalist and secessionist, I can address it. Secondly, the window of opportunity that the RPN has identified ranges from now to 2030, give or take. That means that the American who is to fit into this hypothetical fantasy is yet a college student; the core revolutionaries are yet mere toddlers. Let me address from your second question backwards to the first.

On the very flimsiest of terrain, we are maneuvering as we speak. The only presence that the RPN has is a Facebook presence. (Readers: Please search “renaissance” on Facebook.) Facebook serves as a handy tool for doing cyber probes, some crude demographic analyses and some even cruder political organizing. A web site is pending. We have a Mission Statement to work with which will serve as a foundation for policy development. Our maneuvering, over the next 2-3 years, will be at a handful of targeted regions on the continent that are most developed with secessionist identities and organizational infrastructures. The RPN, as currently perceived, is to act as the federal counterpart to state and provincial secessionist movements/parties. If it doesn’t happen at the grassroots, then it doesn’t happen. RPN strength, within the federal context, will always likely be limited to that of a well-organized rump to hit-and-run, mix it up as parliamentary guerrillas. Because we are dealing with two separate, national jurisdictions there will need to be eventually an RPN (United States) and an RPN (Canada) but, and this is an important but, with common constitutions and by-laws.

So let’s fast forward 20 years. Let’s say hypothetically a Republicrat president is pushed across the line with coalition support from the RPN. In other words, the RPN finds itself as kingmaker. Legislation would be produced to begin the dismantling of the American nation-state. A similar scenario is underway in Canada. Both industrial nation-states could be dismantled into anywhere from several to a dozen new countries on the continent by mid-century. Why? Because the current physical, institutional and bureaucratic monstrosities cannot be sustained within the physical and institutional meltdown of Post-Peak Oil.

What do you think is the role of the media in politics today, and what should its ideal role be?

The mainstream media today is an indispensable element of political interest and lobby groups and their political representatives. It is a fifth column. Its role is what it has always been: to shape public opinion. This institutional role of the media has become so obvious and has become so accepted by the public, that it does not even warrant any longer a status of subterfuge or conspiracy. People simply know. Largely this has come about by the spread of the Internet to counter the MSM. Its role should be to be impartial and contribute towards the creation of an informed public. “Informed” is not the problem. The problem is informed with what, why and for whose benefit.

What has the RPN done so far, and what are its future aims?

The RPN was “founded”, if you will, on December 10, 2009 with the inheritance of a small Facebook group. We have just passed the completion of our first quarter of existence. We started off with about 140 members, of whom I would say we still have half. The other half couldn’t live with the shift of the group’s philosophy, which is fair enough. We currently sit at 330 members. It will never be a Facebook giant, but who wants it to be? Floating beneath the radar for the time being serves us just right.

We have created an Executive Council that reflects a wide scope of political philosophies, so on that count we hold to a core principle: it is in keeping with the creation of a hybrid political entity consisting of several strands. We meet online twice-monthly. Any hard action is proposed via a motion with a vote. The effort is to be as professional as possible. We have also gone out of our way to invite younger members to the Council. This thing that is being created will one day be theirs. Their eagerness is welcome; the lack of corporate and political experience on the other hand is a slight weight, but not a hindrance.

We have gone through a first crisis. This crisis was the cancellation of Nick Griffin’s presentation at Kenyon College. The young man who had arranged this and then backed out was Taylor Somers, who at that time was the RPN Vice-Chairman. The RPN Council, unlike many in the White Nationalist community, stood by Mr. Somers. A semi-plot that played itself out during this crisis was the further development of the RPN’s identity vis-à-vis the rest of the WN community. It was around

this time that we began to lean towards a political identity of Occidental Nationalism. The WN community is rife with factions; this is common knowledge. We are merely one of those factions.

We have sponsored the creation of a Facebook group to launch a petition against the French government's policy of official miscegenation and unofficial White genocide. We considered launching a similar petition to boycott the World Cup in South Africa but, due to time and logistics restraints, pulled back.

On behalf of the RPN, I attended the ill-plagued American Renaissance Conference in February. Relative to the unconscionable tactics unleashed by certain Lefties, it was a minor miracle that the event even took place. On a two-day's notice and request for donations from the RPN membership, enough was committed to make the trip possible. I see this as possibly our greatest victory of the first quarter, an internal victory for ourselves that is no one else's business. Based only on a written Mission Statement, members made a financial contribution towards the Party. I was deeply touched and I am grateful for this endorsement by the membership that we are at the very least pointed in the right direction.

Lastly, the quarter was topped off with the creation of a new logo for the Party that captures the spirit of the Mission Statement. Next up for us is the establishment of an Executive Committee structure which shall be focused on pulling together a founding conference, tentatively slated for October. The next several months of recruitment and organizing will be crucial.

At this time, the three major political demographics to be pulled together (Peak Oilers, Secessionists, White Nationalists) are yet three ships blindly passing each other in the night. Relative to the dominant political parties in both the United States and Canada, each demographic is a pariah, not welcomed, a freak. Yet each represents a significant proportion of support amongst the public and is state-of-the-art thinking. The only things keeping these three demographics from coming together are firstly, the perception that such is the politically timely and necessary thing to do and, secondly, the vanity and arrogance of their respective leaders to not do so. They have an option, I would suggest: either come together and forge a legitimate, contemporary political voice and force or remain gorged and politically impotent upon the hooks of their own short-sightedness. I further suggest that the common tent inside which we meet, sit ourselves down at the table, and bang heads is the RPN; the RPN is the broker. If Peak Oilers/Greens and liberal Secessionists are squeamish about sitting down at the table with Occidental Nationalists, all they have to do is look in the mirror: they are already onside. If they are prepared to cop to that is secondary and beside the point. If we do not safeguard and re-invent the Occident, then any and all progressive endeavors are for naught.

Can you summarize the RPN's beliefs for our readers?

The RPN's major philosophical premise is that we are about to descend onto the Post-Peak Oil energy curve. Both the United States and Canada, as social institutions, are creations of the Industrial Age. Neither can exist without the cheap and abundant oxygen supply of energy, in particular, the energy of fossil fuels. They must collapse, and they will collapse.

The transition to the Post-Peak Oil era will herald the implosion of the industrial nation-state, i.e. secession-by-default, and the consequent and parallel empowerment of the North American Secessionist Movement. The collapse of the institutional infrastructure will be a consequence of the collapse of the physical, i.e. energy, infrastructure. Socio-political collapse will usher in the rise of the North American Occidental Nationalist Movement as the historically positioned and privileged social demographic to initiate, develop and carry the North American Secessionist Movement. The Occidental Nationalist Movement, unto itself, is not a driver; it is the preordained social agent to oversee the dismantling of the two historically redundant industrial nation-states.

Without the socio-political crisis and related die-off of a Post-Peak Oil world, the odds of the Occident surviving are negligible. The situations in Europe and South Africa are critical; in NAmerica they are about to become critical. When taking an objective, non-emotional look at the global racial breakdown (White at 12 percent and shrinking; down from 24 percent of total population in 1950 and, at current rates, projected to comprise two percent at century's end), the bewildered question of, "Why should the political initiative in the Occident assume a racist priority?" becomes somewhat moot and redundant. The real question becomes: "How can it not?" So a Post-Peak Oil world is our friend. Race takes a secondary and dependent seat to the scientific Laws of Thermodynamics. The socio-political dictates of entropy, not those of racial determination, rule. The latter must adapt to the former. Every historical driver requires a social agent; every social agent requires an historical driver. The two are inter-dependent. Each requires each.

Only with the level playing field of a Post-Peak Oil world can its peoples, of all races, stand any chance to counter the globalist agenda of one-world government.

We cannot seem, as a species, to escape divisions of race/ethnicity, religion, class and political orientation. Why do you think this is? Is there a solution for us all "getting along"?

The only solution that I can see is to truly honor our differences, rather than falsely attempting to meld them under a misguided and politically-loaded mandate of multiculturalism. People are most comfortable with their own kind. There is no racist disgrace in owning this simple truism. The outer extreme of secessionist philosophy recognizes this truth. Hypothetically, this may translate into the creation of not only several new White homelands on the continent, but also new homelands for Native peoples, Latinos and Negroes. Negotiating such geopolitical re-inventions could fall to an RPN-backed government, as noted previously. Personally, I maintain that any attempt towards such re-invention to avert the spilling of even one drop of blood is well worth the effort. We shall have to wait and see how things unfold.

As for religious differences, that is a hornet's nest. The situation in Europe is more acutely related to the onslaught of Islam. Such is their struggle. In NAmerica there always lies the possibility of a reactionary backlash from the Religious Right. Hypothetically, the autonomous nations of Texas and Dixie should be able to contain and defuse that pressure. That is the whole point of new polities: what's right for some is not right for others. But I must say that I do find it at times very disconcerting to find myself allied to some people who still think the Earth is only 6,000 years old and that the sun revolves around it. Such is life.

What do you think humanity's long-term goals should be?

Survival, period. Without that little else can happen. Outside of that, I have no interest in the notion of "humanity." Some would argue that the notion of "humanity" is a globalist construct, devised to suit globalist purposes.

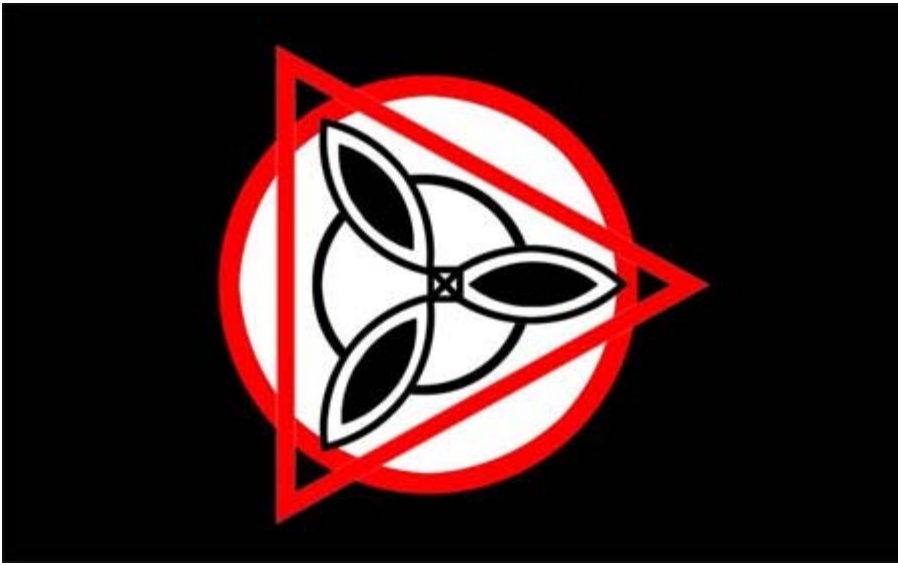
Globalization is dead in the water. With economic protectionism and self-sufficiency will come racial and cultural protectionism and self-sufficiency.

For myself, I can only be responsible to and accountable for the immediate bioregion that is my home, the place where I make a stand, the place that molds my outlook on the world. Some regions will do better at survival than others. Lifeboat politics on a global scale will not be pretty. I would imagine that, through a combination of technocratic cull and ecological purge, the planet's population will be reduced by 3-5 billion by century's end. What will be left will still constitute the whole of "humanity" but I would say that we cannot even imagine what it will be like. It is simply an impossibility for anyone to deal with the challenges that lie at century's end; it is none of our business. What we in the present can do is to begin the laying of a political foundation to ensure that our children's children's children at the very least have a fair shot to carry on and to crawl through this transition stage in order to begin again.

Do you see yourself as a unique political movement, or part of a groundswell? Could the pendulum of history be swinging back the other way?

In all honesty, I see the RPN straddling both. Our greatest ally is the pending condition. Everything we currently do is an effort to pre-empt this condition, from our positioning within the Peak Oil-WN-Secessionist communities to the anticipation of our target demographic and support falling into our laps like an overripe fruit dropping from its branch. It is important to win first, and fight later.

Could the pendulum of history be swinging back the other way? Well, of course. The pendulum has maxed out; it must begin to swing back. And I can assure you, it will swing back with the equal force, truth and integrity with which it has been programmed, in equal and direct proportion. History is never linear; it is always cyclical. We find ourselves in the last days of Rome. What a fascinating and truly humbling time to be alive. Hang on. We are in for one helluva ride.



[http://www.facebook.com/#!/group.php?gid=109346073811/Renaissance Party of North America](http://www.facebook.com/#!/group.php?gid=109346073811/Renaissance%20Party%20of%20North%20America)

Paternalism

Mar 23rd, 2010
by [Brett Stevens](#).

Yesterday, American politics got interesting again.

Obamacare passed, and we've seen the country split into rural/suburban middle classes versus the urban artisans and poor. This division of the country finally formalizes all of our post-WWII politics into one handy split.

As far as I can tell, most conservatives and liberals have no actual idea why they are politically oriented as they are. That's because it's a product of their traits. Our personalities, abilities and social position determine how we're going to vote.

If you'll notice in this country, outside of media figures we have a red state grouping of people in the 110+ region of IQ, then a blue state grouping in the 115-120 range, but then above that, people tend toward conservatism. At the lower two levels, people are heavily socialized by those around them: at the job, on the bus, at the store. At the highest level, we have actual thinkers.



When I was suffering through academia, I recognized a division into two groups as well. The really smart professors tended not to talk about their politics, ever. They would periodically express sentiments we could recognize as liberal, but in general they were realists of a hardline nature, which will always be more compatible with conservatism. Then there were all the other professors. They tended to be not as intelligent, but very good at commanding attention — and much more in need of their power and prestige to feel good about themselves.

I didn't worry about classes from the former group. They graded hard but cut you some slack if you were attempting something beyond the convenient. I worried about the second group. These were the ones who wielded PC as a weapon, made bizarre demands to make sure your papers looked officially academic(tm), and pursued the really tangential courses of study that give people ammunition to mock academia. They tended toward groupthink because they were covering up a rather significant deficit: they wanted to be

seen as smarter than they were. The first group didn't worry about such things because they knew they would stand out for their abilities.

It's the same way out there in the real world. Urban artisans — meaning people with glorified clerk jobs, including making web sites and designing advertising, who have artistic and social pretensions to be above that status — are the lower group. They would like to be seen as smarter and more important than they are. In fact, much of what they do in life is geared toward appearing to be important. The second group care less about whether they're important, but are focused more on honest productivity: how will I use my abilities to stand out, and rise above the herd that way?

The blue states, for all of their bragging about how progressive they are, barely qualify as progressive. If you look at the policies in these states, they tend toward government intervention and thus bureaucracy on all fronts; since these states are heavily populated, that means lots of waiting in line. They have big entitlement programs, but as a result, they've even further expanded the bureaucracy and have made it harder for small business. As the number of rules and laws expands, they also become more litigious. People in blue states tend to look down on the lower echelon red staters as being hicks, morons, racists, inbreds, etc. but they also long for a way out of their cramped, squabbling, bureaucratic states.

Simpler folk in the country vote Republican because they trust what has worked in the past, and they know the city folk look down on them, and they don't trust city values. You'll hear this expressed a few million times in country music lyrics. We just don't understand each other, they say, and that city while it seems to be slick on the outside is rotted inside. These country folk must know a thing or two, because Romantic literature has expressed the same theme for the past few hundred years without anyone calling it inbred.

The smallest voting population, and it's fortunate for those who want to stay in power despite incompetence that this is so, are the intelligent and strong-willed. Many of these are rich; many more are not; the majority are middle-class, suburban or semi-rural, and they have both intelligence and a personality type that makes them conservative. For intelligence, they're the ones who are confident in their level of brainpower; they don't need constant affirmation of how smart they are, or a position at a university to tell them that, because they just know. In personality, they are the civilization-oriented. They are capable of leadership, but equally capable of pitching in. They make problems go away, are good listeners, and often can reconcile people. You'll find them as business leaders, clergymen, volunteers, teachers, police, firefighters and community leaders. They may do that in addition to an unglamorous day job that isn't the kind of power sought by artisans, media workers and the urban cutting edge.

I trust these people. They are the ones who make civilization actually continue working. They're also capable of, like a good chess player, looking five or six moves ahead of their next move and weighing the consequences. They have always been the backbone of the right in America because to be a thoughtful conservative, you have to be thinking of the consequences that other people don't see because they're distracted by making you think they're smart, or trivial city pursuits, or normal living far from the social epicenters of the cities.

Looking a few moves ahead, Obamacare is a terrible idea for the following reasons:

- Any time you involve insurance, costs and bureaucracy go up. It's going to make medical care far more expensive, and it's needlessly expensive now because we've inserted fifteen layers of bureaucracy between doctor and patient.
- It will introduce an adversarial relationship between doctor and patient, and further fragment any system in place that keeps doctors in local communities where they can keep mental track of their patients and local trends.
- It will make a stronger government bureaucracy that will manage us by denying or admitting us to healthcare, and give government another way to enforce itself upon dissidents.
- Because spending other people's money is always easier than spending your own, it will increase unnecessary costs and procedures in healthcare.

Fundamentally however what makes Obamacare a disaster and a victory is that it splits the country between those who want paternalism, and those who do not, and illustrates the problem of paternalism.

A paternalistic government, like a benevolent father or big brother, tells you what you need to do to succeed. In the process, it becomes self-referential. Productivity is secondary to the appearance of productivity. This enhances a known weakness of civilization in which short-term appearance trumps long-term reality. People prefer to believe the illusion, because it's easier, and they can easily convince others that they wield "truth" by getting a group of people to repeat after them that that "truth" is indeed the truth. Yep, it's back to schoolyard dynamics, but that should surprise no one.

On the right, we have a desire to avoid a system that can be gamed. All the hullabaloo about "freedom" and "liberty" is hogwash. Civilization by its very nature means you don't have freedom or liberty — you're part of a team. But a successful civilization rewards its best, and then does nothing for its least productive. Wow, that's terribly un-PC. Is this man proposing eliminating the poor, insane, obese, drug-addicted, sexually rampaging and criminal? No... but he's suggesting that we let nature fix what nature made, which is inequality. It sounds so inhumane and terrible until we stop and think, and realize that such natural selection got us where we are. Otherwise, we'd still be as dumb as chimps.

We need a society that produces brighter, healthier and morally stronger people. Paternalism does the exact opposite, because the dark side of paternalism is that the citizens game the system and government gets stronger, and starts managing its citizens for its own purposes instead of the best interests of society. It's like in prison: you can whore yourself out to a big boss, and you'll be protected, but you're also going to get raped twice a day. Hope that's OK.

With Obamacare, we see our society fragment in two: those who want paternalism, and those who want natural selection. The natural selection types are the confident ones who want a meritocratic system of success, a community which filters out threats like pedophiles and criminals so they can safely raise kids, and to be away from the hive-mind. The paternalistic types want government to guarantee them protection on their streets populated with threats, want a safety net in case they don't succeed, and want to be in the hive-mind so other people can affirm that they're smart or worthy.

This split will never be reconciled. The first group, who tend toward the right, are the civilizations builders. They make successful places from nothing. The second group are the parasites and the predators who make huge profits by manipulating them, and they come after a civilization has been successful and help leech away its wealth and intelligence. It's no different than how, in a forest, if you lie down in the open you will soon be consumed by blood-sucking parasites of all types. This is how nature exerts an equal and opposite reaction on anything that wishes to survive. In the case of our society, this equal and opposite reaction threatens to sink us.

The struggle for leadership methods

Mar 20th, 2010
by [Brett Stevens](#).

The dominant struggle in the 20th century was to find a way to integrate command economies and decentralized ones, like free markets.

After the aristocracy was gradually deposed, leading up to near-complete irrelevance after WWI, society faced a difficult question: its mercantilism and colonialism had brought it vast wealth, but its societies were becoming increasingly corrupted. This was because commerce puts the individual in command of choices that affect others because the individual is the purchasing agent.

One side suggested that, as under aristocracy, individuals needed a guiding hand or their demands would re-shape society in a corrupt manner. The other side suggested that any form of rule would be oppressive, and therefore that the free market was a better ruler than any leader. This latter view spawned modern neoconservatism, liberalism and anarchism.

As time went on, liberalism however was forced to acknowledge that free markets do not reward equality. As a result, liberalism allied itself with the idea of a command economy under control of a strong centralized government. This tendency peaked in Stalinism, which remained the Soviet system until their economy collapsed in 1991.

Now we have a long list of deposed forms of government:

- Aristocracy
- Military juntas
- National Socialism
- Communism

Some are telling us that this recent recession heralds the end of the free market. Like many other conservatives, I find that unlikely. First, the free market is the default of human activities. Without government, people tend to cluster into small communities and interact through commerce. Second, I find it to be a highly useful system if applied in the right context; just as most governments now adopt some methods of socialism, where resources or control is centralized to make it more efficient, governments of the future will always incorporate some large aspect of free market design. The end of the Soviet Union showed us that command economies find it difficult to compete with free markets, in part because command economies can be derailed by dogma and are not able to react as quickly as more granular, responsive free markets.

Two decades past the fall of the Soviet Union, and six decades past the fall of National Socialism, we are still struggling to find the idea method of governing our countries — the 20th century question persists, with a 21st century pessimism about capitalism.

Yet as we're finding out, there are limited variations on the idea of government (and non-government). Whether we make the church, a bureaucracy, aristocrats or a lawless mob our masters, we will need leadership and hierarchy to be able to sustain the needs of permanent civilization. Backing down the history tree, and trying to become hunter-gatherers or divide into small autonomous states, is no longer possible or even likely.

What is likely is that we'll see a variation on the past that incorporates more of a command economy into its mixed free market and socialist system. But this may take the form of a values consensus, or leaders less timid than our democratic societies with their encrustations of checks and balances will permit. And this will be a delicate task: just like the extreme of socialism is Stalinist Russia, the extreme of free market systems is McDonald's and anal midget porn in the 7-11.

In the meantime, we're also seeing a problem here in the West: as we have further liberated ourselves from the past, we have started to focus on anything but reality. Morality, social thinking, and aesthetics have all become disconnected from an idea of cause and effect, where effect is important. Now we just focus on mental cause, and try to be friends with everyone and not tell anything what not to do, so that way we're popular and no one rocks the boat.

This detachment from reality has brought huge social decline, but since it coincided with our great wealth, we also have bred up a bumper crop of homegrown lazy and confused, and now are importing people to replace our declining native people. It's unlikely that importation will work, as whatever laid the original group out will deck the newcomers too.

Because this large group of homegrown and lazy likes to agitate for political change, we are seeing a case that Plato predicted: the productive middle class is rebelling against the drones (unskilled laborers and chronically unemployed) and the artisans (hip, urban, educated people who work in media). They're doing that because the productive middle class recognizes that turning our government into an entitlement engine will sap enough middle class wealth that re-investment in the future will not be possible for middle class families.

David Brooks as always has a lucid view:

Blond argues that over the past generation we have witnessed two revolutions, both of which liberated the individual and decimated local associations. First, there was a revolution from the left: a cultural revolution that displaced traditional manners and mores; a legal revolution that emphasized individual rights instead of responsibilities; a welfare revolution in which social workers displaced mutual aid societies and self-organized associations.

Then there was the market revolution from the right. In the age of deregulation, giant chains like Wal-Mart decimated local shop owners. Global financial markets took over small banks, so that the local knowledge of a town banker was replaced by a manic herd of traders thousands of miles away. Unions withered.

The two revolutions talked the language of individual freedom, but they perversely ended up creating greater centralization. They created an atomized, segmented society and then the state had to come in and attempt to repair the damage. – [NYT](#)

Any revolution based on the individual always creates a stronger centralized state, because the more different directions we have going on in our population, the more we need a guardian figure to keep them in line. Organic consensus like culture and heritage is the exception. Most unity comes through forced dogma.

Like dogma, excessive socialization causes a problem in that people start gaming the system, instead of using it for rational ends, because they have deferred the costs they incur. It's like free money, right? And so then the socialist system becomes a centralized control authority, trying to guard the giving away of a supposedly "free" resource:

Once the health-care markets are put through Mr. Obama's de facto nationalization, costs will further explode. The Congressional Budget Office estimates ObamaCare will cost taxpayers \$200 billion per year when fully implemented and grow annually at 8%, even under low-ball assumptions. Soon the public will reach its taxing limit, and then something will have to give on the care side. In short, medicine will be rationed by politics, no doubt with the same subtlety and wisdom as Congress's final madcap dash toward 216 votes.

As in the Western European and Canadian welfare states, doctors, hospitals and insurance companies will over time become public utilities. Government will set the cost-minded priorities and determine what kinds of treatment options patients are allowed to receive. Medicare's price controls will be exported to the remnants of the private sector.

All bureaucratized systems also restrict access to specialists and surgeries, leading to shortages and delays of months or years. This will be especially the case for the elderly and grievously ill, and for innovation in procedures, technologies and pharmaceuticals.

Eventually, quality and choice—the best attributes of American medicine in spite of its dysfunctions—will severely decline. – [WSJ](#)

We run the risk of assuming the healthcare debate is about healthcare. It's not; it's about type of government, and the underlying attitude of our country. The old American attitude was closer to natural selection, in that good people always found a way to make it work; the new way is a cross between gift-giver and babysitter. It's no wonder this has been such a divisive issue in American politics.

Why Obama's education plan is a disaster

Mar 16th, 2010

by [Brett Stevens](#).

I'm liking much of what Obama has done lately. At least, his willingness to tackle issues like overfishing and some pollution is commendable. But on education, he really screws the pooch.

Speaking as someone with no shortage of experience in education, there's only one rough way to do it correctly. As in writing, where what you write depends on your audience, in education what you teach depends on your students — except that they come in strata. You either teach to the top or to the bottom. All subvariants of a plan distill or decay down to one of these two: teach to top, or teach to bottom.



Teaching to the bottom is the “inclusive” and politically correct method. In this view, all your students and the teacher are so damn smart that a new idea will be introduced, they'll get it, and then wait patiently for Joe Slow and Callie Clueless to catch up. In reality, while we're waiting, everyone zones out including the teacher. This produces school that bores its students, causing more discipline problems, which ends up becoming a jail (to handle the discipline problems) in which boredom is the norm (because everyone is zoned out or waiting for the slow). In Texas schools, they're even “mainstreaming” retarded (sorry: “mentally challenged” and “learning disabled”) students so that the whole class gets to wait for the 70 IQ point kids in the back to grasp what a concept is, or even remember the name of the subject.

Teaching to the top is how we used to do it in this country and Europe. In this view, education is like a speed train or a hose you drink from in the summer. It constantly generates high-intensity material so that smart kids are not bored, and lets everyone grasp what they can. A student who is both intelligent and organized will capture the 90% of this material necessary to perform quite well. Dumb students are just screwed, but they end up getting mercy Cs and getting passed along to next year.

Obama's plan combines teaching to the bottom with penalties for those who do not make bricks out of mud alone, e.g. somehow motivate those politically equal but mentally unequal slow kids to perform as well as the smart ones:

In interviews, they said the administration's proposal for rewriting the main law outlining federal policies on public schooling, No Child Left Behind, would continue what they called an overemphasis on standardized tests, impose federal mandates on issues traditionally handled in

collective bargaining, and probably lead to mass firings of teachers in low-performing schools.

The proposals, Mr. Duncan said, would encourage states and school districts to develop better teacher evaluation systems, better teacher education programs, and more effective career advancement systems.

The administration's plan for the No Child revision would, if enacted by Congress, replace the law's accountability system, based around the goal of bringing all students to proficiency in reading and math by 2014, with another intended to help all students graduate from high school ready for college and career by 2020. The current system has labeled one in three of the nation's 98,000 schools as failing, far more than any level of government can help, and the process has left many teachers demoralized.

The administration's proposal would instead focus the most intense school turnaround efforts on about 5,000 of the most chronically failing schools. – [NYT](#)

So Obama's plan is to penalize teachers for lagging behind, and throw our money into the chronically failing schools. This not only neglects our best hope, which is the smart/motivated/organized kids, but also will penalize teachers for not being able to make a silk purse out of a sow's ear. If a student has an IQ of 90, they're not fodder for high school or college. They will never be in an advanced class. They will only fail.

Even worse, by continuing our deflation of the value of an American high school education, we've forced colleges to take over the tasks of remedial education, which wastes half of a college degree on menial stuff. That means in turn that a college degree is not worth much, and so we all must rush out for graduate education. In turn, that isn't worth that much, since a lot of it gets dedicated to filtering and re-educating undereducated college students.

By teaching to the bottom, we've reduced our education system to three tiers of high school.

As a result, every single person out there wants a college degree and thanks to the dumbing-down, they can get one — but this in turn dumbs down college further and makes each college degree that much less valuable. If every job candidate went to college, and even elite colleges accept relatively unstellar students for political or financial reasons, the college degree becomes the new high school diploma.

Two articles in the last year have attacked this idea. In the first, [Charles Murray points out that college for people under 115 IQ points is a total waste of time](#). In the second, [Thomas Reeves shows how many students do better by not going to college](#), which in turn prevents the dilution of the value of a degree.

America stumbles downward toward third-world status not because we're importing third world workers, but because we've dumbed ourselves down to the point where we're useless and expect a gold ribbon for showing up and writing our name on the page. The rest of the world doesn't work that way, and we can't afford to keep working that way as we get more dysfunctional. We need to reverse dumbing down, but Obama's combination of focusing on the negative low performers, and penalizing teachers for not making them high performers, only worsens the situation.

Joe Stack's suicide note

Feb 18th, 2010

by [Raul Singh](#).

This was the gent who flew into the IRS building today. Sounds like a lot of frustration, and too much of a state of fear from watching/reading mainstream news:

Well Mr. Big Brother IRS man... take my pound of flesh and sleep well.

If you're reading this, you're no doubt asking yourself, "Why did this have to happen?" The simple truth is that it is complicated and has been coming for a long time. The writing process, started many months ago, was intended to be therapy in the face of the looming realization that there isn't enough therapy in the world that can fix what is really broken. Needless to say, this rant could fill volumes with example after example if I would let it. I find the process of writing it frustrating, tedious, and probably pointless... especially given my gross inability to gracefully articulate my thoughts in light of the storm raging in my head. Exactly what is therapeutic about that I'm not sure, but desperate times call for desperate measures.

We are all taught as children that without laws there would be no society, only anarchy. Sadly, starting at early ages we in this country have been brainwashed to believe that, in return for our dedication and service, our government stands for justice for all. We are further brainwashed to believe that there is freedom in this place, and that we should be ready to lay our lives down for the noble principals represented by its founding fathers. Remember? One of these was "no taxation without representation". I have spent the total years of my adulthood unlearning that crap from only a few years of my childhood. These days anyone who really stands up for that principal is promptly labeled a "crackpot", traitor and worse.

While very few working people would say they haven't had their fair share of taxes (as can I), in my lifetime I can say with a great degree of certainty that there has never been a politician cast a vote on any matter with the likes of me or my interests in mind. Nor, for that matter, are they the least bit interested in me or anything I have to say.

Why is it that a handful of thugs and plunderers can commit unthinkable atrocities (and in the case of the GM executives, for scores of years) and when it's time for their gravy train to crash under the weight of their gluttony and overwhelming stupidity, the force of the full federal government has no difficulty coming to their aid within days if not hours? Yet at the same time, the joke we call the American medical system, including the drug and insurance companies, are murdering tens of thousands of people a year and stealing from the corpses and victims they cripple, and this country's leaders don't see this as important as bailing out a few of their vile, rich cronies. Yet, the political "representatives" (thieves, liars, and self-serving scumbags is far more accurate) have endless time to sit around for year after year and debate the state of the "terrible health care problem". It's clear they see no crisis as long as the dead people don't get in the way of their corporate profits rolling in.

And justice? You've got to be kidding!

How can any rational individual explain that white elephant conundrum in the middle of our tax system and, indeed, our entire legal system? Here we have a system that is, by far, too complicated for the brightest of the master scholars to understand. Yet, it mercilessly "holds accountable" its victims, claiming that they're responsible for fully complying with laws not even the experts understand. The law "requires" a signature on the bottom of a tax filing; yet no one can say truthfully that they understand what they are signing; if that's not "duress" than what is. If this is not the measure of a totalitarian regime, nothing is.

How did I get here?

My introduction to the real American nightmare starts back in the early '80s. Unfortunately after more than 16 years of school, somewhere along the line I picked up the absurd, pompous notion that I could read and understand plain English. Some friends introduced me to a group of people who were having 'tax code' readings and discussions. In particular, zeroed in on a section relating to the wonderful "exemptions" that make institutions like the vulgar, corrupt Catholic Church so incredibly wealthy. We carefully studied the law (with the help of some of the "best", high-paid, experienced tax lawyers in the business), and then began to do exactly what the "big boys" were doing (except that we weren't stealing from our congregation or lying to the government about our massive profits in the name of God). We took a great deal of care to make it all visible, following all of the rules, exactly the way the law said it was to be done.

The intent of this exercise and our efforts was to bring about a much-needed re-evaluation of the laws that allow the monsters of organized religion to make such a mockery of people who earn an honest living. However, this is where I learned that there are two "interpretations" for every law; one for the very rich, and one for the rest of us... Oh, and the monsters are the very ones making and enforcing the laws; the inquisition is still alive and well today in this country.

That little lesson in patriotism cost me \$40,000+, 10 years of my life, and set my retirement plans back to 0. It made me realize for the first time that I live in a country with an ideology that is based on a total and complete lie. It also made me realize, not only how naive I had been, but also the incredible stupidity of the American public; that they buy, hook, line, and sinker, the crap about their "freedom"... and that they continue to do so with eyes closed in the face of overwhelming evidence and all that keeps happening in front of them.

Before even having to make a shaky recovery from the sting of the first lesson on what justice really means in this country (around 1984 after making my way through engineering school and still another five years of "paying my dues"), I felt I finally had to take a chance of launching my dream of becoming an independent engineer.

On the subjects of engineers and dreams of independence, I should digress somewhat to say that I'm sure that I inherited the fascination for creative problem solving from my father. I realized this at a very young age.

The significance of independence, however, came much later during my early years of college; at the age of 18 or 19 when I was living on my own as student in an apartment in Harrisburg, Pennsylvania. My neighbor was an elderly retired woman (80+ seemed ancient to me at that age) who was the widowed wife of a retired steel worker. Her husband had worked all his life in the steel mills of central Pennsylvania with promises from big business and the union that, for his 30 years of service, he would have a pension and medical care to look forward to in his retirement. Instead he was one of the thousands who got nothing because the incompetent mill management and corrupt union (not to mention the government) raided their pension funds and stole their retirement. All she had was social security to live on.

In retrospect, the situation was laughable because here I was living on peanut butter and bread (or Ritz crackers when I could afford to splurge) for months at a time. When I got to know this poor figure and heard her story I felt worse for her plight than for my own (I, after all, I thought I had everything to in front of me). I was genuinely appalled at one point, as we exchanged stories and commiserated with each other over our situations, when she in her grandmotherly fashion tried to convince me that I would be "healthier" eating cat food (like her) rather than trying to get all my substance from peanut butter and bread. I couldn't quite go there, but the impression was made. I decided that I didn't trust big business to take care of me, and that I would take responsibility for my own future and myself.

Return to the early '80s, and here I was off to a terrifying start as a 'wet-behind-the-ears' contract software engineer... and two years later, thanks to the fine backroom, midnight effort by the sleazy executives of Arthur Andersen (the very same folks who later brought us Enron and other such calamities) and an equally sleazy New York Senator (Patrick Moynihan), we saw

the passage of 1986 tax reform act with its section 1706.

For you who are unfamiliar, here is the core text of the IRS Section 1706, defining the treatment of workers (such as contract engineers) for tax purposes. Visit this link for a conference committee report (<http://www.synergistech.com/1706.shtml#ConferenceCommitteeReport>) regarding the intended interpretation of Section 1706 and the relevant parts of Section 530, as amended. For information on how these laws affect technical services workers and their clients, read our discussion here (<http://www.synergistech.com/ic-taxlaw.shtml>).

SEC. 1706. TREATMENT OF CERTAIN TECHNICAL PERSONNEL.

(a) IN GENERAL – Section 530 of the Revenue Act of 1978 is amended by adding at the end thereof the following new subsection:

(d) EXCEPTION. – This section shall not apply in the case of an individual who pursuant to an arrangement between the taxpayer and another person, provides services for such other person as an engineer, designer, drafter, computer programmer, systems analyst, or other similarly skilled worker engaged in a similar line of work.

(b) EFFECTIVE DATE. – The amendment made by this section shall apply to remuneration paid and services rendered after December 31, 1986.

Note:

- “another person” is the client in the traditional job-shop relationship.
- “taxpayer” is the recruiter, broker, agency, or job shop.
- “individual”, “employee”, or “worker” is you.

Admittedly, you need to read the treatment to understand what it is saying but it's not very complicated. The bottom line is that they may as well have put my name right in the text of section (d). Moreover, they could only have been more blunt if they would have came out and directly declared me a criminal and non-citizen slave. Twenty years later, I still can't believe my eyes.

During 1987, I spent close to \$5000 of my 'pocket change', and at least 1000 hours of my time writing, printing, and mailing to any senator, congressman, governor, or slug that might listen; none did, and they universally treated me as if I was wasting their time. I spent countless hours on the L.A. freeways driving to meetings and any and all of the disorganized professional groups who were attempting to mount a campaign against this atrocity. This, only to discover that our efforts were being easily derailed by a few moles from the brokers who were just beginning to enjoy the windfall from the new declaration of their “freedom”. Oh, and don't forget, for all of the time I was spending on this, I was losing income that I couldn't bill clients.

After months of struggling it had clearly gotten to be a futile exercise. The best we could get for all of our trouble is a pronouncement from an IRS mouthpiece that they weren't going to enforce that provision (read harass engineers and scientists). This immediately proved to be a lie, and the mere existence of the regulation began to have its impact on my bottom line; this, of course, was the intended effect.

Again, rewind my retirement plans back to 0 and shift them into idle. If I had any sense, I clearly should have left abandoned engineering and never looked back.

Instead I got busy working 100-hour workweeks. Then came the L.A. depression of the early 1990s. Our leaders decided that they didn't need the all of those extra Air Force bases they had in Southern California, so they were closed; just like that. The result was economic devastation in the region that rivaled the widely publicized Texas S&L fiasco. However, because the government caused it, no one gave a shit about all of the young families who lost their homes or street after street of boarded up houses abandoned to the wealthy loan companies who received government funds to “shore up” their windfall. Again, I lost my retirement.

Years later, after weathering a divorce and the constant struggle trying to build some momentum with my business, I find myself once again beginning to finally pick up some speed.

Then came the .COM bust and the 911 nightmare. Our leaders decided that all aircraft were grounded for what seemed like an eternity; and long after that, 'special' facilities like San Francisco were on security alert for months. This made access to my customers prohibitively expensive. Ironically, after what they had done the Government came to the aid of the airlines with billions of our tax dollars ... as usual they left me to rot and die while they bailed out their rich, incompetent cronies WITH MY MONEY! After these events, there went my business but not quite yet all of my retirement and savings.

By this time, I'm thinking that it might be good for a change. Bye to California, I'll try Austin for a while. So I moved, only to find out that this is a place with a highly inflated sense of self-importance and where damn little real engineering work is done. I've never experienced such a hard time finding work. The rates are 1/3 of what I was earning before the crash, because pay rates here are fixed by the three or four large companies in the area who are in collusion to drive down prices and wages... and this happens because the justice department is all on the take and doesn't give a fuck about serving anyone or anything but themselves and their rich buddies.

To survive, I was forced to cannibalize my savings and retirement, the last of which was a small IRA. This came in a year with mammoth expenses and not a single dollar of income. I filed no return that year thinking that because I didn't have any income there was no need. The sleazy government decided that they disagreed. But they didn't notify me in time for me to launch a legal objection so when I attempted to get a protest filed with the court I was told I was no longer entitled to due process because the time to file ran out. Bend over for another \$10,000 helping of justice.

So now we come to the present. After my experience with the CPA world, following the business crash I swore that I'd never enter another accountant's office again. But here I am with a new marriage and a boatload of undocumented income, not to mention an expensive new business asset, a piano, which I had no idea how to handle. After considerable thought I decided that it would be irresponsible NOT to get professional help; a very big mistake.

When we received the forms back I was very optimistic that they were in order. I had taken all of the years information to Bill Ross, and he came back with results very similar to what I was expecting. Except that he had neglected to include the contents of Sheryl's unreported income; \$12,700 worth of it. To make matters worse, Ross knew all along this was missing and I didn't have a clue until he pointed it out in the middle of the audit. By that time it had become brutally evident that he was representing himself and not me.

This left me stuck in the middle of this disaster trying to defend transactions that have no relationship to anything tax-related (at least the tax-related transactions were poorly documented). Things I never knew anything about and things my wife had no clue would ever matter to anyone. The end result is... well, just look around.

I remember reading about the stock market crash before the "great" depression and how there were wealthy bankers and businessmen jumping out of windows when they realized they screwed up and lost everything. Isn't it ironic how far we've come in 60 years in this country that they now know how to fix that little economic problem; they just steal from the middle class (who doesn't have any say in it, elections are a joke) to cover their asses and it's "business-as-usual". Now when the wealthy fuck up, the poor get to die for the mistakes... isn't that a clever, tidy solution.

As government agencies go, the FAA is often justifiably referred to as a tombstone agency, though they are hardly alone. The recent presidential puppet GW Bush and his cronies in their eight years certainly reinforced for all of us that this criticism rings equally true for all of the government. Nothing changes unless there is a body count (unless it is in the interest of the wealthy sows at the government trough). In a government full of hypocrites from top to bottom, life is as cheap as their lies and their self-serving laws.

I know I'm hardly the first one to decide I have had all I can stand. It has always been a myth that people have stopped dying for their freedom in this country, and it isn't limited to the blacks, and poor immigrants. I know there have been countless before me and there are sure to be as many after. But I also know that by not adding my body to the count, I insure nothing will change. I choose to not keep looking over my shoulder at "big brother" while he strips my carcass, I choose not to ignore what is going on all around me, I choose not to pretend that business as usual won't continue; I have just had enough.

I can only hope that the numbers quickly get too big to be white washed and ignored that the American zombies wake up and revolt; it will take nothing less. I would only hope that by striking a nerve that stimulates the inevitable double standard, knee-jerk government reaction that results in more stupid draconian restrictions people wake up and begin to see the pompous political thugs and their mindless minions for what they are. Sadly, though I spent my entire life trying to believe it wasn't so, but violence not only is the answer, it is the only answer. The cruel joke is that the really big chunks of shit at the top have known this all along and have been laughing, at and using this awareness against, fools like me all along.

I saw it written once that the definition of insanity is repeating the same process over and over and expecting the outcome to suddenly be different. I am finally ready to stop this insanity. Well, Mr. Big Brother IRS man, let's try something different; take my pound of flesh and sleep well.

The communist creed: From each according to his ability, to each according to his need.
The capitalist creed: From each according to his gullibility, to each according to his greed.

Joe Stack (1956-2010)
02/18/2010

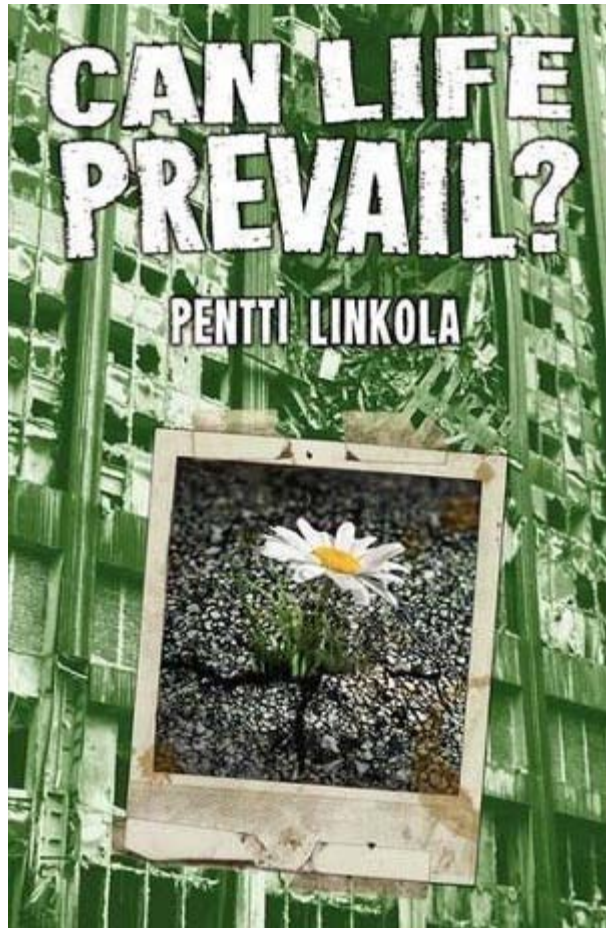
Can Life Prevail? by Pentti Linkola

Feb 9th, 2010

by [Raul Singh](#).

[Can Life Prevail? by Pentti Linkola](#)

\$25, [Integral Tradition](#)



Very rarely does a book make you feel good about receiving bad news. Usually, there's something you fear so much that you want anything but to face it. But if someone is able to explain in clear steps what you must do to face it, and how the other side is indeed brighter, it lessens the burden. With decreased resistance and doubt comes greater effectiveness, and you may emerge with more triumph than suspected possible.

Can Life Prevail? is one such book. Since I was old enough to walk and perceive, it has been clear to me that something is very wrong with our world. Our adults are not focused on the task of living, but on the task of managing their self-image. Consequently, they ignore stupidities great and small. From the dumbness of school to the boredom and fear inherent to the workplace, to the poor design of everyday objects, to the inanity of our public culture and the transparency of our politicians' lies, adults are oblivious. They are easy to deceive and are so distracted they are "shocked and amazed" any time their children have sex or take drugs, their politicians cheat them, corruption is found to be rife, etc. In short, our civilization is a ship with no one at the helm. Most disturbing is our effect on the environment; we can get more humans if we screw them up, but we're short on extra earths.

Unlike most environmentalists, Pentti Linkola does not try to talk to us through the filter of denial and distraction. Instead, he levels with us as a Machiavellian scientist would: each additional person takes up space our nature needs, we have too many people, most are thoughtless oafs who destroy eternally beautiful things for temporary cash, and our modern laziness arises from the ease with which we interact with life through machines. In this collection of provocative essays, Linkola targets every sacred cow with

an even-handed but unequivocal whittling down of our resistance to the obvious: our species is out of control and needs pruning, and the problem is too many individuals of low intelligence and character. Unlike most “environmentalist” books, this is not a hand-wringing or maudlin work; it is forthright, assertive, strong and also very funny as Linkola probes the ostensible logic behind our decisions and contrasts it with his observations from many years in the field as an observer of birds, fish and trees.

Linkola asserts a number of worthy points:

- Habitat loss is more destructive than pollution;
- Climate change is a vile problem resulting from lack of woodlands;
- We can fix climate irregularities by re-planting forests we killed;
- Domesticated animals destroy wild species;
- Most people are careless and unable to be stewards to nature;
- Democracy will not limit the selfish actions of individuals;
- Human overpopulation is the driving factor behind habitat loss;
- We are too distanced from nature, even the gross aspects;
- Our machine-oriented mentality makes us lazy and weak.

At his best, Linkola is half scientist and half satirist, always nudging us back to a level of reality. If nature were a machine, he seems to say, we'd pay attention to signs of its decline. But it's too complex for our point-to-point modern mentality, so instead we space out and hope for the best. Each of these essays picks an intriguing angle to its topic and explains it through a clear example, usually backing up observations with factual data from ornithology or the experience of a fisherman. As stated above, it gives hope by giving us a clear analysis of the problem that isn't mired in ulterior motives or the greatest ulterior motive of all, “don't rock the boat.” Where most green books offer you what's basically a shopping guide for “green” products, Linkola goes further — not only by realizing that consumerism and environmentalism are incompatible, even if that consumerism is of a “green” kind, but by striking against our preference for all things human. He makes the point many times that we only consider human emotions and thoughts, and do not stop to observe our world. If it were named Steve and talked with a lisp, we'd respect it as equal. But outside the anthrosphere, nothing gains equality to us brave equal humans.

He brushes by the question of our reactions to, or judgments of, his ideas. Like a researcher he gives us the data and recommendations, and leaves it to us to react in private and then realize our reactions have nothing to do with nature; as history shows us, only what is effective matters. All of our fond notions and egalitarian sentiments, politics and politeness, feelings and validations are entirely irrelevant. What works matters. What is not part of that process is irrelevant and forgotten by time. I find this very comforting because our world normally has a stop-start rhythm where a new concept is uncovered and then we must all wait for the inevitable simian panic, outbursts and finally grudging admittance. This part of our monkey heritage disgusts me the most. There is none of it in Linkola. It is like reading a lab report on the fauna of the North Atlantic. It's unusual to see humans treated like the other subjects we write about, but comforting in that it is purely logical.

There are parts of this book where I cannot get onboard the Linkola train. It's hard to tell when he is provocateur and when he is prescribing a medication of lucid sanity, but in most cases, he seems to be serious and it's hard to disagree. It shocks the average human when he rails on housecats as killers of birds, but when we think back on our own experience, we've all seen stray cats slaughter wrens by the bushel. I can handle that, and the idea of being less squeamish about day-old fish, but during the last few pieces, Linkola outlines more of his ideal for a society and it falls short. Primitivism is a neat idea on paper and would solve the problem, but lose so much of what makes us vital. Unlike Linkola, I cannot blame our machines for the fact that most people are thoughtless, destructive, short-sighted and corrupt. I think we need to realize that we like the wrens are biological creatures and just do as our instincts instruct. Perhaps another future thinker will suggest that those humans who do not have such frailties should prevail, and the others quietly go away, but Linkola stops short of calling for world eugenics on that scale.

Most importantly, Linkola says what so many of us think in private moments. There are too many of us, and too many idiots. If we keep growing we'll kill everything. People sacrifice nature for short-term profit. Because most voters are idiots, we cannot control this process. The instant we try something constructive,

a corrupt person will buy a few hundred thousand dollars of TV time and use it to sway the masses of useful idiots to do his bidding. As a result, our current civilization is like a speeding car with no brakes. We're out of control and cannot stop. As we accept this, day after day, it kills us a little inside. Linkola is the antidote who removes our false pretense and the emotional manipulation of our fellow citizens, giving us instead a clear path to victory that true, must rocket through taboo and the herd fear of a mass of humans whose average IQ is barely 100, but nonetheless can be achieved if cooler minds prevail — and are willing to as relentlessly manipulate the masses as their ideological opposites.

Disclosure: Our author Brett Stevens wrote one of the introductions to this book. It was not reviewed. Our collaborator Vijay Prozak wrote a review [here](#) which was not used in the writing of this column.

Deconstructing our sense of self

Feb 5th, 2010

by [Brett Stevens](#).

A lot of what we do here at Amerika is to re-mix news articles. By changing context, we show you where the ideas discussed are applied. An idea by itself, in abstract, seems both universal and applied nowhere — an echo of our own self-perception, by which we are perceivers and only secondarily realize we also have bodies and are participants.

The first point we have for you today is the nature of language. We tend to think of it as a tool; however, it's a tool that also shapes how we look at the world. When you have a hammer, everything's a nail:

One researcher who has pioneered this theory is Professor Friedemann Pulvermuller, a language specialist at the University of Cambridge. He is particularly interested in the relationship between language and action, and supports the philosopher Wittgenstein's view that language "is woven into action".

It is well established that listening to action words such as lick, pick and kick activates the brain areas that control the tongue, hand and foot. Pulvermuller's research goes a step farther, suggesting that the brain's action system does more than respond to meaning — he believes that it contributes to it.

To test this theory, Pulvermuller ran a study in which he stimulated different parts of the action system using TMS while volunteers listened to tongue, hand and foot-related words. The level of TMS was enough to increase the neuronal activity, but not enough to knock out the region. He found that stimulating the hand region made people quicker to comprehend hand-related words, such as stitch and pick.

[The Times](#)

And how this tool effects us can be quite fascinating. For example, we pick ideas that are easier and consider them true. While this is the path of least resistance in psychological action, it's also dangerous in that a half-truth is simpler and easier than a whole truth, and truths often include difficult things for us to accept personally and thus to wrap our minds around. So we discard them in favor of a simpler explanation, and claim it's more truthful:

One of the hottest topics in psychology today is something called "cognitive fluency." Cognitive fluency is simply a measure of how easy it is to think about something, and it turns out that people prefer things that are easy to think about to those that are hard. On the face of it, it's a rather intuitive idea. But psychologists are only beginning to uncover the surprising extent to which fluency guides our thinking, and in situations where we have no idea it is at work.

Psychologists have determined, for example, that shares in companies with easy-to-pronounce names do indeed significantly outperform those with hard-to-pronounce names. Other studies have shown that when presenting people with a factual statement, manipulations that make the statement easier to mentally process — even totally nonsubstantive changes like writing it in a cleaner font or making it rhyme or simply repeating it — can alter people's judgment of the truth of the statement, along with their evaluation of the intelligence of the statement's author and their confidence in their own judgments and abilities. Similar manipulations can get subjects to be more forgiving, more adventurous, and more open about their personal shortcomings.

Because it shapes our thinking in so many ways, fluency is implicated in decisions about everything from the products we buy to the people we find attractive to the candidates we vote for — in short, in any situation where we weigh information. It's a key part of the puzzle of how

feelings like attraction and belief and suspicion work, and what researchers are learning about fluency has ramifications for anyone interested in eliciting those emotions.

[Boston Globe](#)

As you look out at that big world around you, remember this is how most people make decisions:

- What they see first stimulates how they think about the decision. The tail can easily wag the dog.
- What is easier for them and more pleasant is more likely to be what they pick as true. We filter the world before we figure it out

The result is decisions based on the convenience of the individual's psychology. We first find what our brains like; from that set, we pick what might be the most likely answer, or at least the easiest. It would make more sense to filter less and consider our options more systematically.

Net neutrality: not what you think it means

Feb 2nd, 2010

by [Raul Singh](#).

As part of the progressive dumbing down of our society, we live by political "issues." These are clever symbols for problems we need to solve. They are usually framed by whoever comes up with them first.



This framing puts a spin on them so that it's hard to disagree. When one side calls itself "pro-life," who are the others supposed to be? If one group of people decide they are pro-democracy, the implied adverse is that the other group is anti-democracy. Popular terms to use in creating successful spin: free, freedom, peace, love and neutrality.

Neutrality sounds good to us because it's the absence of conflict. It also means an absence of bias, and with that, oversight. When we talk about neutrality, we talk about that moment when the teacher leaves the room "for just five minutes" and tells us to be good. Then the door closes and anarchy begins. Sure, the honor students study, but they're so outnumbered if it comes down to the line they're doomed in thirty seconds.

You're going to see more of the word "neutrality" soon. As the topic of net neutrality again hits the news and the campaign trail, just about every pundit and his dog will offer an opinion on it. Most are going to take advantage of the fact that English is divided into dialects. There's a technical dialect in which the term "neutrality" means a lot less than it implies in the terms you hear on the news.

In the technical dialect, "network neutrality" means [no site can refuse to forward traffic to another](#). In the common dialect of the Oprah-watching Facebook-posting useless modern corporate feudal peasant, "network neutrality" means no oversight and that Big Daddy Government is going to stop ISPs from demanding we stop [downloading gigabytes of horse anal porn](#) when little old ladies need to check their email.

The internet works like a giant game of secret, but with a twist. Instead of passing messages straight

across the room, you tell your the person next to you "Hey, tell Dave that he's a fag." They then tell the person next to them to pass that message to Dave, and it goes through a bunch of people before someone finally gets punched out.

Network neutrality means that Susie, who is running for class president against Dave, can't suddenly decide to stop passing on messages to Dave. Engineers designed the internet to be flexible and resilient in case of attack, so that if the guy who sits next to Dave gets shot, the message can still reach Dave another way. The net only works because every site talks to every other site, in theory.



In reality, that's inconvenient. If you're a big media giant like CNN, and you make a deal with Comcast, you want people to be able to get to your site first and every other big media giant's site second, if at all. A recent example can be found in the case of AT&T and Apple, who signed an exclusive agreement. If your testosterone drops and you buy an iPhone, you will be using AT&T service.

Network neutrality proponents hate the idea that if you sign up for one service over another, it limits the parts of the internet that you can connect to. However, there is nothing in network neutrality as a technical concept that implies ISPs have to let you keep downloading those gigabytes of midget rape porn.

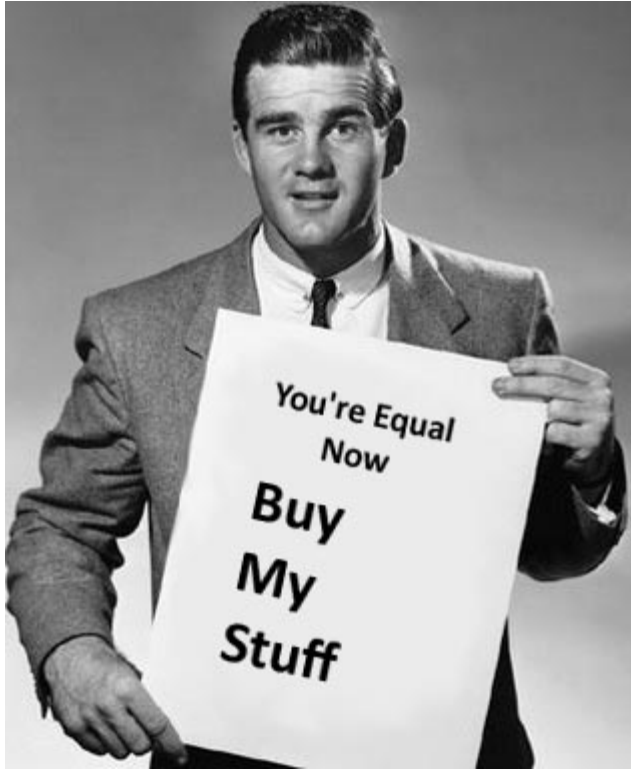
ISPs still have the ability to offers tiers of service and to decline service to people who cost more than they are worth. Telling people that they're fags causes fistfights and is the preference of only a small part of the population. There is no reason to guarantee you that "right."

As with all concepts thrown at the feet of the thronging masses, network neutrality is a good concept that has been perverted into the usual demand. They're expanding the definition of net neutrality from a technical one to the usual touchy-feely political bullshit. If you offer everyone the right to do whatever they want without oversight, they like it — and we all suffer when the teacher comes back into the room.

Heresies

Jan 26th, 2010

by [Raul Singh](#).



I like to make lists. Sometimes I make lists of heresies. All heresies start with this precept: reality is different than dogma. That's what makes them heretical; they offend dogma. If our leaders and fellow citizens tell us that something is true, and we point to a contrary example, we are heretics. In a "free" society, the dogmatics are not so much our leaders as our salesmen: the people in big media, corporations and your neighborhood social group who want to convince you to do things their way.

- We give extreme negative power to the wrong people in this society. We reward the voice who shouts an epithet from the crowd, maybe "Communist" or "racist" or "elitist," but never demand accountability for him. As a result, we deprive people of the ability to build especially in the areas where we most need construction.
- Intelligence is relative. That means that people cannot understand an idea that requires more intelligence than they have in order to conceive of it. This is why we can "educate" people in behaviors, but unless they understand the cause/effect relationship about why those behaviors are superior, they are simply mimicking the original.
- Creating misery. In a situation where objections stop change, no real change occurs, and so it treats us to dress up the same old stuff as new and then put some icing on it so the proles don't notice.
- We're selling each other to death. Our culture has gone from a mode of "produce things" to "find ways to make other people like things." We are now a culture of salesmen. The rest of the world moves on, produces things, knowing that at some point we'll isolate ourselves and be selling each other the same stuff in a giant circle.

If you find yourself asking, "Why is modern life such a drag?" consider this:

- Appearance is more important than reality. But that appearance needs to be positive in the sense of "someone wants to buy it," but it can be ugly. It can be cheap. It can be crass. And you'll have to drive past it every day.
- When you assemble a large group of idiots, they buy idiot products — but no one except idiots from

rich countries want to buy idiot products. The rest of the world needs function and if our wealth fades, we will have nothing to market.

- You must tolerate idiots. It is heretical to suggest that idiots are, indeed, idiots and therefore should be removed from any functional process. Instead, we need to include them so we all feel good. It's good marketing. "Everyone here is happy," says the salesman. "We're a big happy family."
- People who are not idiots get infected with the idiot virus brought on by having to sell things to idiots. They pre-chew every idea, break it down into tiny bits, and then tell you with bright pink faces how these tiny bits are more important than getting the whole thing right. Again with the salesman: "But it slices and dices!" Yes, but does it work? How long will it last? Is there a better way?
- The essence of guilt is the idea of equality: I'm just like you, how could you turn on me? Take that from a reaction to a forward action and you have passive aggression: I'm just like you, I demand you do what I want! Only a society of salesmen could come up with such a moronic idea.
- In a society where the greatest number of people must agree something is a good idea, and most of them are unaware of consequences past the next paycheck, you're **always** going to get the short-sighted idea that hands everyone a bone while ignoring the real problem, which may take months or years to really stand up and slap us in the face.

Instead of going to either of the extremes — "I'll do it their way" or "I'll do it my way" at the expense of all else — just do it the reality way. That is the ultimate heresy. Idiots are idiots. Marketing does not improve products. Fast food restaurants, nail salons, record stores, head shops, convenience stores, cell phone places and charities are blight. So is producing nothing but repackaging the mediocre and numbing everyone's brain by saturating them with marketing-speak. Do you want blight? No? Then exclude these from your life. Even if they tell you you're a heretic. That's just a sign you're succeeding.

Ragnarok

Jan 21st, 2010

by [I.G.](#)

Apocalyptic prophecies, as well as religion in general, easily garner an eye-roll from most everyone. What we see on the surface is an extravagant threat made to cow non-believers into fear of eternal damnation, or slaughter at the hands of forces above themselves; a desperate attempt to accrue validity to an ideology. Growing up, it was hard for me to understand this subject as little more than it was presented to me, and I was firmly of the belief that these veiled threats were meant only to be ignored. With adolescence came my insatiable desire to understand everything from an unbiased perspective, and this extended to religious thought. Now, as I enter young adulthood, I feel that religion was never meant to create a description of the end-times as much as outline the general flow of events that is decay.



The Norsemen believed that the end would be heralded by a magnificent battle against forces of chaos destined to replace order and morality. When we take a look at the world today, it's hard to tell them that they're wrong. Any sense of order or values is immediately regarded with suspicion by the majority populace. Still, people desire to visually and ideologically appeal to others as unique, and so they seek to adorn themselves with personal symbols that simultaneously do not insult our desire to not apply standards to anyone around us. Culture is appealing to these people, because the idea of being unique by being born into a culture creates a relatively easy method of standing out from the crowd. What this creates is a purely aesthetic understanding of culture.

In the past, culture was a conduit for tradition, which encompassed the goals and values of a people. Over time this tradition became engrained in the cultural aspects of a people, and so people born into that culture would be raised to interpret the world through their lens of tradition. The various religious and civil duties of a people would be designed to accomplish the goals defined by a tradition, and eventually the people would work towards accomplishing these merely by participating within the shared culture of their people.

Tradition insults people. It creates a standard by defining a course of action, and this is because those who are unable to follow that course of action are discarded or ignored. Obviously this can become a problem in a society that values diversity, as people who interpret the world through their tradition are inevitably going to hold the people they meet to the standards set by their traditions. This creates a tension between multiple cultures when one culture that does not understand the standards of another is brought under the scrutiny of them. When we defined the modern world as a multi-cultural world, we beset ourselves with the responsibility of creating a solution to this tension. The solution was reducing cultural values to a purely



verbal or visual level.

When one thinks of Asian culture today, they think of Asian cuisine, like those eggrolls found in the frozen food aisle. They think of robed people with long hair and paper dragons dancing through the streets. They think of music played on Asian instruments, although not necessarily Asian in theme and purpose. If one is to become Asian, all they have to do is adopt these aspects – even if they only do so for a month or so. People decide to adopt the visual aspects of varying cultures as they appeal to them, or how they relate to their lives at that particular moment. There is no devotion to the traditions and goals of a culture associated with adopting these aspects, and no great amount of effort goes into the adoption process beyond the shopping spree that occurs at the local Earthbound Trading Company. If I can speak Asian, eat Asian food, and dress in the manner of an Asian, then I am Asian; as far as those who analyze culture with a shallow perspective are concerned.

This same surface-level adoption process extends to ideology. For the myriad of obscure problems we feel are facing the human race today, we have an equal amount of obscure solutions. We become so convinced that the world operates on the same single principle that unites the ideologies that we prescribe to that we spend more time promoting our ideology than living in a manner which improves the conditions that affect us. People will choose the ideology they associate themselves with based on how well they can disprove the ideology of others with it, and this belies our inability to understand anything outside of the social context created by our interaction with each other. What sounds witty (able to disprove the ideas of others) or altruistic (helpful to those we do not wish to be in the position of) all too often trumps simply living in a manner you know is effective and productive.

All of this stems from the same shallow interpretation of the world that reduces culture to a verbal level, and it reduces ideology to this same level. It is what reflects ourselves that we are concerned with, and truly we show little to no concern over the issues we so fervently discuss. I once discussed welfare with an acquaintance of mine for almost two hours before she finally informed me that she was insulting me out of her anger at how inferior she feels in comparison to me, rather than her concern for the issue at hand. We wear our ideas and our culture like clothing we buy at the department store. How meaningful do you find your t-shirt? If you are like most people, it is only something you wear until it doesn't fit you anymore, after which it is immediately discarded. Is this how we should act towards issues that concern the well-being of our people and our families? What relevance will your proving your opinion correct bear on the proliferation of crime, or corruption?

For those who strongly adhere to their values, life can be truly frightening. Such people are subject to scrutiny from all directions, as their refusal to compromise their standards for the sake of tolerance is a threat to the peace of mind of their fellow citizens. Those who do not agree with these firm individuals will subject them to the same shallow discourse they engage in with others like themselves. They argue only to prove their authority in their own minds, and demonize the intelligent in the process, as intelligence implies an effective course of action which may not always be preferred. The choices of such intelligent individuals can even be perceived as useless in the face of such opposition, creating a sense of despair that so many actually concern themselves with such useless conversation. This assault on the courage of such people is only heightened as they witness the other banal pursuits that their peers elect to spend their time upon: methods of avoiding responsibility, self-gratification, and justification of activities that do nothing to advance the well-being of themselves and their community. With so many people unconcerned about their future, why should we even try?

It's a harrowing question, but to those who strive to reach higher goals, one thing redeems the slow collapse of order, and that is purpose. Purpose is created when one defines a goal and focuses his actions towards achieving that end. For purpose to exist there must be an obstacle to overcome, and it is here that the Norse myth of the end times, Ragnarok, unveils its beauty.

When chaos surges forth across the world to claim it, it will be successful because of the lack of those with strong enough morale to fight it. But the Norse myths honor those who seek challenge, and thus seek to engage in life directly, and what better challenge than fighting a battle that seems overwhelming? This is a call to all the warriors of the world to fight against this challenge, and to keep the spirit of honoring life and creating meaning within it. It is a gift to those who understand what makes life purposeful to be confronted with these times. Many will feel tempted to become anachronistic, or to romantically pine for a better time, and these people have failed the challenge set before them.

At the end of Ragnarok, a time of understanding and wisdom descends upon the Earth, and the warriors who honored their traditions are hailed by their fathers in Valhalla, the realm of the Gods on high. These warriors are not people who literally praise Odin, although some of those people fit the mold; they are the people who maintain what they know is good, powerful, and meaningful in times when everyone has abandoned these things to recede into themselves. By fighting hard to gain positions of power, and spread their influence to others who feel lost, they have created a desire to build something positive in the wake of collapse that occurs around us. Their lifestyles prove through their results the positive results of their beliefs, and this will inspire generations of the intelligent who wish to find some sort of meaning in the world. This transcendent idea, of crafting an idea that carries itself out through generations, is the realm of the Gods themselves. By helping craft these ideas and beliefs, you are joining the Gods in this realm, and they will surely hail you for giving the fight of your life in the world of men.



New boss, same as the old boss

Jan 14th, 2010

by [Frank Azzurro](#).

People think the media has changed rapidly. It's the generational gap at work: Having graduated high school in the 1990s, I now think that what kids are getting into in the 2000s is insanity. Same will be true of people who are graduating now looking down at the class of 2020: "It wasn't the same then". One writer over at Boston.com finally broke through the social red tape and decided to tell it like it is:

A Catholic priest claimed that Superman "seems to personify the primitive religion expounded by Nietzsche's Zarathustra" and said comics were a dangerous distraction from Christianity. A 1945 Time cover asked, "Are Comics Fascist?" Psychiatrist Fredric Wertham, employing some rather creative methodology, claimed that comic books influenced "the case of every single delinquent or disturbed child" he and his research team studied.

It seems quaint in today's world of high-definition interactive violence and petabytes of free pornography that comic books could induce such hysteria. But they did, and we should pause occasionally to wonder how later generations will look at current efforts to rein in youth culture.

It's useful, then, to place the concern over sexting into the broader context of youth culture hysteria. Just as was the case with comic books, many adults are reacting apoplectically to bits of technology or culture with which they have little familiarity. Like then, so-called experts try to convince us that kids today are more out of control than ever before. And like in the 1950s, misleading figures – often containing kernels of truth but conflating many unrelated elements – are broadcast at reason-suppressing decibel levels.

[[±](#)|[Boston.com](#)]



The idea being, "meet the new boss, same as the old boss". The idea works for both media companies, who are always late to the game but retain just enough loyalty from herd-like creatures that they can afford to be perpetually late, and sexting as the author above describes.

The new boss is a type of site called a social news aggregator. This type, which feature commenting and voting/recommending, was made popular, in part, by sites like [Reddit](#). People can vote up stories and try to get on the front page of the site, and there are circles of people – cliques, if you will – who vote up each other's stories. Part of the reason to do this is to call "bullshit" but in a neutral piece of web space, and in standardized format.

The problem with traffic being diverted away from the Reddits and remaining at the larger media outlets themselves, is the idea behind a Reddit-type site is destroyed. If you post a Boston.com article on Reddit, anyone on Reddit from anywhere in the world can see it, and the more active (and one would hope, more intelligent) Reddit members would vote it up and comment on it as ideas about the article were discussed in an open forum.

Keep the discussion of a story or piece of news *at the place from which it generates*, and the quality of that discussion goes downhill. Now you're mostly dealing with locals, and the company generating the content

can decide whether or not to allow comments at all, or removing comments that are deemed unsuitable by way of generating too much controversy. In cases like these, a site like Reddit would normally take a much more hands-off approach than a larger media outlet "protecting the integrity of the interaction of its members", or some such nonsense.

I wouldn't call it a conspiracy, but rather business as usual: the larger, for-profit media outlets looking to sensationalize news stories but with a twist. Now they also want to control, as much as they can, how you react to that sensationalism.

Overnight

Jan 9th, 2010

by [Brett Stevens](#).

When you think about how any aspect of reality came to be, you realize there are several parts:



- Groundwork
- Causes
- Media
- Effects

Groundwork means the situation being set for a series of events to happen. For example, gasoline is often stored in cannisters in outside bars.

Causes refer to the exact chain of events that forced an event to transpire. Such as Billy Rob getting drunk as a coot, grabbing the shotgun and heading outside where he sees a possum and opens fire, not noticing his backdrop is the barn.

Media are the steps between the original cause and the event. For example, the barn fire was caused by the gasoline bursting into flame, which was caused by a gunshot. And the cause of the gunshot?



Effects are the event that transpires. Billy Rob blasts, the hot pellets tear through old sunbleached wood, the gas cannister ignites and the barn goes up in flames as Billy Rob passes out cold in the yard.

When something goes wrong with civilization, people momentarily “wake up” from their lives and their personality solipsism, and look immediately for someone to blame.

It’s like a drunk passed out in the street who comes to and found his wallet went missing while he was drunk. “Who screwed me?”

But really, these people are just agitating against the media, having finally noticed the consequences, and being oblivious to the cause and groundwork.

The groundwork: we are as a culture so obsessed with ourselves, our work and our pleasures that we push politics and leadership out of our heads.

The cause: a proliferation of parasites among us, and our determination to appear benevolent by ignoring, tolerating and even encouraging them.

Calcification, weight gain, bloat, decay, cancer... our metaphors all unite on one idea: the body has become an end in itself, instead of a means to an end, and so you get radical growth for its own sake, not for the health of the organism. The cells are all happy but the whole system is sick.



When we are inattentive, parasites proliferate. And in this world, there is never a time when you cannot be attentive, because the world is in constant motion. We are either headed for evolution or devolution, complexity or entropy.

There are no gray areas; there is, however, a **pause** between cause and effect while we wait for the signs of the effect to become visible, and we frequently mistake this for "no effect."

If you listen to some charlatan, or even some neurotic self-deceiving person, they will tell you that this pause is **proof** that there are no effects for whatever self-serving ill-designed idea they're foisting off on you.

Even more, they're going to use social guilt to passively force you to accept it because — well, they want it. They'll couch that personal want in terms of the abstract "Every One" or "Each Citizen" or "The Average Person," but what they're thinking of exclusively is what they want.

They are also not considering consequences, because they don't care — they want what they want, and they want it now, because like the monkeys from which we originated, their intelligence is not developed enough to predict long-term intelligence. Consequently, they project themselves and their immediate need on every situation.



They will tell us that it is "none of your business" what they do,

and that since they're not directly murdering/raping/bombing they're doing no harm, although they may be sinning by omission and by not doing the right thing, guaranteeing bad things will come about. Or by being selfish, they tear down and divide what is for their own gain.

Because they want us to re-designate "bad" as meaning "aggressive actions that change the status quo," so that they can get away with whatever indirect or omissive sins they wish to commit, they will idolize pacifism, peace, conflict avoidance, benevolence, altruism and anything else that will keep the rest of us neutralized while they do their stealing and gaming of the system.

This is how parasites abuse society, and our inattention guarantees they will succeed, because by the time we wake up and see that overnight our society has transitioned to disaster, it's too late for the kind of quick, sharp, painful and radical action that can avert the decay. It's already underway and now requires a lot of labor to fix.

When we form a civilization, we immediately cease from struggling against nature to struggling against ourselves. Not everyone is born able to do what is right, and those that cannot or will not are determined to destroy that civilization — even if they don't think they are, or claim they are not.

They are not autonomous; they are motivated by desires and pathologies below the level of the conscious mind. In the same way, homeless mental patients who come to live in your town "don't mean to" invite in crime, but by providing cover for it — hey, it's just another bum wandering around — and "borrowing" a few things here and there, urinating in a few alleys, breaking a few windows and creating a comforting environment for the alienated, they do perpetuate crime.

They're the cause, not the media, which is the criminals who later arrive or the people who "suddenly" decide to act on their criminal urges. In the same way, parasitic people are the cause for corrupt politicians; they empower them by being willing to fall for any scheme, fear-mongering or ideology that allows parasites to keep doing what they want to do. This is why the most outrageous scams in history involve the words "freedom" and "equality."



We should fight parasites because they don't know what they do, and cannot do differently — they are pathological and broken. Although fighting them, and excluding them in victory, seems cruel, it is not because it allows that which is thriving to take their place. Imagine weeding a garden and removing the plants that threaten the productive ones — we aren't any different from the plants. Some are born as healthy tomato plants, some as sick tomato plants, and some as weeds.

Promoting the strong, high character and high intelligence people allows us to continue evolving, growing and moving on to bigger challenges. After all, the stars await, and someone conceivably could write a

better *Ninth Symphony* or *Moby-Dick*.

Focusing on the parasitic, or protecting the parasitic by focusing on the unfortunate or failed, guarantees that we will never get farther than we are now — and as time goes on, we will be beaten back by the world rushing past us.

Bad things do not happen overnight. They are not the result of predatory government or corporations — those are the medium through which they may appear to occur, but their origin is in good people being inattentive to the entropy-increasing actions of parasites.

The price of innocence is constant vigilance, and a willingness to destroy the parasitic.

Idealism

Jan 8th, 2010

by [Brett Stevens](#).



Idealism is the idea that order in the universe is not inherent but immanent.

That means that when patterns appear in our world, they occur from similar configurations of interaction of interconnected forces, like gravity plus energy transfer creating waves in our oceans.

Although that seems simple and obvious, it's profound. On one hand it means there is no definitive intent behind the world; on the other, it means that all of it fits a design of vast complexity and that these patterns will always be with us, and we will eternally either adapt to them or suffer the consequences.

This sense of order emerging from life, as if the chaos of reality causes enough interactions that similar patterns become "beneficial" to the actors involved, much as how people flock to malls when there are coupons, directly contradicts both our old dualistic ideals and the relativistic ideals that replaced them.

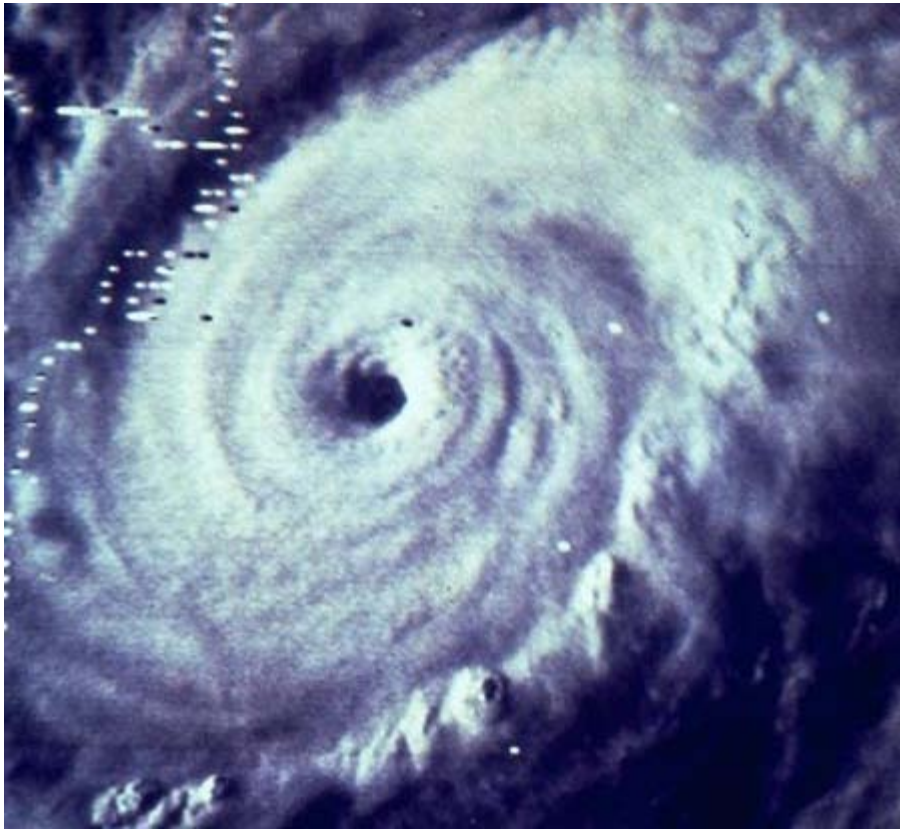
The mystery has to do with a class of common events that can occur in full view, and share one key feature. In them, chaos inexplicably leads to greater regularity, or synchrony.

In certain experiments, "When you introduce disorder... the chaos that was present before disappears and there is order," said Sebastian F. Brandt, a physics graduate student at Washington University in St. Louis.

[World Science](#)

In a dualistic view, some perfect pattern — heaven, or more recently, human wisdom — sets an ideal and life follows it.

In a relativistic view, parts of reality react to each other in predictable forms based on what each needs or seeks.



In an idealistic worldview, patterns emerge because matter, energy and thought are structured similarly, and the boundaries and tendencies of the *information*-demands of their structure determine probable patterns of outcome.

In other words, idealism explains order rising from chaos as being the result of all matter being shaped by the same patterns, and therefore, tending toward those patterns. Dualism and relativism have to rely on an absolute standard in which a tangible purpose, motivation or function is assigned to each actor.



But nature keeps surprising us, especially when we look hard at science and realize that our experience is shaped by our physical world, and not by the mathematical realities that may be out of our reach but

nonetheless influence us:

There's beauty in the world of condensed matter physics, if you know where to look.

Physicist Alan Tennant found it in the transitions between quantum states of cobalt ions cooled to temperatures near absolute zero and then subjected to high magnetic fields.

"At the exact point where you change from one state to another, that's where you get the really important stuff," he says.

"The quantum aspect of the system provides a kind of a simplification, and extra layer of order that you wouldn't expect," says Tennant

In fact, as they report in the journal *Science*, the order Tennant and his colleagues found was a kind of symmetry known as E8.

The point here, as Tennant says, is that in the weird quantum world, under certain precise conditions, an order in nature emerges that was previously unknown.

[NPR](#)

The idea that the properties of matter derive from *information* and *pattern* rather than inherent tendencies of matter upsets both the dualistic and relativistic worldviews. Interesting, these are more recent inventions — from 5,000 to 20,000 years ago, the ancient Hindus wrote about relativity in a way that suggested idealism.



Now, as we stagger back from humanism (the idea that human reason defines reality) and materialism (the idea that matter defines reality), we're starting to rediscover the world of emergent patterns — and realize that contrary to dualism, they suggest no centralized control, but that also contrary to relativism, they suggest an order that does not change when we alter place, time or material.

Researchers from the Helmholtz-Zentrum Berlin für Materialien und Energie (HZB), in cooperation with colleagues from Oxford and Bristol Universities, as well as the Rutherford Appleton Laboratory, UK, have for the first time observed a nanoscale symmetry hidden in solid state matter. They have measured the signatures of a symmetry showing the same attributes as the golden ratio famous from art and architecture. The research team is publishing these findings in *Science* on the 8. January.

On the atomic scale particles do not behave as we know it in the macro-atomic world. New

properties emerge which are the result of an effect known as the Heisenberg's Uncertainty Principle. In order to study these nanoscale quantum effects the researchers have focused on the magnetic material cobalt niobate. It consists of linked magnetic atoms, which form chains just like a very thin bar magnet, but only one atom wide and are a useful model for describing ferromagnetism on the nanoscale in solid state matter.

[Helmholtz Association of German Research Centres](#)

The article above is another take on the previous research, but one which better explains the relationship between informational order, beauty, mathematics and the physical world which we experience from a human perspective.

It's food for thought as we approach life itself. To know that the world is not a subset of our thoughts, and that matter does not have inherent tendencies, but the interaction of forces creates familiar (and repeatable) patterns — this should make us want to apply the scientific method in a new way, and think beyond the divine order of dualism and blank slate theory of relativism *equally*.



Toys for Modern Youth

Jan 5th, 2010

by [Brett Stevens](#).

When you shop for your loved ones this year, get them practical gifts that are both fun and prepare them for adult life in these times. We've put together a gift buying guide so you don't have to feel helpless when gifting today's youth.



Practice Birth Control Pills

Ages 6-11

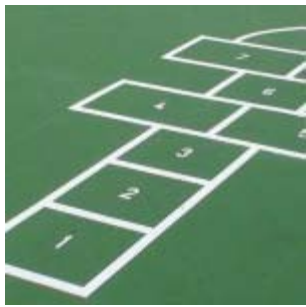
These tiny candy pills resemble something your daughter will be getting to know sooner than later. With most girls sexually active by 12, and reaching the 25 partner point sometime by age 17, she'll need to develop a routine of taking the right pill nightly. These brightly colored pure cane sugar pills will give her a little reward at the end of each day, and build that all-important habit of staying sterile. She'll also feel like she's becoming a woman when she, too, can take the pills her mother and older sisters live by. *\$24 for 12 monthly packs, comes with fake Planned Parenthood advice sheet.*



Make-Work Desk

Ages 8-14

With good jobs few and far between, and our currency all but worthless (and falling fast), your precious amotivated snowflake is most likely going to end up in an entry-level job for most of his or her life. That is, if they don't get hooked on drugs and become permanent food service employees. You can develop good habits with our Make-Work Desk, which both delights youngsters and teaches them early to look busy and if they're not busy, to invent something good. Realistic reference manuals, a multi-line phone, drawers to clean and our handy 1.2mhz "Crashing Again" computer will show them how to always look busy, even when they like their coworkers put in 15 minutes of work a day and spend the rest of time in meetings, on the phone, or self-stimulating. *\$149, with Crashing Again computer \$249*



Young Partier DUI Field Test Practice Kit

Ages 6-12

With the way they grow up these days, it's only a few more years before your child will drink to excess — and drive home. Why not start them early on dodging the cops? This easy home kit lets you set up a DUI ("Drunk Driving") Field Test just like the cops do at the roadblocks. See how many drinks your youngster can down while practicing the alphabet backwards, walking a straight line, touching her nose with eyes closed and stepping through the complex patterns that law enforcement officers use to test for drunkenness. This makes drunk driving not only fun, but potentially saves your child thousands of dollars yearly that could be spent on hookers and blow. \$39, *additional breath mints \$2*



Sing-A-Long Excuses CD

Ages 4-21

If your civilization is dying, only the real losers take it at face value. Whether at school, on the job, in front of a Congressional investigation, or simply trying to dodge all the losers, fakes, parasites and jerks they'll meet on a daily basis, your child needs to learn to sing like a bird — sing out lies, excuses, deflections and evasions, that is! Our long-playing CD sets common verbal gambits to song to make these classic excuses easy to remember, and to help children someday invent their own variants for whatever responsibilities they have to dodge. Children glow as they sing along with our mournful blues ballad, "Doctor Says I Ain't So Well Today," and they really come alive for the reggae-themed "No One Told Me (This Was My Job)" as well as the heavy metal ripper "Can't Talk Now, Have an Organ Transplant." If you start them out early with this informative and catchy CD, you'll make winners in our future goes nowhere economy. \$12

Hollow

Jan 4th, 2010

by [Brett Stevens](#).



Ever since T.S Eliot penned *The Hollow Men*, we've had this term lingering under our tongues: hollow. It perfectly describes a world that is all appearance, and no substance; a world where convincing others that appearance means reality is more important than achieving that reality.

Another way to view "hollow" is that it means we do not have inner structure. In other words, our question of the soul is in danger. Like other equal citizens, we stagger along and react to life as it affects our material interests, comfort and social status — but are we striving *for* anything?

Constructive means striving-for: I want to make a bridge to span these valleys. Reactive means reacting-to: I'm afraid of government, so I want to destroy it. Constructive is inherently something beyond even collectivism, it's so self-negating; it's joining the world and accepting that we are small objects afloat in its motion. The world is not within us; we are within the world; however, it appears to be the opposite to our big brains.

Reactive implies a world based on appearance, not underlying structure. People look for the first sign of danger, and reject anything dangerous, because they're fearful and reactive. As a result, the only things that succeed promise 100% success (superstition) and 0% defects (denial of entropy). Because such things have nothing to do with reality, soon we live in a false society.

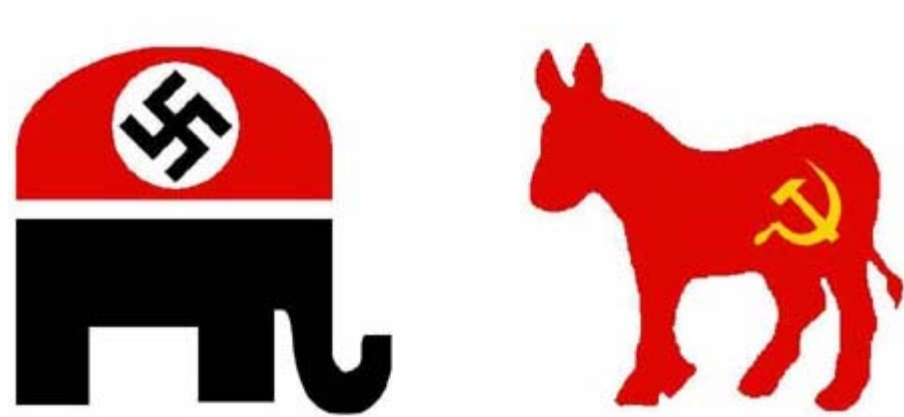
Conservatives have spent too much time defending the hollow as well as the traditional. I separate "conventional" from "traditional" as a result: convention is the post-1900 period, but tradition is what worked for the 5,000 years before that. True conservatives literally *conserve* good things, and in order to do that, they must smite the bad — that which threatens the good — and they cannot get caught up in hollow, reactive categories like good, evil, censorship, authoritarian or anarchic in that pursuit. Just do it.

Two layers of means versus ends

Jan 3rd, 2010

by [Brett Stevens](#).

As our political parties prepare to reverse poles, with the Republicans going more libertarian individualist, and Democrats going more centralized moral activist, discussion proliferates on the question: what really are the differences between conservatives and liberals?



I'd posit this: there's two layers, both involving a means-ends argument.

1. Conservatives believe individuals are the means to a civilization, where liberals believe civilization is the means toward individuals.
2. In turn, conservatives believe that a healthy meritocratic civilization is the best means toward individuals; liberals believe that working toward the end of individuals provides the best civilization.

You could see these two like opposite strokes of a cycle, since they both arrive in the same place, which is uniting individuals to a civilization through collective benefit. However, on the conservative side, there is not a sense of unquestioning inclusivity; the individual must work within the civilization to benefit the civilization to benefit all individuals, and for the ones outside the scope of this civilization's values, that benefit may include exile or removal.

All civilizations to some degree believe in this principle; whether you jail a murderer for life or kill him, you're removing him from society and preventing him from reproducing. Unnatural natural selection, or simply, civilization defining the environment and thus who survives?

While Democrats are on a spectrum stretching from European free-market enhanced socialism to anarchy and Communism, and Republicans are on a spectrum spanning free market Social Darwinism to National Socialism, the principle remains the same: in one, the civilization is the means to the end of its people; in the other, the people are the means to the end of the civilization as a whole.

In this there's a fascinating concept, that of treating civilization as a body with many specialized roles for its cells, without which the cells could not exist. You may be a streetcleaner in this civilization, but you've got a support network. The liberal view, on the other hand, as Michel Houellebecq pointed out in his great novel "Atomised," is that of an independent particle, a body in itself — as if the civilization did not exist, except to provide stores, roads and television.

It's an interesting divide. On one hand, the idea of being autonomous, free, unique and dependent on nothing appeals to us; on the other hand, we want the advantages of civilization for which we necessarily trade some liberty and solipsism: the infrastructure, the culture, and the support network.

My guess is that those who have experience with leadership, engineering and design of a structural sort tend toward the conservative as a result. Build a great civilization, and great people can rise — on the other end of the cycle, you need to reward the good and remove the bad for that to happen.

This realization is a far cry from the mainstream drivel that separates left and right on methods. Obviously, that's false, as we've had both left and right authoritarian governments. In fact, we don't even know authoritarianism is so bad, since knowing that our fellow citizens like to buy junky products and then throw them out, litter, vote for morons and carve up acres of rainforest for a cheaper hamburgers makes us distrust this disunited autonomy that rewards the individual at the expense of civilization itself.

When New Righters talk about the "organic civilization," they're speaking of the civilization as a body, and individuals as cells. While this doesn't feel as good as seeing ourselves as autonomous nations within a nation, it's also more realistic and instead of denying the limits of our autonomy — and our mortality — it gives us a context in which we may shine.

Interview: Alex Birch of CORRUPT

Jan 2nd, 2010
by [Brett Stevens](#).



As part of our exploration of American politics, we're interviewing some of the up and coming figures of American politics. Today's interview is with Alex Birch, a writer and activist with CORRUPT, a think-tank for reversing modern decline.

Hi, Alex, and glad to have you with us. How do you describe your political orientation?

I'm a Right-Wing Conservative, but regard myself as an Independent since I have views that wouldn't be accepted by American Republicans or European Right-Wingers.

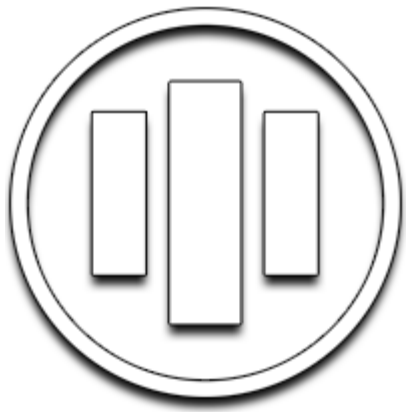
You seem to be the primary writer for CORRUPT.org, an alternative realist blog that gets a lot of attention from the post-mainstream groups. What do you hope to achieve with this blog, and what ideals does it promote?

[Corrupt](#) is a collection of independent journalists who want to spread a positive, outgoing lifestyle rooted in Conservatism and the science of Human Biological Diversity (HBD). Through our day-to-day writings we explain why the liberal societies in the West are declining, and how people can react positively to the problems around them. The ideal we wish to communicate is a society in which people take personal and civil responsibility, build an interesting culture and work hard to make something with their lives.

How can religion/faith and politics/pragmatism be unified or compatible?

Politics according to socialists means babysitting by the government. Politics by Conservatives means a high degree of self-organization on an individual and local level. So if you want to change society the Conservative way, you cannot enforce that change with bureaucracies or sheer government force. You need to address the culture in which people live. This is where religion or faith comes into play. Religion traditionally maintains the moral framework in a society. By appealing to people's faith you focus on the values and the lifestyle that can lead to change.

What changes would you make immediately if given power in the West?



For historic reasons I believe in slow changes over time, but here are a few larger changes I'd like to see being made to Western societies, especially Europe, before 2010:

- a. **POWER:** Empower local governments and limit the function of central governments to national issues like security and economy. Promote wise and well-merited leaders to power, regardless of their popularity.
- b. **NATURE:** Conserve as much wild land as possible. Find a way to match conservationism and economic concerns. Limit populations by reducing immigration and welfare programs.
- c. **ECONOMY:** Stimulate the private market to rebuild our economies and stop governments from taking over and socializing parts of our societies that previously have been regulated by culture, e.g. sexuality, food, family life, sports etc.
- d. **CULTURE:** Public leaders and government officials should focus on recognizing constitutional ideals and native traditions as important to protect and defend. Regional and local culture should not suffer under national political trends. Communities and private businesses should bear much of the burden welfare programs try to cover today. Kraftwerk's "Spacelab" should be played on radio channels every evening at 10 pm.

What do you think the results would be?

We would have a much more stable leadership ready to make difficult decisions for the public good. We would go from being environmentalists to conservationists, e.g. protecting the wild instead of consuming green light bulbs. The global economic crisis would slow down when business began competing on market demand again. People would feel happier taking more personal responsibility and public culture would become a central feature of every day life. Welfare abuse and out of control government spending would decline. And everyone would be Kraftwerk fans.

Do your friends know about your viewpoints? Do you have friends of other ethnicities, political viewpoints, and social classes? Do they mind your outlook?

People I count as close friends know pretty much all about what I stand for. People I loosely meet from time to time probably place me somewhere on the Right end of the political scale. I've lived in multiethnic communities all my life, which has shaped my view of what it means to live in a multicultural society. To this day I have plenty of immigrant friends, but don't have any acquaintances outside of a fairly stable middle class – the social group I identify myself best with. Many of my friends don't have any outspoken political beliefs, but they are generally conservative with a small "c." They think small but make out the segment of Swedish society that produces and keeps things going. My views are pretty accepted among the people I hang out with, save for some girls who would rather see me being a moderate leftist. I haven't given in to those demands yet.

How would you categorize your outlook vis-a-vis public acceptance — is it an accepted view or a minority view? Why is that?

This is where it gets interesting. Because Sweden is a leftist-oriented society where welfare, high taxes, government programs, socialized culture, anti-family, anti-tradition and pluralism are traditionally seen as positive, I am not a typical Swede. To be sure, I receive a lot of attention and problems because of my Right-leaning views at universities and news rooms, which is where I work. At the same time, I am not

wholly a "Swede," since I originate from the southern part called Skåne, a place that was Danish only about 300 years ago. The region where I come from is a sort of Continental marriage between Danish and Swedish culture. My identity is rooted in that region, sometimes before Sweden as a whole, which complicates the way my views are being perceived by others.

To understand why it's heresy to talk about market capitalism, race, heterosexual culture, Christianity and gender roles, you have to study Swedish history. Only 200 years ago we were one of the poorest nations of Europe. Suddenly we began producing raw materials, build industry and trade with the rest of the world. We became rich very rapidly. It was a booming miracle. After the worker's movements came to power through Social Democracy, we transformed into a modern Social Democratic welfare State—Sweden as we know it today.

In other words, modern Swedish society is built upon a socialist foundation, which is a political tradition opposed to, say, the American constitution, which is fundamentally critical of government authority, "mob democracy," and central power. Swedes have abandoned their history and most of their traditions to become the most progressive and modern nations of the West in terms of willingness to adapt culture, politics and technology to modernity. For this we suffer still and it's one of my goals to break free from this culture and find ways of turning it back to a pre-welfare state of society, or a post-socialist state, if you will.

Are there any political issues today that are totally irrelevant and yet get too much air time? Any that are ignored, and yet vital?

In Sweden, that's simple. Gender issues, global warming and cultural discrimination receive way too much attention. Immigration, bound to be *the* issue of 2010's election, is also overrated without addressing root problems. Basically we need to go from a modern liberal to a classically liberal agenda. The vital issues of our country are the role of the government, getting private business back on track and saving the car industry, rebuilding cultural self-confidence to tackle the major social issues of our time and secure transatlantic relationships with the Anglo-American leadership on global issues. Globally you actually see similar problems. Obama is addressing climate, foreign policy and health care reform, but the basic framework is never questioned. We need to think economy-environment-culture. Rebuild the economy, conserve the environment, stimulate cultural unity.

Do you think we're at a historical turning point?

Yes, and I believe Mark Steyn explained best why in his book "America Alone." The post-WWII order is collapsing and we're quickly succumbing to foreign powers, both abroad and at home. With collapsing order I mean that classical Western values and ideals are losing their virtue and practical importance to radically opposite values and ideals. The kind of society we live in today is not going to last, and Europe is going down the toilet first. But most importantly, and this is controversial, America has since its rise to global superpower become the safeguard and champion of our civilization. This is now changing. "Change," as Obama put it, but in a way most people would never guess could become reality.

How much influence does environmentalism have on your views, and is there an environmental crisis; if so, how does it influence any turning points we're currently approaching?

No, not a single bit, and let me explain why. I grew up only a few yards from forests. I spent my entire childhood and most of my adult life in or around the wild environment. To me, nature and animals are not political victims or symbols of pity, they compose a landscape emotionally and intellectually attached to me as a person. I care about the environment because it's a part of me and I am part of it, not because politics lately have begun address its threats. Yes, the environmental threat is real, and that threat is the imbalance between human settlement and free land. Our world population has long exceeded its carrying capacity and although we are much fewer people in the West, we consume more resources than the average third world consumer. This must change our political climate, not by creating Copenhagen meetings, but by embracing environmentally sustainable societies (read: New Pedestrianism). Regardless if we succeed or fail doing this, reducing the number of people, and thus, infrastructure, is essential to this goal. A goal that is not the

West's but that of humanity as a whole, as bravely etched into the Georgia Guidestones.

Do you have spiritual beliefs? If so, what are they?

No. I only have moral beliefs and a wild imagination.