

# **INDUSTRIAL SOCIETY AND ITS FUTURE: A REEXAMINATION**

**Zachary R.J. Strong**

B.Eng.Mgt (McMaster University '14)



*There is a dream which keeps coming back to me at almost regular intervals; it is dark, and I am being murdered in some kind of thicket or brushwood; there is a busy road at no more than ten yards distance; I scream for help but nobody hears me, the crowd walks past laughing and chatting...*

*... you are the crowd who walk past laughing on the road; and there are a few of us, escaped victims or eyewitnesses of the things which happen in the thicket and who, haunted by our memories, go on screaming on the wireless, yelling at you in newspapers and in public meetings, theatres and cinemas. Now and then we succeed in reaching your ear for a minute. I know it each time it happens by a certain dumb wonder on your faces, a faint glassy stare entering your eye; and I tell myself: Now you have got them, now hold them, bold them, so that they will remain awake; but it only lasts a minute. You shake yourself like puppies who have got their fur wet; then the transparent screen descends again and you walk on, protected by the dream-barrier which stifles all sound.*

*... There have been screamers at all times—prophets, preachers, teachers and cranks—cursing the obtuseness of their contemporaries, and the situation-pattern remained very much the same. There are always the screamers screaming from the thicket and the people who pass by on the road.*

*... as long as there are people on the road and victims in the thicket, divided by dream barriers, this will remain a phoney civilisation.*

From "The Nightmare That Is A Reality" (1944), Arthur Koestler



*the halluci-nation  
the human beings  
the people  
see  
the spiritual in the natural  
through sense and feeling  
every thing is related  
all the things of earth  
and in the sky  
have spirit  
everything is sacred*

*confronted by  
the a-lie-nation  
the subjects and  
the citizens  
see  
the material religions  
through trauma and numb  
nothing is related  
all the things of the earth  
and in the sky  
have energy to be exploited  
even themselves  
mining their spirits into souls  
sold  
into nothing is sacred  
not even their self  
the a-lie-nation....alienation*

John Trudell



*Voyager One, the NASA probe got to outer space today  
With a platter made of solid gold for aliens to play  
It makes its trip for all of us, a record of Mankind's song  
Ultimately superfluous because we don't get along*

*Let's break out of our orbits, fix the world we all neglect  
We share this little planet, our neighbors need respect  
Un-learn all our habits, make sure we all connect  
The Human Race has aimed toward space since Man first walked erect*

From "Voyager One", Bruce Hornsby

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## Preface

On May 25, 1978, a homemade explosive enclosed in a package detonated at the University of Illinois, injuring a security guard. In 1979, another explosive claimed the life of a graduate student at Northwestern University, and a third injured a dozen people and forced the emergency landing of the aircraft that was carrying it. Throughout the 1980s and into the 1990s, over a dozen more explosives were delivered to various targets throughout the United States, claiming the lives of university professors, graduate students, scientists, and an advertising executive.

FBI investigators tasked with solving this string of mysterious bombings were at a loss as to who could be the perpetrator of these crimes. The targets appeared to be completely random, and the bombs were made mostly of scrap parts which made them impossible to trace. It became an expensive and high-profile case.

Then, in 1995, a lengthy manifesto - thirty-five thousand words long - was mailed to The New York Times and The Washington Post, which purported to be authored by the person sending the bombs. They promised to desist from further attacks if the writing was published: eventually, on advice of the FBI, The Washington Post acquiesced.

The manifesto discussed the failures of modern society, the dangers of industrial technology, and the psychology of the modern political left. It offered dire predictions of what was to come if technological progress was left unchecked, and issued a call to revolution against industrial society itself. Most dismissed it as the writings of a madman at the time.

Following the publication of the manifesto, a tip from a youth counsellor named David Kaczynski, combined with some novel profiling techniques, led to a search warrant being executed at a remote cottage in Montana. There, Ted Kaczynski, now popularly known as the "Unabomber", was arrested.

During his trial, a court-ordered psychiatric evaluation found Kaczynski to be a paranoid schizophrenic. This was a characterization he flatly rejected, and he went so far as to try to fire his lawyers for proposing the insanity defense<sup>1</sup>. Kaczynski was eventually sentenced to four lifetimes in prison, where he has become a prolific writer: his original manifesto, along with several other books authored by him, are available on Amazon and enjoy rave reviews from a cult following.

Over a quarter-century has passed since Kaczynski's original manifesto was published by The Washington Post, and in light of recent technological and social developments, it seems like it is due time to reexamine his claims, predictions, and methods in greater detail. What did the Unabomber get right? What was he mistaken about? Should we heed his words today, or dismiss him as a lunatic like the court psychologist did decades ago?

As any intellectually honest person will see, Kaczynski's characterizations of industrial society and of political leftism are eerily accurate, as are some of his predictions for his future - our present. However, whereas he seems to have resorted to violence out of desperation and a lack of faith in humanity, this document will reframe his call for revolution, propose new ways of relating to technology, and offer some field-tested strategies for dismantling the current system without having to build a single bomb.

## I. Modern Misery

*"The Industrial Revolution and its consequences have been a disaster for the human race. They have greatly increased the life-expectancy of those of us who live in 'advanced' countries, but they have destabilized society, have made life unfulfilling, have subjected human beings to indignities, have led to widespread psychological suffering (in the Third World to physical suffering as well) and have inflicted severe damage on the natural world. The continued development of technology will worsen the situation. It will certainly subject human beings to greater indignities and inflict greater damage on the natural world, it will probably lead to greater social disruption and psychological suffering, and it may lead to increased physical suffering even in 'advanced' countries." (Paragraph 1)*

In a world where international travel takes hours, ordering dinner online takes minutes, and communicating with someone on the other side of the planet takes seconds, it can be difficult to understand how the Industrial Revolution could have possibly been a failure, much less a disaster. Although those of us in the modern world maintain a dim awareness of the horrendous conditions endured by the industrial workers of history, the suicide-prevention nets installed around today's Chinese factories<sup>2</sup>, the worsening opioid crisis<sup>3</sup>, or the effects of industrial society on the environment, it is almost impossible to imagine life without the affordances and luxuries of modernity.

Yet the body count of the Industrial Revolution keeps rising, whether one is aware of it or not. The number of Americans dying from opioid overdoses each year is now roughly equivalent to the number of soldiers who died in the entire Vietnam War<sup>4</sup>. The suicide rate of American youth between the ages of ten and twenty-four has nearly doubled over the past decade<sup>5</sup>. Almost seven thousand migrant workers have died building Qatar's World Cup infrastructure<sup>6</sup>. About thirty farmers commit suicide in India every day<sup>7</sup>. It is estimated that over one hundred and fifty species of animals and plants went extinct in 2020<sup>8</sup>.

The living aren't much better off: approximately one out of every six individuals in North America will experience major depressive disorder at some point in their lives, and about

fourteen percent of youth have experienced serious psychological distress within the last month<sup>9</sup>. One in five Americans in any given year experiences some form of mental illness, for many of whom it is a permanent reality. Tens of thousands of Americans sleep on the streets each night, some of them consisting of entire families<sup>10</sup>.

Eighty percent of employees report being disengaged at work<sup>11</sup>, and it is estimated that less than half are actually happy at their jobs. Although some of these workers live to enjoy a fulfilling retirement, many elderly people of the modern era eventually come to the conclusion that the life they have lived was largely for nothing: the top regrets of today's dying include "I wish I'd had the courage to live a life true to myself", and "I wish I hadn't worked so hard"<sup>12</sup>. Thus, it would seem that Kaczynski's initial appraisal of industrial society is not unfounded. It is indeed true that life is unfulfilling for many, that psychological suffering is widespread even in "advanced" nations, and that the natural world is enduring great harm.

One of the central arguments in defense of industrialization is in the creation of wealth and prosperity. For example, critics of capitalism are often unaware that over a billion people have been lifted out of extreme poverty between 1990 and 2010<sup>13</sup>, that well over one billion people in Asia and Africa have gained access to electricity since the turn of the century<sup>14</sup>, and that much of the efforts of capitalists have been directed towards creating products and services for the general population to enjoy. As will be argued later, although there is merit to this argument, it is full of red herrings and self-deception.

Despite the material comforts that many derive benefit from as a result of industrialization, it is an inescapable fact that people are chronically unhappy and unfulfilled. For his part, Kaczynski wholeheartedly condemns industrialized society, charging it with frustrating fundamental human needs and reducing people to cogs in a machine. This necessitates a review of what Kaczynski claims those fundamental needs are, as well as a reconciliation of his claims with more mainstream literature.

## II. Human Needs

*"Human beings have a need (probably based in biology) for something that we will call the 'power process'. This is closely related to the need for power (which is widely recognized) but is not quite the same thing. The power process has four elements. The three most clear-cut of these we call goal, effort and attainment of goal. (Everyone needs to have goals whose attainment requires effort, and needs to succeed in attaining at least some of his goals.) The fourth element is more difficult to define and may not be necessary for everyone. We call it autonomy..." (Paragraph 33)*

In his summary of human motivation, Kaczynski focuses on what he calls the “power process”, which he claims is the general path that humans follow when pursuing goal-oriented activity. First, one begins with a goal. Then, effort is expended in order to achieve that goal. Finally, the goal is attained. Key to this process, at least for many, is the need for autonomy in both the setting and pursuit of these goals.

This perspective is not revolutionary. Psychologists have long since determined that human beings are goal-directed creatures<sup>15,16</sup> and that people given autonomy in how they complete tasks usually make more progress in them<sup>17,18</sup>. In fact, a study of Canadian university students found that depression was most strongly correlated with a lack of personal goals, and that students who were encouraged by their families to be more autonomous were less likely to be depressed<sup>19</sup>. Thus, Kaczynski’s characterization of this aspect of human nature seems to be a fair one.

Kaczynski also notes that someone who consistently fails to achieve their goals will either die from sheer incompetence or become miserable due to their repeated failures (Paragraphs 36 & 37). Although this is not particularly controversial, an examination of the nature of industrialized society reveals that while goals pertaining to basic needs have been made relatively easy for most to meet, this has come at the price of not only autonomy, but meaning.

First, it is important to recognize that not all goals are created equal. For example, a homeless person who is begging for that night’s dinner has an urgent survival-related goal, whereas a retired woman who spends her waking hours working on a spicy romance novel is pursuing a very different kind of aim. This became mainstream psychology in the mid-1900s when Abraham Maslow developed a theory of human motivation which classified the broad range of human needs into five categories: physiological, safety, belongingness, esteem, and self-actualization<sup>20</sup>. Furthermore, Maslow asserted that “basic” needs, such as food and safety, must be satisfied before someone can worry about matters of fellowship, esteem, or fulfillment.

In his manifesto, Kaczynski insightfully observes that one of the lures of industrialization is that it makes the fulfillment of basic needs much easier for most (Paragraph 40). Indeed, a basic standard of living can be guaranteed in many Western cities by working one or two jobs that require minimal skill or psychological investment, leaving the rest of one’s time free for “leisure”. This is a far cry from pre-industrial days, where people were responsible for mastering many complex skills such as building, farming, garment-making, husbandry, food preparation, and fermentation that were required to survive, and also spent most of their day using those skills.

This strange turn of events in human history can be attributed to the time-saving and labour-multiplying features of industrial technology. In the early 1800s, textile factories began to revolutionize the production of clothing, eventually allowing the general population to redirect time and energy away from making their own garments. The tractor, first developed in 1892,

allowed a single farmer to manage a much larger area of land, thereby facilitating the consolidation of farm ownership in the decades to come. Once people sold their farms and moved to the cities, they found themselves confronted with factories, mills, and assembly lines, all designed to maximize unit production in the shortest possible time by combining the efforts of man and machine.

The advances in production methods made during the Industrial Revolution, in turn, facilitated the design and development of further time-saving technologies. IBM's first product, released in 1896, was a data processor based on punch cards, and along with subsequent IBM inventions, it served to revolutionize how industry and business operated. Within the home, innovations like the vacuum cleaner, the dishwasher, and the washing machine made once-laborious tasks much easier and faster.

The demographic shift from farms to cities, the proliferation of labour-reducing technology, and the growth of large corporations that controlled this technology catalyzed a number of important changes in industrialized society. Notably, it made the majority of the population dependent on their daily wages in order to eat, as opposed to growing their own food. Additionally, instead of providing people with autonomy in their role, many industrialized jobs reduced people to cogs in a system, tasking them with repetitive, dangerous, or monotonous work in service of a larger objective.

Kaczynski observes that the changes wrought by these historical developments served to reduce the autonomy of human beings, primarily by forcing them to become obedient employees working in service of other people's goals for most of their existence. He further contends that autonomy is a core human need and that the frustration of this need creates negative outcomes in human beings:

*"... most people need a greater or lesser degree of autonomy in working toward their goals. Their efforts must be undertaken on their own initiative and must be under their own direction and control... for most people it is through the power process—having a goal, making an AUTONOMOUS effort and attaining the goal—that self-esteem, self-confidence and a sense of power are acquired. When one does not have adequate opportunity to go through the power process the consequences are (depending on the individual and on the way the power process is disrupted) boredom, demoralization, low self-esteem, inferiority feelings, defeatism, depression, anxiety, guilt, frustration, hostility, spouse or child abuse, insatiable hedonism, abnormal sexual behavior, sleep disorders, eating disorders, etc." (Paragraphs 42, 44)*

Support for this perspective can be readily found in the management literature, where greater role autonomy is correlated with higher job satisfaction, increased motivation, reduced stress, and lower turnover<sup>21,22</sup>. Employees who are free to decide how to complete the work given to them, or even what kind of work to complete, are more invested, engaged, and effective: this

fact has been leveraged by some forward-thinking companies such as Valve, 3M, and Google, which provide their employees with time and resources for discretionary projects that may be of value to the organization<sup>23</sup>. Other organizations, such as Buurtzorg, Patagonia, and Favi, have taken major steps to restructure their operations to decentralize decision-making and provide unprecedented amounts of autonomy to their employees<sup>24</sup>. It is also notable that the relationship an employee has with their supervisor, which is perhaps the primary determining factor in how much autonomy that employee has, is closely related to their likelihood of leaving the company<sup>25</sup>.

Although it can be argued that people have a great deal of freedom in who they choose to work for and the kind of work they choose to do, Kaczynski would likely counter that this is ultimately an illusion of choice, as people simply deciding upon the particular flavours of obedience and subservience they would like to subscribe to. No matter how much freedom an employee has in their role, they are still beholden to the larger goals of their organization and the whims of their managers. This holds true for even the most innovative companies, the employees of which must be directed towards some kind of common mission.

Thus, Kaczynski says, a fundamental human drive - the power process - is frustrated by the structure of industrial society, which forces people to follow orders given to them by authority figures as a matter of daily survival. It is important to note that such large-scale obedience over long periods of time is largely unprecedented in human history, outside of obviously special cases like slavery and conscripted warfare. Furthermore, one of the only routes to true independence within the industrialized economy is entrepreneurship, which Kaczynski dismisses as unfeasible for most and an invitation for bureaucrats to meddle (Paragraph 65).

This means that many people in modern society are trapped in an economic system that requires participation, discourages autonomous action, and provides people with their basic needs but precious few opportunities to live freely. Given this state of affairs, it seems natural that people in industrialized economies would develop a preoccupation with what Abraham Maslow might call the "higher needs", or the desire to live a happy and fulfilling life. Indeed, this is an obsession in the modern era.

Consider the stereotypical "starving artist", a highly creative individual who works as a barista or server while creating art in their spare time. Although they may derive some level of enjoyment from their "real job", it is obvious that this person finds true fulfillment in furthering and exercising their craft at home. Although they have virtually no autonomy in their paid role, even when addressing rude customers, they are completely free to exercise discretion in their artistic work, which for many is a good-enough compromise. However, it is still a compromise, made under the shadow of starvation and homelessness: any "starving artist" would much prefer to spend their time creating, provided they could be adequately paid for their work.

In higher economic strata, the elites, aristocrats, rentiers, and well-to-dos of society often busy themselves with artificial goals to keep themselves occupied, as all of their basic needs are completely taken care of in perpetuity. Thus, trivialities, hobbies, social causes, and status-signaling activities become predominant concerns among the upper and middle classes as a society becomes industrialized (Paragraph 38), although this was somewhat true of the elites in agricultural societies as well. In current times, the proliferation of social media has made it easier for people of all economic classes to participate in these kinds of social games, particularly younger generations who are prone to high levels of usage.

Kaczynski largely dismisses these kinds of activities, and even many careers, as “surrogate activities”, as they fulfill the requirements of the power process without being intrinsic to human survival (Paragraph 39). Expressed simply, industrialization has led to widespread decadence, a defense against intrinsic meaninglessness that is ultimately futile. Thus, a competitive businessman can bury himself in his work, neglecting almost every other area of his life<sup>26</sup>, or an activist can lose themselves in the cause, even willfully sacrificing their well-being to effect incremental change on the modern machine<sup>27</sup>. All the while, people find themselves with varying amounts of autonomy *inside* the system, but no ability to have autonomy *from* the system.

Additionally, many of the gains that an individual makes within the system only have value and meaning within the system: one’s children can only benefit so much from their parent’s business accomplishments or activist victories, for example, whereas investment in one’s family relationships or planting an orchard pays dividends across generations.

Once the process of industrialization began, Kaczynski argues, humans found themselves trading one subsistence lifestyle for another. The new lifestyle, to be fair, included many attractive and engaging surrogate activities, so it is easy to see how it seemed like a good trade at the time. Even today, it is likely that the artist-barista would prefer her job slinging lattes to long hours of hard labour on a farm with little access to painting materials.

Now, a good-faith argument can be made that many people are perfectly happy, or at least happy enough, with industrialized society. It is certainly the case that someone can be born, live, and die within modernity and feel they have lived a complete life. However, if this was the case, why are so many people killing themselves or thinking about it? Why are so many people disengaged at work? Why is only seventeen percent of the world “thriving”<sup>28</sup>? Why are people dying with the feeling they never lived an authentic life? Clearly something is not right.

On his personal YouTube channel, Canadian psychologist John Vervaeke has extensively discussed what he calls the “meaning crisis”, a persistent sense of disconnectedness and confusion combined with a lack of faith in the future<sup>29</sup>. This crisis expresses itself in the mental health, job satisfaction, and life satisfaction statistics previously described, but also in people’s

inability to fully understand the complex modern world<sup>30</sup>. This is because human beings are not just goal-driven creatures, as Kaczynski says, but meaning-making creatures as well.

Thus, even if someone is capable of performing admirably at their job and is aware of how they are serving the company's objectives, it will not be at all clear to them how their work will serve future generations, if it does at all. Furthermore, when they get home from work, they will be tired, their child will have homework and a television show before bedtime, and their marriage is probably unfulfilling anyway. It is no surprise that even highly accomplished celebrities experience "midlife crises", one of the only cures for which seems to be finding ways to contribute meaningfully to future generations<sup>31</sup>.

The loss of autonomy and meaning from many people's lives has been a gradual process, consisting of many independent societal developments across multiple generations. Since the rise of digital communications technology and algorithm-based content delivery, this process has accelerated significantly and now represents an existential threat to many people's way of life.

### III. Erosion of the Individual

*"... modern man has the sense (largely justified) that change is IMPOSED on him, whereas the 19th century frontiersman had the sense (also largely justified) that he created change himself, by his own choice." (Paragraph 57)*

The widespread organization and direction of human life is an ongoing process that began at the dawn of the Industrial Revolution and continues, inexorably, to the present moment. The needs of industrial society have progressively dominated the concerns of individual human beings, shackling them to a system that discourages true individuality, expression, and independence.

In his manifesto, Kaczynski observes that a significant source of stress in modern life is the threat of change over which one has no control. Having your job outsourced overseas, being locked down due to a global pandemic of "unknown" origin, graduating into a recession, having your family farm expropriated by the government<sup>32</sup>, or being abruptly laid off over Zoom<sup>33</sup> are all facets of modern life that people must contend with. Although agricultural and paleolithic people had to respond to natural disasters and shifts in climate, these were not disruptions resulting from human designs, and moreover are still things that must be contended with despite much scientific progress. Kaczynski contends that the incremental challenges posed by an industrialized way of life inflict unnecessary indignities upon individual human beings and has served to curtail their autonomy in a variety of harmful ways.



At the heart of Kaczynski's quarrel with industrial society is the relationship between humans and technology. It has been said that humans shape our tools, and then those tools shape us in turn<sup>34</sup>, and this could not be more true for industrial technology. By its very nature, the process of modernization has caused human beings to become almost entirely dependent on industrial technology, requiring people to serve the system rather than direct the system to serve them.

As outlined previously, this process largely began with textiles, tractors, and factories. As families gave up an agrarian way of life and moved into cities in the 1800s and 1900s, they traded life on a farm, with all its difficulties, for a life within crowded, polluted, disease-ridden, and violent urban areas. Mother Nature, a demanding yet responsive mistress, was exchanged for the manager, the foreman, the punch clock, and the assembly line; equally demanding, yet somehow more rigorous and unyielding. Scientific approaches to the management of human beings proliferated during this time, where capitalists endeavoured to get every last pennies' worth of value out of each second of their employees' labour regardless of the human cost.

The supervision of human life quickly extended beyond the workplace: grouping large numbers of people together in cities created a need for organizing those people and preventing crime: this gave rise to standardizations in criminal law and public policing<sup>35</sup>, both of which are notorious for their intrusions on private affairs and have been tools of government overreach for decades. Additionally, with the growth of cities came the development of additional laws, zoning regulations, and bylaws intended to create harmony through unity. This further curtailed people's autonomy and continues to do so in strange and draconian ways: some municipalities, for example, forbid people from growing vegetables in their front lawn<sup>36</sup>.

Aside from the indignities inherent in factory work and city living, the rise of compulsory public schooling imposed a plethora of rules and expectations into the childhood years of human beings. The history of public education begins with Frederick the Great of Prussia, who instituted the world's first tax-funded education system in 1763<sup>37</sup>. Although modern critics of the education system often link this Prussian venture to the Industrial Revolution, it is important to note that Frederick's decree preceded the invention of the steam engine, advanced textiles manufacturing, and other hallmarks of industrialization. Indeed, the development of the Prussian system seems to have been a product of the Enlightenment, the literacy-oriented Protestant Reformation sparked by Martin Luther in Wittenberg, and the newfound requirements of burgeoning nation-states in Europe.

Although arguments can be made either way about the influence of industrialization on the formation of the education system<sup>38</sup>, it is undeniable that the overall trend in education during the Industrial Revolution was towards standardization and control. Education went from being a family, local, or regional affair to being directed from afar according to national standards<sup>39,40</sup>. Subjects of instruction were chosen in service of the country's interests, largely fulfilling bureaucratic and military training requirements while creating a unified and socialized citizenry.

As for the conditions of these compulsory schools, modern educators now recognize the many failures inherent in early approaches. In the monitorial approach, which preceded the Prussian system, students were packed by the hundreds into large warehouses and kept busy by a meticulously-planned learning regimen. Discipline was strict, sometimes physical. Ensuing approaches, like the Prussian system and the American system it inspired, separated children by age instead of ability, maintained strict discipline, and imposed a multi-year curriculum that each student was obligated to complete. As a result of the bureaucrats' need for uniformity across regions and nations, rote learning became highly valued<sup>41</sup>, and standardized testing was developed to evaluate students at scale. Instead of being intellectually liberating places, schools became separated from any sense of enjoyment despite ongoing discussions about the value of such an approach.

The similarities between factory life and school life - overseers, bells, strict schedules, deliverables, boring buildings - are impossible to ignore. In some ways, students can be seen as raw material, teachers as workers, and schools as factories<sup>42</sup>. Indeed, standardized testing, largely developed in nineteenth century America<sup>43</sup>, has since become a menace that pervades every aspect of modern classroom instruction. In this paradigm, scores and targets set by boards and state departments mirror production quotas of mass production techniques and often cause as much stress and frustration<sup>44</sup>.

As the economy became more industrialized, the priorities of education naturally shifted to accommodate: this is even true of higher education, where the twentieth century saw the rise of the business school, an odd hybrid between traditional university education and professional preparation<sup>45</sup>. The merger of professional schools with universities in this way gave rise to a university-educated managerial class tasked with directing the growing bureaucracies of the postwar West.

Thus, with the rise of public schooling, the lives of industrialized human beings became regulated from cradle to grave. The precious and idiosyncratic years of people's childhoods were sacrificed by statist in service of national interests, while adults were put to work in factories and mines to create goods in service of "growing the economy". As evidenced by teaching materials and wartime posters of the era, curriculums and public discourse usually had nationalistic and religious overtones, which worked to create cohesive, orderly, obedient societies.

Yet even the private lives of industrialized people were not safe from intrusion in this brave new world. The twentieth century saw the rise of "experts", some of whom were empowered by governments to interfere with people's private lives for their own benefit and the good of society<sup>46</sup>. During this time, doctors, psychologists, social workers, child development experts, marriage counsellors, educators, and hygiene leaders all asserted their authority over areas that would have previously been the purview of individuals, parents, and families. Thus,

children were removed from “unsuitable homes”, parents were admonished to follow the latest “advice”, and bureaucrats otherwise busied themselves with projects meant to enlighten or uplift the working classes.

Byproducts of this new paternalism included the creation of insane asylums, used to house people deemed too incompetent, inconvenient, unwell, or unruly for full participation in society<sup>47</sup>. The temperance movement’s efforts resulted in the prohibition of alcohol in America on the grounds that its consumption had negative impacts on health, hygiene, and the country<sup>48</sup>. The disempowerment of midwives, doulas, and traditional female healers by the “medical establishment” also took place during this time<sup>49</sup>. As will be discussed later, explicitly colonial projects like the Canadian residential school system were ultimately conceived with similarly paternalistic aspirations.

The revolutions in information and communication technology in the twentieth century provided “the powers that be” with additional tools to measure the results of their policies and to influence the masses with their ideas. The rise of fascism, particularly in Nazi Germany, was made possible by the radio, which allowed a single charismatic speaker to address an entire nation at once. This had the effect of literally electrifying entire nations, spurring the development of truly unified national consciousnesses and many of the state-driven horrors of the twentieth century.

Like radio, the medium of television allows a single broadcaster to send the same message to many people at once. In the second half of the twentieth century, the “boob tube” undoubtedly exerted massive influence over consumer behaviour, political discourse, and social (un)awareness. Television programming grew from entertainment and news to include documentaries and special investigations, providing “authoritative” sources of information from centralized agencies.

Whereas radio was more democratic in the sense that rogue broadcasters and alternative formats could develop a following with minimal resources<sup>50,51</sup>, television was an extremely cost-intensive format to produce for. This meant that established interests like corporations and governments monopolized the programming, providing the illusion of choice while maintaining a significant amount of cultural homogeneity within national populations.

Generations of state- and corporation-directed indoctrination, however benevolent its intentions, have served to intellectually castrate modern human beings, preventing them from even conceiving of what true autonomy might feel like. For far too many people trapped in a nine-to-five lifestyle, the snack aisle in the grocery store, clubbing on Fridays, joyrides through country roads on Saturdays, and a two-week trip to Barcelona are some of the freest moments of their lives. As always, the modern promise of retirement as a reward for faithful service beckons people along the rat race.

Although Kaczynski's manifesto focuses primarily on the problems inherent with employment and government, as can be seen, the true extent to which industrialized society frustrated human autonomy involves many interrelated phenomena. Once the urban shift began, and especially as populations began booming, there was no turning back: traditional skills such as sewing, blacksmithing, home medicine, and even cooking were slowly lost to mass production, and increasingly sophisticated industrial farming and production techniques became necessary to feed fast-growing cities. Combined with psychological conditioning in the form of compulsory public education, mass media, and propaganda, human beings in the modern era found themselves progressively stripped of their physical and psychological freedom, left to serve the modern machine without even realizing what other options existed for them.

Ultimately, Kaczynski's charge that modernism imposes change on people is largely accurate. Although tornadoes may level towns in Kentucky and hurricanes may wipe out New Orleans, individual human beings must make constant and ever-greater concessions to other human beings in order to keep up with the march of progress. Bureaucracies, mass production, mass communication, mass movements, and city living all serve to crush authentic human spirit.

The developments represented by modernity were not all bad, of course. Without modern technology, there would be no *Star Wars* or *Star Trek*. There would be no modern medicine. Textiles would have to be locally sourced and made by hand, candlelight would still illuminate many homes, cross-Atlantic travel would take several weeks, and people would be largely busy with producing food for themselves and others. Many would say that the losses incurred by the advent of industrialization were acceptable, considering the gains. However, the fruits of modern society certainly leave much to be desired.

#### IV. Illusory Freedoms

*"Today people live more by virtue of what the system does FOR them or TO them than by virtue of what they do for themselves. And what they do for themselves is done more and more along channels laid down by the system. Opportunities tend to be those that the system provides, the opportunities must be exploited in accord with rules and regulations, and techniques prescribed by experts must be followed if there is to be a chance of success." (Paragraph 66)*

One of the quintessential Western symbols of freedom is the automobile. From the Ford Model T to the Tesla Model S, cars allow people to transport themselves and their belongings over great distances rather quickly. Most people enjoy driving, particularly when they have the opportunity to explore scenic routes or back roads. Teenagers especially want to learn how to drive, as this liberates them from having to rely on their parents to get around.

However, how “free” are drivers, really? Except for Jeeps, Subarus, and some pickup trucks, most cars are stuck travelling on streets and highways, which are highly regulated. Everyone must stay in their lane and follow the rules of the road exactly. There are even rules about what people can do inside of their own vehicle. Even people who own extremely fast cars are strictly forbidden from exceeding the speed limit except on specially designated racetracks. Additionally, once somebody buys a car, they become responsible for its maintenance and upkeep, which can cost thousands of dollars per year. Morning and afternoon commutes are hellish ordeals that rob people of hours each day. Additionally, as a result of the invention of the automobile, many cities and suburban areas are now so sprawled out that people often require a car in order to get to and from the grocery store and work.

Clearly, the occasional Sunday joyride does not capture the full extent of the relationship between people and their cars. As can be seen, trading a horse for a machine came with some advantages, namely speed and carrying capacity, however new and subtler forms of dependence were created by this trade. In conjunction with the endless rules and regulations that come with automobile ownership, it would seem that the supposed freedoms afforded by driving come at a price, and with terms and conditions besides.

The supermarket, another symbol of modern success, is a cornucopia of plenty at first glance. Indeed, the development of a global supply chain over the last century has made it possible for both staples and exotic foods from around the world to be made available year-round. However, much like the adoption of the automobile created a subsequent dependency, leaving behind traditional food-growing techniques to shop at a supermarket leaves people completely dependent on a complex supply chain for their daily bread, an unfortunate fact highlighted by the shortages caused by COVID-19.

Additionally, the rise of consumer culture in the West, largely a result of industrial mass production techniques and the proliferation of cheap goods, is another example of dependence in disguise. People make money to spend it on clothes, home decorations, expensive cars, alcohol, trinkets, and other distractions in order to keep up appearances. Various phenomena related to the excesses of consumer culture, particularly conspicuous consumption and status signaling, are well-documented<sup>52</sup>. In some industries and ways of life, people are judged by the quality of their possessions, particularly their automobile, forcing them into unnatural and unsustainable purchasing patterns.

It is important to mention that most people can't afford most things. Almost nobody can afford a Ferrari, for example, and home ownership is becoming increasingly costly in many countries. It is estimated that less than half of American families are currently unable to scrape together even one thousand dollars in the event of an emergency<sup>53</sup>. The cost of a university education, now seen as mandatory for entering many fields, has risen dramatically in North America, forcing many people to bury themselves in mountains of unforgivable debt just to get an

education. For many people, the possibility that they could one day afford Ferraris and dream homes is enough to provide the illusion of freedom: Kaczynski would likely characterize this aspect of modernity as an elaborate shell game.

It is also interesting to note that many of the activities that people would rather be doing instead of work consist of things that they would be doing for themselves on a farm. For example, activities like cosplay, where people dress up as characters from video games, movies, comic books, and TV shows, involve extensive garment-making and craftwork skills. It is deeply ironic that this is now seen as a luxury or fulfillment activity, particularly when the original aim of industrial machines was to “liberate” people from this exact kind of “menial” work.

Furthermore, a growing trend of people fantasizing about life on a leftist commune has been observed on Twitter: their “dream activities” include making clothes, cutting firewood, and cooking<sup>54</sup>. The pursuit of handmade crafts like pottery, resin, carving, knitting, and baking have consumed middle-class people over the last several years, particularly due to the proliferation of “how-to” videos on the internet and the emergence of peer-to-peer marketplaces like Etsy. Some young people are even giving up on modern lifestyles altogether and becoming van-based nomads<sup>55</sup>. All these signals, taken together, suggest that Kaczynski’s characterization of modern life as fundamentally unfulfilling may be more correct than originally anticipated.

## V. The Dream of High Modernism

*“... modern man is strapped down by a network of rules and regulations, and his fate depends on the actions of persons remote from him whose decisions he cannot influence. This is not accidental or a result of the arbitrariness of arrogant bureaucrats. It is necessary and inevitable in any technologically advanced society. The system HAS TO regulate human behavior closely in order to function. At work people have to do what they are told to do, otherwise production would be thrown into chaos. Bureaucracies HAVE TO be run according to rigid rules. To allow any substantial personal discretion to lower-level bureaucrats would disrupt the system and lead to charges of unfairness due to differences in the way individual bureaucrats exercised their discretion.” (Paragraph 114)*

Despite the pollution, the problems, and the groans of the working class, modern civilization lurches onward like a steam locomotive bound for better stations. The mantra has always been progress, as defined by the luminaries and leaders of the day, yet it is well known that many utopian projects over the last two centuries, large and small, have ended in disaster. Yet, each time we learn from our mistakes and improve our solutions, suggesting that one day we might get it right. Right?

This often-unexamined faith in scientific progress and the perfectibility of nature and society that is characteristic of industrialized thinking, particularly following the release of Darwin's ideas and the displacement of the divine, is known as "high modernism"<sup>56</sup>. This modern religion, to which many scientists, engineers, politicians, bureaucrats, and self-professed atheists belong, is the driving force behind many of the wonders, great and terrible, that we contend with today.

Consider, for example, forestry. Now a relatively venerable and respectable discipline, the field was originally developed in the early days of industrialization in response to growing needs for natural resources. Bureaucrats, who needed to know how much wood they could expect to harvest in a given area over a given time, were confronted with highly variable yields, different types of trees, and unpredictable growth patterns. In response to these challenges, entire forests of Norway spruce or Scotch pine were planted in orderly rows throughout Europe, with the messy underbrush cleared away for simplicity and ease of access.

The results, of course, were disastrous. Although the first generation of trees fared well, largely on the basis of accumulated nutrients in the soil, the subsequent crops underperformed miserably. As is now known, the complexities of an old-growth forest such as rotting matter, underbrush, wildlife, and mycelium networks are not optional features or side attractions: they are integral components and partners in tree growth<sup>57</sup>.

Other examples of high modernism in action can be found in the Soviet collectivization efforts during the twentieth century, which led to millions of deaths, widespread economic hardship, and eventual political collapse in 1989. Beginning with the ashes of a country torn apart by war and upheaval, Joseph Stalin's first "Five-Year Plan", and those after it, sought to engineer an entire society according to a high modernist vision. Beyond transforming physical environments into drab brutalist cityscapes through extensive architecture and city design<sup>58,59</sup>, Soviet planning revolutionized and organized agrarian life at the cost of several million Russian and Ukrainian lives<sup>60</sup>.

The scale and ambition of Soviet planning is often difficult to appreciate. Every aspect of production, transportation, storage, and consumption was regulated and owned by the state, with strict targets at all levels of organization. Overlapping administrative hierarchies with many different layers and silos were responsible for collecting information, coordinating initiatives, and making projections, a truly heroic effort given the scope of their task. Shortly before the fall of the USSR, it is estimated that there were 46,000 industrial enterprises and 60,000 agricultural collectives, all tracked and controlled by the state in one mega-enterprise<sup>61</sup>. Misrepresentation, exaggeration, shortages, and corruption were rampant in order to avoid punishments for failure.

If you were on the wrong side of the Berlin Wall, wages and prices were also set by the state, a peculiar situation which meant that an engineer producing colour televisions for a living would

have to save up for years to be able to afford one of his own<sup>i</sup>. As the historical record demonstrates, a modern economy proved to be as complex an organism as an old-growth forest and just as resistant to centralized planning.

What the scientific foresters of Europe and the planners of the USSR have in common with today's Western bureaucrats is their need for *predictability*, something that Kaczynski identifies as a key obsession of industrialized societies. Modern production methods, as well as the various activities of nation-states such as infrastructure procurement and waging war, rely on the systematic extraction of natural resources and their orderly refinement into finished goods. Furthermore, decisions about the future, especially in times of economic or political tension, require knowledge about what resources exist, how easily they can be accessed, and under what conditions they can be reliably extracted and processed. Organizations and states that can plan further into the future are able to outcompete more poorly-organized competitors, making planning a crucial task.

Driven by utopian visions in communist countries and competition in the West, the need for a predictable future at every level of society drives a secondary need for *legibility*. Indeed, because humans are meaning-making creatures, ambitious visions that require the large-scale coordination of human efforts and natural resources require vast amounts of information to be collected, organized, and comprehended. In the industrial era, the methods of data collection employed by states and other organizations often surpassed the simple census of the agrarian age and included meticulous surveys of natural resources, production outputs, and other variables of perceived economic significance.

This, says political scientist and anthropologist James C. Scott, is where the people who devise high modernist schemes commit their most egregious errors. By reducing something as complex as a forest to a single variable, as the scientific foresters did with the volume of usable wood within a standardized tree trunk, high modernists neglected and discarded the very things that enable old-growth forests to produce a magnificent amount of lumber, dooming their forestry enterprises from the very beginning. In the case of the Soviet planners, they lacked the ability to properly understand their own economy, much less plan it, and also were bereft of the sense to realize the limitations of their own abilities.

Indeed, the "thin simplifications" made by high modernists in order to make nice-looking tables, models, graphs, and predictions reduce convoluted and intricate systems to a few key variables, and the plans that follow from those simplifications often require acts of violence against

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<sup>i</sup> If you ever get the chance to travel to Berlin, make sure to visit the DDR museum where you can witness for yourself how absolutely ludicrous the Soviet economy was. For the diehard leftists, there's even an interactive exhibit where you can try (and fail) to be an economic planner.



nature, indigenous communities, property owners, and populations in order to be properly realized.

In current times, the pursuit of predictability and legibility has reached new heights in the age of big data. Thanks to digital technology, trackable communications, the “Internet of Things”, wearable health monitoring devices, face recognition technology, and other technology advances, the mass tracking, measurement, and surveillance of all human activity has become possible. Mass surveillance, mass censorship, and individually-tuned propaganda delivery have all been used to devastating effect by totalitarian rulers, particularly the Chinese Communist Party.

Simply put, the dream of the high modernist is a world where nothing is left to chance. This childish fantasy can be driven by benevolent reasons, such as a desire to save the environment, the necessity of protecting and educating children, or improving public health. It can also be driven by malevolent reasons, such as material greed or an insatiable hunger for power and control. In either case, when this dream is allowed to play itself out in the real world, the results are almost always harmful to humans.

For example, the rise in anxiety and depression disorders in young people has occurred alongside the loss of their freedom to roam the neighbourhood<sup>62</sup>, a drop in typical exploratory-delinquent behaviour<sup>63,64</sup>, and a marked increase in “helicopter parenting”, a particular kind of narcissistic overinvolvement by the parents intended to shape a child rather than allow them to grow<sup>65,66</sup>. Childhood, once an idiosyncratic and exploratory period of one’s life, is now highly regimented and laden with pressure to live up to systemic expectations.

Perhaps a more obvious example of high modernism run amok is the phenomenon known as “big data”, simply described as the collection, storage, and analysis of vast amounts of digital data for purposes of decision-making. For example, machine learning algorithms are now able to give doctors advanced warning of issues in vulnerable patients, and credit card companies market to customers based on their spending patterns<sup>67</sup>. Almost everything people do on their devices - especially online - is now tracked and subject to extensive analysis. Of course, the ease with which this data can be collected and accessed makes it subject to surveillance, especially by the state.

Our natural curiosity, enabled and driven to an unhealthy extreme by technological innovation, has made us obsessed with predicting the future and uncomfortable with the very idea of chance and happenstance. The fabric of our lives has become interwoven with all sorts of data-driven forecasts and recommendations regarding our health, our performance at work and school, the fate of political candidates, the economy, the fate of the climate, and even the traffic. Optimization, reliability, and efficiency are the orders of the day.

As Kaczynski observes, this is not something that can be easily disentangled from industrialized society, if at all. On one hand, people naturally groan under the yoke of standardization, yet they crave standardization when it suits their own ends. The wonders of modern civilization require the extensive organization of both nature and man: electronics require transistors and other electronic parts, which require specialized factories of their own and highly purified elemental materials, which require factories in turn. This supply chain is replicated for virtually every product and service modern humans now enjoy, and its sudden or gradual disappearance would surely trigger widespread catastrophe.

## VI. Control of Human Behaviour

*"If the system succeeds in imposing sufficient control over human behavior to assure its own survival, a new watershed in human history will have been passed. Whereas formerly the limits of human endurance have imposed limits on the development of societies, industrial-technological society will be able to pass those limits by modifying human beings, whether by psychological methods or biological methods or both. In the future, social systems will not be adjusted to suit the needs of human beings. Instead, human beings will be adjusted to suit the needs of the system." (Paragraph 151)*

Once someone's heart is set on a dream, it is difficult for them to let go of it; so it has been for industrialized society. The widespread abandonment of agrarian life for city life, and the dramatic rise in world population following that shift, has made it difficult for people to disentangle themselves from the "system" they have inherited. Our mass adoption of digital technology and widespread reliance on the internet is another near-irreversible change, albeit one at least still recent enough for some to remember, and is surely affecting us in ways that still remain to be fully understood.

In his manifesto, Kaczynski observes that every society has something like a carrying capacity, or a certain limit beyond which the population breaks out into rebellion or collapse (Paragraph 143). He also discusses the ways in which states attempt to approach or extend the limits of that capacity in order to achieve their various schemes, which include methods of indoctrination and psychological control. Since the advent of digital communications technology, these efforts have radically intensified and now permeate many aspects of human life. In most cases, the public good or individual health is cited as the primary justification for any novel method of control, such as the widespread censorship of "anti-vaccine" sentiment on social media during the COVID-19 pandemic, an effort that was happily coordinated between government agencies and private companies.

There are many forms of influence and control used by modern society to shape human beings, and an examination of them all would take several volumes. However, some of the primary vectors of influence that can be outlined are the legal system, education, the media, marketing, science, and psychology.

Laws, perhaps the most obvious mechanism of control, explicitly exist to set limits on human behaviour, by force if necessary. Some of these limits, such as prohibitions against theft, murder, rape, and drunk driving, are set and enforced for obvious reasons that most people wouldn't disagree with. However, many other laws, bylaws, statutes, ordinances, and directives exist not for maintaining social cohesion or a baseline level of public safety, but to further a particular vision of what an "ideal society" should be like or to promote the "public good".

Consider, for example, laws against vegetable gardens in one's front yard and raising chickens in one's backyard. Obviously, tomatoes and hens do not pose significant safety hazards to the public and are certainly less of a danger than many breeds of dog currently allowed as pets. Furthermore, grass is not a particularly productive or useful plant to be growing on one's property, so there is no clear reason as to why it should be privileged over all other forms of vegetation. The reasoning for these kinds of laws, and others like them, has more to do with narrow aesthetic preferences inherited from European aristocracy than any practical consideration<sup>68</sup>. Vegetable gardens are untidy, busy places, and are considered to be unsightly in the middle of suburbia: therefore, they are outlawed.

Many laws, like those against vegetable gardens, are simply absurd or illogical. However, some are malicious, Machiavellian, or coercive, such as Nazi Germany's infamous Nuremberg Laws which stripped Jews of their status as citizens, the Jim Crow laws that enforced racial segregation in the United States, the vaccine mandates currently threatening many people in the West, or the one-child policy that was in place in China for many years. All of these are brute-force tactics designed to engineer a certain kind of society by radically curtailing the freedoms of one segment of the population.

Whereas laws involve physical coercion, compulsory state-run education is the primary vector of psychological control employed by modern societies. As previously discussed, the presence of strict schedules, timed bells, overseers, and quality-controlled deliverables are all features of an industrialized work environment that are taken for granted in schools today. For the most part, students are rewarded for obedience and punished for behaviour seen as problematic or idiosyncratic, further reinforcing the hierarchical systems of control endemic in modern life.

Beyond designing a system that trains students to accept the rhythms and demands of industrialized living, educators also fashion curricula that privilege society's requirements over the developmental needs of individual children. For example, the presence of advanced mathematics in math curricula, a significant headache for almost every North American child, is an artifact from the Cold War era where the Soviets and the West were in a technological arms

race and engineering skills were in high demand<sup>69</sup>. Similarly, studies of history and civics typically concentrate on topics necessary for the propagation of the nation's history and values, rather than on matters that pertain to understanding how the world works and how to make change within it. So-called "English" class is a discombobulated mess of required readings and pointless essays, usually taught by someone who has never published a book, article, or thesis of any consequence and thus has no business teaching the art of letters. "History" class is simply a Eurocentric farce.

Regardless of what the content of the curriculum happens to be, if a single metric could be used to measure the performance of the educational system, it would likely be "critical thinking", a set of discipline-independent skills and dispositions that virtually every teacher in the history of education would agree is of supreme importance<sup>70</sup>. However, over half of modern adults fail critical thinking tests<sup>71</sup>, no measurable gains in critical thinking are made during secondary school<sup>72</sup>, and even universities are failing to teach this crucial skill<sup>73</sup>. Furthermore, many educators are unable to even define what critical thinking is, let alone teach or assess it<sup>74</sup>. Given that educators themselves have acknowledged that these issues are severe and persistent across generations, it is unclear why the problem cannot be fixed when everyone seems motivated to do so. The only logical answer is that the system is either designed to fail, or it is hopelessly inadequate at providing anything more than a basic introduction to industrialized society.

Once someone leaves school, their dependence on teachers for information shifts to a reliance on the media, which supposedly offer "authoritative", "unbiased", or at least "diverse" perspectives on the world. However, the high production costs of legacy mass media like newspaper, television, and radio create barriers to entry for genuinely diverse content, allowing well-funded and well-entrenched establishment interests to dominate. Indeed, analysts have found that ownership of media outlets has been largely consolidated under private ownership in the West<sup>75</sup>, and that internationally, the media is often funded and controlled by the government to the detriment of political and economic freedoms<sup>76</sup>.

Before the rise of the internet, information was hard to come by, and all that people knew was what was communicated to them through newspapers and broadcasts. As a result, their worldviews were relatively narrow and their attention was easily directed. However, the internet facilitated a markedly different kind of media consumption, driven by peer-to-peer information exchange and grassroots organizing. For his part, Kaczynski was pessimistic about the internet given the sheer amount of content available (Paragraph 96), however the collective power of internet users has since helped to topple governments in the Middle East<sup>77</sup>, develop one of the most-used operating systems in the world<sup>78</sup>, fund projects and charity programs<sup>79,80</sup>, and much more. The internet has also facilitated the rise of innumerable subcultures and countercultures like the New Atheism movement, cosplay culture, and the video gaming community, as well as conspiracy theory groups like the Zeitgeist Movement and QAnon.

Perhaps most importantly, search engines and aggregators like Google, Wikipedia, DuckDuckGo, and YouTube allow any individual to quickly find information on any topic they can imagine.

But not even the internet has been free of establishment influences. Particularly in recent years, a plethora of journalists, experts, researchers, think tanks, fact-checkers, and even celebrity influencers have been deployed to massage public opinion on topics important to the elite<sup>81,82</sup>. As will be discussed later, extensive suppression, misinformation, and censorship measures have been deployed by globalist interests to confuse the public for years and prevent them from making full use of the world wide web.

An extension of the media system explicitly tasked with the conditioning of human thought and behaviour is the advertising industry, which Kaczynski charges with creating artificial needs for modern humans to waste their lives pursuing (Paragraph 63). Indeed, there have been many more commercials created for potato chips than for potatoes, and most people would likely concede that many of the things currently on offer in the marketplace, from gaming laptops to beauty products, are ultimately meant to satisfy wants, not needs.

However, the influence of commercials and advertisements goes far beyond the product or service on offer. Consider, for example, a typical commercial for an SUV or van. It will feature a family with children, perhaps a dog. It will be set in the driveway of a typical suburban environment, the front lawn of which will be filled with grass, not vegetable plants. In decades past, the couple would have almost always been a pair of white people, but modern commercials very often feature a mixed-race couple or nonwhite families<sup>83,84</sup>. Perhaps the family will be depicted as taking part in activities such as soccer practice or camping, or maybe they encounter a minor scare that allows the safety features of the vehicle to save the day.

Although the marketers who create these commercials care very much about selling cars, the vehicle on offer is irrelevant for the purposes of social control. The other elements of the advertisement, such as the racial makeup of the family or the type of lifestyle they are depicted as having, are what become salient. In this hypothetical, we are not just taught to want vehicles: this commercial also influences our perspectives on what families should do together, what type of home to own, how many children a couple should have, what the ideal socio-economic situation looks like, how safety-conscious one should be, and even who one should love.

The influence of the marketing sector extends beyond the subtle framings of “acceptable” lifestyles as depicted in advertisements. In modern times, marketers have made an attempt to distance themselves from mere jingles and television advertisements and have recast their role in society as the tellers of stories, the makers of meaning, and the voices of change in society<sup>85</sup>. As a result of this pursuit of *gravitas*, much of marketing now consists of commentary on social causes, such as the now-infamous “gay Santa” commercial in Norway<sup>86</sup>, or of outright activism, like with the #BellLetsTalk mental health campaign in Canada.

#BellLetsTalk is a particularly illustrative example, as a case study with internal notes and insights is part of the Canadian Advertising Success Stories archive<sup>87</sup>. Essentially, Bell's marketing department was shopping around for a social cause that they could "own" in the mind of the consumer, and they settled on mental health. The central insight of their campaign was that people want to "look good" by affiliating themselves with social causes, but don't want to actually put in effort to make a difference. In response to this, their idea was to pledge a nickel in donations for every social media post featuring their hashtag (and therefore, their brand). The narrative was that it was time to "talk" about mental health. While Canadians got to feel good while doing absolutely nothing to improve the lives of any mentally ill person, Bell, which happens to be one of Canada's largest corporations, enjoys the benefit of marshalling the entire country to hawk their brand. Over the last decade that the campaign has been running, a collaborative fiction has been spun between brand and customer base that has done little to materially improve the understanding or social treatment of mentally ill persons in the country.

This level of interaction between brand and consumer, facilitated by the advent of social media, is not limited to corporations. Political campaigns make use of marketers and their methods, which is also evidenced in the Canadian Advertising Success Stories archive with Justin Trudeau's 2015 campaign<sup>88</sup> as well as the annals of recent history with Donald Trump's controversial usage of Facebook data<sup>89</sup>. This is problematic, as politics, which is already predisposed to petty theatrics, is now almost entirely about targeted and tailored narrative rather than substance. Such is the power of storytelling.

While advertising is a tremendously influential force that has been ingrained within modern society for many decades now, most people have at least a rudimentary comprehension of its inherently manipulative nature. The sciences, on the other hand, are widely perceived to be reliable, trustworthy, and honest, which makes them surprisingly effective tools of social control when "discoveries" and "facts" are manufactured, suppressed, or dishonestly framed.

Perhaps one of the most obvious examples of scientists leading people astray is the ever-changing science of nutrition, a field full of questionable studies regurgitated breathlessly by reporters. For many decades, experts asserted that fats of all kinds were harmful to human health and that their intake should be reduced by any healthy-minded human being<sup>90</sup>. However, as recent evidence has shown, interests in the sugar industry funded that research in order to deflect attention from the harmful externalities of their own products<sup>91</sup>, and fats may actually be beneficial after all<sup>92</sup>. This marked shift in "accepted fact" or "professional opinion" is endemic in many areas of science, particularly the social sciences, which have been beset by a number of fake, unreplicable, or poorly-framed studies that have become quite influential. Notable examples of popular failures or frauds include the Implicit Association Test, a useless exercise purported to measure racism<sup>93</sup>, the concept of "power poses"<sup>94</sup>, and even the famous Stanford Prison Experiment, a mainstay in introductory psychology courses for many years<sup>95</sup>.

Although every field of science has been influential in its own way, psychology has proven itself to be an extremely popular and far-reaching discipline in the modern world. About one in five Americans receives therapy or counselling of some kind each year<sup>96</sup>. Psychologists are regularly called upon to provide evidence or expert testimony in court cases, including Kaczynski's. People with education in this discipline are now employed in human resources departments around the world, tasked with monitoring and managing the psychological states of the company's employees. Experts in child psychology provide sage advice to parents and educators, which is often followed unquestioningly. Even words once considered psychological jargon, such as "trauma", are now part of common parlance in many Western countries, especially among younger generations.

If there is any one book that defines the field of psychology, it is the Diagnostic Statistical Manual, a compendium of all known mental disorders published by the American Psychiatric Association. First developed in 1952 and now in its fifth edition, the DSM gained popularity among practitioners following an extensive codification process led by a psychiatrist named Robert Spitzer<sup>97</sup>. This book is the source of all the labels that the field is known for, such as "narcissist" and "bipolar", and is regularly used for diagnosis and treatment. However, what most people do not know about the DSM is that it was almost single-handedly put together by Spitzer with limited access to systematic research, much less consultation or oversight from others<sup>98</sup>.

This type of transmutation from personal opinion to scientific fact is endemic in psychology and can be particularly observed in the highly-psychologized education sector. In many districts, teachers will attempt to "diagnose" or otherwise label students with mental ailments such as Attention Deficit Hyperactivity Disorder, Oppositional Defiant Disorder, or a learning disability, which is too often an issue between the teacher and student or a failure of the teacher to perform<sup>99</sup>. Parents, who are too often scared into compliance by expert opinion, sign their children up for medication, special education programs, and other initiatives which are designed by adults to make children, especially male children, easier to manage by overwhelmed teachers<sup>100</sup>. Indeed, dramatic increases in diagnoses of these "disorders" have been observed, and it is now estimated that between twenty and thirty percent of children now take prescription medication<sup>101</sup>.

The chemical modification of human thought and behaviour is not just limited to children, however. Adults make liberal use of drugs like alcohol and caffeine to boost performance or modify emotional states in certain situations, especially during work and courtship. When faced with a cram session, some university students make use of Ritalin, usually sourced from a friend previously "diagnosed" with ADHD<sup>102</sup>. Perhaps most remarkably, in many developed countries, about ten percent of the adult population can be assumed to have an antidepressant prescription. Although doctors and experts claim this is for the benefit of the patient in

question, really these pharmacological modifications are made for the benefit of society and for the sake of systemic efficiency.

Ultimately, the combined forces of law, education, the media, and science have done a great deal to subjugate human beings to the whims of modern leaders. Whereas rulers of past societies were satisfied with having the taxes paid on time and enough able-bodied men for the occasional war, the busybody bureaucrats of the modern age must have constant psychological compliance as well, or the entire system will begin to break down as people begin to ignore orders.

## VII. The Colonized Mind

*"Low self-esteem, depressive tendencies and defeatism are... widespread in our society. And today's society tries to socialize us to a greater extent than any previous society. We are even told by experts how to eat, how to exercise, how to make love, how to raise our kids and so forth." (Paragraph 32)*

The unrelenting and pernicious influences that have been applied to the populations of industrialized societies have left the average person almost completely disconnected from themselves, from nature, and from other human beings. Although the psychological sciences have correctly identified that profound psychological suffering has been produced as a result of this disconnection, they have either been unwilling or unable to conclude that the pain modern humans feel is a result of modernity itself.

Indeed, the natural rhythms of human life have been warped beyond recognition by the inexorable drive of progress. Despite the advantages of beer, bread, and plentiful harvests that accrue to farmers, the average hunter-gatherer "works" significantly less than the average agriculturalist<sup>103</sup>, and most people today can expect to work ten to twelve hour shifts for a good portion of their life in addition to commutes which can often be time-consuming and stressful. The necessities of pre-industrial life people once sought to escape, such as homemaking, hunting, and vegetable growing, are now seen as luxuries or leisure activities. In short, human life has become contorted and backwards.

This contortion, perhaps unsurprisingly, is felt most acutely by indigenous peoples, whose ways of life bear the least resemblance to industrialized society and whose very existence serves as a living rebuke to the seductive claims of modernity. Scholars have observed that one of the first reactions of a colonial power upon discovering or encountering an indigenous people is to cast "those people" as primitive, unenlightened, and foolish, which facilitates exploitation and conquest<sup>104</sup>. If the colonial power doesn't subjugate or destroy the indigenous peoples outright, as was the case with the Conquistadors' capture of Central and South America, it is often the



case that extensive efforts are made to “civilize” or “modernize” the indigenous population by replacing their traditions with contemporary practices and perspectives.

Although colonial powers who embark on projects of civilization deceive themselves into believing that their designs are for the benefit of indigenous peoples, this process of “civilization” is inherently violent and destructive. In the Canadian residential school system, perhaps one of the most ambitious and infamous examples of such practices, tens of thousands of children were taken from their homes and placed in overcrowded boarding schools. They were punished for speaking their ancestral languages and for practicing traditional art forms, and many died from tuberculosis and other diseases: the ones that didn’t were often subjected to physical, emotional, and sexual abuse<sup>105</sup>.

The results of the Canadian endeavour, and others like it, were not the uplifting of a population, but the destruction of indigenous ways of life and the isolation of generations of young people from their heritage, ancestral knowledge, traditions, and families. The survivors of this ordeal often report feeling stranded between two cultures, unable to connect to themselves or others. Indeed, the pain inflicted by the residential school system is profound and has been observed across generations of indigenous Canadians<sup>106</sup>.

While the processes of colonization have undoubtedly been brought to bear on indigenous peoples for centuries with catastrophic effect, people who have grown up in the modern world often fail to realize that these same processes have been systematically applied to them from birth in order to psychologically mold them for participation in the industrial economy. Furthermore, their ancestors were, at some point, uprooted from an agrarian lifestyle to participate in the madness of modernity, and were therefore subjected to an erosion of their traditional knowledge, a disruption of family ties, and the adoption of restrictive laws and customs. These invisible scars still cause pain today.

Although the word “colonization” is most often associated with the physical appropriation of land and the expansion of one country’s control across the globe, scholars have also used it to describe the psychological processes by which a person becomes ensconced within, and potentially enamoured with, modern society<sup>107</sup>. Signs of a “colonized mind” include a perverted or surface-level understanding of how knowledge is constructed, the confusion of systemic goals for personal ones, and the use of language games to distance oneself from reality.

The most important thing a high modernist bureaucrat must accomplish when exerting control over a population is convincing them that the “new ways” are superior to the “old ways”. This is usually done by presenting modern technology as superior to traditional technology, and therefore colonial knowledge as superior to traditional knowledge. Even the mere presence of modern settlements near indigenous communities can be enough to seduce younger generations away from tribal traditions, disrupting the transfer of heritage and sometimes extinguishing it entirely<sup>108</sup>.

There are two sleight of hands being accomplished by this feat. First, the complexity of modern technology or knowledge is often overemphasized while the drawbacks or negative externalities are downplayed or ignored. To whom the technology is ultimately beneficial, and at what cost, are rarely topics of consideration. To further complicate matters, some of the answers to these questions can only become known decades after adoption.

Second, modern ways of knowing are implicitly privileged over traditional ones in discussions of progress. Especially in current times, anything not derived from scientific observation and validated through the peer review process is discounted either heavily or entirely<sup>109</sup>. If indigenous or traditionally-minded people can be convinced that the way their knowledge is constructed is inferior to the scientific method, then they can be led into believing any number of things in the name of “science”.

However, a careful consideration of how knowledge is constructed in indigenous and scientific contexts is necessary. Today, scientists conduct carefully controlled studies and use mathematics and technology to discover properties of the natural world. Findings are recorded in journals, carefully reviewed, and then replicated by other scientists to ensure rigour and accuracy. Studies with replicable findings become generally accepted knowledge. This has proven to be a reliable and robust method of gathering information, and it is easy to see why it has become the gold standard in modern society.

But what of indigenous knowledge? Take, for example, the case of someone placing small rice offerings around the perimeter of a communal cooking hut in order to appease “spirits”. Although this may seem like a useless ritual to an outsider, a close examination of the environment of the building may reveal that ants, a bane of cooking environments around the globe, are drawn to the offerings and leave the central hut unmolested<sup>110</sup>. Whereas modern humans have invented all kinds of industrial chemicals to ward off and kill bugs, this simple and elegant indigenous solution, likely founded on careful observation, a close relationship with nature, and a trial-and-error approach, is more than sufficient.

Furthermore, this knowledge doesn’t just come from nowhere. The wisdom, skills, and cultural information carried by indigenous knowledge-keepers is corroborated by the community and refined by successive generations in an ongoing process of survival that has lasted many thousands of years. The depth and reliability of this knowledge is often similar in quality to the peer-reviewed scientific literature so loved by modernists and has been subjected to a similarly rigorous process of review. There are even case studies clearly demonstrating that oral traditions can be accurately transmitted over thousands of years<sup>111</sup>. Yet, because these things are not written down, they are perceived as less reliable.

The modern obsession with science has even become noticeable to scientists, some of whom have begun using the term “scientism” to refer to people who talk about matters of science without having direct knowledge of the experiments, the data, or the general processes of

knowledge creation<sup>ii</sup>. To make matters worse, the official pronouncements of governing scientific bodies, which should be free of politics and driven by the evidence at hand, are often tainted by personal bias and political gamesmanship: this shall be discussed shortly.

Once someone's relationship with their history, heritage, and traditional knowledge has been disrupted or disparaged by "science", they may begin to question why they do the things that they do. They stop observing rituals, holidays, and customs. Their goals begin to shift. This is where the modernist wins, for as soon as someone becomes enamoured with things like material wealth, media, and technology, they will have to engage with the system to acquire money in order to satisfy these new desires.

In many cases, modern people even confuse the system's desires for their own. Why is it the case, for example, that businesses and countries pursue endless growth when this creates a great deal of stress for everyone involved? Why do political parties exist in the particular way that they do, and why do people keep supporting such projects when they continually fail to deliver on their promises? Are vaccine passports really necessary for public safety? Why are some people so excited about the metaverse? Indeed, far too often, people go through their entire lives without realizing that they have been living someone else's dream.

The contortion of life's natural rhythms, the psychological conditioning imposed on modern humans, and the creation of new value structures has a tremendously negative impact on the psyche of the average person, and this is made worse by an ineffective educational system that fails to help people develop enough autonomy to function fully in the world. For example, it is currently estimated that up to two-thirds of Americans do not have a written plan for their life<sup>112</sup>. This suggests that if sat down and pressed in conversation, most people would not be able to explain why they are doing the things they are doing or what they are hoping to accomplish. Sadly, they're just doing what they're told.

As a result of the forces applied upon it and the bewildering complexity of the modern world, a general state of confusion and dissociation exists in the colonized mind. Messages from experts and authority figures tend to be seen as authoritative and unquestionable, especially so in times of crisis like the COVID-19 pandemic. People who dare to question orthodoxy are immediately derided as insane, stupid, or "conspiracy theorists". These cheap labels are verbal tricks, or "language games", that serve to create psychological distance between the colonized mind and information that might cause it to experience cognitive dissonance.

Another language game that many colonized minds play is the "straw man", a classic type of fallacious thinking that reduces an opposing argument to its weakest form, or caricaturizes it unfairly. If successful, this allows the colonized mind to dismiss the argument, and often the arguer, out-of-hand and eliminate any cognitive dissonance. One of the most famous

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<sup>ii</sup> Here, it is recommended to read *The Structure of Scientific Revolutions* by Thomas Kuhn.

contemporary examples of this fallacious thinking in action is the 2018 standoff between Cathy Newman and psychologist Jordan B. Peterson, where Newman repeatedly and unsuccessfully attempted to reduce sophisticated arguments made by Peterson into their most simplistic and foolish-sounding form<sup>113</sup>.

One might think that the acquisition of information would help liberate people from the state of internal colonization, however this is not the case. Scholars throughout history have observed a peculiar class of people who are both highly intelligent and extremely ignorant, and have further noted that these “intellectuals” often possess a great deal of influence in society<sup>114,115</sup>. Such figures tend to be eloquently wrong about fundamental issues, and their educated ignorance can in fact become dangerous when inflicted upon a trusting and uninformed population.

## VIII. Leftism as Delusion

*“Almost everyone will agree that we live in a deeply troubled society. One of the most widespread manifestations of the craziness of our world is leftism, so a discussion of the psychology of leftism can serve as an introduction to the discussion of the problems of modern society in general.” (Paragraph 6)*

In any manifesto, especially one written by a serial killer or a terrorist, the political observations must be read carefully and with a salt shaker nearby. However, Kaczynski’s characterization of the modern left proves to be startlingly insightful and worthy of a detailed response. It also happens that a great deal of scholarship has been released since the publication of his manifesto which serves to vindicate and advance his claims. Put briefly, despite their self-conception as forces of change, leftists work harder than anyone else to serve the needs of the system.

Kaczynski’s characterization of the left begins with a discussion of what he calls “feelings of inferiority”, a set of conscious or repressed traits like low self-esteem, guilt, and a sense of powerlessness (Paragraph 10). Whereas people on other areas of the political spectrum tend to be more self-reliant and individualistic in response to these types of feelings, leftists act quite differently.

Although the demands of modernism are prone to causing low self-esteem in human beings, it is possible to overcome these specific feelings given the proper mindset and some personal discipline<sup>116</sup>. However, in order to deal with low self-esteem, leftists will typically band together and attempt to change society instead of themselves. Kaczynski suggests that this abnormal response is a result of the leftist having lost all sense of individual power, making them intensely collectivist (Paragraph 19). Additionally, many leftists are deeply resentful as a result

of their low self-esteem and harbour a hatred of anyone or anything that is strong, successful, independent, or principled (Paragraph 15). This can be seen particularly in the recent efforts of leftist activists to discredit and attack Western culture and even the concept of meritocracy<sup>117</sup>. Even more dangerously, the leftist's complete lack of self-esteem makes them resentful of science and rationality, because these two processes inevitably lead to the leftists, their ideas, and their work being judged objectively.

Leftists consumed by guilt tend to identify with the struggles of other groups in order to feel exonerated. Kaczynski notes that they very quickly attach themselves to causes that support groups that ***they see*** as weak, defeated, repulsive, or inferior. It is of crucial importance to understand that although the leftist constantly accuses everyone else of harbouring prejudices against various "marginalized" groups, both Kaczynski's manifesto and some recent studies have found that it is the leftists themselves who hold these negative views. For example, it has been found that white liberals will dumb themselves down when communicating with black people, whereas white conservatives do not<sup>118</sup>. Additionally, the average leftist's insistence that there is absolutely nothing wrong with homosexuality is likely an overcompensation for the strong repulsive feeling many people have towards the taboo act of anal sex.

In contemporary times, the levels of guilt openly displayed by the left have risen to orgiastic levels. Acknowledgments of indigenous land ownership are given constantly by politicians and bureaucrats who inwardly know they have no intention of returning contested property. Almost every major corporation, many governments, and even some Christian organizations fly the Pride flag for an entire month every year in eternal penitence for the past harms inflicted upon queer people. Struggle sessions held in corporate and nonprofit offices worldwide encourage white employees to confront their "privilege" and speak "courageously" about the "trauma" their racial group has caused throughout history<sup>119,120</sup>.

So-called "cancel culture", in some ways, can be conceptualized as an expression of the leftist consumption with guilt, as it prioritizes collective ideological and moral purity. It threatens the livelihoods of those who have deviated either unintentionally or intentionally at any point in their lives, forcing countless overwrought apologies and excommunicating many from the good graces of the political left. It has also proved to be a considerably powerful force against conservative politicians and thinkers, who must now police their own speech to prevent a fiery online backlash.

People who feel powerless tend to seek power, and this is as true of the leftist as it is of anyone else. However, because they are consumed by low self-esteem and guilt, the leftist's need for authority and power expresses itself in some unique ways. First, the leftist cannot seek power for themselves in "traditional" ways, such as excelling in business, as this is an individualistic endeavour. Second, because they are consumed by guilt, most leftists cannot stand to elevate themselves above others, as this would make them even more guilty. These two things, taken

together, drive the leftist to movements and ideologies that often have nothing to do with them personally, such as the Pride movement, the Black Lives Matter movement, or the Palestine movement. Here, they can fight aggressively to achieve goals while assuaging the guilt they feel over their “superior” lot in life.

In decades past, many of these goals were arguably laudable in the context of a free and democratic society. However, in 2021, American parents were shocked to learn that critical race theory and questionable theories about sexuality and gender were being taught to young children by school boards infected with leftists<sup>121,122</sup>. In early 2022, a Canadian teacher was ejected from a meeting and punished by her school board for reading quotations from a book in a child’s library and questioning the age-appropriateness of the content<sup>123</sup>. Statues across North America, and even in Europe, have been toppled and thrown into the water by leftist activists<sup>124</sup>. Young women and children attending public lectures by conservative thinkers have been pepper-sprayed by so-called “anti-fascists”<sup>125,126</sup>.

Kaczynski correctly observes that the power that leftists seek is collective power (Paragraph 19), perhaps alternatively phrased as ideological and social supremacy. In Western society, leftists have been able to seize power by deploying a variety of tactics to first disrupt existing power structures and then take control of them. This is known to Marxists as the “long march through the institutions”, which seems to have been carried out fairly effectively in the West over the past several decades. Leftists infiltrate organizations both literally and ideologically, abusing rules and processes to cause well-minded people to accede to their demands and accept their viewpoints. Once they are in positions of power, they do not hesitate to censor and expel dissenting views and may often expand the original purpose of the organization to include explicit pursuit of their social schemes. In the world of the leftist, everyone must agree with them and everyone must be pursuing the “right” goals, otherwise their utopian society will never manifest.

It is quite remarkable that although Kaczynski’s manifesto is about technology and his main issue is with industrialization, his manifesto opens and closes with a discussion on leftism. In particular, towards the end of the work, he discusses at length the dangers that leftism poses to society, observing that its collectivist nature makes it prone to adopting and abusing industrial technology in order to further its goals (Paragraph 216).

However, and unfortunately, leftists are not just dangerous because of their own feelings of inferiority. They are also fundamentally mistaken about some fundamental aspects of society and human nature, and they have even managed to maintain psychological distance from various truths by labelling them as “hateful” or “unscientific”. Worse, the full historical record clearly shows that leftist experts have infiltrated key scientific bodies and have used their positions of authority and trust to misdirect the public for at least the past five decades on important matters, ostensibly to further their agenda.

The Oxford Lexico definition of delusion is “A false belief or judgment about external reality, held despite incontrovertible evidence to the contrary”. Although the word itself is often related to abnormal mental conditions, that connotation will be set aside and the essence of “firmly-held false belief despite incontrovertible evidence” will be retained. Indeed, many beliefs firmly held by leftists, and even by society, simply do not map to reality. These delusions include an election-changing lie propagated by leftist politicians and media, as well as some core beliefs regarding feminism, transgenderism, and male homosexuality.

A very recent and rather obvious delusion that many leftists hold is that President Donald Trump referred to the Neo-Nazis and white supremacists who infamously gathered in Charlottesville as “very fine people”. A review of his actual remarks, not what was propagated on the corporate media, will reveal he said and meant nothing of the sort:

*“... and you had some very bad people in that group, but you also had people that were very fine people, on both sides... and you had people -- and I'm not talking about the neo-Nazis and the white nationalists -- because they should be condemned totally. But you had many people in that group other than neo-Nazis and white nationalists. Okay? And the press has treated them absolutely unfairly. Now, in the other group also, you had some fine people. But you also had troublemakers, and you see them come with the black outfits and with the helmets, and with the baseball bats. You had a lot of bad people in the other group.” (Transcript available at Politifact)*

The sitting President of the United States at the time of writing is Joe Biden, who announced his candidacy for the position by mischaracterizing this very quote and implying his opponent was a racist sympathizer<sup>127</sup>. This, too, was propagated by the corporate media, leaving the public largely unaware of the truth. Consider: if the media and the “fact-checkers” had been honest with the American public, it is possible that President Biden’s campaign would have been dead in the water, or at least a very close election could have been quite different.

Although lies told in the media about current events are certainly confusing and harmful to the social fabric, the presence of spin or slant in news reporting is nothing new to most people. However, over the last several decades, more pernicious and dangerous fictions have been woven by corrupt scientists and shameless academics which have disrupted people’s understanding of human nature and human psychology. Some of what is happening, especially to children, may yet be regarded by historians as malpractice, perhaps even a crime.

Regarding feminism, it must be conceded that there were many legitimate grievances aired by first- and second-wave feminists. Suffrage, the ability to sign contracts and own property, the right to earn a living, protections and considerations for divorced housewives, resources and shelters for abused women, and protections against sexual crimes are all extremely worthy causes. However, as feminism continued to develop in its second wave, academic leftist ideas

such as postmodernism, a philosophical movement that counts Marxism among its primary influences, began to infiltrate the movement<sup>128,129</sup>. The collectivist and obscurantist nature of these new ideas gave rise to the victim-centered ideology and sophisticated argumentative strategies that have since become hallmarks of feminism today<sup>130,131</sup>.

In the 1970s and 1980s, the first women's studies departments were opened in universities, drawing their foundational ideas and faculty from the postmodernism-obsessed humanities with almost no input from biologists<sup>132</sup>. This astoundingly shortsighted move led to the proliferation of the feminist fiction that there are essentially no differences between men and women, which has influenced public policy, parenting practices, the relationship between the sexes, and career guidance providers for decades.

A case study that exemplifies the power of this delusion is the ongoing and futile effort to achieve an equal population of men and women in the engineering profession. In stark contrast to universities of the early 1900s, where women were not even admitted to study engineering<sup>133</sup>, many Western governments and organizations now spend extraordinary sums of money to fund outreach programs, scholarships, and other incentives to attract women into the field. However, the enrollment of women into engineering programs hovers between fifteen and twenty-five percent in most Western countries, and there are even less women actively working in the profession<sup>134</sup>. The overwhelming consensus, even by scientifically literate engineers, is that this is a result of systemic oppression, restrictive gender stereotypes, and the accumulation of many small acts of sexism by male teachers, peers, and coworkers.

Any reasonable person will probably concede that countless women have been discouraged from pursuing the engineering profession by men, or even driven away from it<sup>135</sup>. However, incontrovertible evidence exists to suggest that there are fundamental differences in the interests that men and women have that can explain the dearth of estrogen in engineering lecture halls. Specifically, researchers have found that men are more "thing-oriented" or "systematizing" whereas women tend to be more "people-oriented" and "empathetic", and that this has a strong influence on career choice<sup>136,137</sup>. These differences, which would obviously drive men towards engineering and women towards nursing, cannot be said to be socially constructed as claimed by the postmodern feminists: researchers have also found that they exist not only in grown men and women but also in children as young as twelve months and even in newborns<sup>138,139</sup>. Furthermore, in a stunning and paradoxical rebuke to the feminist assertion that oppression keeps women out of engineering, it has also been found that women in more gender-equal societies are less likely to pursue engineering, not more<sup>140</sup>.

Similar distribution trends can be found in other professions such as medicine, where female students now dominate the study of pediatrics and gynecology while men busy themselves with technically-focused tasks like surgery<sup>141</sup>. Despite these hard facts, drawn from international population data and scientific study by reputable professionals, feminists have cowed



engineering departments, and the firms that recruit their alumni, into cowing to all kinds of special-interest demands that have made incremental gains, at best, despite tremendous collective effort. The likely reality is that women will always be a visible minority in the engineering profession: some have cited this as an obstacle, but many others have found it to be either an opportunity or a nonissue.

Outside of the engineering equity obsession, leftist feminists have other core grievances that turn out to be fictions under closer analysis. The gender pay gap, for example, can be explained by a variety of factors, including career choice, working hours, and childcare decisions, that today's women make with full agency<sup>142</sup>. Indeed, the issue of "work-life balance" is almost always a focus of women's professional conferences, whereas male professional culture has little room for the concept. This is not to say that some women aren't getting underpaid, but rather that the issue is much more complex than the gender studies activists have deluded everyone into believing and cannot be blamed solely on "oppression".

In his characterization of leftism, Kaczynski observes that leftist art tends to be sordid and self-defeating (Paragraph 17). Among other places, this can be seen in the degradation of female beauty standards over the past two decades, which activist-intellectuals claim is an oppressive lie maintained by the white male patriarchy<sup>143</sup>. In the place of allure and sophistication, femininity has been reduced to crass exhibitionism, ironic wine-drunk foolishness, or unrepentant "fat-positivity", none of which are beneficial lifestyles for women or appealing to men of quality. Additionally, sex-positive feminist voices and figures such as Camille Paglia, Nancy Friday, and Nina Hartley have typically been sidelined or criticized by the feminist mainstream, leaving young women with precious little guidance about how to harness the complicated bodies they possess<sup>iii</sup>.

Indeed, although feminism is extremely collectivist and often spoken of as a single entity, it is not at all monolithic and consists of many different subgroups and ideological camps. However, it is arguable that the outcasts from the mainstream movement often embody the "unstated principles" of feminism more fully. From the drinking, smoking, cussing, and dancing flappers of the Roaring Twenties who distanced themselves from their abolitionist contemporaries to powerful conservative influencers like Margaret Thatcher and Ayn Rand, there have always been women who achieve their goals without having to engage with the collective. Furthermore, it is likely that the intense hatred that many leftist feminists have for alternative female perspectives is driven by their own feelings of inferiority, something that Kaczynski alludes to in his manifesto (Paragraph 14).

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<sup>iii</sup> For women curious about the study of female sexuality, consider starting with Nancy Friday's *My Secret Garden*.

Unfortunately for women, many of the gains made by feminist activists over the last one hundred and fifty years, particularly regarding the safety of female spaces, are quickly being erased as the leftist obsession with gender confuses even the basic definitions of “man” and “woman”. In the past decade, men who claim that they were “born women” have been granted access to single-sex areas like bathrooms and changerooms and have also won the right to compete in women’s sporting competitions. More than any other social justice issue, the transgenderism debate has polarized, gripped, and confused Western society as it struggles to comprehend and accommodate the novel and bold claims made by transgender women in particular.

This issue is not merely an academic debate over psychology and biology. The suicide rate among transgendered people, especially youth, is astronomically high, making it a potentially urgent health issue<sup>144</sup>. Additionally, concessions to activist demands have resulted, so far, in “penised women” entering spas and disrobing in front of women and female children<sup>145</sup>, female estheticians being sued for not waxing a “woman’s” testicles<sup>146</sup>, a woman’s skull being broken by a transgendered individual in a martial arts bout<sup>147</sup>, and dangerous male-bodied offenders being housed with female inmates<sup>148</sup>. Records of all kinds in women’s sports are now being shattered by transgendered athletes. Leftist educators are teaching children about ideas and theories created by the transgender movement, and even helping them to change their identity without their parents’ knowledge<sup>149,150</sup>. Doctors are even prescribing sex hormones to and performing irreversible surgeries on children as a result of the furor over this issue<sup>151</sup>. Therefore, it is of crucial importance for every person to be informed about the details of the claims made by the transgender movement, whether these claims have any basis in science, and particularly what children should know about the ways their brains and bodies might develop.

Summarized simply, the central claims of the transgender movement are as follows: that there are no differences between transgendered individuals and cisgendered individuals (e.g. transgendered women and women), that transgendered people were “born in the wrong body”, that medical interventions in the form of hormones and surgery are necessary to prevent suicide in both children and adults, and that a primary source of additional psychological suffering is the stigmatization and hatred levelled against them by society.

First, it must be observed that a sophisticated activist-academic communications strategy can indeed convince the average person to disbelieve what is plain to see with their own eyes: that there are differences between transgendered people and cisgendered people. There are obvious disparities in bone structure, muscle mass, reproductive capability, hormonal balance, and DNA. There are even subtle differences in behaviour, revealed by the male-patterned manifestations of aggression and sexuality that many female transgendered people display<sup>152</sup>. Even after transitioning, transgendered women face higher rates of prostate cancer, something unheard of for cisgendered women.

Regarding the “wrong body” claim, although differences have been observed between the brain structures of transgender women in particular<sup>153</sup>, the same can be said for homosexuals<sup>154</sup>. That is to say, a brain structure difference is not unprecedented in matters of gender and sexuality, and such differences, although they remain unexplained, are not grounds for a reasonable belief that one is, in fact, a member of a different sex.

Furthermore, the transitioning process, which involves hormone treatments and surgeries to construct new sexual organs, is held by many transgender activists to be the panacea of the condition. Yet, the suicide rate for transgendered people who have fully transitioned remains twenty times that of the population average in some studies<sup>155</sup>. Additionally, the ranks of so-called “detransitioners”, or people who regret their transition, are growing. This demographic, many of whom are women on the autism spectrum, cite other issues for their dysphoric feelings and report feeling influenced by the lies propagated by activists<sup>156,157,158</sup>.

Gender dysphoria does occur in children, which has made it an extremely fierce ideological battleground, and activists are furiously busy convincing doctors and parents to provide so-called “affirmative care” to even prepubescent children<sup>159</sup>. However, all eleven long-term studies that have been done on dysphoric children found that between sixty and ninety percent of them stopped feeling dysphoric by puberty<sup>160</sup>. This means that any doctor who has administered puberty blockers to a prepubescent child has likely committed malpractice and irreversibly changed the course of a human life. Parents, scared by the threat of a suicidal child or the threat of child services intervening on the child’s behalf, often feel like they have no choice but to comply to such treatments<sup>161,162</sup>.

It is unclear what can be done about this particular delusion of the left, given that gender dysphoria is a real condition and that transitioning can seem to help for some. However, it is clear that a “wait-and-see” approach is best with children, and that the obsession many leftists now have with teaching children about gender is both misplaced and dangerous<sup>iv</sup>.

Although transgenderism is the hot topic of the present day, the conversations surrounding homosexuality were no less heated in their time. Now considered a closed issue even by most conservatives, whether or not homosexuality can be considered a “natural” or “positive” expression of human sexuality was a fierce debate five decades ago<sup>163</sup>. Since that time, homosexuality has been depathologized, homosexual couples have won the right to marry and adopt in many countries, and material discussing and celebrating homosexuality is now considered a mainstay in many school curriculums. The public has been told, and considers it

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<sup>iv</sup> For further information, the World Professional Association for Transgender Health’s *Standards of Care* document will be very helpful. It predates the current transgender craze and reflects fairly solid data.

safe to assume, that all the societal changes made in favour of homosexuality are backed by reputable science that demonstrates homosexuality is normal.

However, and most unfortunately, a comprehensive review of the science and history of homosexuality reveals some troubling obfuscations and misdirections that have misled the public terribly for many years. Not only is homosexuality linked to child abuse and adult psychopathology, the extremely controversial practice of “conversion therapy” can indeed change someone’s sexuality from homosexual or bisexual to heterosexual, as well as providing them with an improved quality of life. These uncomfortable facts have been buried for decades by not only the scientific mainstream and academics, but activists as well<sup>164</sup>.

The current perspective on homosexuality can perhaps be summed up by the title and lyrics of the smash hit “Born This Way” by Lady Gaga<sup>165</sup>. As Gaga suggests in her music, it is commonly held that children have a natural predisposition towards being either homosexual, bisexual, or heterosexual, and that this emerges naturally as a function of development and puberty. To deny this fact is to deny a fundamental part of the homosexual as a human being, it is believed, and therefore deeply harmful and inhumane. However, the website of the American Psychological Association gives an elaborate non-answer as its official position on the origins of homosexuality, claiming that no conclusive findings have emerged and that “many think nature and nurture both play complex roles”.

As it turns out, nature does play a role, albeit a much smaller one than activists claim. A 2019 study on the relationship between genetics and homosexuality which involved almost half a million people found that genes can only account for between eight and twenty five percent of homosexual behaviour<sup>166</sup>. Although this is not a perfect apples-to-apples comparison, genetics have been found to drive forty percent of divorce behaviour<sup>167</sup> and the majority of bipolar predisposition<sup>168</sup>. Investigations into intrauterine factors that might drive homosexuality such as fetal hormone exposure, as well as theories about evolutionary origins such as kin group optimization, remain inconclusive, unproven, weak, or implausible<sup>169</sup>. Taken together, all of this means that the “born this way” mantra currently held by activists and society at large is simply not true by any stretch of the imagination. It is a delusion.

However, these lies have come at a great cost, as a closer look at the scientific literature on homosexuality reveals. For example, one study published in 2012 found that homosexuals were significantly more likely to have been sexually abused as children when compared to their heterosexual counterparts, and that this likely plays a role in the development of the orientation<sup>170</sup>. These findings have been corroborated by a 2008 study<sup>171</sup> and a 2005 study involving two million participants<sup>172</sup>. Furthermore, research on over one thousand male homosexuals in the 1960s and 70s found a pervasive trend in the male homosexual’s family dynamic, whereby the mother was inappropriately close, controlling, parentifying, and smothering, while the father was cold, abusive, competitive, and rejecting<sup>173</sup>. These findings,

too, have been corroborated by studies of homosexual clergy members<sup>174</sup>, and even the life stories of many famous homosexual people<sup>v</sup>, yet they have been flatly and aggressively denied by leftists.

Combined with the absolute failure of scientists to conclusively link homosexuality to genetics, these findings are extremely troubling and suggest that there is a tremendous amount of unrecognized and unresolved pain in the homosexual community. This hypothesis is supported by a significant amount of oblique literature, including studies that find homosexual and bisexual men are nearly three times as promiscuous as heterosexual men, are more likely to have been paid for sex, and engage in extreme sexual acts such as “fisting” much more often<sup>175</sup>. Non-heterosexuals are much more likely to be dependent on drugs and are more likely to have a diagnosed disorder such as bipolar, panic disorder, borderline personality disorder, or obsessive-compulsive disorder<sup>176</sup>. Regarding the quality of monogamous romantic relationships, which are rarer than admitted<sup>177</sup>, homosexual relationships are more unstable and likely to be plagued by infidelity<sup>178</sup> as well as more violent: male-male partners are just as likely to be violent as heterosexual couples, if not more, and lesbian pairings are even more likely to abuse each other<sup>179</sup>.

Despite these gaping holes in the homosexual narrative, the Pride Parade has managed to fib and filibuster their way through all opposition and is even going so far as to interfere with other people’s religious and parental freedoms in the name of their cause. This is most true in Canada, which recently passed Bill C-4, an appropriately-named and overbroad piece of legislation that criminalizes anything resembling “conversion therapy”, including some instances of prayer with LGBTQ children.

But what is conversion therapy? Simply stated, it is an attempt to change someone’s sexuality from homosexual or bisexual to heterosexual using therapeutic or pastoral care practices. The prevailing scientific and public opinion, of course, is that this is a ridiculous and prejudiced practice that usually results in lasting psychological harm. Indeed, misguided practices such as self-mortification, morphine-induced nausea therapy, and electroshock therapy have inflicted misery on homosexual people in the past and should be roundly condemned<sup>180</sup>. However, as the literature and the author’s own experience in regular talk therapy suggest, it is indeed possible for someone’s sexuality to be changed painlessly and even accidentally.

The official position on this matter is enclosed in the American Psychological Association’s 2009 Task Force Report on conversion therapy, which claimed to find “no credible evidence” for the efficacy of such practices<sup>181</sup>. It concluded that people do not face a choice about their sexual orientation and that “affirmative treatments” are the only responsible option. However, this

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<sup>v</sup> For example, look into the story of Hans Christian Andersen, the bisexual author of *The Ugly Duckling*.

task force seems to have been comprised of six activists in gay rights causes, with not a single actual practitioner of conversion therapy accepted to the committee, nor even a neutral party<sup>182</sup>. Furthermore, their report conveniently dismissed every single paper documenting conversion therapy success as being methodologically flawed, allowing them to say there is no credible evidence while avoiding the inconvenient truth that evidence happens to exist.

In fact, there are many papers and studies that document the efficacy of conversion therapy, and they seem more reputable than the APA would like to admit. One paper found that cognitive psychoanalysis had a 30-50% success rate<sup>183</sup>. Another researcher found that a similar proportion of surveyed homosexuals accessing therapy or pastoral care experienced a change from predominantly homosexual to predominantly heterosexual, and also experienced positive changes in their psychological, interpersonal, and spiritual well-being<sup>184,185</sup>. Infamously, Robert Spitzer, the man responsible for the revolution of the DSM, published a study with over two hundred former homosexuals who claimed to have been cured through therapy, which he later retracted after intense criticism from the ideologically-captured scientific mainstream<sup>186,187</sup>.

Given all of this information, one might begin to wonder whether homosexuality is actually some kind of mental disorder. Although a discussion on the possible psychopathology of homosexuality is not germane to this document, it is important for the reader to be aware that the removal of homosexuality from the Diagnostic Statistical Manual in 1973 was an intensely political affair, not a science-driven decision. Essentially, following the Stonewall Riots of 1969 and the birth of the Pride movement, homosexual activists spent years invading psychological conferences, yelling at speakers, and demanding that their lifestyle be depathologized<sup>188</sup>. This incredible pressure, which bears striking resemblance to the aggressive tactics used by leftists today, forced the American Psychiatric Association to review its classification of homosexuality as a mental disorder.

The person who spearheaded this initiative was, curiously, Robert Spitzer. His proposal was a language game, essentially defining “mental disorder” as a psychological condition that impairs general function or is unwanted by the patient<sup>189</sup>. This elegant move meant that homosexuality could not qualify for inclusion in the DSM, as studies at the time demonstrated that homosexuality was not associated with general psychological impairment and that most homosexuals were perfectly happy with their orientation besides<sup>190</sup>. This monumental decision, hailed by activists as one of the most important victories of the Pride movement, paved the way for the rest of LGBTQ activism as it is known today.

Aside from the scientific evidence that has emerged since to suggest that there is more to the story regarding homosexuality, Robert Spitzer’s biography reveals potential conflicts of interest in this matter. His family dynamic growing up was reported to be similar to the homosexual pattern, with a “professional patient” for a mother and a “cold, remote” father. He attended therapy as a teenager for these issues, as well as an outlet to talk about his fascination with

women<sup>191</sup>. Although it cannot be concluded from this that Spitzer experienced same-sex attractions, it is certainly curious that he would take a professional interest in both the depathologization of homosexuality as well as its possible cure.

Given the false beliefs they hold regarding even fundamental things like human biology, it is no surprise that the average leftist is in a state of permanent cognitive dissonance. Anything that does not agree with their worldview is othered, pushed away violently, or destroyed. Reality itself becomes hostile, as it provides constant reminders that they are wrong. Elaborate justifications, using ever-complexifying language, are used to create psychological distance between jarring fact and soothing fiction. Activism becomes a way to solidify and defend one's constructed "identity" against collective enemies, such as the biological sciences or religious views on sexuality.

Although leftist activists believe that they are advancing their own agenda against a bigoted system, the reality is that their collectivist pursuit of delusion-driven goals is a massive distraction from the deeper systemic issues that have arisen from industrialization. In his manifesto, Kaczynski observes that leftism is deeply engaged with modern society as it seeks to unify the world under one progressive ideology (Paragraph 214). It can also be observed that leftists are also ruthlessly careerist, pursuing lofty titles, endless credentials, and special awards, all of which are obtained by deep engagement with industrial society. It is notable that everything the leftist demands of the world requires society to either acquiesce to or provide for them in some way: they never seek the freedom to build for themselves.

Furthermore, corporate, celebrity, and governmental support for leftist causes is at an all-time high, which makes absolutely no sense if the issues were as deep-rooted as leftists claim. It seems as though that leftists have correctly identified that systemic problems exist in modern society, which they deserve credit for, however they have been colonized into misdiagnosing the issues and pursuing medically questionable lifestyles besides.

## IX. Christianity as Confusion

*"Religion nowadays either is used as cheap and transparent support for narrow, short-sighted selfishness (some conservatives use it this way), or even is cynically exploited to make easy money (by many evangelists), or has degenerated into crude irrationalism (fundamentalist protestant sects, "cults"), or is simply stagnant (Catholicism, main-line Protestantism)." (Footnote 30)*

For many years, the Christian right has been one of the primary forces valiantly opposing the dangerous excesses of leftism. In this way, they have been useful and their contributions should be recognized. Most Christians are also good people who believe in the power of

forgiveness and in the importance of charity. However, given that many of the sacred rams of the left have been slaughtered, it is only fair that the fundamental beliefs of the Christian right are also examined with a critical eye.

As it happens, Christianity has been one of the main colonizing forces around the world for over two thousand years and has a long history of displacing and disrupting indigenous traditions. Despite Darwin's discoveries, the so-called "Judeo-Christian" worldview is still deeply ingrained in Western culture, and its ideas about human nature, morality, the nature of the divine, and humanity's place in the universe still influence people whether they realize it or not. Unfortunately, some of these ideas are themselves delusions, and have spawned untold amounts of spiritual abuse and human suffering.

The most fundamental and egregious delusion that Christians possess is in their conceptualization of the identity of G-d. Although they claim to worship the G-d of Israel and include Jewish scriptures in their Bible, Christians fundamentally believe in a triune deity consisting of a father figure, a son who was an actual human being that existed on Earth, and a spirit-like figure that most Christians are at a loss to explain properly, all of whom are somehow G-d collaboratively<sup>192</sup>. This stands in stark contrast to the observant Jew, who arises each morning, dons tefillin, and sings that "The Lord is our G-d, the Lord is One" (Deuteronomy 6:4), an affirmation of the *oneness* of G-d and a refutation of a triune structure that precedes Christianity by hundreds of years. Additionally, Judaism was fundamentally differentiated from other Near Eastern religions by its insistence that G-d has no form, and is certainly not a man (Numbers 23:19, Deuteronomy 4:12), which creates immense problems for the Jesus-as-divine myth.

Judaism is also deeply opposed to what it calls "idolatry", which includes not only the worship of anything corporeal, such as a person, a tree, a mountain, an animal, or a statue, but even the creation of many statues and even some paintings. The incorporeality and is-ness of G-d is central to Judaism, and misattributing G-d's providence to any other being, real or imaginary, is one of the gravest sins and most foolish mistakes that can be committed by anybody on Earth. This is encapsulated in one of the famous Ten Commandments, which can be translated as "Thou shall not have other gods in my presence", or "Thou shall not have other gods before my face" (Exodus 20:3). Yet, this is precisely what Christians have done by claiming that Jesus is G-d and that their "Holy Spirit" is also G-d. Indeed, a careful reading of Christian history will find that early scholars of the Church spent a great deal of time and brainpower trying to figure out how to reconcile their beliefs with Judaism, eventually settling on the trinity concept that has since become globally accepted<sup>193</sup>.

The most offensive delusion that Christians hold is in regard to the method of their supposed salvation, which they believe was facilitated by Jesus' sacrifice on the cross for their sins. It cannot be understated that human sacrifice is an abomination in Judaism, and even animal



sacrifices, for which Judaism is known, are seen as unacceptable to G-d in most cases (Isaiah 1:11, Jeremiah 7:21-13, Hosea 6:6). Quite simply, G-d would never demand or expect a human sacrifice for the purposes of atonement<sup>vi</sup>. It is simply unthinkable, and no religion that has human sacrifice as a centerpiece can reasonably claim to be derived from Judaism.

Furthermore, the Christian notion that Jesus died *for their sins* is also a delusion. In the Jewish Bible, G-d clearly states that the innocent cannot die for the sins of the wicked, and that everyone is responsible for their own transgressions (Ezekiel 18:20). Placing Jesus as an intermediary between themselves and G-d merely serves to distance Christians from G-d, not bring them closer.

Besides their misunderstandings about the characteristics of the Jewish G-d, their obsession with human sacrifice, and their belief that their salvation can be outsourced, one of the most obvious differences between Christians and Jews is that Christians do not keep Jewish law. There are a couple of reasons for this, both theological and historical, and they have intermingled to create a general state of confusion in the Church regarding the importance of Jewish law in Christian life. Theologically, Jesus himself is consistently depicted in the Gospels as belligerently defying Jewish law and coming up with elegant justifications for doing so. Despite Jesus' own proclamations that "until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished" (Matthew 5:18-20), these actions set a dangerous precedent for other Christians to follow. There is also a theological argument that Jesus' death on the cross annulled the "old" covenant between G-d and Israel and supplanted it with a "new" covenant made with all humanity (Luke 22:20).

Historically, Christianity began as a religion with converts sourced largely from Judaism, and many of the Jewish laws were maintained. As it began to evangelize and non-Jewish people became interested, one of the primary roadblocks to their conversion was the commandment of male circumcision. At the Council of Jerusalem in 50 AD, depicted in the Book of Acts, after a vigorous debate it was decided to annul that commandment and break from Jewish law. This is the earliest known departure from Judaism in the history of the Church, and was closely followed by the Epistles of Paul, which admonish believers for even thinking that Jewish law still serves a purpose.

There are other issues, smaller in scope but damning in their own way. Since Christians believe that their Bible is the word of G-d, they necessarily believe that it is inerrant and infallible. Yet, the very pages of the Christian Bible contain inescapable errors, mistranslations, obfuscations,

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<sup>vi</sup> The story of Abraham and Isaac will perplex many people. Seek explanation from a rabbi or a Jewish source.

interpolations, internal disagreements, and even a brazen rearrangement that puts the lie to any claims of legitimacy.

First, anybody who opens a Jewish Bible will find that there are three sections in the following order: Torah (Instruction, Law), Nevi'im (Prophets), and Ketuvim (Writings). Essentially, the Torah tells people the things they need to do, the prophets explain all the ways that things can go wrong, and the writings provide ways to get back on the right track. However, in the Christian Bible, the "Old Testament" places the Ketuvim before the Nevi'im, because the Church wanted to downplay alternative paths to G-d aside from their saviour. This can be verified with any religious Jew and a simple comparison of two books.

Second, in the very first chapter of the New Testament, a blatant mistranslation of the Jewish Bible occurs when the author of Matthew claims that Mary's virgin birth fulfilled an ancient prophecy. They claim that Isaiah 7:14, the verse they are referencing, reads "The virgin will conceive and give birth to a son...", yet anyone fluent in Biblical Hebrew will be able to confirm that the word that has been translated as "virgin" by Christians for two thousand years, "עַלְמָה" (almah), actually means "young woman" or "maiden". This irreconcilable error, pointedly ignored by many pastors who are learned in the texts, puts the lie to the entire Christian claim that their scriptures are inerrant or infallible.

Finally, a very strong argument could be made that even if Christianity is a legitimate religion, it is fundamentally confused about matters of soteriology, or salvation. In brief, Christians believe that they must have "faith" in the existence of Jesus, his divinity, his soul-saving power, and his resurrection in order to get into Heaven. A lack of faith in the Christian religion's claims leads to eternal damnation. This is written all over the New Testament, and is seared into the minds of many people with John 3:16, a verse about everlasting life made famous by an evangelist with a sign at a baseball game decades ago<sup>vii</sup>.

However, there is a major problem, and it has been lying in plain sight for two thousand years at the beginning of the most famous story in the New Testament. In the parable of the Good Samaritan, which has inspired people - and even legislation - worldwide, we are taught to love our neighbour as ourselves and that everyone is our neighbour. This is taken to be the entire point of the story. However, there is a deeper conundrum that exists in the preamble that threatens to unravel the entire Christian religion if made known.

Essentially, the Pharisees were a group of Jewish leaders that existed in Biblical times, and eventually gave birth to the rabbinic tradition. They were masters in Jewish law and are characterized in the Gospels, perhaps antisemitically, as being ruthlessly meticulous with regards to the application of and adherence to that law. Every single interaction Jesus has with

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<sup>vii</sup> The dude's name is Rollen Stewart, and the verse is "For G-d so loved the world that he gave his only begotten son, that whosoever believes in him shall not die, but have everlasting life."

the Pharisees is characterized as being antagonistic, except for the interaction surrounding the Parable of the Good Samaritan.

Read for yourself:

*On one occasion an expert in the law stood up to test Jesus. "Teacher," he asked, "what must I do to inherit eternal life?"*

*"What is written in the Law?" Jesus replied, "How do you read it?"*

*He answered, "'Love the Lord your G-d with all your heart and with all your soul and with all your strength and with all your mind'; and, 'Love your neighbor as yourself.'"*

*"You have answered correctly," Jesus replied. "Do this and you will live." (Luke 10:25-28)*

Here, we see Jesus and the Pharisee coming to an agreement on something that is of crucial importance to every Christian - the path to "eternal life" - and it sounds nothing like the faith-focused doctrine that has been espoused by the Church throughout history. In Christian terms, this is from Jesus' own mouth and takes precedence over anything written by Paul or any other author and is therefore irrefutable. This is the only time in the entire New Testament where Jesus and the Pharisees come to an agreement on an issue, and it is regarding salvation - the most fundamental concern of every Christian's life.

Make no mistake, the collective impacts of these delusions on the average Christian's life and perspective are profound. Like leftists, they suffer from low-self esteem as a result of their belief in "original sin" and their inherent distance from G-d. Many Christians, especially born-again, have made grievous errors in their lives and feel unbearably guilty as a result. Christianity, which can be shown to be a man-made religion formed in the four hundred years after Jesus' death, serves as the perfect salve for this wound by promising Christians salvation if they *just believe*. This belief becomes the basis of their entire worldview, and anything that causes doubt, such as evolutionary biology or academic Biblical scholarship, is pushed aside as violently as possible. Salvation becomes the only goal.

These delusions have also shaped history in unimaginable ways. The Christian colonial project, driven by Jesus' commandment to convert and baptize all peoples, has led to the widespread destruction of indigenous life, the beginning of many wars, the looting and burning of countless stores of knowledge and sites of historical significance, and two thousand years of lost time for the species. In the present day, Christian concerns dominate the conservative political sphere, further preventing meaningful progress. The spread of the Christian religion, now the world's

largest faith and arguably the largest cult, presents an extremely difficult problem to solve, as people tend to be attached to their beliefs no matter how untrue or un-Biblical they may be<sup>viii</sup>.

## X. The Great Reset

*“The system is currently engaged in a desperate struggle to overcome certain problems that threaten its survival, among which the problems of human behavior are the most important. If the system succeeds in acquiring sufficient control over human behavior quickly enough, it will probably survive. Otherwise it will break down. We think the issue will most likely be resolved within the next several decades.”*  
(Paragraph 162)

While leftists and the Christian right have been fighting over their respective delusions for the past several decades, powerful and wealthy figures have been quietly manoeuvring to accomplish a widespread reorganization of society in pursuit of a profoundly high modernist vision. Although this effort was previously restricted to secretive meetings before the age of social media, it has since been openly branded as “The Great Reset”, a utopian future where the average person will own nothing and be happy<sup>194</sup>.

This globalist scheme is predicated on an ideology with three core pillars. The first is a recognition that industrial society has had many negative impacts on the natural world, some of which could become irreversible in the near future. The second is an arrogant assumption that a better-managed and more efficient society can overcome its own structural flaws and achieve sustainability. The third, final, and most Machiavellian pillar is a belief that a global catastrophe like a pandemic represents the perfect opportunity to make large-scale societal changes in service of this vision.

In general, these ideas are laid out in a book by professional lunatic and World Economic Forum founder Klaus Schwab, where he essentially proposes taking advantage of the COVID-19 pandemic to instantiate a form of techno-communism on a global scale<sup>195</sup>. Overwhelmingly concerned with climate change and peripherally concerned with wealth inequality, both fraudulently so, Schwab and his allies among the leaders and global elite are fundamentally proposing a cure for industrialized society that is already proving to be much worse than the disease itself.

The word “communism” may evoke images of an extensive state-controlled economic apparatus such as the Soviet catastrophe previously discussed, however modern

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<sup>viii</sup> Christians who are doubting their entire faith may be relieved to learn of the “Noachide movement”. Google it!

manifestations of communism tend to have more elements of a free market. For example, China has many state-owned enterprises, but Alibaba, one of the country's largest ecommerce companies, trades publicly on the New York Stock Exchange and counts a Japanese holding company among one of its largest shareholders. Additionally, Western businesses and franchises like World Wrestling Entertainment are able to conduct business in China, which would have been unheard of in East Berlin. In many ways, communist China is capitalist and hyper-competitive. However, the ideological supremacy of the Chinese Communist Party is maintained at all costs: access to the internet is heavily regulated<sup>196</sup> and people who express unacceptable opinions are penalized in a real-life social credit system<sup>197</sup>. And, as in every other iteration of communism, the heads of state and their connections are all incredibly rich while the common people who the system claims to be designed for continue to live in relative poverty<sup>198</sup>.

Although the new global system will never be called communism, it will have all the salient features of the modern Chinese iteration. Specifically, this will include strict ideological conformity, extensive government interference in economic affairs, the concentration of wealth and power into a selective elite, and significantly reduced personal freedoms. As will be demonstrated, much of this has already been happening since the beginning of the COVID-19 pandemic and threatens to spiral even further out of control if not opposed by the general population.

First, ideological conformity is already largely enforced in public discourse, just not by the government. Western media, especially in North America, is heavily centralized and extremely leftist, which results in a shocking degree of conformity evidenced by the perpetuation of the "very fine people" hoax previously discussed. Another form of pressure comes from the leftist mobs that have been disrupting conferences and lectures since the early days of the Pride movement, as well as levelling career-destroying accusations of racism, sexism, homophobia, and transphobia at dissenting thinkers for the past ten years.

As a result of aggressive action from the left, the general trend in public discourse has been towards a self-policing of speech that many people voluntarily undertake for the sake of "political correctness", a leftist obsession which first emerged in the early 1990s and returned with a vengeance over the last decade. This has been tremendously destructive to the exchange of ideas and has helped instantiate many leftist delusions, such as a disbelief in the efficacy of conversion therapy, into law. Indeed, the mere suggestion that homosexuality could be addressed therapeutically has been pushed so far outside of the realm of "acceptable opinion" that many would never even contemplate it, much less voice it in a debate over public policy.

In addition to the self-censorship many people now voluntarily undertake to avoid the ire of the woke mobs, social media companies have become subjected to leftist concerns, heavily restricting the boundaries of acceptable conversation on their platforms and creating leftist

echo chambers that are further reinforced by the media. Additionally, and more concerning, tech firms have begun collaborating with governments and global governance agencies to monitor and censor perspectives deemed to be “misinformation”<sup>199</sup>. In conjunction with ventures like the Trusted News Initiative, which reinforces only acceptable scientific opinion, globalists have cleverly branded certain narratives as “authoritative” while hiding information that might have ended the pandemic much earlier and dashed their plans. This information includes the fact that front-line physicians developed effective early treatments for COVID-19 shortly after the pandemic began, which could have drastically reduced hospital admissions and therefore the urgent need for an expensive vaccine<sup>200,201</sup>.

The second salient feature of communism that The Great Reset threatens to instantiate is government interference in economic affairs. Although this will not take the form of total control, as with the Soviets, Klaus Schwab calls for governments to “permanently increase their role” and for a greater “alignment between public policy and corporate planning”. This can be accomplished, Schwab proposes, by creating COVID stimulus packages for struggling companies with strings attached to encourage them to take a more desirable direction, or by taking on default risk in return for a level of control. Given that the economic destruction wrought by the pandemic can be attributed to the government-imposed lockdowns, this raises many ethical considerations about the terms of such proposals.

Also, Schwab foresees - and hopes for - a shift in business where the importance of shareholder return is deemphasized in favour of the common good, a view that is explicitly anti-capitalist and in fact communist. In some ways, this has been happening spontaneously with marketers’ enthusiastic adoption of social causes as well as the rising trend of environmentalism in commerce, both of which have been many years in the making. It is almost certain that if left unchecked, leftist public policy will continue to intrude on affairs best left to private economic agents, creating Soviet-style inefficiencies through more indirect means.

Third, the COVID-19 pandemic has already facilitated one of the greatest wealth transfers in history. As governments forced small businesses around the world to shutter their doors, franchise operations like McDonald’s, big box stores like Walmart, and online retailers such as Amazon were able to operate as normal, allowing them to collect money hand over fist. This has exacerbated an already-unequal distribution of wealth in the West and has also upended many entrepreneurs’ lives.

Beyond what could be considered a coordinated destruction of the middle class and small business owner demographic, globalist interests and futurists alike have spent several years feeding the public a vision of a world where ownership will be a weighty responsibility and almost every need will be met on-demand by a sophisticated supply chain<sup>202</sup>. The unspoken question that arises from their soothsaying which never gets asked, of course, is that if the people will have to own nothing, then who will own everything?

For some reason, Bill Gates has recently made himself the largest private owner of farmland in America<sup>203</sup>. Additionally, internet sleuths using publicly-available information have found that a handful of investment firms, among them Blackrock and The Vanguard Group, not only own significant stakes in most large media establishments, large pharmaceutical companies like Pfizer, and “big tech” firms like Microsoft and Facebook, but are also becoming some of the most active forces on the housing market<sup>204,205</sup>. The people in charge of these firms, among them Larry Fink of Blackrock, are listed as contributors to the World Economic Forum’s plans; others, like Mortimer J. Buckley of Vanguard Group, are co-signatories of Forum-sponsored declarations about the future of business<sup>206</sup>.

Finally, it is undeniable that life has become radically less free in the wake of COVID-19. Although world leaders lament their own policies as unfortunately necessary, the truth is that they have chosen at every turn to pursue a public health strategy based solely on lockdowns and vaccinations that has faced strong objection from tens of thousands of physicians and scientists worldwide<sup>207</sup>. The neurotic and violent shutdown of society, which is still ongoing in some countries, has even been welcomed by segments of the population who have been scared witless by shamelessly shallow reporting. This madness will only intensify as further pandemics erupt, or similarly pressing concerns are presented to a terrified, confused, and undereducated public.

Other vectors of assault against personal freedoms include LGBTQ-focused bills designed to protect divergent identities from criticism, inquiry, and treatment, as well as vaccine mandates deployed despite genuine concerns amongst segments of society regarding the Nuremberg Code and the basic principles of bodily autonomy. In all of these cases, as has been the case throughout recent history, “science” has been used as the justification for these intrusions and dissenters are cast as mere fools.

The vaccine passports are also an extremely troubling development. These draconian and needless measures, instituted in the name of public safety, effectively created a checkpoint at the door of most private establishments and crowdsourced law enforcement out to minimum-wage workers. In his manifesto, Kaczynski observes that methods of technological control are rarely instantiated for that purpose: instead, they are proposed for humanitarian reasons, such as public health, safety, or education (Paragraph 152). However, as history demonstrates, the powers-that-be are loathe to give up any measure of control once it is obtained, and indeed, some jurisdictions have already proclaimed that their COVID-19 passports will be left in place permanently<sup>208</sup>. It is likely that, unless opposed, so-called “health passports” will become as ubiquitous as removing one’s shoes at the airport, and that more invasive and abusive uses will be found for the technology.

Furthermore, governments are not only creating new methods of technological control in response to the COVID-19 pandemic, but they are ruthlessly abusing existing ones to further

their aims. The Canadian government and military have openly admitted to conducting surveillance and propaganda operations on their own citizens<sup>209,210</sup>. Australia has instituted a check-in system abusing phone geolocation to ensure every person is exactly where they should be<sup>211</sup>. More mundane avenues of obtaining power over a population, such as emergency legislative powers, were gleefully claimed by many leaders in the wake of the pandemic.

Ultimately, The Great Reset is a high modernist fantasy conceived by an overeducated madman. In the wake of global supply chain disruptions which have highlighted the need for local resiliency, Schwab casts the idea of regional self-sufficiency as a “sombre scenario” and calls for investment into the global system. He delusionally asserts that the COVID-19 pandemic has made the public poignantly aware of environmental issues. He confidently claims that technology has advanced to the point where we can do “more with less”, blissfully blind to the structural deficiencies of modernity. He calls pandemic-driven inflation “hard to imagine” not one year before it began to soar. Most annoyingly, he is cavalier about issues of personal privacy and autonomy, an eternal enemy of communist systems.

The stated goals of The Great Reset are a sustainable and equitable future for all. However, the results of this plan are already beginning to become painfully evident. The ultra-wealthy and political elite congregate maskless at places like the MET Gala, Downing Street, and COP26 while strict lockdowns for the general population has caused the rate of suicide attempts among teenage girls to increase by over fifty percent<sup>212</sup>. Bill Gates amasses farmland in the United States for unknown reasons while Indian farmers end their own lives in despair. Government meddling in supply chains, most famously the issue with vaccine mandates affecting Canadian trucking professionals, have created skyrocketing inflation and empty shelves across entire nations.

As many countries are finally beginning to admit that a highly transmissible coronavirus should be treated as an endemic phenomenon, leaders and media are attempting to shift the public’s focus onto the real focus of The Great Reset - climate change. So-called “climate lockdowns” have already been proposed in some thinkpieces, citing the reduced emissions as the main benefit and rationale<sup>213</sup>. In the future, it is possible, if not probable, that coercive measures will be used to encourage the public to make more “acceptable” decisions, including taxes and punishments for carbon consumption. Such measures will also be “scientific”, with the threat of climate change posed as an imminent threat to coastal cities, vulnerable habitats, and the atmosphere.

Despite the ambitious and far-reaching nature of The Great Reset, this is only one of two projects that today’s elites are aggressively pursuing. Indeed, the next two decades may be the most consequential of their lifetimes, and the rest of humanity’s by extension.



## XI. The Great Upgrade

*“Don’t imagine that the systems will stop developing further techniques for controlling human beings and nature once the crisis of the next few decades is over and increasing control is no longer necessary for the system’s survival. On the contrary, once the hard times are over the system will increase its control over people and nature more rapidly, because it will no longer be hampered by difficulties of the kind that it is currently experiencing... technicians and scientists carry on their work largely as a surrogate activity; that is, they satisfy their need for power by solving technical problems. They will continue to do this with unabated enthusiasm, and among the most interesting and challenging problems for them to solve will be those of understanding the human body and mind and intervening in their development. For the ‘good of humanity,’ of course.” (Paragraph 164)*

One of Kaczynski’s concerns throughout his manifesto is the modification of human beings in service of systemic goals. In the past, this was accomplished with a range of chemicals such as caffeine, nicotine, sugar, and Ritalin<sup>214</sup>. However, in a technologically advanced, atheistic, and materialistic society such as the one we inhabit today, the outright modification of human bodies and minds is already being toyed with, dreamed of, and even accomplished.

The most high-profile example of such modification is the Neuralink brain-machine interface, a chip with micron-scale threads implanted into the brain that is being developed by a team led by Elon Musk. Currently, the technology is being tested in animals, but the company says they are poised to help spinal injury patients regain mobility in the near future. The technology is also said by its creators to have the potential to help blind users regain sight and enable more fluid interaction with streams of digital data. Future uses for the technology proposed by Musk include telepathic communication and the ability to conduct a “save state” on someone’s mind to preserve consciousness beyond death<sup>215</sup>.

The implications of this are profound. As Musk himself has noted, up until this point in history human beings have been separated from machines by the external limitations of our bodies: despite the connective power of our cell phones, for example, we still use our thumbs to type text messages at an embarrassingly slow rate, and our intake of visual information is capped at about three hundred words per minute for most readers<sup>216</sup>. Given that the speed of human thinking is estimated to be over four thousand words per minute<sup>217</sup>, allowing humans to communicate with machines or each other telepathically would create significant competitive advantages compared to unmodified human beings, particularly in knowledge work.

Furthermore, as this technology progresses, it is not unreasonable to suggest that systems like Neuralink will not only be able to read thoughts, but alter them as well. Indeed, scientists have

already been able to use non-invasive means to translate neuronal activity into text, a topic of research also being pursued by tech giant Mark Zuckerberg<sup>218,219</sup>. Transcendent spiritual experiences, once the sole purview of shamans, mystics, and psychedelic enthusiasts, can now be induced by electromagnetic waves<sup>220</sup>. It is only a matter of time before people start attempting to insert thoughts into the mind by way of technology, if only to achieve unprecedented rates of information acquisition only dreamed of in sci-fi movies like *The Matrix*.

Indeed, for those who can afford it, Neuralink and other technologies like it may offer a gateway to a limitless world of information. This could create competitive pressure on the unmodified, encouraging more widespread adoption. Once a critical mass is reached, there is nothing stopping hackers, governments, corporations, or other bad actors from hacking into people's very minds to access memories, alter emotions, scramble neurons, or even insert false information, thus facilitating forms of mind control on a scale previously imaginable only in fiction.

In addition to brain-machine interfaces, geneticists and biologists are developing the capability to alter the course of human evolution, albeit in the name of eradicating diseases and birth defects. So-called "designer babies" have been a topic of conversation among futurists for years now, and unchecked advancement in this area has already produced human-monkey hybrids in China<sup>221</sup>. When combined with the technological advancements made by Musk, Zuckerberg, and many others, these efforts could create an entirely new kind of being, something resembling a *homo sapiens* but fundamentally different<sup>ix</sup>.

The end goal of all this research and development activity, at least for the Silicon Valley elites with the resources to engage in it, seems to be immortality or something approaching it. Although cryogenic freezing has been available for decades as a last-ditch attempt at future life, Peter Thiel, who co-founded PayPal with Elon Musk and was an angel investor in Facebook, as well as Amazon's Jeff Bezos, Google's Larry Page, and Oracle's Larry Ellison, have all been observed investing in longevity-related startups or donating hundreds of millions of dollars to age-related causes<sup>222</sup>. Between developing a "save state" ability for the human mind, gene-based treatments to extend life, and other scientific breakthroughs that have yet to occur, the wealthy and elite could stand to add decades or centuries to their lifespan while the rest of the human population lives and dies along a natural timespan<sup>x</sup>.

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<sup>ix</sup> For more information on this topic, read Yuval Noah Harari's *Homo Deus*.

<sup>x</sup> To gain a sense of what this could lead to, watch season one of Netflix's *Altered Carbon*. All of it.

## XII. Human Race at a Crossroads

*“The technophiles are taking us all on an utterly reckless ride into the unknown. Many people understand something of what technological progress is doing to us yet take a passive attitude toward it because they think it is inevitable.” (Paragraph 180)*

Whereas scientists and engineers are burdened with actually making the world of tomorrow, the task of establishing the visions and dreams that guide innovative activity have largely been left to science fiction artists and writers. Elon Musk, perhaps the most famous and influential engineer on the planet, is notable for a suite of influences that includes Isaac Asimov and Star Trek, and many students engaged in the study of science or engineering will cite some form of science fiction as an influence on their life trajectory.

It is notable to observe that before the creation of the atom bomb and the threat of technology-aided planetary annihilation, science fiction contained many prominent optimistic threads. Although Huxley's *Brave New World* was published in 1932, the pre-nuclear science fiction era includes several optimistic novels by H.G. Wells and Jules Verne, the James Hilton classic *Lost Horizon*, and a great deal of general speculation about what life one century in the future might look like<sup>223</sup>. However, the killing fields of World War One, the mechanized destruction of the Jewish population of Europe, and the cataclysmic events unleashed on Dresden, Hiroshima, and Nagasaki left many future-minded artists questioning the merits of technological progress.

As the twentieth century continued, science fiction became decidedly more pessimistic, and visions of societies characterized by harmony and abundance gave way to flawed dystopias and authoritarian themes. Questions about the benefits and harms of technology played out in novels like Orwell's *Nineteen Eighty-Four*, in movies like *The Terminator*, *Blade Runner*, and *They Live*, and in public discourse following the birth of the environmentalism movement<sup>xi</sup>.

Today, shows such as Netflix's *Black Mirror* paint a grim picture of possible futures: social credit scores, human-hunting robots, and a pop star's comatose mind fracked for song lyrics are all near-future possibilities or present realities. However, our “entertainment” has progressed beyond the mere dystopian and moved to the apocalyptic. In the past ten years, the entertainment industry has released an extraordinary amount of works, especially in the zombie genre, which either prominently feature an apocalyptic event or a post-apocalyptic setting. In short, while the elites pursue dreams of immortality and unlimited wealth behind an eminence front of “sustainable equity”, the masses are left to mull over endless visions of doom and catastrophe while struggling to put food on the table.

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<sup>xi</sup> Optimistic counter-examples to the dystopian trend include *Star Trek* and Aldous Huxley's *Island*.

The lack of optimism endemic in popular culture is also mirrored in the business world, where innovative activity from large firms has stagnated compared to the days of Bell Labs and Disney's Imagineers. Today, incremental growth is prioritized over risk-taking for most organizations, and something as audacious as pursuing a vision is left to startup founders. This state of affairs is defined by Peter Thiel as "indefinite optimism", a belief that the future will be better which lacks an associated plan or vision<sup>224</sup>. Sometime in the middle of the twentieth century, Thiel argues, Western culture, and particularly American culture, shifted from a "definite optimist" view marked by strong visions for the future to an indefinitely optimistic view, which is decidedly more passive.

One example of definite optimism is Walt Disney's original plans for the company's land purchase in Florida. These plans predominantly featured a twenty-thousand-person **Experimental Prototype Community Of Tomorrow** built in a circular "garden city" arrangement<sup>xii</sup>. The "original E.P.C.O.T" was a remarkably forward-thinking city which planned to have underground tunnels for cars, above-ground monorail and PeopleMover systems, and was intended to become a showcase for American ingenuity and innovation<sup>225</sup>. Another example of this mindset is the Reber Plan, an ambitious proposal drafted by a schoolteacher to build dams and additional infrastructure in the San Francisco Bay area<sup>226</sup>. Instead of being rejected out-of-hand due to Reber's lack of credentials, the idea was explored so thoroughly that a scale model of the proposal was created.

Such ambitious projects, Peter Thiel contends, would be unthinkable today, particularly if coming from an "unqualified" source such as a schoolteacher. Instead of big goals, organizations and people focus on incremental gains, relatively safe bets, and proven opportunities.

Therefore, in order to regain any measure of autonomy, the general population must begin to take charge of the narratives surrounding their future, and in particular must begin to think in terms of definite optimism. Individually and collectively, communities, cities, and nations must decide specifically what kind of future they want their children to inherit and how to make that possible. People must give serious thought to the potentialities of the days ahead, which requires engagement with the past and present. Ongoing and vigorous dialogues must be held about the impacts of technological innovation and the limits that could be placed upon it. Given developments in brain-machine technology, discussions about new types of rights, such as digital data, brain data, and brain privacy rights must be had before they become any more urgent.

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<sup>xii</sup> "Garden Cities of To-Morrow" by Ebenezer Howard is a must-read for architects, city planners, and futurists.

In his manifesto, Kaczynski paints a binary vision of a world either dominated by industrial technology, and possibly by leftists as well, or a world entirely free of it. The former, of course, is a hellish dystopia where humans are enslaved to parasitic systems and the latter is painted as decidedly more preferable. However, despite the many dangers of industrial technology, the chance exists – however slim – that humanity will be able to unite and make optimal use of the tools we have developed.

The primary question, at least for those familiar with Kaczynski's work, will be whether or not the industrial system collapses. If industrial technology remains, for better or for worse, we will be entering a radically new era in human history that could result in galactic colonization, entirely new ways of interacting with technology, and potentially even kinds of immortality or advanced longevity. On the other hand, if society collapses we will be left with what Kaczynski calls "small-scale technology", or technology that can be used and maintained by communities without external assistance (Paragraph 208). Things like the electrical grid, refrigeration technology, motors, and chemical production would cease to exist while the population would make the best of what remains. Whereas Kaczynski calls for a return to agricultural-level technologies, it is likely that elements of industrialization would remain where it is possible to maintain them.

Based on the present trends at work in industrialized society, there are three kinds of futures that seem most possible. First, should technological innovation and government overreach continue unrestrained, it is likely the world will enter some kind of communist cyber-dystopia for an indeterminate amount of time, either forever or until the system collapses. Second, should industrialized society collapse under its own weight in the near future, it is likely that smaller countries or city-states, bound by geography like their premodern predecessors, will emerge with varying relationships to small-scale technology in some kind of MacGyver archipelago. Finally, if technological innovation continues and humanity is able to achieve some level of global cohesion, we may become a spacefaring race or a set of related spacefaring races: this may be the most desirable and exciting result for many, if the least likely.

The first possible future is the grim cyber-dystopia that humanity is currently trending towards thanks to the best efforts of the globalists and "technophiles". This will be a future, generally speaking, marked by human augmentation for the powerful and social credit scores for the rest. Many human beings will retreat into the "metaverse", a virtual-reality funhouse that will pacify and entertain a population that would otherwise revolt against subsistence-level living conditions. Communication activity will be monitored, controlled, and punished if necessary, with government agencies keeping extensive records of all citizens' activities to be meticulously combed through by artificial intelligence programs. As demonstrated by the Chinese Communist Party's iron grip on its country's internal affairs, this type of techno-communism is extremely effective against subjugating populations and could last for an extremely long time. Should brain-machine technology become widespread or mandatory, governments and

powerful people will have near-complete control over every aspect of the system, which would facilitate heinous contortions of human, machine, and nature in order to achieve ever more ambitious high modernist ambitions.

Should industrial society fail, as Kaczynski suggests it might, it is unlikely that all the factories will be razed and science textbooks burned. Instead, the global supply chain will likely falter and then collapse, as could sophisticated communications technologies that require extensive upkeep, like the internet. The electrical grid, a monumental modern achievement that many take for granted, would certainly not survive the widespread disruption of modernity on the scale that it currently exists at. These potentialities, and others like them, could lead to human beings making the best of what they have left and forming into regional governments or city-states to manage affairs. Pockets of technology use may remain, however many people will be forced to shift back to an “analog” lifestyle occasionally aided by wind-powered appliances or other medium-tech solutions. Hacked-together machinery, makeshift electrical generators, and left-over solar panels will constitute infrastructure at the neighbourhood or individual level.

Visions of this kind of future, although they can be seen as dystopian by some colonized minds, can be quite optimistic. Indeed, a community of speculative fiction authors has coalesced into a literary genre called “solarpunk”, a collection of books, short stories, and essays that seeks to respond to the threat of collapse by imagining futures where individuals and communities leverage small-scale technology to hack together solutions in the absence of - or in spite of - government regulation<sup>227</sup>. In particular, the movement has set itself out to answer the question “what does a sustainable civilization like, and how can we get there?”<sup>228</sup>. Here, small-scale solar and wind projects, focused intranets, and elegant integrations of infrastructure and environment become possible, and many books have been written exploring the potentialities of a managed collapse of industrial society. However, despite the many promises of this movement, the genre and community are currently infected by leftist ideologies and have become consumed with social justice navel-gazing rather than proposing new paths for the race<sup>xiii</sup>.

The final possible future for humanity that shall be discussed is extraordinarily optimistic and relies on our species conquering both its technological and social problems. However, if these issues are overcome, it is not unreasonable to expect that we, or at least descendants of ours with varying levels of augmentation, would begin to colonize the solar system and eventually set off on one-way voyages to Alpha Centauri and other systems. This is the kind of future implicitly assumed by most science fiction novels that rely on a spacefaring human race, yet is

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<sup>xiii</sup> Any solarpunk reading this would do well to remember that criticism has its place in the discourse of art, but should never dominate the act of creation.

something that most people, save for Elon Musk and his team at SpaceX, have placed beyond the realm of possibility.

For a species that is having difficulty mastering the idea of global interconnectedness, graduating to a galactic sphere of influence within the next century could either be a unifying force or a divisive one. The colonization of potentially resource-rich stellar bodies could lead to conflicts of centuries past being reignited, or it could lead to a period of post-abundance for people back on Earth. In this regard, the future remains unwritten, although if the globalists have their way, the stars may be forever beyond reach except to the super-wealthy.

Of course, there are many possible futures for the human race, and these three should not be taken as exhaustive. However, it should be clear that human life several decades from now will either look a lot like pre-industrial life, or it will more closely resemble utopian or dystopian science fiction.

### XIII. Correcting Our Desires

*“There have been many cultures in which people have desired little material wealth beyond what was necessary to satisfy their basic physical needs. On the other hand there have also been many pre-industrial cultures in which material acquisition has played an important role. So we can’t claim that today’s acquisition-oriented culture is exclusively a creation of the advertising and marketing industry. But it is clear that the advertising and marketing industry has had an important part in creating that culture.” (Footnote 11)*

Although they have largely developed an awareness that there are deep systemic problems with modern society, leftists have been colonized and deluded into pursuing goals that are either self-destructive, as in the case of mutilating and sterilizing “transgender” children, or that reinforce systemic interests, such as their demand for a universal basic income that would make them utterly dependent on the state. Most of the rest of the population, seduced into pursuing a lifestyle characterized by material wealth and system-based prestige, spends a great deal of their time on obtaining milestones of a “successful” life.

Meanwhile, people are miserable throughout their lives and filled with regret in old age. The systems that govern them have become so ossified, corrupted, and complex that trying to effect change seems impossible. COVID-19 has destroyed the livelihoods of many people through lockdowns and vaccine mandates, and it is unclear how the vast wealth accumulated by tech billionaires as a result of the pandemic will trickle back down to entrepreneurs and families at the grassroots. Technology-facilitated surveillance and censorship, widespread media collusion, and other elements of an Orwellian society have been features of Western

society for years. Outside of the kind of organized worldwide revolution called for by Kaczynski in his manifesto, it is unclear what can be done to stop the tide of modernity.

However, whereas Kaczynski despaired about the future of humanity, emergent solutions are beginning to present themselves as our over-managed systems reach their breaking points. For example, the statist horrors of the twentieth century such as the Soviet project gave rise to some of the most brilliant anti-authoritarian literature on the planet, including Solzhenitsyn's *Gulag Archipelago* and Orwell's *Nineteen Eighty-Four*. The attempted genocide of the Jewish people during the Holocaust led to the concept of "crimes against humanity" being developed and the idea of our world as an interconnected whole<sup>229</sup>. The crimes committed by colonial powers against indigenous peoples continue to come to light, and advocacy for the preservation of their unique ways of living grows in volume by the day. Although Ted Kaczynski, Christopher Lasch, Ayn Rand, and other authors of the 1900s identified some of today's issues quite presciently in their writing, unchecked technological progress and leftist lunacy are causing many people to give their words a second look.

Instead of first trying to fix a broken and phoney society as the leftists are set on doing, or openly revolting against it as Kacsynski and his followers want, it may be best to heed some advice from indigenous elders and focus on healing the wounds that modernity has inflicted upon us before attempting to do anything else<sup>230</sup>. As discussed, we are so heavily colonized that we are confused about what is true, where our knowledge comes from, the nature of contemporary events, and even our gender and sexuality. Furthermore, many of us are trapped to some degree in consumer culture, which creates an added barrier to extraction.

Fundamentally, modernity was and is a seductive force. The textile manufacturing machines only ran because people agreed to abandon their looms for millwork and to value expediency and cost over handicraft in the marketplace. This whole nightmare only continues because we want the things the system wants us to want, and in the ways that the system desires as well.

One example of the ability of an internal shift to effect external change is in the recent furor surrounding WallStreetBets, a forum on social media company Reddit. In an investment milieu characterized by an "indefinite optimist" obsession with short-term gains and a tendency of large trading firms to capitalize on the misfortunes of struggling firms, one user named u/deepfuckingvalue decided that GameStop, a company that was heavily shorted by leading firms, was undervalued<sup>231</sup>. So, he invested fifty-thousand dollars into the company and consistently shared his thoughts on the company's prognosis with other Reddit users. Over time, as the company's fortunes improved and the popularity of the stock grew exponentially, the stock price skyrocketed and the established trading firms had to go to extraordinary lengths to preserve their balance sheets. It is notable that this entire cascade of events began with one individual deciding that they were going to value a stock differently than other people, and passionately advocating for this position in a public forum. Eventually, virtually the entire



subreddit decided that they also “liked the stonk”, institutional interests were heavily disrupted, and history was made.

The secret revealed by u/deepfuckingvalue’s investment innovation is that it is not simply enough to change what we want, but we must also restructure how we desire things in order to have a chance at contesting or breaking free from modernity. Indeed, the allures of modern life have corrupted our sense of desire, causing us to not only want material pleasures and cheap entertainment, but to want it conveniently and cheaply without regard for the consequences on ourselves or other people. Most of all, we are taught to want things from the system, not by way of our own effort.

One of the key sleights of hand used by modernity to entrap people is offering them the trappings of power in return for surrendering actual power, which can be generally understood as the pursuit of material goods at the expense of individual agency. In premodern times, the wealthy and powerful had fancy clothes, wondrous entertainment, access to material goods, and the tastiest food: modernity offered all of this and more to the working classes, if only they would abandon their traditional lifestyles and enslave themselves to the machine. In the second half of the 1900s, perhaps the heyday of the narcissistic alpha male, this trickery was taken to an extreme and the trappings of power, such as a nice car, a nice lawn, a prestigious job, a fancy suit, and the company of young women, began to be mistaken for power or masculinity itself<sup>232</sup>. Today, social media and the ability to curate the appearance of a lifestyle have even led to many people living more “for the ‘Gram” and less for themselves.

One alternative to the golden handcuffs of modernity is presented in *The 4-Hour Workweek*, where author and lifestyle technician Timothy Ferriss outlines the concept of time freedom. This is not the pursuit of material goods or social status, but of ultimate authority over one’s schedule. He advocates for more efficient ways of working that allow for lifestyle flexibility and financial freedom, as well as the exchange of the industrial retirement dream for a series of mini-retirements and personal sabbaticals throughout life. Although the specific lifestyle advocated in the book may not be interesting to some readers, the tactics presented are very helpful tools to gaining back control over one’s day.

Also, even if a dual-income family were to make an admittedly difficult shift to a single-income lifestyle with one stay-at-home parent, what could the homebound partner do with their time? Tending to the natural environment in terms of a vegetable garden or food-producing animals is one option, and fighting for the right to do so is another. Emancipating one’s children from the terrors of modern schooling and providing them a genuine education can actually accelerate their learning many grade levels beyond state-sponsored efforts if done correctly, and with significantly less effort on the child’s part<sup>233</sup>. Investing in family and neighbourhood relationships, making clothes, and so on are all worthy pursuits, and given the choice between homemaking and a corporate rat race, many people would happily opt for the former anyway.

Indeed, simple acts such as preparing food for a loved one or teaching a child about nature can be infused with a level of attention and can result in a level of satisfaction that eclipses almost anything offered by modernity. Additionally, the rebirth of lightly-supervised neighbourhoods and communities, currently disrupted by the forces of social media and overprotectiveness, will give children environments in which they can play, take reasonable risks, and grow.

As part of the collective healing process that must be undertaken in response to modernity, everyone must look within themselves, examine their priorities, and rearrange them as needed in order to achieve personal and societal harmony. The alternative is to grasp at potential immortality at the cost of the environment, the natural evolutionary course of our species, and potentially the freedoms of much of the planet. In a reversal of the oft-quoted New Testament verse, we may gain ourselves but lose the world in the process.

#### XIV. Self-Reclamation

*"To many of us, freedom and dignity are more important than a long life or avoidance of physical pain. Besides, we all have to die some time, and it may be better to die fighting for survival, or for a cause, than to live a long but empty and purposeless life." (Paragraph 168)*

Although it will certainly take collective effort to effect change and reverse the trends that threaten the course of human life, each individual's first priority should be to take care of themselves and their family. It is important to remember that the amount to which one can rebel against the system is determined by one's freedom from that system, which includes everything from food supply to income sources. Furthermore, the ability to provide for at least some of one's own needs without relying on complex global supply chains brings a satisfaction all its own.

In order to achieve a measure of independence, many people have developed a secondary income source of some kind. Often referred to as a "side-hustle", this could include something as simple as selling baked goods or homemade condiments, providing consultancy services to small businesses, selling online courses, or creating a t-shirt shop with custom designs. Even if such endeavours only bring in a few hundred dollars per month, in the event of a layoff or shutdown they provide both a fallback plan and a reliable source of money. Additionally, investing in non-fiat forms of money such as cryptocurrencies or precious metals will help to insulate against economic shocks and hyperinflation.

Aside from mandatory or coerced vaccinations, the most invasive force in people's lives right now is the smartphone. Although viewed by many as a clever device that allows us to connect with our friends, track our health data, and do all sorts of other fun things, smartphones

represent the end of a digital leash that continuously yanks our attention away from the present moment. The entire world now has the ability to capture our consciousness at a second's notice through push notifications and phone calls, which may have actually served to reduce the attention span of the average person to that of a goldfish<sup>234</sup>. People must seriously consider deleting all non-essential apps and silencing all but the most important kinds of notifications in order to reduce the amount of sheer distraction in their lives. Unless used professionally, social media should be disengaged with entirely and new sources of information and entertainment, such as books, reprioritized. For some, this may require a frustrating adjustment period as one's brain may have to readjust to a lower-stimulation environment.

Another psychological problem presented by digital communications is the distortion of scale in personal relations. Human beings seem to be naturally wired to be able to maintain about one hundred and fifty close relationships, with perhaps another thousand acquaintances<sup>235</sup>. With social media, these manageable group sizes are dwarfed by follower counts that can range from the thousands to the hundreds of millions, which causes a great deal of psychological stress due to the maintenance of those tenuous ties as well as the upkeep of public appearances. Additionally, the open nature of social media allows interlocutors and critics to swoop into someone's life and ruin their day from behind a screen, usually as part of a mob. Using communications technology, especially social media, needs to be treated with the gravity and respect it deserves, as it has the potential to be a truly dangerous activity.

Therefore, not only must people skeptical of modernity gain independence from the economic system, but from the socio-technological system as well. This necessitates a new relationship to technology, bound by hard usage limits and conscious choices of media platforms to engage in. Despite the apparent conveniences it offers when it comes to organizing, social media should likely be abandoned by as many people as possible in favour of more traditional communications and organizing techniques such as newsletters, local magazines, and mailing lists. The lifeblood of social media companies is advertising, and hordes of people simply "opting out" of their services in favour of community newsletters could deal significant economic damage. Additionally, anyone managing a personal account with over two hundred followers, or who uses social media for any kind of promotion, should consider the management of that account a part-time job as they are straddling the line between person and brand.

Another important thing for each individual to do is to develop some kind of a written plan for their life, or at least for the next five years. For those who have never done such a thing before, templates exist online and in popular self-improvement books<sup>xiv</sup>. This plan should include things to learn, especially skills like cooking, sewing, and gardening, as well as things to acquire, such as a plot of land in a rural area. Given how society is trending, it could only be a matter of

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<sup>xiv</sup> One popular solution is the *Future Authoring program*, available at [www.selfauthoring.com](http://www.selfauthoring.com).

time before core pillars of the industrial system begin to crumble under the weight of mismanagement and escape becomes necessary.

## XV. Collective Emancipation

*"We distinguish between two kinds of technology, which we will call small-scale technology and organization-dependent technology. Small-scale technology is technology that can be used by small-scale communities without outside assistance. Organization-dependent technology is technology that depends on large-scale social organization." (Paragraph 208)*

Given the extent to which The Great Reset has already permeated government thinking and policy, immediate action is necessary on behalf of the world's population to reverse the most damaging technological trends. Additionally, steps must be taken to carve out new kinds of rights and protections for ordinary citizens, as well as reduce our collective dependence on industrial society.

In terms of short-term objectives, one urgent priority is the abolishment of digital passport systems of any kind. These passports are a cornerstone of both The Great Reset and of the techno-communist society it seeks to instantiate, and provide high modernist bureaucrats an unprecedented degree of *legibility* with regards to their citizenry. This facilitates oppression and central planning, and as demonstrated by the Chinese Communist Party, once these systems are in place, they can and will be abused by governments to no end.

Another urgent priority is the reclamation of individual rights. As recent history shows, leaders will use any excuse - even a virus with a near-perfect survival rate - to inflict their whims upon society. Airtight constitutions must be drafted in every country that firmly enshrine individual rights into law, and furthermore each country's citizens must reserve the right to keep bear arms against their government in the event of tyranny<sup>xv</sup>. The right to grow and produce one's own food must be retaken in jurisdictions where it is currently disallowed, and the right to raise and educate one's own children, currently under attack in countries like France<sup>236</sup>, must be ardently defended. In short, power must be wrested from the hands of the high modernist bureaucrats and invested back into the family unit.

A corollary to individual rights is indigenous sovereignty. Often the target of various schemes to "improve" their condition or "educate" them in the ways of modernity, it is high time that indigenous people were given redress and left alone. As it is painfully evident that international

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<sup>xv</sup> Australia took away its citizens' guns in 2018 and became a police state a couple of years later. Get it?

bodies are unwilling or unable to defend the interests of indigenous populations, the citizenry of each country must take it upon themselves to force their governments to address the harms that have been caused, build true nation-to-nation relationships, and to ensure that past atrocities can never happen again.

It is unlikely that the entire world's population will give up on modernity so easily, and those wishing to live free of it must plan for this eventuality. They will also need to have enough confidence that the system will eventually collapse on its own. As a result, it is not unreasonable to suggest that an appropriate medium-term priority will be the establishment of new towns or low-tech zones, not unlike Amish communities or indigenous reserves. In order to do this, a critical mass of people wishing to create a new community must be reached, along with enough financial and legal muscle to make modernist governments grant permanent and irrevocable land allowances. These special zones, which could come with their own protections and restrictions, would allow people who wish to pursue a more natural human lifestyle to do so in parallel to modernity.

In the age of large mobs online and offline, the value of small groups is often underestimated. Ten families, for example, could easily team up to create a homeschooling pod while maintaining two incomes per family. A group of friends could all invest in some farmland, each living in a tiny-home and maintaining their own share of the property. A team of young professionals could pool their skills and open a small marketing agency for some extra income. Passionate citizens can challenge silly bylaws in their city, creating new opportunities for small-scale agriculture in backyards and urban areas.

Ultimately, despite the illusion of interconnectedness that it provides, communications technology, especially "social" media, has served to fracture neighbourhoods and isolate individuals. By identifying and achieving incremental opportunities for change and banding together *in-person* to achieve that change, groups of people will be able to make significant strides towards independence from industrialized society.

## XVI. Tactics

*"Two tasks confront those who hate the servitude to which the industrial system is reducing the human race. First, we must work to heighten the social stresses within the system so as to increase the likelihood that it will break down or be weakened sufficiently so that a revolution against it becomes possible. Second, it is necessary to develop and propagate an ideology that opposes technology and the industrial society if and when the system becomes sufficiently weakened." (Paragraph 166)*

Given the urgency of the situation, the profound violence inflicted upon the world by the proponents of industrialization, and Kaczynski's own tactics, it is understandable that some would come to the conclusion that using force against modernists is the most effective and appropriate solution. However, an extensive review of the history of protest movements reveals that strategic nonviolent resistance is actually the most effective antidote to tyranny in the vast majority of cases<sup>237</sup>.

This surprising conclusion is a result of several factors, many of which have to do with barriers to entry. First, most people are naturally nonviolent and will be extremely hesitant to join a violent protest movement, even if their own lives are in danger. Second, even if someone's life is in danger, joining a violent movement puts them, and potentially their families, at additional risk. Third, there are not many different ways to get involved in a violent movement aside from fighting, while nonviolent movements provide many more levels of involvement for people with different risk appetites. Fourth, nonviolent movements have better public relations, both nationally and internationally. Taken together, it is easy to see why nonviolent protest campaigns, such as the American civil rights movement, experience such tremendous success while groups like Hamas are still vainly firing rockets into Israel.

However, even if a critical mass of people is reached, this is not enough to ensure success. Indeed, if citizens are to force governments to agree to their demands, they must find and exercise leverage over the leaders in those governments. In most liberal democracies, this only happens once every few years as politicians dance and sing their way to their positions of power. However, in times of protest or unrest, there are several ways that such leverage can be gained.

The first lever of power that groups of citizens can pull if needed is shame. Leaders are public figures, and the threat of organized and persistent criticism may force some to cede to key demands. However, most leftist bureaucrats today, such as Justin Trudeau of Canada, are so committed to their ideology that they do not feel any shame and will double down when faced with any criticism. In some cases, they can be goaded into action through satire, embarrassment, and humour, but usually this necessitates a slight escalation of tactics.

Should shame prove ineffective, the next lever that can be used is inconvenience. In union situations, this might take the form of a work-to-rule action, which frustrates bureaucracies and puts pressure on upper-level leaders. In democratic contexts, letter-writing campaigns, picket lines, protests, and other group actions tend to be similarly annoying. However, such tactics can be made even more effective if they are targeted and strategic. Consider, for example, a small group of protestors who decides to block the exit of their city hall's parking lot for an hour each afternoon, timed specifically to cause maximum inconvenience to employees leaving work. After two weeks of daily protests, it is almost certain that those employees will be complaining to the politicians who are the ultimate target of influence.

Make no mistake: high modernists who inflict their will upon the public will not stop until their lives are made so miserable that they are forced to desist. The more creatively and hilariously their lives are disrupted, the better. In fact, going out of one's way to nonviolently and non-destructively prank a bureaucrat or public official is a highly laudable endeavour, and such pranks should continue mercilessly until the demands are met. Creativity, embarrassment, shame, humour, and inconvenience should be the weapons of the activist, not bombs.

When prank-like approaches are contrasted to Kaczynski's tactics, it is easy to see why the letterbomb approach is severely lacking. Aside from movies and video games, blowing people up just isn't very funny and is unlikely to garner widespread support. Given sufficient creativity and a well-developed sense of humour, tyrannical bureaucracies and narcissistic "public servants" can be played into overextending in many different ways<sup>xvi</sup>.

In terms of spreading an ideology, the tactics that marketers use to spread nonsense can be appropriated by activists to make people aware of the harms they are enduring and the alternative futures that are possible. In his book *Tribes: We Need You to Lead Us*, legendary influencer Seth Godin discusses the concept of a "tribe" as a group of people connected to each other, to a leader, and to an idea. Kaczynski proposes that the central idea of such a movement be *wild nature*, and for his part has served as a leader from behind bars through letters to hundreds of supporters. However, after Kaczynski is gone, it is likely a new phase of the movement will begin.

It is proposed, at least for thought, that the idea of *autonomy* become the driving force of the new movement. Whereas many people may be unwilling to give up modern medicine for the intimidating wild, uniting around the right of individuals to live their lives free from state and corporate molestation is a more inclusive goal that also encompasses key issues like indigenous sovereignty and individual land ownership. Here, concessions can be won at multiple levels of government to preserve unique ways of life and insulate tracts of land from industrial influence, and groups of people can pool resources to acquire and preserve natural land deemed significant<sup>xvii</sup>. Ultimately, people should be able to choose their level of involvement with modernity and technology instead of being caught up in a race to the unknown that they neither asked for nor wanted.

Much like pranking can be highly effective when influencing politicians, creative and novel communications tactics have been developed by marketers to break through a cluttered media atmosphere. Generally termed "guerilla marketing", such tactics can include branded vending machines appearing in unexpected places, modifications of infrastructure to send messages, or public stunts meant to generate awareness. In such endeavours, special care must be taken to

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<sup>xvi</sup> For more ideas on protest tactics, read Malcolm Gladwell's *David and Goliath*.

<sup>xvii</sup> The World Land Trust, for example, has acquired over two million acres of forest to preserve it forever.

define specifically who the message is for, how the message can be simplified for transmission, and what the desired action is after receiving the message<sup>xviii</sup>.

Before embarking on a public-facing activism project, however, it can be of immense value to conduct some basic research on the “target market”. This could even include street-level interviews with basic questions about modernity, technology, autonomy, and life goals. This information will help fine-tune the messaging and may even create instant allies. Surveys can be conducted using social media relatively easily as well, allowing activists to gain a general read on public sentiment.

In terms of communication channels, anti-modernist activists should not rely on social media. For as long as the internet exists, private mailing lists and old-school forums will suffice for organization. At a local level, newsletters and magazines – perhaps even newspapers – are highly effective ways of unifying and focusing groups of people. Disengagement from the system should be prioritized over the short-term gains of involvement with it. Furthermore, anything of consequence is censored or shadowbanned by the algorithms anyway, making social media a largely fruitless effort.

In his manifesto, Kaczynski advocates for the formation of small-scale communities rather than monstrous metropolises. Indeed, if the movement progresses, it will be incumbent on its adherents to disengage from cities entirely and reclaim an agrarian life. Although this will entail a painful adjustment and learning process, it will ultimately grant true emancipation from the global supply chain, the corporate rat race, and even a reliance on digital technology. Whereas Kaczynski himself relied on the fruits of modernity during his extended stay in his infamous cabin, groups of people committed to the “old ways” could make significant progress in reclaiming pre-modern ways of life while infusing them with the knowledge humanity has undoubtedly gained from this industrial experiment.

## XVII. Conclusion

*“If we had never done anything violent and had submitted the present writings to a publisher, they probably would not have been accepted. If they had been accepted and published, they probably would not have attracted many readers, because it’s more fun to watch the entertainment put out by the media than to read a sober essay. Even if these writings had had many readers, most of these readers would soon have forgotten what they had read as their minds were flooded by the mass of material to which the media exposes them. In order to get our message before the*

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<sup>xviii</sup> For an introduction to marketing and idea spreading, read *This Is Marketing* by Seth Godin.



*public with some chance of making a lasting impression, we've had to kill people."*  
(Paragraph 96)

For all its imperfections, approximations, and sweeping statements, and despite being dismissed out-of-hand by most of its readers, Kaczynski's manifesto, obviously researched and written at great effort, is remarkably prescient. In the present day, people in the West find themselves subjected to an onslaught of forces that corrode their humanity and constrain their freedoms. Methods of technological control have been able to subdivide, surveil, and influence humans in unprecedented ways. And, all the while, the environment, social fabric, and economy continue to disintegrate.

For his part, Kaczynski was pessimistic about the future. An honest assessment of his manifesto will reveal that this man was absolutely terrified of what he saw in the years to come and was willing to go to any lengths to prevent it. Although the court did its best to designate him as insane, it is much more likely that Kaczynski's mindset is that of a soldier, albeit one who fought a war that nobody else at the time could even perceive.

Furthermore, Kaczynski was pessimistic about human nature. He was aware of alternative communication methods, such as traditional publishing, but did not think anybody would take the time to care about a "sober essay" published by a nobody. Perhaps he was right, but perhaps not: although everyone knows of the Unabomber, almost nobody has seriously considered his perspective, even though it was published in *The Washington Post* over a quarter century ago. A more patient approach would have likely yielded stronger dividends.

But, Kaczynski was right about a lot of things. Although he could not completely articulate how, leftists are seriously dangerous and a lot of them are the dictionary definition of delusional. Industrial society has structural issues that may be unresolvable. Machines have given people material wealth, but destroyed them emotionally and spiritually.

Do not be deceived: many, if not all, people in the modern West have been chasing someone else's dream for perhaps their entire lives. The importance of family and tradition have been de-emphasized in favour of the new, the exciting, the transgressive, and the revolutionary. Screens of all sizes have sold us on the trappings of a good life, distracting us from the things that constitute a genuinely meaningful existence. In the span of two centuries, humankind has undergone four distinct technological revolutions that have upended life and shackled once-free beings to an ever-growing system<sup>238</sup>. The prizes become ever-greater, yet the costs grow exponentially as well. Calculated disengagement seems like it may be the best and most realistic option.

In some of his concluding remarks, Kaczynski suggests that one of the best things that counter-industrial activists can do is have many children (Paragraph 204). Although this may appear to

be an odd exhortation coming from a man who lived alone in the woods, Kaczynski is absolutely right and remarkably optimistic. Having children not only is the best motivator to imagine and create a better future, it is the best way to ensure that future is carried forward. Additionally, many people of younger generations, especially leftists, have reported feeling too pessimistic about the world to even consider children<sup>239</sup>. Having as many children as possible creates a generational effect that can work to the movement's advantage in the future, especially given that more leftists than ever are either pursuing LGBTQ lifestyles or pushing it on their children, both with disastrous effects on reproductive ability.

So, have children. When they grow, do not outsource their development to the state, but rather teach them when you are walking along the road, when you are chopping firewood, and when you are kneading dough for that evening's bread. Show them what is truly valuable in life and teach them to detest that which ultimately brings misery. Teach them to be their own person, to think for themselves, and to take their place in the process of humanity.

Although Kaczynski argues passionately against the continuation of industrial society, it may yet be possible to harness the many innovations that have been made in service of genuinely sustainable goals. However, as the world is continually relearning, top-down solutions conceived by high modernists are doomed to fail, and true change will come from the grassroots. Ideally, a proper relationship between humans and their tools can be obtained, where there is a clear distinction between one and the other. Whether this happens remains to be seen and is ultimately a function of our desires.

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