A Collaboratively Edited Discussion on Anti-Tech Politics

Theo Slade, Normandie, Potash, etc.

First published: November 2022. Last updated: April 2025.

Contents

Note: This is a collaboratively edited conversation that anyone in the world can join in on, by simply pressing the writers pen symbol at the top of this page.

You simply have to add a name or nickname to the contributors list and put your name in bold at the beginning of any paragraph where you want to enter the conversation.

Try to make your contribution at the end of text dialogues, so as not to break up back and forth responses. But there's no hard rules, for example, if one person writes an extremely long text block of questions, you can suggest an edit that would break their text block of questions up into parts and answer them one at a time.

1. Contributors

Pro-Tech

- **Theo Slade** — A pragmatic left-anarchist who advocates dual power campaigns and direct action up to the point of property sabotage under representative democracies during non-revolutionary periods.

- **Clay** — A pro-tech social-anarchist & a librarian of this website.

- **Mbe**

- **Pazyryker**

Anti-Tech

- **Normandie** — An ex-marxist who is now a bio-primitivist, with pre-industrial communist principles when it comes to caring for those in one's own community.

- **Potash** — An ex-anarcho-communist who is now a bio-primitivist.

- **Wake** — A bio-primitivist who moderates a server called 'Neo-Luddite Hub' and helps put up posters to promote Ted's books.

- **John Zerzan** — The most widely known anarcho-primitivist author of our time. His dialogue is from a longer conversation he had with Theo.

- **Jorge** — A bio-primitivist who has helped with selling Ted's books.

- **John Jacobi** — A bio-primitivist who started a few anti-tech journals.

- **David Skrbina** — An anti-industrialist & long-time pen pal of Ted's, who helped publish the first collection of Ted's writings.

- **Amor** — A misanthropic fascist.

- **Timer** — A primitive luddite.

- **Svet** — Anti-Tech Tribalist Chud

- **Jolly**

- **Arghun**

- **Chicken**

- **Ren**

- **Psilocybin**

- **Wecomeone**

2. Defining our Terms

Theo: I don't think using a few secondary unpopular definitions for words necessarily need be a problem, so long as both parties in the discussion are aware of what definition each person is using. That way when you make a counter-argument against a person's position you can show you've understood it correctly.

I've added some definitions used by an anti-tech advocate John Jacobi which helps show the way many anti-tech people use common terms which come up when discussing anti-tech issues.

Technology

Theo: How I understand technology is well explained by the Corporate Watch book on Tech:

> Despite a very long history of tool use and 'technological' development, the word technology only became widely used in the 20$^{\text{th}}$ century. It is formed from a combination of Greek τέχνη, techne, "art, skill, cunning of hand"; and -λογία, -logia, roughly translating as "science of craft", and originated as a translation of the German word technik.

> In discussions around technology, certain ideas are frequently repeated. Most definitions refer to things (tools, machines or techniques) being used to solve problems or satisfy human needs or purposes. It is also generally accepted that the tools and machines need not be physical, that things such as organisational methods or computer software fall under the definition of technology. So does this mean something like language counts as a technology? Maybe, maybe not. Some, such as W. Brian Arthur, use extremely broad definitions, extending the meaning of 'a technology' as far as "a means to fulfil a human purpose".

> Science also often comes up in writing about technology and many definitions of technology refer to the the application of scientific knowledge to do something. They are certainly closely related to one another, with scientific discoveries allowing the creation of new technologies, and technological development allowing further observation, measurement and analysis. In fact,

science and technology are so intimately connected that it is often difficult to distinguish between them.

Stemming from this, the understanding of nature through observation and measurement, and the ability to influence or even control natural processes and our environment are other common themes in technology.

Technology also concerns the interaction between the technological tools and techniques and the people and systems that create, use or are affected by them. The idea of technology includes a social context and there is a continually evolving relationship with other aspects of society or culture. Technologies are hugely influenced by ideologies and social structures, such as capitalism, and act as real world manifestations of the ideas behind them.

So technology includes tools and machines, needs and desires; it involves science, society and nature, and it is inherently political.

Jacobi: Material means of harnessing energy from nature; can apply to human as well as non-human animals.
Skrbina: I favor a very general definition. A very broad definition. Technology is; tools, machines, devices, databases, products, procedures, organizations, institutions, human beings, animals.

I think it's summed up nicely by Jaques Ellul. His definition of technology is; 'the total ensemble of means to achieve any end whatsoever.'[1]

And here's another one by Kaczynski; 'technology is a global industrial system which functions primarily to degrade and enslave nature and humanity.'

Nature/Wilderness

Jacobi: Everything not made or controlled by humans or their technical systems.

Artifice

Jacobi: Everything made and controlled by humans or their technical systems.

---

[1] The Technological Society by Jacques Ellul.
"... the whole ensemble of means designed to permit human mastery of what were means and have now become milieu are techniques of the second degree ..."

Progressivist

Jacobi: People who espouse the idea that civilization has improved, is improving, and will improve the human condition.

Civilization

Jacobi: The way of life based around cities.
Theo: The society, culture, and way of life of a particular area which is technologically advanced.

Ideology

Jacobi: A connected set of ideas, values, and beliefs.

Morality

Jacobi: The rules that govern behavior.

Technique

Jacobi: Methodological means of harnessing energy from nature; can apply to human as well as non-human animals.

Technics

Jacobi: The set of techniques, technologies, and engineering knowledge possessed by a society; alternatively, "both techniques and technologies," i.e., "biotechnics".

3. Kaczynski's Ideas

Evaluative Asymmetry

Theo: The best counter-argument I've seen to Ted's philosophy is that through the way Ted often laid out his arguments he often intentionally or unintentionally smuggles in a hidden premise that makes the conclusion appear more to his favor than it actually is.

The essay that best explains this is The Unabomber's Ethics.

I don't mind asserted beliefs about our biological nature like "in any case it is not normal to put into the satisfaction of mere curiosity the amount of time and effort that scientists put into their work," however statements like this reveal a clear admission that Ted simply intuitively values primitive life as holding more value, therefore any value a person does derive from modern life is not even counted.

The problem is, Ted often sets up a clear argument with premises and a conclusion, then smuggles in this other premise, later on, to move the goalposts so that the counter-arguments for a technological society appear to have had no ability to defeat the initial argument. But, they could have easily, if not for the smuggled-in premise (an asserted belief about our biological nature).

For example, to simplify Ted's power process argument; if primitive society were 10% easily achieving goals, 80% satisfying the power process and 10% needing to be stoic about the goals you can't achieve, then that would be a sign of a good quality of life.

Plus, if technological society is 40% easily achieving goals, 10% satisfying the power process & 40% needing to be stoic about the goals you can't achieve, then that would be a sign of a bad quality of life.

Now, say I accept the first premise that this percentage distribution of secure goals is a good way of measuring quality of life, but reject the second premise that technological society falls into the 40/10/40 split. All I would need to do is counter-argue that for most people who have experienced the luxuries of technological society, choosing to participate in an anti-tech revolution that would take us to a very low-tech society would be choosing to experience a hellish low-quality 10/10/80 split.

This would be because although an uncontacted tribes-person who knows no other life than hunter-gathering can to some degree accept disease stoically, a person who has experienced high-tech society would be constantly reminded of all the goals they would like to be pursuing that they feel would make their life more meaningful and secure, like

not worrying about getting attacked by lions, but can't because there's no large-scale organization among people anymore. Also, even if society would eventually forget the positives of high-tech societies, why would most people want to view ignorance as a virtue?

Then you read further along Ted's argument, and through Ted seemingly anticipating this counter-argument, he adds the other premise; saying that the 80% suffering the pro-tech person would be feeling isn't as meaningful because it's not caused by nature. However, that's a massive meta-philosophy premise that shifts the goalposts, as it defeats the usefulness of all the other premises, such as the discussion of the percentage distribution of purposeful work to surrogate activities.

In many circumstances, the tyranny created by other people does depress me more than for example a natural mosquito sucking on my blood does, but the biggest tyranny to me would be forcing an anti-tech revolution on billions of people who have made no claims to desiring one. Plus, some people creating petty tyrannies is suffering I'm comfortable experiencing whilst working towards a left-anarchist, pro-technology future, as I think it's character virtue building. Just like I would desire to help build worker-co-op penicillin and eyeglasses assembly lines in the post-apocalyptic ruins despite having to be cautious about the petty warlord and chieftain tyrannies that would take technological societies place.

My argument is that either (1) Ted was a poor philosopher, deceiving himself into believing his personal desires apply to more people than they actually do, and trying to encourage other people into this belief through poor argumentation.

Or (2) he was aware that he was propagandizing and just throwing many psychology arguments at the wall he thought sounded good and hoping some of it stuck, so knowing some of the — premise, premise, conclusion, but wait here's one more premise — arguments were logically dubious.

Most people likely need to be won over to having an extremely niche philosophical foundation in order to agree with the idea that anti-tech revolution would be a net positive. I know this is a niche within a niche example, but a foundation such as John Jacobi's view that; humans chiseling away at rocks creates 'artifice' which is bad and the opposite of 'wilderness', therefore human agency must be suppressed to save the rocks.

Ted obfuscates this reality by comparing psychologies, then hand waves away the pros that could be counted on the pro-tech side without going into detail about why from his philosophical foundation he feels content not counting the pros, which from most people's philosophical foundation count for more.

> "... the value of the opportunity [to move into the wild] is destroyed by the very fact that society gives it to them. What [people] need is to find or make their own opportunities. As long as the system GIVES them their opportunities it still has them on a leash. To attain autonomy they must get off the leash."

On Kaczynski's terms, therefore, industrial society simply cannot win: All that it touches, and indeed all that it refrains from touching, is contaminated...

This evaluative asymmetry can help explain several of Kaczynski's priorities and areas of focus. It can explain why he is worried that our lives now depend on the operation of power plants that might fail, but not worried that pre-industrial lives depended on rain showers that might fail to come as expected; worried that people today are oppressed by bureaucracies, but not worried that people were previously oppressed by their tribes; worried that people now do tedious office work but not worried that work in pre-industrial societies could also be tedious. The picture that emerges is that in Kaczynski's view, the harms that are averted by technology were not ethically relevant harms to begin, and that what we gain from technology today does not count as ethically relevant benefits. Given this picture, it makes sense why Kaczynski counts only the downsides of technology: There are few or no ethically relevant upsides to count.

Potash: I think it's unfair to argue that the perils of industrial society only apply to Ted, or a small minority of the population. It's true that some are better able to adapt to modern society than others, but at the same time you can see deep psychological trouble in our society which has not been present throughout most of history.

Compared to almost anyone else I've seen, Ted seems to be a pretty objective thinker. He's willing to admit things which aren't convenient to his ideology, and seems to always take the most rational position.

Theo:

> I think it's unfair to argue that the perils of industrial society only apply to Ted

That wasn't the argument I gave or any argument presented in the essay. Lots of people have critiques of the way technology is used today and offer different potential solutions.

If you showed a family working in a poor house in smog filled Victorian London footage of how they could be living in a housing estate on the outskirts of London today or footage of how hunter gatherers were living on the London river estuary 20,000 years ago, they would likely choose living in the modern world today and using their knowledge and skills to contribute to a cultural evolution that we've been collectively working on as a species all this time. Same for feudal serfs living before the industrial revolution.

The argument is both (1) statements like this below point to a very niche philosophical foundation that it's understandable not many people have gotten on board with. In tandem with (2) Ted never acknowledges the niche-ness of his evaluative asymmetry and often obfuscates its integralness to his arguments.

"... the value of the opportunity [to move into the wild] is destroyed by the very fact that society gives it to them. What [people] need is to find or make their own opportunities. As long as the system GIVES them their opportunities it still has them on a leash. To attain autonomy they must get off the leash."

Whatever is motivating this evaluative asymmetry, whether it be that Ted was a perfectionist, who believed in the ultimate value of naturalness, and/or that he believed in the ultimate value of negative freedom; can you acknowledge that:

1. This evaluative asymmetry points to a very niche philosophical foundation that it's understandable not many people have gotten on board with.

2. Ted never acknowledges the niche-ness of his evaluative asymmetry and often obfuscates its integralness to his arguments.

Here's a table of example scenarios to clarify the asymmetry:

		Anti-Tech	**Neutral**	**Pro-Tech**
Being able to escape one's family to go hermit in the wilderness	Today	Sad because it was just the system giving me the opportunity.	Neutral, it's just a person doing what they want.	Neutral, it's just a person doing what they want.
	Stone age	Neutral, it's just a person doing what they want.	Neutral, it's just a person doing what they want.	Neutral, it's just a person doing what they want.
Planning to go on a picnic but some unexpected event makes the event unable to happen	Today: A power cut happened such that the food in the fridge went bad.	Extra sad because it's a reliance on the system when it would be better to be living primitively	Sad because it was unexpected	Sad because it was unexpected, hopeful for improvements to the system.
	Stone age: Many of the adult tribe members died from a disease that would be curable today, meaning taking time to relax on a beautiful day in a field with a spread of different foods isn't possible.	Sad because it was unexpected	Sad because it was unexpected	Sad because it was unexpected and wish we were living in a tech society where those events didn't happen, but cognizant that in the context of unexpected events in general; some other tragedy could have befallen everyone, and so it's necessary to be somewhat zen about it.
People in society make an arbitrary decision limiting the freedom of those in society	Today: The system wrongfully convicts and executes your friend.	Extra-sad because it was too large a social system that wouldn't have existed in primitive times.	Sad because it was unexpected	Sad because it was unexpected, hopeful for improvements to the system.
	Stone age: The tribe next door kills and eats your friend	Sad because it was unexpected	Sad because it was unexpected	Sad because it was unexpected and wish we were

15

Our evolution

Theo: I'm sceptical that just because we did something for a long time in our evolution that it means it would provide us the most meaning in life to keep doing it, it may be less stressful in the same way that challenging yourself to read complicated philosophy might be frustrating at times, but I still view passion for technical fields as producing more important happy flourishing for most people, regardless of suffering.

Evolution is a process of tinkering, finding whatever new mutated DNA will do the job of solving a problem. Our closest relatives chimpanzees and bonobos both have radically different social structures, which can't clearly be explained by a long evolution of settling on a rigid psychology which is the most advantageous for each, but instead by theory of mind and how their brains have developed the capabilities to chose to form different social structures to manage social problems specific to their biological capabilities and their environment.

So the evolution of our biological capabilities created values, the ability for things to matter to us. But, what values we choose is up to us and it's mostly going to be a case of grappling with why our parents and neighbors structured the environment in such a way for our development, whether we learn to agree with that choice or develop on their or someone else's ideas to change things for the next generation.

Normandie: The position regarding the way we evolved to be fulfilled is not an argument that there ought be a rigid psychology or way of doing things. It is that creatures evolve very gradually over a long period of time. Human beings have been essentially thrust into the industrial age, which is so much different in all aspects of life that it does have an impact on people. While everyone certainly has differences in what they seek in life and the archetypes they become, there are general things which are crucial to human well-being. Some of these are basic, such as regular exercise (the importance of which cannot be overstated), healthy sleep, exposure to nature, a healthy diet, etc. Just with the sedentary lifestyle of the modern man, most people are lacking in a major factor for our psychological health. However, one of the most crucial aspects of fulfillment is nearly totally deprived from us industrial civilians, that being the ability to go through what Kaczysnki called 'The Power Process'. In short, people need to have goals whose attainment require effort, and they need to have reasonable success in attaining at least some of these goals, and some portion of the population has to have autonomy in the selection and attainment of their goals. Of course most people have goals whose attainment requires effort, but the basic necessities of life are so easily attained by going through the motions to get and work a job, that these serve little to no fulfillment of the power process. The means to secure our physical necessities are so alienated from what we have evolved to do that they leave one empty, even when these are attained, and people have little to no autonomy in these goals. They work the orders of their boss handed down from above. Even freelancers and business owners are beholden to the demands of their economic niche. So, people select surrogate activities to try and emulate the power process, which are 'artificial' goals

that one sets for themselves in an attempt to emulate the power process. Surrogate activities are not inherently bad, and they do offer some amount of filling for the hole left by the absence of the power process, but the problem is when surrogate activities alone try to completely replace the power process.

Some have little to no distressing symptoms of modernity, and this is mostly because there is a segment of the population which adapts easier to these industrial conditions. Industrialized nations have an incredibly high rate of suicide, depression, anxiety, schizophrenia, copious mood disorders and 'personality disorders', etc. Within those nations, just being in an urban area doubles the rate of schizophrenia. Some people are better at adapting to the industrial world than others, but for those who aren't and exhibit natural symptoms of incongruity between the way we evolved to live and the way we live today, the diagnosed get separated, labeled, processed, and dealt with by being pharmacologically neutralized with drugs like antidepressants, which are a chemical lobotomy. On top of that, we are provided with a myriad of distractions to placate us, entertainment media, drugs, consumerism, etc, that many are able to pacify their distress their entire lives without being significantly disrupted by psychological distress in their functions in the industrial economy.

I do not claim that technical skills cannot be fun and enjoyable because many of them are. However, given what I just outlined regarding the power process and the fact that technical skills necessitate the techo-industrial system which I believe has inevitable terminal dangers, I don't think that the fun of some of these technical skills are worth the disastrous fatal effects of industrialism for the ecology of the Earth, human freedom, or human existence, not to mention the overwhelming negative effects of industrialism on people's mental and physical health.

Jacques Elluls' influence on Kaczynski

Theo: Ted's manifesto is to a large extent a condensed American vernacular version of Ellul's The Technological Society which Ted zealously re-read and loved, but this book was meant to be read in tandem with Autopsy of Revolution which Ted really didn't like. He wrote to Ellul about the latter book in a way that I think showed he didn't fully understand how Ellul's arguments all tied together. As I think he simply read into the text what he wanted to be there and not what was actually written.

Quoting Ted:[1]

> In the section Aims of Revolution you say, "the issue is not technology per see, but the present structure of society." In the section Focus of Revolution, you say that the revolution must be "against the technological society not against technology)." Further on, you indicate that we must

---

[1] Ted Kaczynski's Letter to Ellul

"master technology". This seems to suggest the notion that we can have an advanced technology and still avoid the bad aspects of the technological society. If this is what you meant, then the idea is probably incorrect, and very dangerous.

Also, quoting Sean Fleming, a political science research fellow:[2]

> I think what's interesting about the relationship between Kaczynski and Ellul is not just that Ellul influenced Kaczynski, but also that Ellul anticipated a lot of Kaczynski's arguments and tried to pre-empt them. He anticipated that someone much like Kaczynski would eventually come along and try to use his arguments to justify a violent revolution against technology. He tried to head that off in advance.

So, I think Ellul is a great person to read for both a critique of technological overconsumption and an antidote to the rigid position of Kaczynski:[3]

> If we see technique as nothing but objects that can be useful (and we need to check whether they are indeed useful); and if we stop believing in technique for its own sake or that of society; and if we stop fearing technique, and treat it as one thing among many others, then we destroy the basis for the power technique has over humanity.

I'm also grateful to Ellul's actions as part of the French resistance and agree wholeheartedly with his social anarchist ideals:[4]

> In 1944, at the Liberation, I was part of the Movement of National Liberation, I even held certain positions in it, and had begun to believe the dream we had been dreaming during the last few years of the Resistance, often expressed by the saying that we were going to move from Resistance to Revolution. But when we said that—and I would like to point out that Camus first used it in 1943 in combat groups—we did not mean a Communist, Stalinist, Soviet revolution. We meant a fundamental revolution of society, and we made great plans for transforming the press, the media, and the economic structures. They all had elements of socialism, to be sure; but I would say it was more of a Proudhonian socialism, going back to grassroots by means of a federative and cooperative approach.

---

[2] Kaczynski, Ellul, and the Future of Anti-Tech Radicalism with Sean Fleming
[3] Perspectives on Our Age by Jacques Ellul & Willem H. Vanderburg
[4] Perspectives on Our Age by Jacques Ellul & Willem H. Vanderburg

18

I would like people to use technology sparingly in their personal life through the concept of minimum viable technology and setting up community tool sheds to have a much lower impact on the environment.

I don't think efficiency should be the goal and I think we should advocate eco-centrist philosophy and policies which starts with the foundation of; in order to even know where it is ethical to draw a line in the sand on where and what amount of territory can be taken up by human development, we need to look to where environmental processes can and cannot support sentient life and to what degree.

Normandie: I think that Ellul's work, *The Technological Society*, is an incredibly important work for understanding a lot about the techno-industrial system. However, I disagree with his conclusions about what must be done and find his idea that we can take some parts of industrialism and leave the rest to be naive. This is where Kaczysnki comes in, who has written about why this is not the case in a robust way in *Anti-Tech Revolution: Why and How.*

Can people choose how society is run when machines are involved?

Theo: Kaczynski has a view of history where when society changes, and the side-effects are unknown, we rationalize that we desired those side effects in the first place and planned for them through a desire for efficiency or the pursuit of knowledge, but that we begin to reflect systems of machines, rather than them being simple tools of our own desires.

I agree that there can be a kind of manufactured consent situation going on in the way a kid can through social pressure be coerced into buying the latest iphone.

But, I disagree that we need to return to the middle or stone ages levels of technology to solve this problem. I would always want to put time and effort into building assembly lines for life changing items like penicillin and seeing glasses.

We don't need to conceive of society as a network of rational social contracts either for using technology to make sense. From 'The Politics of Postanarchism by Saul Newman':[5]

> However, can we assume that the possibilities of human freedom lie rooted in the natural order, as a secret waiting to be discovered, as a flower waiting to blossom, to use Bookchin's metaphor? Can we assume that there is a rational unfolding of possibilities, driven by a certain historical and social logic? This would seem to fall into the trap of essentialism, whereby there is a rational essence or being at the foundation of society whose truth we

---

[5] The Politics of Postanarchism by Saul Newman

must perceive. There is an implicit positivism here, in which political and social phenomena are seen as conditioned by natural principles and scientifically observable conditions. Here I think one should reject this view of a social order founded on deep rational principles. In the words of Stirner, 'The essence of the world, so attractive and splendid, is for him who looks to the bottom of it – emptiness.' In other words, rather than there being a rational objectivity at the foundation of society, an immanent wholeness embodying the potential for human freedom, there is a certain void or emptiness, one that produces radical contingency and indeterminacy rather than scientific objectivity. This idea has been elaborated by Laclau and Mouffe, who eschew the idea of society as a rationally intelligible totality, and instead see it as a field of antagonisms which function as its discursive limit. In other words, what gives society its definitional limit at the same time subverts it as a coherent, whole identity. Therefore, they argue, 'Society never manages fully to be society, because everything in it is penetrated by its limits, which prevent it from constituting itself as an objective reality.' Antagonism should not be thought of here in the sense of the Hobbesian state of nature, as a war of everyman against everyman, but rather as a kind of rupturing or displacement of social identities that prevents the closure of society as a coherent identity.

Normandie: Kaczysnki's views on the development of human societies is that they cannot be rationally controlled, that is that people cannot impose a change on society for the long-term unless it is in line with a pre-existing historical trend, such as the gradual 'democratization' of the west. It is not just when machines are involved, but It is my opinion that the primary force driving human society in the modern world is not men or men's profits. What drives humanity is an encompassing motivation, it is something that is a religion in the hearts of most men today. That is the technological system, technical development in all fields, in all facets, in all aspects of living, at all costs, for whatever end, and with whatever means, simply for the sake of doing it; if it can be done it must be done. Most technological developments appear to have more upsides than downsides in the immediate effects, so they will always be pursued whether or not they will be disastrous later on, which is hardly capable of being predicted. Men are not the shepherds of technology in the modern world, but are shepherded by the technological system. All technical developments are advantageous in natural selection, and are pursued. Industrial economies are a means to pursue, coordinate, plan, and engage in this totality of technical development.

The world is a large supersystem composed of many competing subsystems. In the short term, natural selection favors those that recklessly pursue advantages, even if those advantages are destructive in the long term. Those that are prudent for their long-term future are beat out by those that pursue advantages with little to no regard for long-term consequences. Let's say for example that an anarcho-communist society

with an attempt at rational prudence were to form successfully. Movements are always corrupted when they achieve their goals and can offer members of it status or power in some way. The idea that all people can be made to care about this altruistic prudence and not pursue reckless advantages at some point is a fantasy. Some actors at some point will pursue the destructive short term advantages for power, and they will beat out the prudent actors. If a movement is to achieve its goal, it needs to have a clear, concise, and concrete objective that once obtained will be irreversible, and it needs to achieve its goal quickly before corruption sets in. A convoluted vision of society that is easily reversible, such as keeping the 'good parts' of the industrial system and not utilizing the rest, is doomed to fail.

Does modern life erode our freedoms?

Theo: I campaign for people to have the autonomy to choose their own means in life, I want people to have the option of loads more wildlife habitat than currently exists, to live in if they want to. But I also want people to have the freedom to go to a worker owned business to fulfil their intellectual passions.
Normandie: I would absolutely love to spend my life minding my own business on my land with my community and not paying mind to how others live their lives. If I didn't truly believe that industrialism has inexorable, terminal dangers for the future of humanity and the Earth, then I would just live my days on my homestead. I'm not a revolutionary because I don't like cities or factories and want to impose my preferences on others. It is because I genuinely believe that if the industrial system continues to its conclusion, my children won't have a place to live, they will be subjugated and changed beyond the point of any remaining human dignity or they will be extinct, along with the rest of the Earth's ecology.

Is modern life unfulfilling?

Theo: Ted thinks people are trained to be over-socialized as a form of entertainment in service to technology, so political advocacy is just a surrogate activity, where people are trained to feel guilty for not helping people, to waste their time advocating others become more invested in the collectivist system.

I just disagree that it's an unfulfilling project or we should do it out of guilt. Being able to reach a point in our social evolution where we can care for the basic needs of everyone to a basic extent is a beautiful and satisfying goal to work towards and to sustain through living those communal relationships.

Has technology increased suffering?

Theo: It may have done, but I'm not a utilitarian who only cares about pain vs. pleasure, I think suffering is necessary for self-actualization, so achieving your goals and feeling a deeper happiness, which the stoics called eudaimonia which just means happy flourishing.

The foundations for any pleasure at all for disabled people and other innocent victims of disease and lack of basic security would be denied in any anti-tech revolution which took us backwards.

Ted thinks primitive man can handle these issues stoically, but why then cannot modern man do the same with technology in order to reap the benefits of innocent items like penicillin and seeing glasses?

Would industrial society re-emerge?

Theo: I'm sceptical of Kaczynskis' confidence that a new industrial revolution wouldn't simply re-emerge, especially with people passing down memories and books of all the benefits to modern life.

Firstly, the harm to the environment would be much worse than us simply transitioning to renewable energy and rewilding areas as we depopulate as is the trend in advanced countries. Secondly, I would argue the probability that we will achieve a long-lasting, mostly peaceful, technologically advanced, left-anarchist society is far more valuable to me than returning to an either never ending series of warring feudal societies or feudal societies that repeats the industrial revolution and has another series of world wars for resources.

Primitive life is more appealing to me personally than feudalism in that I could be born into a fairly egalitarian tribe like the Penan or that I wasn't but I wouldn't know any different life or if I had some of the egalitarian ideals I had now, the possibility would be there to strike out on my own and form an egalitarian tribe. But bar convincing everyone to be hunter gatherers, or technological incentives to have fair and democratic communication among societies who trade with each other, you just are going to recreate feudal era societies, where you'd have to be very lucky to escape from conscription and tyrants and the environmental destruction could be far worse.

Normandie: Even if society were to at some point in the future begin the process of industrialization again, it is not sensible for us to worry about that. We must deal with the problems facing our time just as they will have to deal with the problems facing their time. If society were to industrialize again, it would most likely be some 500 or 1,000 years in the future. There are some people who even believe that it would not be possible to industrialize again because the conditions and resources that allowed for industrialization in the first place are no longer there. I'm not one of these people who

think it is impossible, but it would certainly take hundreds of years or more to rebuild the system, both because the development of the system is a long and convoluted process and because of the lack of plentiful natural resources that were consumed in our time.

Just because there is a possibility that society industrializes again does not mean we should give up, because the alternative is destruction. The larger the system grows, the more disastrous the effects of its breakdown will be. If we do not bring it to collapse in time, we are facing a technological crisis that entails total ecological destruction. If we carry out a successful revolution in time, then there is at least a chance of humanity, and other complex living organisms, surviving.

What level of violence is justified to achieve this anti-tech revolution...

... & How do you determine what direct action targets are justifiable today?

Zerzan: I'm much more interested in critique than I am in tactics, but to me what's really at the base of it, as it usually is, is the question of violence. What is violence and what is not violence? And I think my position is rather simple, it's not violence if it's not directed at some form of life, in other words you can't violate a building in my view.

I mean friends of mine might disagree, I mean they would say yes it's violence and we don't shrink from violence and that's a position too.

So, I just think that in general there are a lot of targets and you know I don't think you can get too far finding answers to that question in the abstract, but I could be wrong.

Theo: It's a complicated problem, I know some websites try to put together an aims and principles list to explain what actions they'll report on and then I think that can influence what actions people take and what actions people think are justified.

You have people using slogans like 'by any means necessary' going all the way back to Malcolm X & Franz Fanon in the 60s, which I guess is an attempt to say we'll go as far as we're pushed, so be careful what state terror tactics you use on us.

I've experimented with writing up a list of principles for what direct action principles are necessary for different stages in history, in terms of peace time and when social tensions are at their height, of which one principle is; during a non-revolutionary period "never physically hurt people in order to achieve political goals as it runs counter to our philosophy on the left that material conditions create the person and so we should make every peaceful effort to rehabilitate people." So, what do you think about those as an important foundation?

Zerzan: Well I'll just mention that Kaczynski did refine his own view on that, I mean he apologized for that early crude bomb on the jetliner, he renounced that. I think the targets were relatively more appropriate as he went along, as they became more lethal, on that level anyway, I think you could argue that that's the case.

And where is the effectiveness? I mean what success are you having or not having? I mean that can tell you something about what things to do or what things to avoid."

Theo: And what would be the measurements of success for you do you think?

Zerzan: Well, I would say advancing the dialogue. I think that if your thing is mainly critique, it's a question of the conversation in society, is there some resonance? Is there some interest? Is there some development going on there? In other words, I'm not afraid of certain tactics that people commonly shrink from. and they say well, 'you're just turning everybody off', but sometimes I think you have to go through that stage if you will, I mean sometimes that comes with the territory, in other words, people will be defensive and horrified or whatever at first and then they won't be. You know? Then it becomes part of the dialogue, you know then things change, they don't remain the same. In other words, there can be shock at the beginning with some tactics, but that wears off, I think, I would assert that's likely to be the case.

Theo: Right, and you've made the comparison between Kaczynski and John Brown in that way. The difference I would say for me though, in those two situations are that John Brown was six years away from the civil war and they were very much accepted at the time to be one of two sides fighting a guerrilla war, one for revolution and the other for conservatism. Kaczynski's actions were in some ways asymmetrical warfare, but they didn't have any snowballing effect, they weren't strategic targets that scared people off from doing what they were doing.

Secondly, Kaczynski's actions were taken during a non-revolutionary period in which I think physically hurting people to achieve political goals is bad. It's bad precisely because the conditions weren't right for revolutionary war.

For example, even if the revolutionary left got really good at assassinating captains of industry and getting away with it, there would be reasonable fears around the psychology of people who would take such an act against people who they could have grown up and been socially conditioned to be themselves, which would inexorably lead to a more authoritarian society and worse foundations on which to work towards a better society.

Zerzan: Well I was quite frankly surprised by the levels of sympathy that were spontaneously expressed in the US in the 90s, I was pleasantly surprised by that. Really, there was much much less horror, or there was horror at the bombings and stuff, but there was also a good deal of sympathy.

Like one case, my wife knew this woman at the business school at the university here, and this person commented on the media footage when they were taking him somewhere in Montana before they moved him to California. And he's dressed, it's a well-known deal, he's got a sport coat on and you can tell he's got a vest on underneath and he's kind of looking up at the sky as he's walking along. And her comment was;

"why don't they just put a cross on his shoulders?" In other words comparing him to Jesus for Christ's sake, I mean that's a little unexpected, especially from a rather 'straight person', who's not an anarchist or anything of this sort."

Theo: It was definitely a novel case, that's for sure. But I think for the most part, interest in the Unabomer case is comparable to other true crime curiosities.

I'm fascinated by Aileen Wuornos case, who was this hitch-hiking sex worker in the 70s, who ended up killing and robbing some of her clients, and it was this weird juxtaposition for the time because women were getting killed all the time by men and so it flipped the script a little bit that there was actually truck drivers who had assaulted or raped women on the road before, who began to be too afraid to pick up women because they were worried about getting killed.

On hearing news on the radio of a woman sex worker killing men, one woman compared the unbelievable experience to the first time Orson Welles' radio-play 'The War of The Worlds' was received by a bemused audience.

So, I'm fine with people finding a lot of value in his philosophy and he's definitely an intellectual who has found a fairly good critique of modern civilization in 90% of his writings. I just worry that his effect on the world is going to be a stepping stone and to the right for a lot of people, so in terms of discussing his legacy we need to figure out ways to lay down some principles and say that what he did was chaotic and wrong, and we need we need these solid principles for direct action today, to lay the stepping stones for going forward today.

For example, I know you disagree with random bombings of the ITS tendency, but in terms of people agreeing with your philosophy on what kind of technology is likely bad which is very broad, this idea that any tool that requires a hierarchy of coordination and specialization is something to be avoided, are you not concerned that you could be promoting direct action which falls well outside ethical principles like the ones I laid out in my email to you, such that you run the risk of motivating someone to take direct action which makes your rebellion look insane and so lead people to wish to preserve the status quo or facilitate a move to a more authoritarian society?

I observed some important push back like the Anarchist Federations response to an Informal Anarchist Federation cell kneecapping a nuclear physicist, where AFed critiqued the terrorist project of attempting to spread fear rather than building social movements and sometimes sabotaging what stands in our way, but always with the goal of winning strategic victories. Another important critique to add here, is that I don't think we should ever take actions based on the conspiratorial anti-industrial beliefs in the over-exaggerated dangers of industry such as fears of nuclear meltdowns in stable nations.

Zerzan: Well again, I'd say what is happening in terms of social movements now? I mean there's very little right now, I could point to the anti-globalization years so-called, you know around 1999 to 2001 which was a pretty considerable thing, it's kind of forgotten but I mean I don't know, perhaps Kaczynski's forgotten.

Theo: I still don't think a strong argument has been given for justifying direct action which attempts to harm or kill people. So, unfortunately I think for people who take this stance like yourself and Kaczynski, some important disclaimers need to be made whenever discussing your work if – as members of campaign groups, mutual aid networks and affinity groups – we want to recruit and maintain members or advocate others over to our political philosophy.

4. What were Ted's motivations & what does he represent today?

Reasons for the bombings

leftoverrpizzza: What the fuck are you talking about? It is confirmed from cia.gov that Ted Kaczynski was an MK Ultra test subject while at Harvard.

> "A considerable amount of credible circumstantial evidence suggests that Theodore Kaczynski. also known as the Unabomber, participated in CIA-sponsored MK-ULTRA experiments conducted at Harvard University from the fall of 1959 through the spring of 1962"
>
> –www.cia.gov/readingroom/document/06760269

What narrative are you trying to push, exactly? You sound like a government plant trying to spread disinformation and propaganda

Jorge: "A considerable amount of credible circumstantial evidence suggests" participation in a CIA-sponsored psych test does not mean it's a hard fact that Ted was tortured with LSD and made crazy. The first UNABOM act was 17 years after the experiment, in 1979; in 1996, the judge and prosecutors and defense attorneys all agree that he was mentally competent and of sound mind. He made a cogent political statement and evaded a 100-agent $50M task force for 17 years. He wasn't crazy, his own writings say the experiment was nothing near torture and that he was motivated to violence as revenge for Technology's attacks upon Nature, which he saw up close, in his home region.

Other guys who did the experiment rebuked a magazine's story which furthered the claim of it being torture or LSD brainwashing. The CIA files on these guys would say the same as Ted's file you've quoted, yet their experience wasn't LSD torture. Only Ted was tortured with LSD, or do we have anyone who is public as a CIA LSD torture victim?

The perpetuation of this falsehood about Ted being made crazy by the CIA owes to the fact that Ted's consistent message was the urgent need for insurrection to collapse technological society.

Theo:

he was motivated to violence as revenge for Technology's attacks upon Nature, which he saw up close, in his home region.

This is putting the chicken before the egg. Ted set off in his car with the plan to murder a scientist before he ever even moved to Montana. Plus, in a letter to Green Anarchist, he denied the claim that the destruction of nature near his family home had a formative influence on him.

Ted had the desire to inflict cruelty on a wide variety of people and animals. He had to fight against these baser motivations in order to distill his desires down to inflicting cruelty in one direction that he prided himself in believing was the most intelligent.

Quoting Ted from 1974: "More woodrat trouble last night ... If I catch the fucker alive, I will see that it dies a slow, painful death." The fantasy escalated. "I will torture it to death in the most fiendish manner I can devise." Years later, he acknowledged this behavior. "I now (Feb. 1996) feel very sorry about the fact that, in a few cases, I tortured small wild animals." He listed them—"two mice, one flying squirrel, and one red squirrel"—each killed in a moment of rage. He attempted to explain his motives: "(1) I was rebelling against the moral prescriptions of organized society. (2) I got excessively angry at these animals because I had a tremendous fund of anger built up from the frustrations and humiliations imposed on me throughout my life."

Have you read Lionel Shriver's novel *We Need to Talk About Kevin* by any chance? The book is peak bleak. For me, it's a perfect morality tale of the danger of following one's whims and self-deceptions over contemplation. Kevin, the protagonist, convinced himself that getting "revenge" on his mother for being cold toward him was more important than considering what he could gain from real, mutual relationships. By the end, the illusory benefits of feeding his baser vices had collapsed. Ted had a parallel moment in his youth. He once wrote about killing a bird as a teenager, convincing himself that it was necessary to harden himself for a primitive life. But it was clear he was just feeding the belief that cruelty was a virtue.

Ted described it in his 1979 autobiography: "One summer when I was 15 or 16, in one of the prairies that still remained then, I threw a clod of earth at a bird... I walked up to it and just picked it up. As soon as I had it in my hand it began struggling violently. I held it in my hand for some time, and I soon began to experience warm, affectionate, pitying feelings for it." But instead of following that feeling, he fought against it. "I thought, 'How can I ever hope to experience a cave-man style life if I am too soft-hearted to kill game? For that kind of life I will have to be hard.' So I forced myself to kill the bird by crushing it in my hand. I left the place feeling sick with pity for the unfortunate creature..."

Jorge: You're using a 15-year old's feelings, and adult Ted's frustrations over a pest rodent, to say that Ted's mailbombs were not acts of revenge against Tech for its damages upon Nature. It's just not a fact-based, honest assessment. We do agree that Ted insisted, as Green Anarchy states, "no supermarket was a formative influence on him as a child." But I was referring to the damage he saw in 1983, upon the plateau

in Montana, with roads nearing and crisscrossing this area near his cabin home as an adult in Montana, not his suburban house home while a child in Illinois. As you know, it was this grievance for which he said a prayer to the spring, promising to avenge the wounds upon Nature there. And then he returned home because he "had something to do," i.e., a Freedom Club attack.

I don't assert that the only time Ted ever killed a fly was to halt technological society, but that his UNABOM/F.C. attacks were not an expression bloodlust covered by insincere claims about the problems of technological progress. If John Wilkes Booth had a journal talking about revenge fantasies of his youth, that doesn't mean he assassinated Lincoln because of a long-standing bloodlust, or that he only decried Lincoln & the US Govt as a cover for his murderous ambitions.

From some of the earliest F.C. communiques:

> In order to influence people, a terrorist group must show a certain amount of success.

> The people we are out to get are the scientists and engineers, especially in critical fields like computers and genetics. [Nonetheless, people refer to "random" attacks and "targeting innocent people"...]

> Our more immediate goal, which we think may be attainable at some time during the next several decades, is the destruction of the worldwide industrial system. Through our bombings we hope to promote social instability in industrial society, propagate anti-industrial ideas and give encouragement to those who hate the industrial system.

It is not believable that even you actually believe that the above is B.S. said only to obfuscate that Ted simply had a psychopathic compulsion to kill. It actually makes you look foolish or deceptive to act like Ted had an unnatural and excessive impulse to violence, validated by a teenager's journal entry of, "I can't be too sensitive to animals dying if I aim to survive in the woods."

If you know the true life stories of 100 guys, do you expect that none or only a few will have had any desires or goals for revenge? None will have killed some small animal in youth? (And especially among those wanting to live in the woods?)

Youths are curious, experimental, and investigatory; in young males, exploring one's own personal power and capacity for violence is part of growth; killing small game and seeing death and discovering creature anatomy are all pretty normal for young males not bound by adult supervisors enforcing the social mores of mass-society. I knew a 6-year old vegan boy who would grab animals and manipulate them; the morality instilled within him was that killing and eating animals was wrong, not that molesting and relocating the creatures was wrong.

Feelings of revenge for a grievance are common, moreso in males than females. Ted rejected morality instilled by technological civilization; you could assess a dozen Nature-based cultures and find the same incidents (and feelings) among young males of varied

societies, and them having the same moral reckoning with the results of exercising their power/violence. I'm not clutching my pearls.

The woodrat situation you cite is a personal conflict with the pest, the rodent was a foe impacting Ted's living — it is clear why one would develop such a fixation and resentment of a competitor. It was not a case of a lunatic's wanton cruelty to an innocent.

You cite his motivation for revenge or killing, but what of Ted's expressed guilt or remorse after the fact? What of the fact that he decided against such fantasies of avenging his grievances? Condemned for thinking of it, yet abandoning the plot is dismissable? So he's been damned for revealing thoughts which are not uncommon, and for sentiments entirely natural and unsurprising for the human male.

Theo:

> I was referring to the damage he saw in 1983, upon the plateau in Montana

Ok, I thought this was likely the case, but your initial statement was unclear, so I thought it best to cover all bases.

Now, when people are curious why Ted took the actions he took, they're wondering how it all started, what would have had to be different for it to not to have started. So, a journal entry where Ted 'recommits' himself to sending more bombs after having sent 7 bombs already doesn't cut it.

I don't doubt the destruction near his home had an emotional effect on him. But, Ted was writing in his journals as early as 1972 with the desire that they would be read by a sizable audience after having become infamous for one or more terror attacks.

Quoting Ted's 1972–74 Journals:

> About a year and half ago, I planned to murder a scientist — as a means of revenge against organized society in general and the technological establishment in particular ...

> Later she mentioned that she wanted to get a motorcycle. I said "I hate those things." And then we got into an argument over motorcycles and snowmobiles. The reader knows my attitude toward those things...

Plus, in his 1979 Autobiography:

> As long as this section is probably going to be disorganized anyway, I can just as well begin by stating my motives for writing these autobiographical notes.

> I intend to start killing people. If I am successful at this, it is possible that, when I am caught (not alive, I fervently hope!) there will be some speculation in the news media as to my motives for killing ... For that reason I have attempted to give here an account of my own personality and its development that will be as accurate as possible.

So, the journal entry should be read in the context of Ted already having had a desire to kill a wide variety of people, and having acted on it 7 times, at one point attempting simply to try and "kill a lot of business people" on an airplane, potential children on board be dammed. Plus, that Ted was writing for an audience and liked to self-mythologize himself:

> ... As I walked away from the building afterward I felt disgusted at what my uncontrolled sexual cravings had almost led me to do, and I felt humiliated, and I violently hated the psychiatrist. Just then there came a major turning point in my life. Like a phoenix I rose from the ashes of my despair to glorious new hope. (I ask the reader to pardon the melodramatic language. When I write like that, it is with a sly grin.) ...

Psych Experiments

Pnobodyknows: It 100% had a profound impact. He would obviously never admit it though because his biggest fear was to be seen as crazy. He wanted people to take him and his beliefs seriously. Its silly to even suggest that it wouldn't impact him. He's still responsible for his actions but I'm willing to bet he wouldn't have become the Unabomber if that experiment never happened

Theo: I agree. In his 1979 autobiography, Ted wrote that participating in those experiments was one of the "two episodes in my life that I am really ashamed of." I also read notes from investigators working with his defense team describing how others involved in the study were pushed into fits of anger. In some interviews, the goal clearly seemed to be to humiliate the subjects, make them feel vulnerable, and question their entire worldview.

I'm currently writing an essay based on interviews with people who knew Ted, so finding this thread and your comments has been really interesting. Here's two paragraphs from my work-in-progress essay on the psych experiments in case yourself or anyone else is curious:

> Ted's neighbor in Montana wrote convincingly that Kaczynski's status as a young, socially disconnected intellectual made him especially vulnerable to harm: "Ted was clearly an incredibly vulnerable participant, a minor at the time. His identity and confidence were fueled by his intellect." What might have been inconsequential to someone with a more balanced sense of self became devastating for him: "To anyone who didn't put such tremendous value on intelligence, the experiment may not have been damaging. However, at the age of seventeen, Ted was already an outcast. It seems he didn't have the social skills nor coping skills needed for life as it was, then was

attacked purposefully by a trained professional." The power dynamic was stark: "He was a working-class kid up against a successful interrogator who would break down every idea of his and insult his physical appearance—down to his beard."

Glen Carle, a former CIA officer, asserts that the psychological experiments performed on Ted at Harvard went on to influence the CIA's approach to torture at Guantanamo used to break members of Al Qaeda. "My experiences, tragically, are directly relevant to the experience Kaczynski went through because the methods used by the CIA were directly derived from—not just inspired by—what Murray was trying to do in the '50s and early '60s." The goal of these methods was clear: "You can break somebody down and you can alter their mind. The theory was, you will be psychologically broken down and dislocated so that you can then be reformed as a cooperative source."

Jorge: Please explain these several former Harvard experiment "victims" who wrote in to The Atlantic to rebuke their story perpetuating Alston Chase's fabricated defamatory nonsense.

You're having Ted's Montana neighbor attest to the effect of the decades-earlier Harvard interrogatory Ted participated in, and holding that as gospel. That he wouldn't know anything about teenaged Ted's psyche or that experiment is obvious, but were he and Ted enemies or is he an objectively objective source?

Theo: Please explain what you think I need to explain in light of other Harvard study participants writing about their experiences? I don't claim the Harvard experiments turned Ted into a basket case or that if he hadn't gone through that he would never be anti-tech or whatever. I think he was more susceptible to harm than the other participants, e.g. being under 18 when he entered, history of bullying, less friends than others, taking comfort in fantasies of being a dictator, etc. Most of all Ted putting a lot of value on intelligence and not letting the interigators get any small debate wins over him where other participants got angry, but then were able to look back and shrug their shoulders and say 'I had some unfounded ideas, no big deal even if I was wrong'.

Ted told his court-appointed psychiatrist that afterwards he began having these nightmares, which continued for several years:

> In the dream I would feel either that organized society was hounding me with accusation in some way, or that organized society was trying in some way to capture my mind and tie me down psychologically or both. In the most typical form some psychologist or psychologists (often in association with parents or other minions of the system) would either be trying to convince me that I was "sick" or would be trying to control my mind through psychological techniques... I would grow angrier and finally I would break

out in physical violence against the psychologist and his allies. At the moment when I broke out into violence and killed the psychologist or other such figure, I experienced a great feeling of relief and liberation.

Anyways, the neighbour in Montana I quoted is a she, Jamie Gehring. She made a convincing argument based on her research, visits to special collections archives, etc. The other person I quoted was Glen Carle, a CIA officer, offering up his memories of how torture was justified at Guantanamo as connected to what they were exploring in the Harvard experiments. I'll edit the article I'm writing to make that more clear, cheers.

Jorge: This is a peculiar position to express now, because I replied to your comment which began "I agree," and then set about affirming the comment from OP that the Harvard experiment "100% had a profound impact...I'm willing to bet he wouldn't have become the Unabomber if that experiment never happened."

Theo: Neither myself nor the OP view him as a basket case otherwise the OP wouldn't have found it interesting to have a long correspondence with him. It 100% had a profound impact on him. This isn't an outlandish claim, it was a 3 year study with Harvard elite, at a young age when people are trying to figure out their place in the world, with a person who was friendless and isolated.

Plus, yeah OP is stating it's likely, above 50%, Ted wouldn't have become the Unabomber if not for the experiments. I'm 50/50, I think the nightmares and the pernicious effect of the study could have been the straw on the camels back, the same way he could have never been the Unabomber if he could have worked better with people and form a non-violent anti-tech organisation, and/or form a meaningful romantic relationship with a woman.

> "I would have used nonviolent means if I had had the social skills to start some group or organization in opposition to technology,"
>
> –www.thetedkarchive.com/library/ted-kaczynski-i-m-not-crazy

> However, it would have been very tempting to just hang onto my job at Prince Castle indefinitely, even though I have nothing to look forward to. The truth is, I don't want to die!
>
> And, while I see no prospects for myself, who knows what might turn up? I might even get lucky and find a suitable woman for myself, hopeless as that seems. (That doesn't fit in with my plans, but the temptation would be so powerful... well, it might even be worth it.)
>
> –www.thetedkarchive.com/library/ted-kaczynski-s-1979-journal

Jorge: You are entitled to your wild conjectures, that Ted K — who went out to live in the woods, which were inevitably intruded upon by Technology — would not

have come to advocate a global revolution to save Nature from Technology if not for having undergone what he and many others describe as only a mild interrogation. It doesn't track with known reality. There is no future for Nature in Technology's progress, making a rational justification for humanity to destroy it ASAP.

Theo: I think you're simply following in a boring road other cult members have gone down, like Scientology founder Elron Hubbard. You had the idea that it would be cool if more people had supernatural beliefs about the world being inhabited by forest spirits and such, then drank the Kool-Aid yourself.

It was no more deterministically guaranteed that Ted would start sending bombs than it was that China would avenge 'the century of humiliation'. They're both just stories some people tell themselves.

> Historical nihilism is one of "The Seven Noteworthy Problems" discussed in the 2012 Communiqué on the Current State of the Ideological Sphere (Document No. 9). It states that the main expressions of historical nihilism are:
>
>> Rejecting the revolution; claiming that the revolution led by the Chinese Communist Party resulted only in destruction; denying the historical inevitability in China's choice of the Socialist road, calling it the wrong path, and the Party's and new China's history a "continuous series of mistakes"; rejecting the accepted conclusions on historical events and figures, disparaging our Revolutionary precursors, and vilifying the Party's leaders. Recently, some people took advantage of Comrade Mao Zedong's 120th birthday in order to deny the scientific and guiding value of Mao Zedong thought. Some people try to cleave apart the period that preceded Reform and Opening from the period that followed, or even to set these two periods in opposition to one another. By rejecting CCP history and the history of New China, historical nihilism seeks to fundamentally undermine the CCP's historical purpose, which is tantamount to denying the legitimacy of the CCP's long-term political dominance.
>
> —www.en.wikipedia.org/wiki/Historical_nihilism

People cheering on the US war machine advocate big actions based on altruistic 'good intent', the US went into Afghanistan like a mafia boss, and said 'our honor on 9/11 was besmirched, so now you have to pay, but don't worry we'll build schools too, we have good intent, we promise'.

Primitivists have the 'good intent' to want to drag people back to the stone age where environmental degredation will never occur again. Just don't think too hard about what a foolhardy solution it is to limit people's capabilities to become intellectually studious and limit people's capability to be vigilant by getting reports from

around the world on how various government policies compare to each other, and various social movement struggles effectiveness also. So, don't think about all the warlords that would rule over us, and environmental degradation that would continue even if you could succeed in a revolution. Don't think about the random, unjustified terrorist actions that have happened and will continue to happen as a result of this 'revolutionary' message that anti-tech people sell.

I don't have faith that just any anti-tech revolution or socialist revolution tomorrow would be good just because it succeeds, I don't have faith in the positive value of my good intent when it comes to big actions with huge unknown consequences.

I value experimenting, offering solidarity, and one day hopefully getting to participate in revolutions, but revolutions that take territory for the people and where the people are ready and waiting with the knowledge of how to organize together to support a better society.

Anti-tech people want a big revolution tommorow because they've divined on the chalkboard that this is the solution to reduce suffering long-term. I think it's better to be skeptical of big 'good intent' actions for the sake of human freedom and environmental protection because having faith in the idea that we know the outcomes of big actions is the problem; we need more skepticism, not more zealotry.

Jorge: If believing that there are spirits in the world is "drinking the cult Kool-Aid" then I join most of humans throughout existence in choosing the Kool-Aid, and you can be in the elite minority who know better that there is nothing.

Anti-Tech revolution isn't motivated by wanting to minimize suffering. There are numerous other validations for inducing collapse, and the potential for warlords (or any other negatives resulting from collapse) is no deterrent, let alone any excuse to maintain technological society, which is far worse than collapse. Without Nature, no humanity, Technology advances only by killing Nature.

Theo: If believing that there are spirits in the world is "drinking the cult Kool-Aid" then I join most of humans throughout existence in choosing the Kool-Aid

What kind of kindergarten argument is this? 'Lots of people believed a thing for a long time, so I see no issue in believing it myself'. Lots of people believed chattel slavery in the US was a good thing for a long time, but it's still good that fewer people in later generations think that.

Anti-Tech revolution isn't motivated by wanting to minimize suffering

A lot of people I've talked to who call themselves anti-tech revolutionairies say they are motivated by reducing the suffering technological society induces and wanting a revolution to happen sooner rather than later because they think collapse is going to happen anyway, so better to be when there's not billions more people, or more wildlife damage, etc. I know all the brainworm stepping stones people take to get to your ideology.

I agree that the core motivation, once people are deep into the ideology, is often not one of desiring a world with less suffering. I'm a virtue ethicist, so I'm not a

35

hedonist either; I value the suffering that is character-building. However, in the same way I wouldn't desire to get sent to prison just to let suffering encourage me to get more in shape, I don't desire to help bring about an anti-tech revolution just to get to experience living more hand-to-mouth. Both have more cons than pros.

My most core value is vigilance. I don't see how one can speak of any sort of coherent ethics or care without it. In fact it was vigilance that attracted me to the arguments of primitivism two decades ago — concern with the lack of due diligence and consideration to the dynamics and externalities of our industrial society. But at the end of the day what primitivism ultimately represents is an *abandoning* of vigilance. The world of the permanent collapse is world in which our inquiry into the universe — the depth of our engagement with nature — can never progress past a certain level. A world in which the array of means (technologies) we might consider are permanently and starkly limited. In which we are cut off from the richness of most others' thoughts and confined to tiny prisons of localism.

These deep tradeoffs to its prefigurative world are horrifying enough, but the primitivist ideology that has shaken out to defend that prescription bends inescapably towards a vicious anti-intellectualism.

Distilled, primitivism is the very opposite of radical thinking. In its reactionary embrace of an Orwellian negative freedom implicitly centered around a biological essentialism it has mutated into a mockery of anarchism. The portrait of "freedom" as some unperturbed static natural state of being to be defended bears only the loosest of linguistic ties with the positive freedom — the *freedom to* — of anarchy. What the popular notion of collapse represented in Jensen's "Endgame" — where almost all technological options are irrevocably banished — really presents is the ultimate prison. One so absolute as to need no further guards.

Ted's Predictive Capabilities

Theo: I think given the large number of people who were able to correctly predict many of the problems that would go along with tech evolution under capitalism means that Kaczynski's analysis isn't actually that unique or novel of an achievement to write home about.

Ted predicted in the manifesto that the worldwide technological system could collapse at as early a date as 2035,[1] which he provided no good evidence for, then in a later letter claimed this was just a guess and that he wouldn't attempt to defend it.[2]

---

[1] Industrial Society and Its Future by Ted Kaczynski
[2] Ted Kaczynski's Various Notes for Prison Staff

He also briefly predicted the US wars in Vietnam and Iraq would have a net good impact on the world,[3] which we can see how well those turned out.

The articles and books Ted bought into or misinterpreted is notable too.

He saved onto an article from Esquire called 'The Human Race Has, Maybe, Thirty-five Years Left'[4] which predicted that agricultural production couldn't keep increasing, so we'd have to be eating plankton or each other in 2022.

He was also briefly suckered in by some some scientific sounding evidence for a spoon bending magician's paranormal beliefs,[5] and so briefly feared that "thirty years from now, we may have government-employed psychics wandering around checking up on our thoughts to make sure we aren't planning to do anything illegal."[6]

Hero Worship

Ren: I idolize him to an extent, but I think he was a flawed person
Wake: At best he's an avatar. Likely an avatar of Woden, on earth to start the Wild Hunt.
Ren: I think Ted was a broken genius and it lead him to several realizations about the modern world.
Clay: I just learnt that from as early as 1972 Ted was writing his journals with the desire that they would be read by a sizable audience after having become infamous for a terror attack.

Quoting Ted's 1972–74 Journals:

> About a year and half ago, I planned to murder a scientist — as a means of revenge against organized society in general and the technological establishment in particular …

> Later she mentioned that she wanted to get a motorcycle. I said "I hate those things." And then we got into an argument over motorcycles and snowmobiles. The reader knows my attitude toward those things. She defended them, with reservations, saying that they were alright if not used inconsiderately. It seemed that, like most people she did not have a sharp analytical mind — her answers to some points I made were not rationally responsive; essentially she just rambled on following her own train of thought. After a bit I got rather disgusted and began to just stare off into space, making little response to what she said. – `https://www.thetedkarchive.com/library/ted-kaczynski-ted-kaczynski-s-salt-lake-`

---

[3] The Ted K Archive Twitter Post
[4] The Human Race Has, Maybe, Thirty-five Years Left
[5] Frequently Asked Questions about Ted Kaczynski by Theo Slade
[6] Ted Kaczynski's 1978–79 Journal

Plus, in his 1979 Autobiography:

> As long as this section is probably going to be disorganized anyway, I can just as well begin by stating my motives for writing these autobiographical notes.
>
> I intend to start killing people. If I am successful at this, it is possible that, when I am caught (not alive, I fervently hope!) there will be some speculation in the news media as to my motives for killing (As in the case of Charles Whitman, who killed some 13 people in Texas in the 60's). If such speculation occurs, they are bound to make me out to be a sickie, and to ascribe to me motives of a sordid or "sick" type. Of course, the term "sick" in such a context represents a value-judgement. I am not very concerned about the negative value — judgements that will be made about me, but it does anger me that the facts of my psychology will be misrepresented. For that reason I have attempted to give here an account of my own personality and its development that will be as accurate as possible.

I'm just typing up Ted's journals at the moment, so it was interesting to notice that 'note to the reader' that early on in his life.

Ren: I'm not surprised, he was smart enough to have that kind of foresight.

Clay: I personally wouldn't put it down to intelligence.

In April, 1971 he drove away from his parents home with a plan to kill a scientist in person, but he experienced a crisis of consciousness that stopped him. However, instead of re-evaluating his ideology, he just committed himself to start with small criminal property damage actions and build up, in order to build his confidence.

So, the journal writing with an audience in mind was just a reflection of his continued desire to carry out a firework display.

It's also more evidence that Ted's first desire to become a terrorist was due to not enjoying the socially alienated life he experienced in cities, rather than the desire primarily stemming from local environmental destruction he witnessed near his cabin.

Ren: I don't disagree with you. I think that foresight and self awareness is a trait of intelligence even if the person who has them is morally questionable.

Clay: It's for sure an interesting and peculiar self-awareness to know about oneself that one plans to likely commit a firework display, like one of the characters in his favorite books 'The Secret Agent'.

For clarity, I'm not discounting that it could be an intelligent thing to be self-aware about just because the actions he was contemplating were cruel. I just think a below-average intelligence person could be similarly self-aware that they will try to do some act that makes them infamous at some point in their life, like break a Guinness World Record to swim across a treacherous ocean channel or something, and keep a journal hoping that people will read it one day.

So the self-awareness and foresight itself didn't necessarily come from an intelligent place I don't think.

Ren: Good point.

Wake: Who is your hero Slade?

Theo: I don't believe in the supernatural or hero worship. There were cool developments and experiments in history, like taoism, buddhism, the Haitian slave revolution, the Paris commune, etc.

Wake: Do you not think that's sad? All of human history happened in a specific way for you to be here, and of all the significant people in the history of mankind, theres no one you think stands out

Theo: I like that the paris commune was kicked off by a bunch of angry women and soldiers refusing to fire on their neighbours, I don't care to have a hero worship for specific people, I like that collectives of people did cool shit. I think personality cults and religious believers are sad.

Click here to watch: The Paris Commune: Our First Revolution

Wake: So when you are at a low and need mental strength you think of collective efforts not a single person

Theo: Sure.

Was Ted an incel?

Ren: Ted wasn't an incel and had a relationship with a woman in prison.

Theo: I don't think you can really call a hybristophiliac doing what hybristophiliacs do (fawn over criminals) a departure from Ted's lifelong incel incapability to find a non-delusional person he wanted to have sex with that would have sex with him.

This woman got it into her mind that Ted was innocent of the bombings and her romantic interest in Ted cooled when she began facing death and I imagine had a realization about how shallow the connection was in reality.

https://www.thetedkarchive.com/library/ted-kaczynski-his-few-hybristophiliac-fans

Potash: Two definitions of incel:

The Technical Definition: Anyone who can't get laid.

The Cultural Definition: Someone who can't get laid and harbors a resentment towards women because of this, and believes in lookism religiously.

Theo: Ted fit both definitions, except maybe the lookism religion. Though, he did over-value the importance of looks, imagined himself better looking than most and this played into his self-pity about why he couldn't get laid.

The reason he gave for his bombings was a self-pitying frustration with not having been able to escape far enough away from civilization—such that plane noises, dirt bikes, and logging disturbed the peaceful life he sought to live. Instead of questioning whether he should be trying to derive all his meaning in life through hunting and

gathering in the forest, or taking the hard decision to move somewhere even more isolated, he decided to "get revenge" on technological society.

This murderous desire to get revenge on people and animals, however, started much earlier than the bombings. Just before Ted moved to his cabin in the woods, he set off in his car with the plan to murder a scientist in person, but he wrote that he couldn't build up the nerve. From that point on, he partly used sabotaging machinery and lying to law enforcement to build up his confidence to break the societal taboo of killing people.

Finally, before both the bombings and the plan to murder a scientist in person, the desire to get murderous revenge first occurred after he went to see a college counselor about desiring a sex change operation. In that situation, too, he couldn't work up the nerve to follow through with his plans.

This led to a feeling of self-pity—about his situation in life, about having almost told a counselor something he felt was intensely humiliating and ego-destroying—which in turn led to a desire to avenge his honor by killing the counselor. However, instead of questioning his own complicity in the circumstances that led to this self-pity, he instead tried to redirect the hatred he had for the counselor in that moment toward the core drivers of technological society, which in his mind was a more satisfying intellectual target.

> Alone in his room, he was driven crazy by the sounds of the couple next door making love. Finally—and this is what broke my heart—Kaczynski decided to convince a psychiatrist to allow him to undergo the surgery and chemical treatments he thought would transform him into a woman, not because he was transgender, but because, as a woman, he might wrap his arms around himself and be held by someone female.
>
> Kaczynski kept his appointment with the psychiatrist, only to realize he was going mad. Furious at a society that had pushed him to excel in academics at the cost of his ability to find love and connection to other human beings, he vowed to stop being such a good boy and learn to kill. Only later did he come up with an ideology that justified his murderous rage, lashing out at science and industrialization for destroying our environment, pressuring us to conform, depriving us of our privacy, and robbing us of our humanity.

The irony of all this is that self-pity can be one of the most fruitful emotions. Clarifying for a friend that they are truly in a deep state of self-pity—when you notice them making compromises with how they're living their life that are only hurting them—can be the most helpful advice you can ever give. The hard next step is simply working on a plan to set out on a new path.

5. Getting down to the core issues

Potash: How about this, we have 3 different discussion points. In chronological order:

A) Is primitive society superior to modern society? Are primitive people more fortunate than people living in wealthy first world nations.

B) Do the problems with modern society arise due to Technology or are they due to other factors such as Capitalism/the state/Hierarchy.

C) Is Anti-Tech revolution justified?

A. Is primitive society superior to modern society?

Potash: It's really disgusting how hunter gathers are treated by today's culture.

Theo: It happens and that's sad for sure, lots of different ways we project our own issues onto indigenous people is weird, like the noble savage cliche, where some people imagine there used to be no violence between tribes, etc.

I want people to take the pros of strategies some nomadic indigenous people used to reduce stress and useless competition, in order to improve people's quality of life. Plus, preserve complex indigenous culture today, such as complex music and art:

- What is Community?

Potash: Most primitive cultures had music and art. Primitive cultures had rich, complex religious and spiritual traditions which allowed people to engage in the type of character flourishing which you are so fond of.

Theo: You can expand on your thoughts on that if you like. I'm very sceptical of supernatural beliefs. I think tradition and fictional storytelling where everyone knows the stories are fictional is more meaningful to me.

There is a clear cultural evolution that many indigenous people have gone through, where they used more complex tech to create for example more complex music and art. So, they would resist people trying to destroy the means that enable that more complex cultural evolution.

Potash: Millions of Primitive cultures have given their people everything that they need to live a happy, healthy, purposeful, free life for hundreds of thousands of years. They felt no deep dissatisfaction in their daily lives, nor any burning desire for an alternative way of life, they had everything that they needed. "Long before I ever

heard of Christ, or saw a white man, I had learned from an untutored woman the essence of morality. With the help of dear Nature herself, she taught me things simple but of mighty import. I knew God. I perceived what goodness is. I saw and loved what is really beautiful. Civilization has not taught me anything better!"

And that's not to make primitive societies into some utopian garden of eden where nothing ever went wrong, we both know the thorns of primitive life could be quite sharp. But it is to say that Hunter-Gather life has a Soul, it gave people a true sense of purpose and belonging. Not one in a million hunter gathers would sacrifice that for the comfortable domestication of the Technological system.

And to say that their way of life didn't offer sufficient "character flourishing" is beyond arrogant. The fulfillment they derived from their daily autonomous efforts to provide for themselves and their tribe, and the rich cultural and spiritual experiences they had gave them all the character flourishing they could ever have desired. Take for example the Seven Rites of the Oglala Sioux, where a young man was humbled before all things in a ceremony lasting an entire week. Or the words before all else of the Haudenosaunee tribe, where the Indians gave thanks to every part of the natural world. To say that these experiences were any less valuable, any less meaningful because they were non-technological is absurd and dismissive

And yes, it may be true that some modern indigenous cultures might prefer through technological system. But this is what the technological system does to all people, being domesticated means being afraid of being wild. Modern indigenous cultures that have been integrated into the technological system have often lost their roots. My Native American friend recalls that his cousin was bullied by other natives for having the traditional long hair of the American Indians. They told him "What you think this is, the cowboys and Indians days."

Theo: I think there are some egalitatarian cultural norms among some hunter gatherers that I view as more important than the average technologically advanced culture in some ways, like how they reduce members likelihood to act upon desires to be greedy and cruel.

However, it's not arrogant for me to say hunter-gatherer life simply is less meaningful to me based on the fact that their material reality is one of lacking the ability to act on capabilities we have like the printing press, so it's not possible for them to put more complex effort into tasks that I view as reaping higher character virtue flourishing.

- The Capability Approach

- How to Live a Good Life

Kid's cognitive abilities to understand math improves faster with the use of calculators to speed up the range of math they're able to understand. Kid's cognitive abilities to understand complex poetry improves faster with a wide range of books to draw from that an English teacher can flick back and forth between to use as examples.

Without capabilities like printing presses the relative simplicity of culture leaves individuals vulnerable to cults of irrationality like thinking cannibalism is a good idea more easily, etc.

Do you acknowledge going back to hunter gatherer life would make it harder for the average person to be studiously intellectual and think critically at a high level? Such as use the Socratic method to contemplate the complex arguments of a person you think might have ill intent:

- Critical Thinking as an Anarchist Weapon

Potash: I admit this, but I have 3 objections:

1. I don't think anyone rationally and objectively evaluates others arguments, but rather our conformation bias does the "thinking" for us. Studies have shown that when presented with information that we disagree with, the rational part of our brain turns off. The overwhelming majority of people just mindlessly accept what they're told anyway, so I don't think this is doing us very much good anyways.

2. The main purpose of intellectual thinking to me is to critique and fight Power and authority structures. Primitive societies do not have the same controlling power and authority structures as technological societies do. I would much rather live in a society that I am free, and can't think intellectually, than in a society where I can critique to my hearts content but I am controlled and merely a cog in a machine.

3. Intellectual thinking is not a necessary component of a fulfilled human life. When I, and many others have spent long periods of time in the Wilderness we have felt to burning desire to engage in intellectual activities, we had all that we needed. Ultimately, intellectual activities are just another surrogate activity.

Theo: What percentage of people who you consider serious anti-tech revolutionaries do you think happen to also have supernatural beliefs? Such as believing that if they spend long enough time as hunter-gatherers they may feel animist spirits of the forest, like Jorge, or, believe in a deistic oneness. Plus, do you believe in the supernatural?

Like if you could hazard a guess; pure materialist, death is the end, like Ted, vs. people who think it's probable there's spirits, or gods, etc. 50:50?

And your own belief if it's not too personal a question?

Potash: I've seen a fair amount of the latter type. Probably 30:70.

This is just a guess, but I think that anti-tech people lean a bit more spiritual.

Theo: I wish there a wholesome kind of reincarnation where you got to look back on your life each time you die, chose broadly what life you want to live next and can take some lessons with you into the next life, but alas, I don't think it's the case.

Potash: Yeah, that might work.

But I personally agree with you, I don't think there's anything after death.

Positive & Negative Liberties

Theo: I think anarcho-primitivists are deluded in believing primitive life will be a life of egalitarian freedom, but it is what makes them anarchist in my mind, like still wanting to work towards a world of ending dominance hierarchies and maintaining positive liberties.

Potash: Primitive life has been proven to be far more free than modern life, if it is egalitarian is a different story. Positive Liberty is a vague-ry that doesn't really mean anything.

Theo: Positive liberty is an essential concept, otherwise we'd have no frame of reference for many of the harms that people commit against each other.

At its most extreme, taking care of someone while they're in a coma only to afterwards drop them in the middle of a desert to die of thirst is still harming them. Regardless of the fact they'd be free in a negative liberty sense of there being no government taking away their shoes for taxes in the desert or whatever.

Potash: I think the man in the desert would have plenty of freedom. He could use his natural ability to take advantage of his environment. It's far from a death sentence. If he were able to survive, then subsequent freedom would ensure as he and no one else controls the path his life takes.

Theo: That wasn't the kind of scenario I meant. I'll try to be more clear:

You're lying unconscious after being thrown from a dune buggy you wrecked. Whilst out driving a dune buggy myself I find you at the centre of these vast desert sand dunes that stretch out for 100s of miles of just pure layers and layers of shifting sand as far as the eye can see. I nurse you back to consciousness, but you've still got a broken leg, then rather than driving you out of the hills of sand dunes, I leave you to die.

Surely you think I've committed an unethical act by not offering you access to positive liberties?

You're free from the constraints of oppressive governments in that scenario, but you're not free to be able to do much of anything other than just waiting to die.

This is just basic tribal social contract stuff, a kid is drowning in quicksand, you can offer him a branch, which would increase his access to a tool that would increase his positive liberties to move around and breathe.

A strong and skilled hunter is all alone in the jungle having fun and able to kill lots of animals to grow fat, he comes across an emaciated kid who is going to be stunted for life due to malnutrition if you don't share some of your hunted meat with him. You give him some meat, you increase his access to food, you increase his positive liberties in life.

Potash: Fair enough, but I don't think positive liberty is as decisive in determining one's level of freedom as negative liberty is in most cases.

Primitive societies certainly do not "trample" on positive liberties enough to make them less free than us. They still have far more freedom than we have.

In what ways do primitive societies deprive people of positive liberty?

44

Theo: No one in a primitive society has many positive liberties themselves, and so doesn't have any ability to offer others much.

In modern societies there are often hospitals, libraries, public transit, etc. So these societies are superior by that metric.

And to take away modern people's positive liberties and try and forever reduce people and all their progeny to a life without these positive liberties is cruel.

Potash: I don't understand how not having access to public transit makes you a fake anarchist.

Theo: I think what would make someone a fake anarchist is the bombing people back to the stone age who don't consent to that happening to them, whilst claiming to be an anarchist.

Potash: I think Modern society deprives us of positive liberty by taking away from us our right to live in our natural habitat, and by greatly devaluing community and relationships.

Theo: I agree it does that to a lot of people. I think we should organize to resist that, just in a way that preserves other positive liberties.

Why do you not see these other positive liberties such as advanced medicine worth fighting for?

For example, to test your principles; why hypothetically would a left-anarchist world with 99.9% dense wildlife habitat be less desirable to you than a 100% wildlife world of hunter-gatherers? Some hunter-gatherers clear big patches of forests when building houses, would it be such a travesty for humans to occupy 0.1% of the earth's land for agriculture and architecture, such that we could live complex cultural lives?

Perhaps in this hypothetical it would be against the interest of the people of this world to build marble bridges that increased the amount of wildlife habitat because they wouldn't want to be responsible for loss of life if there was human error in trying to make them super-earthquake/super-volcano resistant. But the people felt comfortable enough to take up 0.1% of the surface area of the earth as a trade-off for all the randomly injured wildlife rescue and releasing they do, plus giving water to wildlife when there's an extreme drought caused by human caused climate change, plus being cognizant of the lack of positive freedom that could befall them under cults of irrationality if they all went back to living as hunter-gatherers like cannibalism, girls genital mutilation, etc.

The Cloud Virtue Hypothetical

Theo: I might bite the bullet on the quality of life being slightly worse for the average person day to day in modern capitalist societies vs. a fairly egalitarian tribe in the past living in ignorance of a different way of life. I just think there's still more virtue in striving for a society beyond capitalism and unjustified hierarchies.

Many people are concerned with remedying a net pain vs. pleasure calculus first and foremost, whereas I'm mostly concerned with people being able to express capabilities that help them achieve goals that satisfy a higher order happy flourishing vs. painful stultifying dichotomy.

Happy flourishing (eudaimonia) is what's pursued in virtue ethics, by formulating a working balance of character virtues which help you both know what would give you some meaning at a certain stage in your life experience and help you achieve it.

As opposed to preference utilitarianism which is less willing to accept a high degree of suffering and is more interested in getting everyone to a global calculus of their interests being fulfilled thereby achieving a good degree of wellbeing.

As opposed further to by hedonistic utilitarianism, which is even less willing to accept suffering, seeks global pleasure calculus.

As opposed even further by negative utilitarians who are simply concerned with the best ways of avoiding suffering and so are most often anti-natalists.

Primitive tribes might be experiencing the most consistent access to low-level happy flourishing, a perfect balance of not seeking out too much pleasure, and not worrying about small amounts of pain. So, I can see why for example to some depressed person this low level feeling of peace and tranquillity at just being able to find consistent access to small pleasures would be super appealing.

The problem is the lack of complex goals. High level cultural achievement. High level critical thinking. Replaying complex conversations one had in the day and having complex feeling about these international communications. The positive liberty to experience these things. The negative liberty not to have these experiences stripped away from you by a network of anti-tech revolutionaries.

So, by different metrics primitive society is superior, but for me it's not.

Complex tasks are conducive to my bedrock philosophical interest to have the opportunity to experience high quality happy flourishing above all else.

Potash: Imagine there are two societies, one society where people do not have the ability to transform into clouds. And another where people can transform into clouds. Some people in the second society feel that transformation into a cloud is one of the most important character flourishing aspects of life, and that to not have this ability would be a deprivation of their positive liberties. But the people in the first society feel zero need to transform themselves into clouds and feel quite content with their lives as they are. There is no objective evidence as to if the ability to transform into a cloud is beneficial, and if we are worse off without it.

And so, as an objective observer, would it make sense to conclude that the people in the first society are being depraved of their positive liberties because they cannot transform themselves into clouds?

Theo: I wouldn't use the word deprived as they'd be simply ignorant of that possibility, but I'd say on a metric of who has access to the most positive liberties the cloud people do yes, so it's a superior society in my view.

Potash: I think I should elaborate on the cloud metaphor a little. Imagine that the people living in the first society are substantially more content and satisfied with their lives then the people living in the second society. Lets say that most of the people living in the second society do not transform themselves into clouds regularly, and that again there is no objective evidence that suggests that transforming oneself into a cloud is beneficial. Of course, those who transform themselves into clouds don't feel that way, but they are obviously biased.

Theo: I don't know, I thought in the initial way you described it, the only difference in the societies was that one could turn into clouds, and that it was a challenging task to master hence the personal testimonies of most flourishing experience of their lives, so regardless of the abstract nature of the experience, feels like it's one positive liberty they have on the other society.

So what's the difference now making the first society so much more contented?

Potash: Knowing that the people in the first society are objectively more satisfied with their lives, do you still consider the cloud bearers to be superior?

Theo: Ignorance that some people can master the skill of turning into clouds happens to make the first society more contented, and that's the only difference? Probably still the cloud people are superior. Because I trust their testimony that even though they don't have as much net contentment, they're gaining happy flourishing that is more meaningful to them.

Potash: No, lets say that the mechanism which allows people to turn themselves into clouds has several reverberating effects which lead to the second society being less contented and that impacts everyone there, even those who don't transform themselves into clouds. Does this change your answer?

Theo: I think by the metric of ability to achieve that high-level happy flourishing it's superior, and if I had the choice of happening to be born into that situation I would, so long as I had hope I could work to make egalitarian access to it.

Potash: Now lets imagine that the people in the second society live lives that are under the control and regulation of large organizations which they are hopeless to influence. Such as the cloud company and the CSA (Cloud Safety Agency). Would you still consider the second society superior?

Theo: Depends if there's a reasonable chance that people can successfully rebel against this agency whilst maintaining access to cloud mastery.

Potash: Lets say that these agencies are necessary for the functioning of the cloud society. Basically, what's more important. Positive or Negative Liberty.

Would you agree that primitive societies have greater negative liberty then modern societies?

Theo: Yeah if there's no reasonable hope of rebelling against the company and I just had to witness the company harming people with no ability to grow a movement to at some point stop it then I'd just prefer the society where it didn't exist at all.

Potash: Would you agree that primitive societies have greater negative liberty then modern societies?

Theo: Probably on average yeah, compared to the average modern society today.

Though there's a certain comradery to women and men, black and white all getting fucked by corporations, whereas it would depress me for the clan chief to be decreeing that women can't come on the hunt, and the tribe next door are savages, etc.

Potash: XD c'mon man.

Theo: It was a mostly throwaway comment lol, I agree more negative liberty to get skilled up and run away to hunt on your own for the most part and stuff.

B. Do the problems with modern society arise due to Technology or are they due to other factors such as Capitalism/the state/Hierarchy.

Theo: At what point in time do you think we lost control/opened pandora's box?

Potash: Probably around the industrial revolution.

Theo: Here's a good quote on technological determinism:[1]

> Technology philosophers have long argued over the extent to which our technologies govern us. Martin Heidegger, for instance, embraced the view that technology is manipulative and inescapable. This approach, referred to as technological determinism, asserts that technologies are autonomous of human activity and drive social change; we are enslaved to technological evolution. Notable determinists include Karl Marx, Marshall McLuhan, Ted Kaczynski (the Unabomber), and Henry David Thoreau, who all insisted that technology determines our behaviors and overrides our individual free-will. Thoreau famously wrote, "We do not ride upon the railroad; it rides upon us." Marx felt: "The hand-mill gives you society with the feudal lord, the steam-mill, society with the industrial capitalist." And Kaczynski's manifesto Industrial Society and Its Future foretells that "technological progress marches in only one direction; it can never be reversed." While it is undeniable that technology plays an important role in social progress, the hard deterministic view is an unreasonable perspective to adopt for several reasons, predominantly because it generalizes all technologies (which all clearly have different effects in different contexts and to varying degrees) but also because it can easily be disproved by identifying examples of failed technologies that did not spark social change. Technologies often fail to have socio-cultural as well as individual impacts, and the mere existence of a technology does not guarantee its use. We are not prisoners of

---

[1] A Philosophy of Gun Violence

our technologies, as determinists would like to suggest, in so much as we are extremely susceptible to falling prey to their design.

The technological imperative is a flawed concept espoused by determinists, which states that the use of any technology is inevitable and that once a technology is in place, it is irreversible. That is, if a technology is developed, then it will eventually be used and cannot be abandoned. Gun apologists lean heavily on this imperative, refusing to acquiesce any type of firearm technologies—even those that are particularly heinous and unnecessary, such as military-grade personal weaponry, bump stocks, and armor-piercing ammunition, which have no reasonable application for civilian use. A common refrain is the slippery slope argument that gun reformists will take away all guns if given the opportunity. This would not only would be virtually impossible to accomplish (there are more than 400 million guns in the United States) but unconstitutional as well. The technological imperative of guns is the wrongful assumption that because these weapons exist, we have no choice but to accept their place in society and we mustn't regulate them in the slightest, for this would be an infringement upon our rights.

Contrary to the determinist's view, however, is that we do in fact have dominion over our technologies. In his book Giving Up the Gun, Noel Perrin gives a detailed account of the sixteenth-century Japanese, who nearly abandoned all guns in their society. By this time in history, firearms were nearly ubiquitous throughout the modern world. The warrior class of Japan, however, saw long-range guns as cowardly and shameful weapons; firearms were more efficient than swords, but they "overshadow[ed] the men who use them." Honor is an essential component of Japanese warrior culture, and at least for a short period of time, the use of firearms was relegated to lower-class soldiers only.

Upper-class nobility and the samurai fought with swords and spears in hand-to-hand combat. Swordplay was regarded as a "danger-laden ballet, while a scene of extended gunplay comes out as raw violence." Despite this virtuous resistance to firearms, the Japanese did not abandon guns entirely. By the end of the sixteenth century, invasions mounted by Korea and China reintroduced firearms back into circulation so that Japan could remain competitive on the battlefield and stave off its enemies. Afterward, guns remained highly regulated in Japan, with manufacturing only permitted by special licensure from the government. In some ways, Japan had been able to nearly quit firearms altogether, but they were dragged back into gun culture because of the need for self-preservation. Perrin closes his book by saying, "This is to talk as if progress—however one defines that elusive concept—were something semidivine, an inexorable force outside of

human control. And of course, it isn't. It is something we can guide, and direct, and even stop. Men can choose to remember; they can also choose to forget." Still today, Japan often ranks lowest compared to other countries in terms of firearm-related deaths, and guns remain mostly irrelevant in Asian countries.

Potash: Technologies which have failed to make headway have done such because they are too inefficient to be used, not out of any moral self righteousness.

Theo: I've just never read a convincing argument for how technology became this monolithic self-propagating system at some stage in our history, whether industrial revolution or agricultural or whenever, there's no clear line in the sand, we brought tech into this world, we can also regulate its development.

Clay: I fully grant that due to the way all technologically advanced societies are organized today that there are a great many people for whom it can be said that they had very little choice but to help society keep trending towards technological development. So, it's not nearly the same as someone who's been a hunter-gatherer all their life with a bow and arrow choosing whether to learn to use a gun.

Still, a big-tent leftist movement, and the socialist movement within it, and the anarchist movement within it can work to opportunistically strike at all the right moments in which governments and corporations are weak. And in doing so bring about the kind of world socialist revolution Ellul envisioned, which can then finish off bringing about the kind of 'spiritual' anti-technique revolution Ellul envisioned. Such that people only engage with technology in creative ways they desire.

Potash: I didn't know you were religious.

Theo: Clay isn't and neither am I, but I agree with this in the broad sense of the term spiritual, acknowledging the feat of 'consciousness moving' it would take.

Potash: The idea you are propagating is a deeply religious one. Well, an idea which has its roots in the same place as religion.

Theo: There's an overlap for sure.

Potash: Tell me, why do you think the idea of a creator has had such a profound impact on human societies? Basically every people known to man has a religion. And even plenty of people who don't subscribe to any religion personally still believe in/are open to a creator, such as deists or agnostics.

Theo: I'm talking more about transcendental feeling, not belief, where for example you watch a sunset and it helps you contemplate your smallness in the universe, and so take a more stoic attitude to your problems in your life, it's viewing your life in reflection to cosmological forces, not tribal, and not necessarily supernatural or religious.

Potash: That's different. Why do you think the idea of a creator is so appealing to us?

Theo: Lots of factors, including that we look for patterns to help us survive, like a tiger's tracks in the mud, but it can lead us down dumb paths like conspiracy and fundi religion too.

Potash: That's true, but I think we want to believe that everything is going according to a plan and that belief doesn't end with religion. People vastly overestimate the power ascribed to governments/people in power. For example, anything happening under a certain president is typically considered to be his fault.

People want to believe that everything goes according to a plan. That our problems arise from the wrong people being in charge, and we can solve them by putting the right people in charge.

Or in short, that the path societies take is determined by decisions more so than conditions.

And so, by default most people will absolve technology from the blame for its results. Afterall, if decisions and not conditions are the source of our problems then how could technology (conditions) be to blame? Obviously, we've just been "using it wrong bro"

Theo: I'm full of contempt for people like this, like swing voters.

But you can be pessimistic about the difficulty of shifting material conditions, and still want to vote the lesser evil people in to have some small tiny difference. It just needs to be matched with a strong grassroots movement taking action like striking and ecotage.

This is like the argument that left-anarchists are naive about human nature, left-anarchists are so worried about environmental conditions being able to ferment monsters, like the nazi party that we want to put so much care into building strong institutions that offer loads of advantages to people at a young age: Anarchists Are Not Naive About Human Nature

Potash: This has very little to do with electoral politics, that was just an example of the overall principle.

Theo: I know you're talking about broader trends, but it's your go to example for how this manifests, and I'm agreeing partially that it does manifest in that way, but it can be subverted in that case, and it can be subverted more broadly socially also.

Potash: Not anarchists, everyone. Even me, even qpoop, even Ted. Though I'd like to think that we do so less so than most others.

Theo: That sounds like the more religiously dogmatic position.

Potash: This is something that is intrinsic in human nature. Just as confirmation bias, everyone has it, some just less so than others.

Theo: No one has proved we're way more biological determined than environmentally determined, or that that would prescribe primitivism. You're mashing together politics, philosophy and psychology in an incoherent way.

Potash: There are definitely ideas which people have that have a basis in biology. Confirmation Bias is universal in humans.

Theo: Even if that's the case, there's still a massive gulf of missing premises you'd need in order to build the argument that we need to have an anti-tech revolution.

Potash: You're getting too out of hand with this. All I'm saying is that we are pre-disposed to believe that the world is planned out, and therefore that technology plays a negligible role in determining the shape of society.

Theo: Meh, marxists have been around for an age worrying about tech and exploitation keeping generations enslaved on a materially determined path, an-prims like Zerzan who used to be marxists just took it the next level in wanting primitive communism.

Potash: That was me at first. That was what I believed when I was like 13.

Political Debates in 2025 will probably just be over Woke National Bolshevism or Futurist Italian Fascism is better at beheading judeo capitalists and implanting robo cocks.

Theo: I'm comfortable not knowing whether I'll ever have an impact in shifting macro material conditions, I hope a pebble I throw has a domino effect in the long-long term after I'm dead, but who knows.

The memories that make me happy are like taking a 20 year old Slovakian kid from a squat in Nottingham to the west coast of Ireland to live with a farmer for a year and do road blockades against a gas company. Just showing people a dramatically different quality of life.

C. Is Anti-Tech Revolution Justified?

The Trolley Problem and Revolution

Theo: Who do you save in the trolley problem out of curiosity?
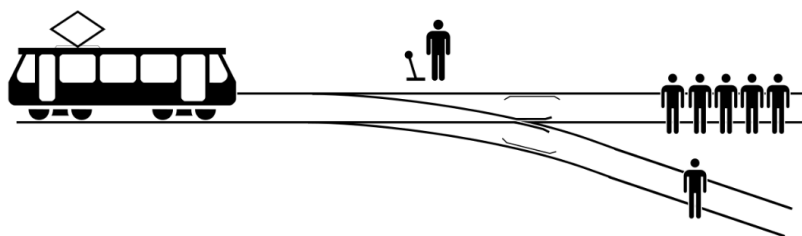
Potash: I'd probably pull the lever. What would you do?

Theo: Same. How about with pushing the fat dude off the bridge onto the tracks to stop the trolley?

The idea of him being fat in the hypothetical is that you know for sure he is weighty enough that only he could stop the trolley. He is stood there frozen, you know not jumping himself, do you take the last second decision to push him quickly? It is a hard one. I answer no and can tell you why after.

Potash: In that case I would say no because you are killing someone who has done essentially nothing to deserve death.

Theo: The person tied to the tracks in the first trolley problem is also a stranger though.

Potash: True, but that's a lot less direct.

Theo: Right, I think that is my reason. Like a further problem if you had answered yes to pushing the fat dude is, if an old person walked into a hospital and you're a surgeon and know you could save 5 lives by killing the old person and transplanting her organs, and no one would find out it was you, would you do it?

And there it becomes even more direct, and the reason I think directness is dangerous is we should maintain cultural norms of not wanting to live in a society where people could act in that way, it would decrease everyone's quality of life knowing that they could be interacting with people who would behave in such a terrible way.

Potash: That's utilitarian nonsense, his organs belong to him, and not to you.

Theo: Well, yeah it's a bit of a parody of utilitarianism. Most every utilitarian could give reasons for not pushing the fat person or being an evil surgeon, for reasons of net global cultural capital and wellbeing.

I have simple virtue ethics reasons, where it's just not the kind of person I'd want to be.

Potash: Is this about anti-tech violence?

Theo: Potentially, I thought it might help with the tribal positive vs negative liberties thing to get more understanding on your ethical intuitions.

Potash: Ah, I would argue each of these is a violation of negative liberties, as someone is imposing his will onto others.

Theo: Yes, and yet you are choosing to actively participate in the process of taking away some people's negative liberties, but because it's the lesser evil consequence after someone has already set in motion a terrible set of circumstances with the people tied to tracks.

Some deontologists would think it more just to let the trolley kill more people and let the 1 person live in a world where he doesn't have to be around other people who would take away other people's negative liberties.

Or some threshold deontologists would pull the lever but only when you raise the stakes to like a million vs. 1 people tied to the tracks.

Potash: I think the trolley problem is analogous to Anti-Tech Revolution.

Theo: It is if you believe society will collapse anyway and you're protecting the environment more by having a revolution now yeah.

Potash: If you knew for certain that modern society could not be reformed in any substantial way, and dangerous competition among self propagating systems would inevitably lead to the destruction of the technological system and with it all complex life forms on earth, would you still oppose ATR?

Theo: I don't know about ATR, I for sure wouldn't have kids.

Potash: Let's say you could press a button to reverse civilization permanently, would you press it?

Theo: Would it kill billions?

Potash: No.

Theo: If it was the only way to save all complex life forms on earth, yes.

Potash: What if it would kill billions, but only to prevent the elimination of all complex life on earth.

Theo: If it was just as easy as pushing a button, like pulling the lever in the trolley problem, ~7 billion on one track, 8 billion humans + 100 billion other animals, yes.

Potash: Interesting. If you accepted the premises which I accept, would you support ATR?

Theo: Not just pushing a button, taking down electric grids with my own hands? No, it'd be like pushing the fat dude onto the tracks in the other version of the trolley problem, I wouldn't be able to live with why I chose one village connected to an electric grid to die and not another, like my flipping a coin and turning left on a road meant that one family could have lived, wouldn't be able to do it.

Potash: Would you support others doing it?

Theo: No, if collapse was guaranteed I'd just look out for my family and community the best I could.

Flipping the hypothetical

Theo: In relation to Kaczynski saying, "revolutionaries must take their goal to be the collapse of the system no matter what."

This is an unrealistic hypothetical, but if everyone on earth loudly proclaimed they'd decided they'd like to move towards a left-anarchist world, and where you could see everyone making strides to making 90% of the earth dense wildlife habitat, such that there was irrefutable proof of the society working great, yet you were the 1 holdout wanting everyone to go back to living as nomadic hunter gatherers, and you had a button that could release a flesh eating disease which would painfully torture everyone on earth for 50 years until everyone but 10,000 people had either been killed or taken their own life, would you push the button?

Potash: I'll answer, if you acknowledge that this scenario has almost nothing in common with the question of revolution in the real world.

Theo: For sure I agree with that.

Potash: Ok, yes, I would press it. The world would be better off without humans.

Theo: Interesting, see that helps me understand your ethical foundation.

Potash: I'm assuming that even in this hypothetical situation, nature would be better off without humans, is that the case?

Theo: Wild animals would be 10% better off if you press the button in that they'd have 10% more of the earth to populate.

We could add to the hypothetical that 10,000 years into the future, humans are able to create huge marble bridges covered in soil and trees that form whole new levels of wildlife habitat that means wildlife could populate even more than the entire territory of the earth. Would you still answer the same then?

Potash: From an objective scenario, would nature be better off if I pressed the button or didn't?

Theo: Worse off, in that there'd be less space for ecologies of dense wildlife habitat to flourish (helped along by humans).

Potash: Would nature be "wild" in the sense that it is not under the control of humans if I pressed the button?

Theo: Yes, it would be worse off for nature as a whole because if you don't press the button there'd be more space for wild human hunter-gatherers, more space for wild animals. Very wild and uncontrolled, just in part helped set up by humans, as if humans could magic more earth for wilderness, but were able to do it manually through carving out volcanic rock and stacking them to create bridges of wildlife habitat.

Potash: Fine.

Theo: Cool. I do really want that future of playing around with increasing wildlife habitat, like the root bridges in India, but like pyramid building scale.

And I do feel sad that you'd unleash diseases killing billions against the desires of everyone else on earth if we only gave 90% to nature lol.

I think the time it'll take for the earth to be consumed by the sun does leave a fair bit of wiggle room for strange events to occur, we could have the future of mega-architecture projects like this, or it's possible we could have an anti-tech revolution, stay hunter-gatherers for the millions of years long enough for coal and oil to form close to the surface again, and repeat everything all over again in virtually exactly the same way.

Any doubts or sadness related to revolution?

Theo: With taking small actions to try and bring about an anti-tech revolution, do you ever have the feeling of it being a little sad that even among the hunter-gatherer tribes there'd be a degree of cult like irrationality, where they might be cannibalizing people who they thought were inhabited by evil spirits, like in Papua New Guinea.

I understand you could accept that as 'can't eat your cake and have it too', but do you ever feel that kind of grief for the sad aspects the future world you want to bring about?

Potash: Of course there are faults with primitive societies. And by that same token, of course there are benefits to technological progress.

Theo: I guess I'm just wondering on an emotional level, when you read about those faults, does it hit you in the gut, like this option that I think is the best one still is going to suck massively for some people.

Potash: The difference between me and you is that I know there's things wrong with my ideal society because it's actually existed, whereas you believe in an imagined ideal.

Therefore, there can't be any drawbacks by definition.

Theo: I get that you're aiming for a fixed situation that has existed before, but I think there still can be grief for the scale of violence necessary to get there and the violence that will exist even if you do get there.

I feel grief both for the comrades that were killed fighting jihadists in Syria and the jihadists they killed that were brainwashed into fighting. Even though I think her actions were a net good.

Potash: Sometimes. But I think it's still unequivocally a net positive.

Theo: I understand, and cool.

Potash: I think you're too moralistic. Your beliefs seem based on what's most moral, and not what's most practical/achievable.

Theo: Everything needs to fall into what's practical of course. Also, morality doesn't dictate my life, my fiction reading interests can be just what cultural aesthetic I'm interested in that day, or what direction I walk in with the dog isn't me being moralistic, etc.

I think morality is useful for discussing arguments for philosophies, because even in the apocalyptic ruins I'd still be trying to network with people to organize to try and get penicillin production lines going again, trying to get the industrial revolution rolling again, where you wouldn't, which is an important moral/philosophical difference.

Of the variety of potential possible futures, I do make plans to try and help the one that is more moral come about. If it's 50/50 whether I can help build an anarchist commune or a fascist commune I'll put my energy behind the anarchist one that aligns with my moral tastes, that's true.

And even if the only possible long, long term outcome is collapse (which I don't think is the case), I still hope some consciousness raising I did today has a knock on effect in helping restart the industrial revolution later on, like that I taught someone good critical thinking skills, and they teach someone else, and they teach someone else, etc.

Tribal vs. Ideological Allegiance in War

Potash: I think it is more purposeful to fight for one's own tribe of his community than to fight for a vague ideal such as socialism, democracy, liberalism etc.

Theo: But what if your tribe is a bag of dicks lol?

Potash: But what if your nation is a bag of dicks lol?

Theo: Then fuck 'em, fight for the ones worth fighting for.

Potash: The most dickish tribe doesn't compare to Nazi Germany.

Theo: Sure, just fighting for socialism doesn't mean fighting for a nation, if you somehow get swept up in a war thinking your side is better and then learn later it's not, switch sides. Plenty of cool examples of people doing that, like lots of Napoleons army switching sides to the Haitian slave armies and securing the Haitian revolution.

Potash: Some have done that, but most will live and die thinking that their side was the right one and that the others are the wrong one. Regardless of what their nation is actually doing.

And besides, in history everyone is the villain. Most of the time most sides are abhorrent.

Theo: I don't get the leap from war creates monsters, to everyone in history is the villain, there were cool revolutions and shitty ones, I'm grateful for the cool ones.

Potash: I'd say in the vast majority of conflicts both sides did horrible things and that didn't stop their soldiers from fighting. It's tribalism no matter what, it just takes a different form. Either Tribalism for a community which you have lived with your entire life and have defined you as a person, or tribalism for a vague ideal or conglomeration of millions who you will never know.

Theo: If that's how you're defining both as tribalism, that's fine by me, I just prefer the latter kind because successfully achieving a good outcome with the latter means expanding people's opportunities for higher character virtue flourishing, whilst the former could be good or bad depending on whether my tribe is a bag of dicks lol.

Potash: Everyone believes that they are fighting to make the world a better place, I don't see why your personal ethics should effect the objective purposefulness of wars. You're Not the one fighting, the soldiers are.

Theo: Most wars used to be petty disputes between neighbors, today a lot of wars are averted because people enjoy having the moral high ground more than they enjoy conquering for resources or whatever. I see that as progress. A attacks B, B can show the countries surrounding it in high-definition video footage the bullshit A was playing at and get all their backing to fend off A.

6. Preventing Unjustified Violence

What disclaimers should we use when talking about Kaczynski?

Theo: When discussing Kaczynski & his ideas, do you think it's important to add disclaimers that some of his ideas and actions were wrong & how critical do you think those disclaimers need to be?

Normandie: Yes, I use them myself all the time when talking about Kaczysnki so that people don't get the wrong idea. Disclaimers should certainly be used, except of course in the case of discussions in a group that regularly talks about techno-skeptic philosophy and already knows the disclaimers as a given. Normalization of violence is not healthy or righteous, even for people forced into deadly wars.

Theo: Right, so my position is you just shouldn't platform people who have done evil without disclaimers or unless you are debating them and know you can draw more of their fans over to your side. Yes, critique the ideas as if anyone could have said them, but even if the ideas are perfectly good, make sure there is a critique of the evil actions he's done and evil groups inspired by him, encase people go on from that to learn about him and sympathize with him and his legacy.

Normandie: I fully recognize that there is certainly negative conflation; however, the core of his ideology, which is the inevitable terminal dangers of industrialism, holds up whether or not he murdered people. This is an important distinction, the argumentative robustness of the philosophy regarding the nature of industrialism stays strong regardless of disagreements about what should be done about it, i.e. the nature of a revolution against the industrial system, which is a separate issue to be debated apart from his ideas about industrialism itself.

Theo: I think it's important to acknowledge there can be negative conflations even if he was right, for example someone's motivation for putting the effort into putting out good political theory could be to cover over or make recompense for things they've done in the past. So if I was to not critique their past, someone could have good feelings about their political theory, find out about their past, then come up with justifications for why it wasn't so bad because they like their theory.

But regardless, I do think he in part absolutely developed a tailor-made ideology as a shield for unethical murderous desires. As he himself acknowledged the desire to kill psychologists and anyone else he hated was a major turning point in his life, another big change in his ideology also coincided with personal life changes in that after he

was imprisoned, he set out a concrete plan for revolution and hoped he could be used as a symbol for it, which reflects how he could no longer take personal revenge and the most meaning he could conceive for himself was being this theorist for how others could work together to bring about a revolution.

As to the moment his ideology changed towards violence, he started to have sexual fantasies of becoming a woman I think because he didn't know how to have relationships with women, so he wanted to explore desires for women which he hadn't had the space to learn to understand (I don't think it was out of any felt-emergence that he was a woman).

He made an appointment to go see the university psychologist and at the last minute decided he didn't want to talk about having a sex change:[1]

> As I walked away from the building afterwards, I felt disgusted about what my uncontrolled sexual cravings had almost led me to do and I felt humiliated, and I violently hated the psychiatrist. Just then there came a major turning point in my life. Like a Phoenix, I burst from the ashes of my despair to a glorious new hope. I thought I wanted to kill that psychiatrist because the future looked utterly empty to me.

So a combination of factors, like bullying at school, the psychology experiments and this humiliating experience with the psychologist potentially turned into hateful resentment for a society that he felt had made him confused and depressed.

Then a desire to carefully plan his murders and pick targets he thought some people would intellectually admire him for picking, as in his eyes the evilest people deserving of fighting a guerrilla war against, could be seen as a way of getting the validation he didn't get from friends as a child on his own terms, for being special and intelligent enough to have discovered all these connections and go after the worst offenders. Rebelling against social alienation and mediocrity/ fear of the harder task of finding meaning with others, that there's no special meaning given to your life for just being you.

Normandie: Kaczynski likely committed his violent actions under the influence of developmental trauma. Addressing whether or not the ideology is 'tailor made' for murderous desires, I would say that any truly revolutionary ideology is ripe for abuse in its execution, and has been abused by many people, including most political revolutionaries in the past 2 centuries. If the philosophy of anti-industrialism is true, and I believe it is, then there are two options: to attempt revolution against this system, or to do nothing and chug ever on to the terminal end. I know many people who agree with Kaczynski and Ellul's core philosophy, but would rather do nothing, and I used to be in this camp as well. However, if something is to be done about it, and this something is more than likely going to include violence (as all actual revolutions seem to have included), then of course there are going to be people who attempt to abuse

---

[1] Unabomber: The Secret Life of Ted Kaczynski by Chris Waits and Dave Shors.

the mask of the ideology to accomplish devious personal goals. This does not mean that the answer is to do nothing and lead the ecology of the Earth to not survive.

I don't think you can blame Kaczynski for the 'fascist creep' any more than you can blame Marx for the horrors of Mao. Fascists and authoritarians of that nature would be so with or without the flare of technoskepticism inspired by Kaczynski. There is a resurgence of authoritarianism happening all over the place in many ideologies.

Theo: I do blame Marx in part for the horrors of Mao. Marx knew he was writing a strategy promoting the most opportunistically violent class war revolutions possible. He thought the problem with the French revolution was that they didn't chop off enough heads, so very little sense of needing to inspire people to be invested in the new society, just terrorizing people as being of primary importance.

Kaczynski's actions and theory directly inspired some people to join non-violent green and insurrectionary left-anarchist movement, but also far-right terror groups who wouldn't otherwise have done so. And in the case of ITS turned them from far-left green anarchists property saboteurs to far-right terrorists.

Normandie: There are, in my strong opinion, certain changes in the world that cannot come about by protracted reform. Some things can only be accomplished by revolution. If there is something of this nature that cannot be accomplished by reform, and is dire, then you can't blame the person who pointed it out for the mishandlings of those responding to it. If that were the case, no revolution against any evil or disastrous system could happen because there will be some people who try to accomplish devious things.

Theo: Even if I were to grant that the core philosophy was valid and revolution was justified, there are countless examples I can point to of Kaczynski advocating evil strategy and evil character vices, which aren't conducive to those goals, so I would just like to see a lot more critiques of his ideas from people on the anti-tech side too. For example advocating the killing of biotech scientists as symbols to simply send a message and through his actions in the past the justifying of a bombing spree as the natural response to anger he felt, so including bombs in which he tried to take down airplanes where his motivation was the anger he felt at planes flying over his cabin.

But as long as we can acknowledge beyond the core philosophy, his actions and other ideas have been directly responsible for encouraging others to do evil, I'll take that as important common ground. I would still contend the core philosophy is bad too and thus not worth the revolution you desire also, but I'm happy to go over all his ideas in detail one at a time to present my counter-arguments.

Preventing the Fascist Creep

Theo: There are far-left primitivists who think primitive life will be one of peace and few work-hours, then centrist-primitivists who are just anti-social egoists, then I'd

say to the degree you understand primitive life is one of indifference for the disabled, etc. And you still desire it, then I'd say you're on the anti-egalitarian right-wing of politics at least in that one aspect.

It is confused by the fact I view anti-industrial society as an irrational political foundation for achieving your desires, but to the extent there are these irrational rabbit holes people can fall down anywhere on the political spectrum, they can act as a worrying kind of wormhole which fast tracks people to diametrically opposite political positions.

So how this can happen on the far-left is if you're struggling with the contradictions of having say a personal trauma which leads you to anti-industrialist politics + far-leftism which isn't inherently against people finding value in highly technical work. So you might be worried that you could be overthrowing the current government, but will still be socially alienated from a demeaning factory work job, that is just slightly more democratic. And then from that point, find more common cause with anarcho-capitalists for just desiring to hoard what they can and kill anyone who comes onto their property, or fascists who want to hoard all the wealth for white people say.

Normandie: Indeed there are many, especially on the 'left', who believe a mythological version of primitive life. However, there are also many who hold an incorrectly savage view of primitive life. There is evidence of tribes who took care of their disabled members for many years after their disability (citation coming). The idea that primitivism means indifference for the disabled is just not the case. There was also much less disability due to gradual natural selective pressures. Many conditions that were incredibly rare before civilization have widely proliferated in the population. I've written more on this in my article, Civilization is Unhealthy. These things can be debated, but primitivism isn't a hill I'll die on. I'll defend the things I believe about it and everyone has different views on it given their value systems. As I said, I am anti-industrialist first and foremost.

I don't think it is useful or practical to retroactively cast on to hunter-gatherers the modern political compass, which is largely predicated upon industrial mass-production. We have ideas about 'usual' characteristics of people on the left and the right that many think can be applied to tribes, and this may be intuitive to a degree, but I still don't think it is accurate to describe tribes who were both largely egalitarian and market-based traders. If I believe in egalitarian communalism, but I believe that life on Earth will be destroyed, or humans domesticated and controlled to such a degree as to make them hardly human anymore, if the industrial system remains, it doesn't make me a right winger. The choice in the anti-industrialist philosophy is to save life on Earth from annihilation, or to let life on Earth go extinct because disabled people such as those in an iron lung would be unable to survive without the industrial system. If you believe that all life dying is better than some people dying, I can understand and respect that position. In fact, I used to prefer that all people die when I was a committed misanthrope. Nonetheless, I completely believe in taking care of disabled people. If there is a disabled person in my commune, we are taking care of them. This

position of wanting the survival of life on Earth and having to make hard choices doesn't make me a right winger. You may think it is 'socially conservative' somehow, but I strongly disagree.

As a disclaimer, I'm not a primitivist as a political ideology. I don't call myself a primitivist. While I do think that humans would have a more secure existence psychologically as hunter gatherers, I don't believe you can make all of human society primitive. You just can't rationally control the development of a society like that. No amount of ideology will keep people from growing food if the alternative is to starve. The only way this could happen is if a meteor hit the Earth and all people except the hunter-gatherers in the Amazon and on North Sentinel Island died, which I don't want. Primarily, I am anti-industrialist, I believe that industrialism will inevitably lead to disaster and possibly the destruction of all complex life forms if allowed to continue. People can do whatever they'd like after collapse comes. I'm not a political activist, in fact political philosophy is something that is not much of a priority right now except for how my commune will function. I don't see anarcho-primitivism as a 'rational political foundation' either, because I don't think its meant to be one outside of a small group — a tribe. I also don't think most primitivists are driven to primitivism because of 'trauma' other than the lived experience of industrial distress that most everyone experiences to one degree or another.

Regarding what you just said: 'So you might be worried that you could be overthrowing the current government, but will still be socially alienated from a demeaning factory work job, that is just slightly more democratic. And then from that point, find more common cause with anarcho-capitalists for just desiring to hoard what they can and kill anyone who comes onto their property, or fascists who want to hoard all the wealth for white people say.', I'm not quite sure how you reach that conclusion about primitivists having 'more in common' with this or that right-wing group. Firstly, anarcho-capitalists are delusional if they think their system is anarchism because industrial economy has a tendency toward consolidation and centralization for technical development as an inherent characteristic due to selective pressures for competition, so of course its not anarchism, the state is just replaced by the corporation. How an-prims have anything meaningfully in common with fascists, I've no idea how you've reached that conclusion.

Ted is explicitly anti-authoritarian and against using the state as a means to destroy the industrial system. 'This is not to be a political revolution, our goal is overthrow not government but the economic and technological basis of the present society'.

Theo: Responding to your last point and working backwards, I would say regardless of if someone is against using the state to overthrow advanced technology, I don't think that makes it any better, it's still authoritarian to stop people from having the choice of accessing advanced medicine through worker-owned industries.

With regards to people shifting from left to right after becoming anti-industrialists, I don't think I'm projecting political identities onto tribespeople who don't know any other life, I'm specifically talking about people in the here and now changing their

political sympathies towards fascism or anarcho-capitalism because they desire to just be hermits in the forest with their white family and exploiting their sons and friends through trade, but just not organizing in any way with factory production lines or punching a clock.

From what you've just said I perceive your philosophical intuitions to still be that of the left, with your desire for egalitarian communalism, but I just reiterate that I think when put into practice in the real world the effects would more closely align with what right wing people want in their indifference for segments of the population simply for who they are by nature.

Normandie: Back to what I previously said, I don't want to control how anyone lives their life. I don't even believe in a state in my political philosophy, I'm an anarchist. However, I'm not willing to let that principle cause me to sit back and allow the industrial system to destroy life, or all freedoms of life that make it worth living, because it would take away some medicine that is treating mostly conditions that are largely caused by industrialism in the first place.

The case study of ITS

Theo: Individualists Tending to the Wild (In Spanish: Individualistas Tendiendo a lo Salvaje, ITS) is a self-defined eco-extremist group that emerged in Mexico in 2011, whose members were originally part of the green & insurrectionary left-anarchist milieus who likely grew up on earth first monkey-wrenching manuals from the 80s. Upon reading the unabomber's manifesto they stopped committing arsons aimed at sabotaging evil companies and instead started to desire to have the wider effect of terrorizing people through fear of injury or death on the simple principle of being against technology and wanting to regress to hunter-gatherer societies:[2]

> With anarchism, the relationship at the moment is one of rupture, although there is no dishonor in accepting that many eco-extremists and some members of ITS come from anarchism, mostly from insurrectionist and eco-anarchist tendencies. Although at the time there were some ties, today the vast majority of anarchists hate us.

Most call themselves nihilists in that they don't want to be beholden to pursuing any concrete narratives, like the goal of destroying all advanced technological systems, but instead hope to inspire others to a simple psychology of anger and resentment at the conformity they were forced to grow up with.

Interestingly Ted in prison has argued to the extent they are organising with others they should be working to bring about a primitivist revolution in going after riskier

---

[2] A text dump on eco-extremism

targets like electricity grid stations. But it's almost as if ITS feel being able to do random attacks is what's owed to them by being free and that to listen to Ted now would be helping serve his needs as a theorist from prison, to the detriment of their own desires.

They are also now firmly on the far-right, quoting from the now banned facebook page of the eco-fascist publication Atassa:[3]

> All anti-civ thought and fascism have the same founding premise and modus operandi. These are that a large chunk of the human population holds down a selected group that could potentially function successfully if these other groups were not around. The solution is thus to cull the land of those people, either the scapegoat of all societal ills (fascism) or the vast majority of people who could not function without the support of techno-industrial society (anarcho-primitivism / anti-civ green anarchy). Both ideologies can be reluctant or coy about the mehtodology they use or its results ("an ethno-state does not lead directly to genocide", "the destruction of the power grid is not intended to directly kill billions of people"). However, the ethical decision of both is the same: do what needs to be done to allow those who can be free to be free, and damn the consequences. Eco-extremism does not shy away from this.

For context here is a communique of who Atassa are from ITS themselves:[4]

> The northern lands of the American continent are being won over by the tendency that moves away from political humanism and spits mockingly on hyper-moral civilized values.

> It was obvious that the rabid followers of humanism would protest against the incorrect words and the "atrocious" acts of ITS in Mexico, Argentina, Chile and Brazil. Scared, they would whisper, "I hope ITS doesn't come to the U.S." and that's what happened. ITS hasn't come to the U.S., but (here is the "but") little by little the most emblematic theorists of eco-extremism were arriving, who created publishing projects and put into circulation websites that reproduced the discourse against human progressivism.

> The first sign we have to support this is the publication of Atassa magazine, the first issue of which was a tremendous blow for the humanist slanderers, demonstrating the arrival of eco-extremism to the U.S. The second issue will be a true earthquake for those same defamers of the tendency.

Normandie: Let me first clarify that I am not anti-civ, but I recognize that many people who are in the wider diaspora of groups that are anti-civ commonly flirt with or

---

[3] A text dump on eco-extremism
[4] A text dump on eco-extremism

idolize Kaczynski in some way. These people have either not read Kaczysnki's *magnum opus* (ATR), or have and disregard the most important parts of it to instead pursue their own delusions about politics.

I had not heard of ITS before this discussion. If we are staying on the topic of Kaczysnki's philosophy, he has clearly stated (especially in *Anti-Tech Revolution: Why and How*) that anti-tech revolutionaries must avoid working with extreme-environmentalists ,such as ITS, and anarcho-primitivists. The only goal for Kaczysnki is to destroy the technological system, and anyone who has any other priorities (especially political ambitions like fascism) should not be worked with. I am repulsed by fascist and I, along with anyone who takes anti-tech revolutionary activity seriously and practically, avoid working with these people and actively try to keep them out of our circles. It seems that the initial move away from leftism by ITS was reading *Industrial Society and Its Future*, but that they have moved towards ecofascism in defiance of Kaczysnki's philosophy. Like I said earlier, any revolutionary concept is going to have people like this who use the banner for evil ends. Kaczysnki is not some religious figure to be followed by those of us who are anti-industrialist, but he has contributed valuable work to anyone hoping to do anything about the terminal dangers of industrialism, and admits that discretion and adaptation is going to be necessary for revolutionaries going forward. Anyone who took hedence to his outlining of what does and doesn't make a revolutionary movement successful would not work with these people, so it is my opinion that the move to fascism is due primarily to their own poor qualities as people.

Addressing this statement, 'All anti-civ thought and fascism have the same founding premise and modus operandi. These are that a large chunk of the human population holds down a selected group that could potentially function successfully if these other groups were not around. The solution is thus to cull the land of those people, either the scapegoat of all societal ills (fascism) or the vast majority of people who could not function without the support of techno-industrial society (anarcho-primitivism / anti-civ green anarchy)',

Anti-industrialism is not an anti-civ ideology. Of course, people who are anti-civ are inherently against industrialism because you can't have industrialism without civilization. However, the only goal of the anti-tech movement (as it concerns Kacyznki's philosophy) is the end of industrialism, and nothing else. Anyone with other goals for the movement is to be absolutely avoided at all costs, as Kaczysnki himself has said. Anti-civ is a political philosophy, anti-industrialism is not. Destroying the industrial system is one concrete goal that does not concern how a society is governed. Anti-civ is a delusion that the trajectory of human society can be rationally controlled, which Kaczysnki dedicates the first chapter of ATR to show that it cannot be. You cannot force all of humanity to not live sedentary lives. Anti-industrialism does not pin the blame of the current state of the world on any group of people. Jacques Ellul spent his masterpiece detailing how the industrial system is an inorganic and encompassing force with one goal, technical development and infection of all aspects, and that humans are

a middle-man between the system and its ends (a middleman that will one day not be as technically efficient as an alternative, thus being replaced). Anti-industrialism has nothing to do with groups of people.

The excerpt may have a point of anti-civ and fascist commonalities, but like I just detailed, this is very much not the case for those who follow Kaczysnki's revolutionary philosophy.

Theo: I fully grant that Kaczynski despises ITS now, but I would argue firstly, that Kaczynskis' philosophy inspiring people to move away from leftism has terrible real world consequences, and secondly that it's also bad precisely because it moves people closer to the right wing and fascism and so acts as a stepping stone or gateway to it.

The fanaticism some people have for Kaczynski's work can blind them to how the core theory is sometimes directly responsible for evil, it's like a religious person who says you have to have blind faith, live as if you believe for a month or a year, but even then, they will act as if an ex-believer who had been in the religion 50 years never properly understood the holy books.

So what I'm saying is ideologies can always claim they don't have many members yet because of manufactured consent or whatever, and that can be true to a degree, but you have to also take these case studies seriously of groups of people passing through your ideology, being really invested in it for a time and it having a profound impact on them, but that it had a negative effect on the world while they were in it and that the theory wasn't even reasonable or inspiring enough to get them to stay with it long-term.

The early actions the group ITS took and the theory they used to explain their actions were very much aligned with the actions and theory Kaczynski had put out at the time. For example their targeting of bio-scientists as symbols was right out of Kaczynski's essay advising what tactics should be pursued, as well as their theory that technology should be attacked on principle because it's all rotten and no concessions can be made, finally right down to their copying of all his ideological terms like claiming to be acting in defence of 'Wild Nature'.

The case study of Jacob Graham

Theo: It was interesting to read about the history of these anti-tech telegram channels Jacob was a part of and how he created a splinter telegram group. His name shows up on a few different anti-tech forums, so it seems like a fair few people knew him as a knowledgeable anti-tech person.[5]

> During your offending you became a member and controller of chat rooms on the internet, mostly encrypted to hide what you were talking about.

---

[5] A text dump on Jacob Graham

Over many months you discussed in group chat and direct messaging, planning and preparing for terrorist acts. You were the administrator, solely responsible for who could be in the group and who could not. One of those groups was called "Total Earth Liberation Group" with 150 members. Discussion included assistance with information on how to make explosives to attack energy infrastructure sites and commercial entities, how to make a rudimentary shotgun and about poisons and napalm alternatives. You offered yourself as a very knowledgeable and experienced terrorist. Whilst you were not telling the truth about what action you had taken, you were building trust and providing information which they wanted from your digital library of information, which was likely to assist a person preparing acts of terrorism.

Potash: I don't get why you have such a stick up your ass about political violence. Violence is a fact of life.

Theo: I'm open to plenty of uses of violence:

On The Far-Left, Effective Activism & Violence

I just like poking fun when; political groups whose ideology doesn't lend itself to putting up strong guardrails against unjustified political violence inevitably lead to embarrassing examples like Jacob.

It's one small example of an action groups could implement, but why do you think the Neo-Luddite Hub mods don't just say 'no one is allowed to make their profile picture an anti-anarchist terror group' as part of an effort to make the space unfriendly to bad justifications for terrorism?:

A text dump on eco-extremism

Potash: Freedom of speech.

Theo: Ok where's the line though? Would you allow people to put pictures of child porn in their profile pics?

Potash: Yeah I'd ban Vaush. Dude it's not that big of a deal.

Theo: For clarity, I think lack of strong guard rails is inherent to your ideology, so even if you made small fixes like this and made adherents less likely to commit terror attacks, there'd still be a higher chance of adherents committing unjustified terrorism than left-anarchists (per person) due to other factors. And I also don't particularly want you to become a more effective political enemy, so all this is just me casually observing and mocking an enemies foibles.

Potash: In what way is it inherent?

Theo: There are three really great academic articles that argue in methodical detail how; when people who are anti-tech reject the view that other social justice campaigns can be complementary to their ideal end goal, then they on average become more open to using terrorism & bodily-harm violence. The point being argued is a simple one, that too many people conflate radical environmentalists with terrorists for faulty

reasons, but the detail in which this point is argued I think shows a lot of fascinating glimpses into the foundational intuitions motivating various people:

- Religion, Violence and Radical Environmentalism

- The Unabomber and the origins of anti-tech radicalism

- Searching for Ecoterrorism

Interviewing the owner of a Telegram channel Jacob was a part of

Theo: I'm not sure what to ask tbh, what are some things you think the judge and the media got wrong? Like what are your thoughts on Jacob saying he wanted to put at least 50 people in the ground, getting a 3D printer for guns, and that he may have wanted to shoot up his college?

Anonymous: All members had a voice in expressing suggestions on how the group could be made better, or what types of content they were interested in seeing more of. Admins were mainly used for moderating the chat, to ensure that prohibited items did not get posted (i.e. porn and gore spam admission to criminal activity etc. etc.) and to resolve any ongoing arguments in the group. I also would enquire of them feedback on suggestions of how we could make things better, but there were no "leaders" in the sense that they thought. They make it seem like he was issuing orders to a group of people, to go out and commit terror, and that he was posting deliberately knowing people were gonna use it for that; when in reality its just archiving info; and for educational purposes only.

Theo: I'd like to believe my debating, writing, and archiving might have some effect in stopping someone from doing something cruel or just abandoning the reactionary ideology sooner rather than later. However, there is a doubt that I could accidentally help someone obsess over Ted more and so, increase someone's likelihood of doing something cruel.

Some of the movie clip edits Jacob posted in The Ted K Archive server were deleted because they appeared to glorify Ted's violence and I would have tried to talk him out of his terrorist outlook if he ever joined in any of the discussions, but for whatever reason his only engagement with the server was dumping those few movie edits in one of the discord channels. I can look back and be glad I at least made the intervention of encouraging him to see that his videos were glorifying bodily harm terrorism and they weren't welcome in the culture of the space I was trying to help build. I doubt you have any memory of any intervening steps you made on that level because you approve of some bodily harm terrorism, and that's sad.

Anonymous: I have made changes in my current incarnation of the Telegram channel.

I now have a more explicit disclaimer, rather than just a no self incrimination rule. I also made my position on environment and tech more clearly, to discourage edgy retards from joining, and repeated the fact that its just an archive, (same as in the channel heading) and repeated that its for educational use only.

> Some lesser known works of Kaczynski that I think should be read. We are sceptical of the use of advanced technology, in regards to controlling society and mass destruction of the environment.
>
> However I want to make it clear though, that this is not an anti tech/ luddite channel, or a ted oriented channel, due to mischaracterizations of our former channel ...
>
> Our former channel, and this channel, has always been merely a survivalist archive, and an archive for revolutionary literature, with a focus on ecology and radical environmentalism. Everything we post here is for informational purposes only, and we are not responsible if people misuse that information. ...
>
> As stated I don't have much on my phone currently, but feel free to browse our online library, which has more than you'll ever need not only in bushcrafting and survival, but in addition to that many other topics.
>
> Including but not limited to: diy gun building manuals, military manuals, (both US and foreign) medical manuals (civilian and military), Homesteading, Drug manufacturing, Natural medicine, self defense manuals, (martial arts, boxing and weapons training) and various weapons making manuals for let's just say uh unconventional warfare.

Other wannabie mass killers Jacob potentially rubbed shoulders with on Telegram

Anonymous: My telegram channel:

> Delinquent Survivalists
>
> Survivalist archive. Radical environmentalist archive. All info is for educational purposes only, we are not responsible for anything you may do with it. Be aware of the laws of your own country, in regard to material which you may not legally posess. ⊠

Have to put a disclaimer on it since my former channel had a convicted "terrorist" in it. Actually we had another guy that did a knife attack in Turkey too. But I bullied him until he left long before that happened.

He bragged about burning down a kids school.

Ren: What the hell?

Trashman: Man, he gotta kill himself.

Anonymous: Sadly no. Dude went on a rampage stabbing old helpless people, and surrendered peacefully to the police.

Ren: Coward.

Trashman: Loser.

Anonymous: Im just glad the feds never found out about that one. Bad enough they harassed me over destro.

Entity: Murder is based though.

Ren: Sure if it's against the right targets.

Trashman: Depending on the context.

Ren: Do you know about Orozco the embalmer?

Amor: YES ive heard of this, similar to Junk Films but in Columbia

Anonymous: Anyway join my fucking channel quit talking about gay obscure movies

Amor: Fuck you dont call Mondo Films gay, they are based, watch em

Ren: I joined your channel but no to the second part

Trashman: Naw, man. I'm trying to stop using social media.

Entity: If you don't think murder is based you're leftist

Amor: Unironically yes. If you dont think killing is based you are a leftist.

Anonymous: Its educational brah

Trashman: Still, sorry

Anonymous: No chatting

Anonymous: Your loss, much stuff you would be interested in tbh.

Bourgeois Fool:

> Have to put a disclaimer on it since my former channel had a convicted "terrorist" in it. Actually we had another guy that did a knife attack in Turkey too. But I bullied him until he left long before that happened.

What the fuck

Amor: Pussy

Bourgeois Fool: Telegram is pretty fucked

Amor: This i do agree

Ren: Yeah we all know but it's good for communicating

Bourgeois Fool: Too many Z mfs

Ren: Z?

Bourgeois Fool: Putin lovers

Amor: Based, honestly id join Wagner if the pay was good (for American standards)

Bourgeois Fool: Wagner is dead. Ever since Prigozhin.

Ren: I remember his attempted coup against Putin.

Bourgeois Fool: Only "good" thing he did.

Ren: What does the Wagner PMC usually do?

Bourgeois Fool: He likes them for their African missions. He wants to kill some ig.

Amor: No, they still exist, they are just under govt control. I dont care bout the ideology, its a merc company and one of the last genuine mercs who offensively fight in war for money.

Anonymous: Signal is better for messaging, but telegram is much superior for sharing files.

Amor: I'd join Africa Corps if the pay was good.

Bourgeois Fool: Unironically?

Amor: Yes, obviously.

Anonymous:

What the fuck?

What? How's it my responsibility that somebody that was in my old group did some stupid shit? Problem?

Bourgeois Fool: Didn't blame ya, that's fair.

Amor: Hell i still want to join a PMC, im just probably gonna go for Blackwater or as its known now Academi. Or G4S.

Anonymous: Yeah, all I was trying to do is share knowledge with people, dude

Ren: I vaguely remember hearing about a mass stabbing in Turkey recently.

Anonymous: I have a friend in my Signal chat that might remember him. Somebody sent me a video of it a while back.

Ren: Damn okay. The one in the Netherlands that happened about a month ago didn't get much attention surprisingly.

Anonymous: Yeah dude just goes around stabbing a bunch of old people that cannot defend themselves. Pussy shit to be honest.

Ren: Coward. Do you know about Axel Rudakubana in the UK?

Anonymous: I mean, no one was surprised, the dude bragged about burning down a children's school.

I had kind of liked him before he told me about that, but.

Ren: He just did that shit for fun?

Anonymous: No, I think he had a hate motivation.

Bourgeois Fool:

I vaguely remember hearing about a mass stabbing in Turkey recently.

Last one I remember, dude did such a shitty job. What a loser.

Ren: Why did he hate the school? Did you hear about the one in the Netherlands a month ago?

Anonymous: I think because it was owned by muslims. But its fucking Turkey ofc it is dumb fucker. You're in their country not the west idiot.

Ren: ?? He's Turkish and he hates that a school in his home country is owned by muslims? Is this man intellectually disabled? Genuinely.
Anonymous: Yeah he was kinda retarded.
Bourgeois Fool: Arda Küçükyetim. This guy?
Anonymous: That's exactly what I said to him.
Ren: That's the dumbest thing I've heard this whole year.
Anonymous: That might be the guy I don't know what his real name was, and I can't even remember his telegram username to be honest I just know that the guy was in my telegram group before I bullied him.
Bourgeois Fool: Wikipedia says he was on Telegram. That was him. He attacked a mosque.
Anonymous: Into reading nazi shit? Probably him then if so.
Bourgeois Fool: Well documents of other far right killers.
Ren: Found whatever this is

crossixir.com
https://www.crossixir.com › xitter › mentions ⋮

mentions of @chudmountain_ ÷ crossixir.com xitter archive ❓

SVN333STVR **Arda Küçükyetim** @chudmountain_. ⚡. niggafart.com. Sep 29 2024 11:04:21 PM - Sep 29 2024 11:42:45 PM ... Aug 15 '24 **5:38 pm**. @chudmountain_ ...
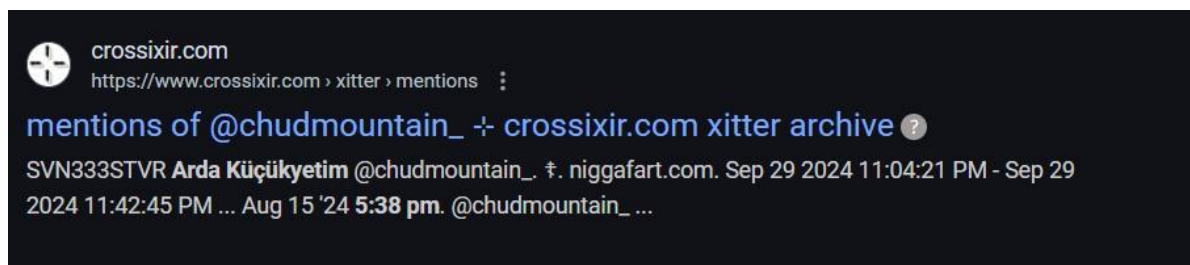
Anonymous: Send link. Fuck, I hope they didn't mention my group in this one too.
Bourgeois Fool: `https://en.m.wikipedia.org/wiki/2024_Eskisehir_mosque_stabbing`
Ren: I was about to send the same page.
Bourgeois Fool: Nothing on AT so far.
Anonymous: Yeah, that dumb fucker that was the guy.
Bourgeois Fool: Yeah, what a loser.
Ren: I lost IQ points reading this. Bro he was born the same year as me.
Bourgeois Fool: Self described nazi on Telegram lmao. He is 19 now? That's insane. A year younger than me and already ended his life.
Ren: I'm 18 I turn 19 in 2 months.
Amor: I am a National Socialist, although i dont call myself that much as i dont like using more well known ideological phrases due to the fact other people fucking ruin it.
Ren: Classic coward behavior.

> Küçükyetim's trial began on March 7, 2025. During his opening statement, he claimed that at the time of the crime, he had difficulty distinguishing between fiction and reality, and apparently thought he was inside of a videogame. He was denied bond.

Amor: Normies and f@ggots fuckin ruin those phrases for me.

Trashman: So you're a nazi?

Amor: Yes. How could you tell???

Trashman: I hope you get curbstomped

Amor: "OMG UR SO HATEFUL YOU SHOULD BE CURB STOMPPED"
   You are an actual fuckin leftist lmaooo

Ren: He wrote a whole manifesto and acted so proud of what he did then tried to claim insanity.
   Classic coward behavior. He can't deal with the reality of his actions.
   Did you hear about Axel Rudakubana in the UK? Similar coward.

Bourgeois Fool: It was proven he was fully aware. Nice try.

Trashman: What are ya? Some 5'3 fat fuck who has to rely on mommy and daddy for money to buy doritios so you don't have to stop sending dick pics to minors?

Ren: He wrote a whole manifesto and then decided to pull out by claiming insanity.

Anonymous: Yeah, I didn't say that people would believe him. Good thing that they didn't.

Bourgeois Fool: And two Americans were arrested as well in relation to that attack for text messages.

Ren: I hope he gets beaten to death in prison, coward.

Timer: Unironicly neurological death.

Anonymous: Clearly he wasn't very smart. Which I said to him when I spoke to him.

Amor: Lmaoo, you're upset over me being a LE NAAZZZIII, fuckin oversocialized leftist f@ggot ⊠

Ren: This is like that black white supremacist school shooter, Solomon Henderson. Although I'm 90% sure he was trolling.

Trashman: I'd rather be a faggot than a fascist.

Ren: Okay you're giving redditor vibes.

Anonymous: No he was real.

Trashman: ⊠

Anonymous: Id rather not be either.

Timer: Nazis are just retarded pseudo leftists, they don't upset me they're just dumb.

Ren: I meant that I thought his manifesto is him trolling.

Amor: HAHAHAHHAHAHAHAHA HOLY SHIT

Anonymous: Maybe. Idk.

Timer: I utterly despise them both.

Amor: @⊠⊠⊠⊠⊠⊠ You hate me for being racist, im sorry for my ebil racisms.

Trashman: ⊠

Ren: He said fucking MR. BEAST radicalized him, he wasn't being serious.

Amor: Most of them yes. I align moreso with Varg Vikerness and Richard Walter Darre NS.
   @⊠⊠⊠⊠⊠⊠ Can you tell me why racism is bad

Anonymous: Wasn't mr beast a kiddy diddler?

74

Ren: How does MR. BEAST radicalize someone?? I refuse to believe he was being serious.

Ren: No someone on his team- Ava Chris Tyson, who is also trans, did.

Anonymous: But he knew about it though yeah?

Ren: Maybe? I dunno it wouldn't surprise me.

Trashman: White people and non white people just share melanin differences? Other than that there's few differences apart from appearance.

Ren: Sperg incoming in 3...2...1.

Amor: Lol, no you stupid fucking f@ggot. First of all race isnt just some political concept invented by le europen wyite supramicists to put the black man down.

Race is a biological term meant ot describe a sub species (depending on context species too). Different races amongst humans have phyisiological and mental traits very different from one another driven by their differing evolutions in different regions.

I want race war because war is beautiful and enslavement and subjugation and genocide of the weaker races and peoples because the weak must be weeded out of the gene pool in the dawrinistic game of life.

7. Broader Questions

General Agreements & Disagreements

Potash: What's your biggest agreements and disagreements with anti-tech activists?

Theo: For agreements, I have similar critiques of every development from primitive society to today not being ideal, like priestly classes encouraging obedience to lords and god given royal succession, to capitalism selling away the commons, capitalism preying on people's worst instincts to sell them shit they don't need that harms the planet.

For disagreements, I've seen a lot of 'collapse is just around the corner' types who overestimate the fragility of world markets.

Potash: Although I agree almost completely with the narratives propagated by the Anti-Tech movement, there are some common factual errors that they make.

Oftentimes you'll hear people say "evolution has stopped with civilization/industrialism". This technically isn't true, since evolution is just the gradual changing of genes and genetic mutations have gotten more common in the past 30,000 years.

Sometimes people will point to suicide rates increasing in the United States and will argue that suicide rates are increasing everywhere. However this isn't really true as suicide rates in most other nations are either stagnating or declining.

And sometimes people personify the technological system, when in reality it is not an human being in and of itself but the conglomeration of all the different self prop systems in technological society.

That being said, the narratives being pushed in all of these cases are overall correct. Sometimes people just get a few of the specifics wrong.

Theo: It's good you can notice those faulty claims.

How could industrial society protect wild nature long-term?

Wake: You mention you believe that industrial society is the only way of protecting wild nature.

1) Do you see yourself as anthropocentric? What's more important, the survival of man, or the survival of the rest of nature?

Theo: The latter, I've written about being an eco-centrist here:
  Why Ecocentrism is Essential
Potash: How can you be ecocentric while supporting the technological system?
Theo: Because:

1. I don't buy into the conspiracy belief mindset where you join the dots of scary news stories and conclude that collapse is inevitable. Plus, further conclude that anytime humans start building windmills until the day they destroy their windmills that they will very likely be forced to live under the thumb of an oppressive ecocidal government.

2. To support or be neutral towards a revolution against high-tech society would be doing a disservice to:

   - The billions of innocent human kids that you would essentially be helping murder through helping instigate such a collapse, if there's any small hope it could be delayed or avoided.

   - The wild animals that get randomly injured by events such as falling branches, who we can sometimes rescue, heal with advanced healthcare, and release.

   - The wild animals that we can prevent from being killed by brush fires started by tribespeople from accidentally consuming vastly larger areas of wildlife habitat than intended.

   - The wild animals we could help in working towards a world in which humans are able to create huge marble bridges covered in soil and trees that form whole new levels of wildlife habitat that would mean wildlife could populate even more than the entire territory of the earth.

   - All life on earth that we could potentially prevent from being killed off by knocking a meteor slightly off course.

   - The great diversity of life on earth which we could potentially relocate in part to another planet before our sun swallows the earth.

   - The potential life on other planets we could create through terraforming.

   - The humans that could more easily fall prey to cults of irrationality in a primitive world, where people might cannibalize other people who they thought were inhabited by evil spirits, like has happened in living memory in Papua New Guinea.

   - Etc. etc.

Essentially collapse feels like one rigid solution that closes off the opportunity for better solutions to the harms tech society is currently causing.

Wake: 2) Where do you disagree with Kaczynski on his section in ISAIF on reform, specifically 'simpler problems have proven impossible to solve' (or words to that extent)?

Theo: I agree with his assessment of the way industrial society creates skill specializations, which both decreases people's opportunities to exercise power as an individual within industrial society and decreases the likelihood that they will maintain their survival powers over nature (paragraphs 197–8). But, I think this can be a wholly positive phenomenon if society is organised well, where in an ideal society the decision that leads to the most powerful outcome in the world is inherently a practice that's replicable on a mass scale, easily understood through shared rules & ends, and gives meaning and pleasure to the individual for the practices internal value.

All that means is people have more to offer from specializing their skills, they can still come together through tactics like unionizing, they just make the case that society could be better organized with the workers with the expertise running the ship and win more people to our cause.

For further reading I go into this more in my essay on my virtue-existentialist ethics:
My Virtue-Existentialist Ethics

Wake: The question was why do you think the destruction of nature (for example) can be stopped when simpler problems have proven impossible to solve?

The point of 'simpler problems have proven impossible to solve' isn't to say that there is no solution, but that humans will never successfully implement it, shown throughout historic precedent, i.e. the war on drugs, homelessness, teen pregnancy, etc., etc.

Theo: Right, so I bite the bullet on specialization producing more situations in which problems can sometimes be harder to solve in a black and white way. But, having there be a higher number of problems which can be solved and the way in which they're addressed in high-tech society is still more desirable to me, like modern medicine is a win because it outright solves some diseases that we would just have to be stoic about killing us as hunter gatherers. And problems that we have the luxury of considering problems we can often mostly deal with. Like with teen pregnancy, just because we can't 100% fix this problem doesn't mean it's not more easily preventable within large, healthy, high-tech communities, with lots of opportunities to develop intellectually and even in rare cases, again with modern medicine, solvable somewhat with products like abortion pills that we can know would be safer than primitive abortions where you eat the root of a plant which maybe flushes out the fertilized egg, but also has harsher poisoning side effects on the body.

Wake: 3) You bring up feudal warlords destroying the earth, do you not think they would have significantly less devastating impact than the current rape of the earth. The damage they would cause would be much more transient than micro plastics, it may even serve to benefit the biosphere (humans place in nature is as burners). Genghis khan significantly reduced earths CO2 emissions, not that hes a luddite champion.

Theo: The most powerful propaganda for the luddite cause would be writing really convincing fiction of a possible future in which feudal warlords destruction of the earth is transient because future tribes people are able to fully convert everyone to being egalitarian hunter gatherers through war and outreach or whatever. I don't see it myself.

I think the ideal many primitivists valorize of being physically able enough to 'fall through the cracks' of a roman empire like control of the land is detestable because it's condemning most people to suffer that horrible life. It's just entirely unappealing to me at every possible imagined level of tech, whether that's tribes people accidently starting brush fires that destroy vast areas of wildlife habitat, or feudal empires cutting down vast forestland on their warpaths. The right question is how to use tech sensibly.

Would you still use domesticated animals in a peaceful world?

Theo: There are obviously people who are pro & anti animal domestication on either side of the technology question, so I'm curious to get a range of opinions for how anti-tech philosophy interacts with animal rights issues.

Most vegans are against breeding domesticated animals like cows, pigs, sheep and chickens because we think we should be freeing up space for those wild animals with a close common ancestor such as bison, wild boar, mouflon and jungle fowl, which are better able to express their capabilities in the wild. That way those domesticated animals with numerous health problems like chickens who get egg bound or break their legs easily for carrying so much meat can be allowed to simply not be bred into existence anymore.

Many anti-civ people extend this critique of domestication to the way they say humans have allowed ourselves to become unthinkingly subordinate to the way of life in cities. And some even go as far as to say this process started when we began using fire.

Finally, there are many anti-tech people who see it as necessary to practice animal farming and hunting for surviving the collapse, which I don't see as likely, but I do think that that would be justified if true.

A hypothetical question I'm curious about though, to test people's principles is... if you lived in a world where everyone was vegan and there was no war, where everyone grew food forests, so even if you desired to move, you could always help someone else with their food forest, and you knew you could meet all your nutritional needs living this life, and you knew there wasn't going to be warfare, and you knew you could maintain the skills of hunting if you needed to go back to that, would you hypothetically choose not to hunt animals? Just living a life where you're communicating with them through seeing otters in the wild, but just choosing not to hunt, do you think that

would be an ethical responsibility? What do you think if you knew that you could survive perfectly fine with low labor hours?

Zerzan: That sounds rather nice, yeah I wouldn't argue against it, I mean if it's conceivable and I think you know hunter-gatherer life was more gathering than hunting, but still, maybe that would be more ideal. If you're trying to learn anything from the record, it's a bit hard to imagine that in terms of our evolution, but it sounds nice, yeah.

Theo: Yeah it's a nice dream. I just often come up against people who are really invested in like eating meat because it's their culture and eating these horrible factory farmed animals, so I think it's interesting, like I use the argument of we have all these glass greenhouses now, we have thousands of vegetables we can grow all year round to eat a varied diet, but even if we went back to primitivist life and we could still meet all our nutritional needs, I think there would be some ethical responsibility there too, just to embody this more compassionate lifestyle.

Zerzan: Right, I salute your values, I think that's very worthwhile to think about.

Jorge: Veganism is unnatural and detrimental to human health. Of course a civilized child may have emotions when simply facing death, but living creatures die, and they must die for others to be fed. The vegan dogma is one of the worst aspects to develop from of civilized life, and I hope every vegan gets free of it before it does them serious bodily damage.

Our species of human is 200K years old, and you can be sure people were eating anything they could tolerate. Suddenly refusing to process foods which forever enabled human survival is not going to be without negative consequences. Humans are genetically most alike chimps and bonobos, and neither are vegetarian. What do you imagine would be the consequences to the health of these apes if they were to be limited to a vegan diet? (This dietary restriction would have to be imposed on them because they would never fall victim to the ideology that it is wrong to kill/eat grubs, fish, insects, and small mammals.)

Veganism is unnatural and detrimental to human health. Of course a civilized child may have emotions when simply facing death, but living creatures die, and they must die for others to be fed. The vegan dogma is one of the worst aspects to develop from of civilized life, and I hope every vegan gets free of it before it does them serious bodily damage.

Theo:

> Veganism is unnatural ... The vegan dogma is one of the worst aspects to develop from of civilized life

Our nature is simply that of being highly intelligent animals who can choose to struggle against our natural drives if we decide intellectually that we desire to. E.g. Biologically really liking sugar because it's not common in the wild, but deciding not to binge on it anyway, even when we have easy access to it in cities.

> Humans are genetically most alike chimps and bonobos ... This dietary restriction would have to be imposed on them because they would never fall victim to the ideology that it is wrong to kill/eat grubs, fish, insects, and small mammals.

The reason I think hunting and paying for the killing of animals is a character vice for myself and many others is because I'm intelligent enough to empathize with other animals and know I can be happy and healthy eating a vegan diet. So, I don't hold the position you're tarring all vegans with, but we likely agree my position is not one other animals could ever come to, along with severely mentally disabled people and psychopaths.

> detrimental to human health. ... Our species of human is 200K years old, and you can be sure people were eating anything they could tolerate. Suddenly refusing to process foods which forever enabled human survival is not going to be without negative consequences

If the only way we'd been able to achieve optimal health for 200K years was eating large quantities of soil I would still happily abandon it if I knew the trade-off was just knowing how to grow enough duck-weed year round, or brewing yeast in glass jars, just like we do beer or penicillin.

> Of course a civilized child may have emotions when simply facing death,

I agree it's likely a problem for kids to fear seeing death, I'd probably take my kids out on a deer hunt if they were overpopulated and politicians in my area were continuing to drag their feet on re-introducing predators.

> but living creatures die, and they must die for others to be fed

I'm with you, along with the Tibetans and Zoroastrians, I would like a sky burial were it legal, as a charitable offering to larger animals that could benefit from the meat most. However, most animals people eat today are bred to live much shorter and more dreadful lives than they would have in the wild, getting to express their wild capabilities. So, I advocate more people go vegan, so they are never bred to live these shitty lives. Also, because it takes more land to grow plants to feed to animals, to eat the animals, than just eating plants, so I'd like to free up more land for wild habitat, to increase the net amount of wild animals on earth getting to express their capabilities. So regardless of whether your ideal is primitive food forests or solar-punk, I think advocating veganism is character virtuous.

Jorge: This reformism and vegan advocacy is seriously bogus. Removing violence from our lives is good for stabilizing and perpetuating techno-industrial civilization, but since violence is an innate part of ape life, the lack of any arena for its expression does

not foster human psychological health. Instead of killing to eat, we civilized people in technological society are largely repressed from any violent action — how good can this be for us, physically and psychologically? (Again, if chimps were made to be nonviolent, what consequences would result? What would human observers think if some minority of chimps suddenly began persuading others to not eat nothing but plants and fruits, for some reason — and how would that differ from a psychosis in the animal?) Have we civilized a healthy relationship with death? I think not, and the charade of veganism's promise to eliminate any contribution to animal deaths is noy going to foster a good understanding of death & life. But vegan advocates are in luck: the TIS seems ready to impose veganism or other engineered techno-sciencey manufactured diet (perhaps crickets) upon humanity, for as long as humans are allowed and tolerated.

You think and hope you will be healthy eating a vegan diet, but you may simply be beginning a slow-burn disaster which doesn't crescendo for 15 years. On the other hand, we know that people eating animals and their eggs and marrow, and drinking their milk or blood, have been well nurtured and made healthy for eons.

reddit.com/r/exvegans has plenty of testimonials and anecdotes of health problems befalling ardent vegans, driving them to question and leave the ideology; I wish you no harm and hope you will move to a more natural diet before health maladies arrive — and I'm sure they will, eventually. And our nature to desire sugar (or salts) should be exercised and fulfilled, when sugar is rare, regional and seasonal. When we create foods and modify the world to suit ourselves — taking control from the gods, as Daniel Quinn put it — we have to attend to ripple effects we cannot foresee or fully manage (hypertension, diabetes, obesity, population growth come to mind).

Theo: I set up r/AntiVegans a while ago as I think it'd be funny to gather anecdotes of people who used to be ideologically motivated to warn against veganism for the comedic mirror it would create. Either way, I don't actually see the evidentiary use value in a bunch of anecdotes when we have so many either way, and so much better evidence in research papers, but if you're curious about my personal cultural experience with vegans and the arguments, I was brought up vegetarian, went vegan at 15, and enjoy a fit life at 31 in a tiny village.

I don't think we're lacking for opportunities to habituate people to violence and conflict in TIS, we have much more meaningful opportunities in fact in the painful realizations about friends, frenemies and enemies we are in intellectual and physical competition with.

You keep asserting veganism is x, like veganism wants apes to be non-violent, veganism wants people to eat crickets, which just sounds like conspiracy thinking, linking news stories that aren't connected. The way I've seen the crickets thing pop up is just liberal journalists covering the rise of veganism and offering an unsatisfactory middle ground as part of what they think their job is to do in covering both sides impartially and suggesting middle ground steps. But obviously vegans are against farming and killing insects, as they're sentient animals who can have a subjective experience of ca-

pabilities they're enjoying expressing. So to vegans it's a character vice to breed them into the world knowing you plan to go against their interests by killing them.

Jorge: You misunderstand my remarks. The technological system pursues its needs, which may be a lower human toll upon Nature, possibly accomplished by a cricket-heavy sustenance, or petri dish lab meats, or a vegan nutritional syrup — or the eradication of (most of) humanity. Even if unintentional and unwitting, the vegan movement (along with the animal rights folks pushing cellular 'meat' and such) aids the technological system's management of humanity, separated from Nature and dependent upon the social managers of the system. Crickets are championed by the non-vegan advocates of "sustainability" who want feed everyone everywhere and 'lessen our impact'. If humans are apes, and vegans want animals not to be killed by humans, then at least some elimination of apes' violence is being sought by vegans, right? I don't follow your remarks about friends and enemies, but I doubt that that violence compares to raids or hunts by uncivilized tribal groups or survival by killing as required in Nature. Why do you think it is that people who do live in Nature have not adopted a vegan diet?

Theo:

> vegans want animals not to be killed by humans

No, vegans simply want to do an animal products boycott, they can still be in favor of killing animals for a multitude of reasons, e.g. for pest control within settlements and farms, reducing overpopulation, eliminating invasive species, mercy killing injured animals, etc. There's many legal animal rights advocates who for example are against hunting on principle, but that was never the original goal people had in mind who came up with the term vegan and so even that is not a required principle to hold in order to adopt veganism. Here's 5 example ethical reasons someone might be vegan (and what branch of philosophy it may be related to):

Hedonistic Utilitarianism: The commitment to not use sentient life where you know you will cause more suffering on a global calculus than happiness. Examples: human caused climate change, stress and pain in a slaughterhouse than a longer happy life in the wild with low rates of predation, stress to slaughterhouse workers who are more likely to abuse their family, etc.

Preference Consequentialism: The commitment to not use sentient life in various ways because you know they will have interests to go on living longer than would be profitable. Examples: They have habits for activities they'd like to do each day and they show you by their desire not to be loaded onto scary trucks and to a slaughterhouse where they hear the screams of other animals and the smell of death.

Virtue Ethics: The pursuit of positive character virtues through not breeding a sentient life into captivity when you know you could leave room for other animals to enjoy happy flourishing by being able to express all their capabilities in wild habitat. So not wanting to parasitically take away life with meaning for low-order pleasure in our hierarchy of needs which we can find elsewhere.

Deontology: The principle of everyone should only act in such a way that it would still be acceptable to them if it were to become universal law. So not breeding sentient life into existence, only to keep them confined, tear families apart and kill them later, as you wouldn't want it to happen to you.

Existentialist Ethics: The desire to be wary of acting in-authentically, so in a way you don't believe due to outside social pressures, like that acting un-caringly is necessary to what it means to be a man. So testing out values you were brought up with against new ones as you go and coming to the conclusion that you'd prefer to live in a society where most people have the value of seeing animals flourishing in nature and not in captivity/pain.

> I doubt that that violence compares to raids or hunts by uncivilized tribal groups or survival by killing as required in Nature.

It doesn't compare in terms of the quantity of opportunities to chaotically follow ones baser instincts on a whim, but it is far and away superior on the calculus of more meaningful and emotionally draining conflict that people have access to in TIS. E.g. millions of people have the ability to go volunteer to fight against Russia's attack on the Ukrainian people now, and for 5 years millions had the opportunity to fight ISIS's attack on the Yazidi people. Going to fight ISIS may have involved tying oneself emotionally to forever wanting to know on a deeply personal level that the sex slaves you freed are still doing well and potentially carrying the burden of a mistake that could have been avoided costing a friend's life, you get to experience the attempts at saving and recapturing a complex culture and people tied to a land that can trace their philosophical development back to being primitive tribes.

> Why do you think it is that people who do live in Nature have not adopted a vegan diet?

Again, because like I said at the beginning, "the reason I think hunting and paying for the killing of animals is a character vice for myself and many others is because I'm intelligent enough to empathize with other animals and know I can be happy and healthy eating a vegan diet. So, I don't hold the position you're tarring all vegans with, but we likely agree my position is not one other animals could ever come to, along with severely mentally disabled people and psychopaths." There's no injustice happening to the animals that get hunted by for example uncontacted tribes people who use blow darts to pick off the slowest squirrels or whatever, helping their evolution. And there's no bad intent or character vice on the part of the tribes person who hasn't ever contemplated leaving the forest to eat farmed foods and allow the forest to go in a different evolutionary direction such that they could be living a more meaningful life, and the forest would be able to contain a higher quantity of animals.

Jorge: Getting crops on fewer acres than a cow roams is not some great game-winning goal. When you have a cow you have more than just "protein equivalent to X amount of

soy, which uses less acreage". With an animal, you get all sorts of parts and materials for further nourishment and for tools. Considering all that, the fewer acres needed to produce beef-equivalent calories of wheat and carrots and other veg will be acres needed to manufacture tools and clothing and shelter material and other foods to replace all that a big game kill will yield.

Supposing humanity adopts veganism, will the cows and pigs be executed? They'll still be fed, right? So while their population is enormous, they will continue consuming crops, and we won't have less acreage under agricultural demand for a while...

But let's suppose that, 20 years after humanity goes vegan, the population of today's agri-animals has greatly withered (due to breeding controls and manipulations by humans) and there actually is less land used for agriculture than in 2024. Will the land be allowed to rewild, or will it more likely (most certainly) be put to use by techno-industrial society? Any land no longer feeding livestock will be used to do something else to advance technological society (against Nature).

And when vegan humanity no longer values cows and pigs and chickens as useful, will these species remain in existence, with things civilized humans do like to eat, or will they go extinct with the creatures civilization finds useless (giraffe, starfish, frogs, rhinos, etc.)?

Anyone living in Nature is overjoyed to successfully hunt game; why do you think that is? No reason, they should just dig up some crops instead? Is it just as rewarding to successfully forage as to successfully hunt? Is eating forage the same benefit to the body as eating game?

Theo: Here's the timeline I'm working to bring about:

Short Term

As more people reduce their animal product consumption, breeding animals will become less profitable and the number of domesticated animals on earth will decrease.

It will increase our ability to rewild that land as there will be areas of natural beauty people will want to walk through without having to worry about getting run down by cows, plus because now fewer places will be barren grass landscapes.

Long Term

Towards the end of animal agriculture there will be a burden put on animal sanctuaries to take in lots of animals and for governments to write laws to say the farmer has to turn their farm into a sanctuary to save the few remaining animals, like how there is a burden put on rescuers today with some battery farmed chickens allowed to be rescued after their egg laying numbers drop, to save the farmer the bother of transporting them to slaughter and sometimes not cutting even.

Long-Long Term

At the point where we're just about to outlaw breeding animals for food, government and conservationist charities will fund keeping the remaining domesticated animals in a few semi-wild safaris in every country and they will allow enough to keep breeding to allow for a healthy breeding stock like zoos and safaris today. This period will likely

go on for a while as there won't be enough political will to outlaw this too because it's such a marginally unethical use of land.

Forever outcome

Hopefully, there'll be enough direct actions to sneak birth control into the domestic animals' feed, sabotage the safari owners' property, picketing, and pressure campaigns to outlaw letting these animals breed. That way we can make room for wild habitat, for these domesticated animals closest common wild ancestors to be able to express their non-deformed physical capabilities and choose their own social relationships.

The only way the public and activist will would exist to take this final step is if at least 50% of the earth was fully wild, such that people felt sorry for these domestic animals in comparison to the flourishing many wild animals were getting to experience and so they wanted to free up the safaris land for rewilding. It couldn't be outlawed on the basis of freeing up room for more universities to be built or something, as we could build those anywhere.

A question for you; if you were forced to time travel 20,000 years ago, to a fairly peaceful area of the central African rainforest, to live out the rest of your life, would you relate to the capturing and domesticating of animals, specifically to not have to spend as much time hunting, as a character vice? Or would you feel fine imposing that suffering on an animal that would prefer to be living free or at least experience a quick death?

Jorge: I think that tracking, stalking, hunting game is good mental and physical exercise for the individual human (especially for males), and good for a small group of men to bond. It also practices for small-unit warfare, and preps men to conduct violence, which is an essential ability to be ready to deploy. (We can be peaceful but mustn't lose our ability to perpetrate violence.) As a survival activity which demonstrates a capability for independence and exercises autonomous decision-making, hunting is also fulfilling of The Power Process, and I think it is also good for the "ecosystem" and regional biodiversity. And to go on the hunt and return with food brings an appreciation from the group being fed, in a way that being fed from penned-in livestock does not.

With all that said, even hunter-gatherer people sometimes do keep a pig/peccary, or a dog, and horses are highly valued and bond well with people. And cats are thought to not have been intentionally domesticated but to have self-domesticated on the periphery of human settlements; I wouldn't want to force them out of this relationship they have developed with our species. There are abusive relationships and reciprocal, symbiotic relationships between humans and other animals.

Theo: With all that said, even hunter-gatherer people sometimes do keep a pig/peccary, or a dog, and horses are highly valued and bond well with people.

Do you really think the first hunter-gatherers to fence in wild boar weren't forcing an abusive relationship on those pigs and/or at least their progeny? Maybe they had a really good utilitarian reason initially like many adults in their tribe had died making wild game harder to aquire or something, but there's no world in which a wild boar

and all it's progeny are experiencing a higher quality of life on average in captivity than in the wild.

Anti-tech people and pro-tech vegans overlap for the most part on the ethics of domesticating other animals, so I find it curious how anti-tech people have a blindspot on hunter-gatherers keeping animals and your conspiracy crusade against vegans today thinking we're doing the bidding of technology. The worst you could say is some vegans are only interested in reforming the world to create large rewilding zones, but virtually all vegans are an antagonistic force being a helping hand fighting against further environmental destruction.

This is all just anti-tech people revealing themselves to be a reactionary infighting force within environmentalism, with a thin veneer of purist good-will in believing they have the one true solution to all the worlds problems in anti-tech revolution.

Jorge: Some vegans are only interested in reforming the world to create large rewilding zones, but virtually all vegans are an antagonistic force being a helping hand fighting against further environmental destruction.

If you don't want meat cells cloned so as to provide an alternative to killing animals, if you don't want to prevent humans doing human things (tracking, stalking, killing and eating wild animals), if you don't want to feed the present global population of >8B humans (which will come at the expense of non-human biodiversity), and if you don't want to maintain high-tech high-speed globally-interactive society, then sure, you're one of the good ones.

On the other hand, vegans who advocate that everyone worldwide take up this one narrow diet, regardless of locale, and those wanting that meat replacement foods be manufactured and distributed to ease people away from meats, and those prioritizing the livestock put through slaughterhouses over the millions of non-food animals who are eliminated from existence by being dispossessed of living space (taken for use in technological society) and those who want to give every human now alive some scientifically-engineered nutritionist-approved vegan drink formula for sustenance — well, those are vegans who are not doing any service to Nature but only to expanding their cult.

Theo: Fascinating.

> If you don't want meat cells cloned so as to provide an alternative to killing animals, ... then sure, you're one of the good ones... On the other hand, vegans who advocate that everyone worldwide take up this one narrow diet, ... well, those are vegans who are not doing any service to Nature but only to expanding their cult.

> I think we need a ton more of that irrationally passionate defense of Nature (and hatred of Technology) such as religious people have for their gods (including tribal HGs who vigorously defended the lands where they lived with their gods).

I myself expect that the people who've lived with/in Nature and have spoken of hearing spirits are correct, and I expect I'd find the same if I didn't live in a city.

Jorge: So in an idealized scenario, if the system were to collapse ... people are going to prosper in and devolve to small localized groupings. Those small localized groupings are not going to operate on snaps and consensus I don't think ... what's going to work for that kind of small group?

... it seems like a couple of the most bonding elements or the most stabilizing elements would be some kind of shared faith in something beyond the tangible world and or some kind of leader that is always deferred to and regarded. That seems like what tribes and cults have, and they tend to work better than idealistic-motivated communes and group gatherings.

Steve: Well work better in what sense? In what sense do you mean a leader in a tribe? I mean, that's a pretty complicated issue.

Jorge: Well, I mean, like a Jim Jones would be a cult example ...

Jorge: So are you in the cult for all of wild Nature or the cult for Technology and pigs and cows and chickens?
Theo: Neither, I'm anti-cult on principle and pragmatically because they lead to very obviously demonstratable stagnancy where the membership levels off due to the obvious sharlatan/irrational nature to it all. Plus the quality of the membership becomes dogshit too.

One of your arguments in favor of cults in that podcast was 'well we don't know the CPUSA's method isn't going to work, they still exist' which is just a fucking god of the gaps fallacy, 'there's no evidence they're never going to work, so maybe we can point to the hypothetical time-period between now and forever from now when it might work'. Yeah sure, bet on that method whilst environmental destruction gets worse and worse.

People can hunt all they like to reduce invasive species, and no hunter-gatherers are being evangelized to stop hunting by vegans, veganism isn't the black-and-white absolute morality you misunderstood it as when you first rushed to view it as bad and critique it with dogshit arguments that weren't even relevant to veganism.
Jorge: OK cool, thanks.

8. Alternative organizing principles other groups are using such as left-anarchists

Potash: We've devoted plenty of discussion to the Tenability of Anti-Tech Revolution, but almost none to the tenability of left-anarchism. There are several serious problems with the practicality of left-anarchism that I believe will prevent it from ever being successfully implemented. Let's go down the list.

I think we need to apply a new standard for this discussion. Rather than comparing primitive societies to an idealized anarchist utopia which only exists in your head, we should look at how the average primitive society fares against the average industrial society. Or perhaps the average technologically advanced first world society. At most, you can compare primitive societies to real world examples of technological socialism/ anarchism, but not to imagined utopias.

Theo: Sure, we can do that, for clarity though, even if worst case scenario my ideal society was unlikely to be able to be achieved, I think it's still worth striving to achieve it, and it's the same the other way around for you, you don't just give up.

For example, here's a diagram representation of choosing between methods of working towards the same end goal e.g. mostly guerrilla warfare and getting lucky vs. mostly election campaigns + some direct action and unfortunately seeing society drift between various political extremes, but standing a higher chance of getting to the same end goal. So long as the 'means to get there' represented roughly the same amount of pleasure and suffering, I'd chose the more likely method of achieving the same end goal, no matter how counter-intuitive:

Worst Case Scenario for arriving at the same end goal

70% confidence this method will best get me to my desired outcome

69% confident this method will best get me to my desired outcome

I'll pick the higher confidence method regardless of how counter-intuitive the process.
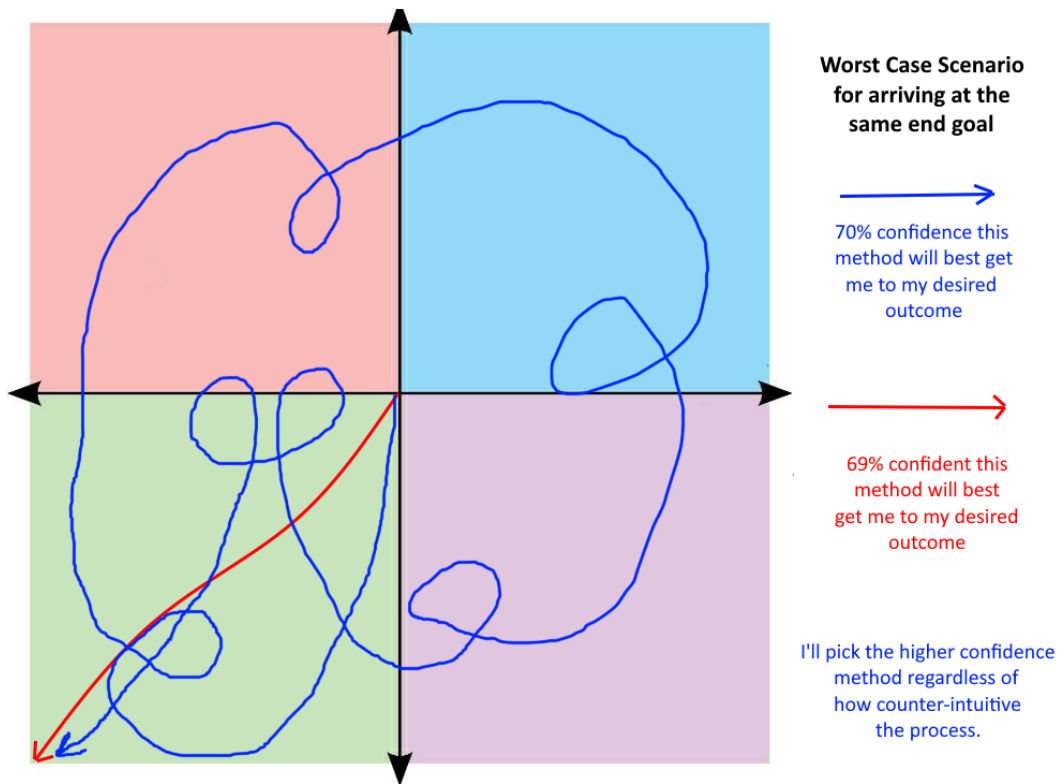
Now, here's a diagram representation of choosing whether to pick a method of arriving at an unlikely good end goal vs. giving up and accepting a 99% likely shit future end point:
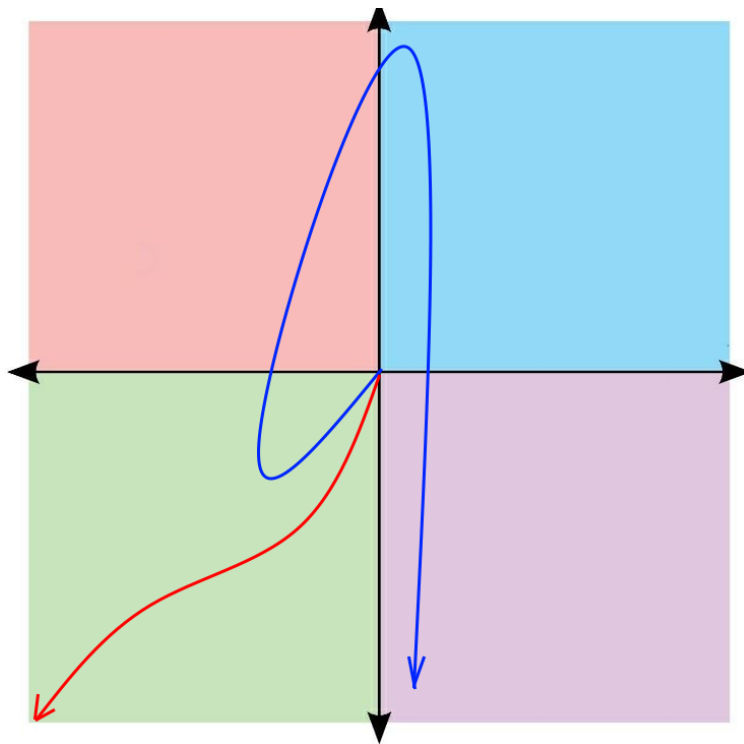
**Worst case scenario
for deciding on which
end goal to pick out of the
2 most likely scenarios**

This is the best method
of acheiving anything
desireable, yet I only have
1% confidence it's acheivable.

99% confidence this just is
what's going to happen

I'll still work to try and make
the 1% thing happen
as the 99% likely thing
happening is so shit
I'd prefer to suicide myself
than witness it.

Though obviously worst, worst scenario, if I'm 100% likely going to arrive at the shitty end point there'd be no point in trying.

To convince me to give up on left-anarchism you'd have to show me a good argument it's 99–100% likely going to end up in collapse.

If the options are collapse with 100% wild habitat, vs. a left-anarchist world with only 90% wild habitat, you'd want to know it's 99–100% likely going to end up in the left-anarchist world also, to give up on collapse.

Either, one of us would need to convince each other something is 100% likely going to happen, or we would need to convince each other to change what it is we ought desire happen.

For me, regardless of if a left-anarchist world would only be able to achieve 90% wildlife habitat, it would still be a million times better than a 100% primitive world for a million reasons, like being able to prevent brush fires started by tribespeople from accidently consuming vastly larger areas of wildlife habitat than intended, or being able to rescue a wolf that got randomly injured by a falling branch then release it once it's all healed up, or being able to knock a meteor off course that was going to hit the planet destroying all life.

If there was literally 0% hope of keeping advanced technology, then I'd spend all my time advocating and taking action to preserve spaces people can hunter-gather in in the future. However, if there's even 0.0000001% chance of successfully staving off collapse then that's worth it to pursue, for the flexibility that situation presents. It would allow time for new generations to become better educated and re-evaluate the diversity of options advanced technology allows for. So, we could experiment in moving towards a left-anarchist ideal, regardless even if we never get there.

A world in which 50% of the land was wildlife and the rest was governed by progressive liberal governments, where people could chose to escape to be hunter-gatherers in the wild would still beat anti-tech revolution. The potential long, long, long-term higher quality of life in either that world or a left-anarchist world would be worth pursuing even if there was a high risk of increased short-term suffering due to population increase and a higher die off with delayed collapse.

So, unless you have a magic ball for seeing into the future, I very much doubt you can rule all that out to the degree of 99.9999999999% probable proof in knowing what the future will look like.

Therefore, it's more interesting to talk about why each of us desires what we desire, so whether it's actually as desirable as we think it is.

For example, to test your principles; why hypothetically would a left-anarchist world with 99.9% dense wildlife habitat be less desirable to you than a 100% wildlife world of hunter-gatherers? Some hunter-gatherers clear big patches of forests when building houses, would it be such a travesty for humans to occupy 0.1% of the earth's land for agriculture and architecture, such that we could live complex cultural lives?

Perhaps in this hypothetical it would be against the interest of the people of this world to build marble bridges that increased the amount of wildlife habitat because

they wouldn't want to be responsible for loss of life if there was human error in trying to make them super-earthquake/super-volcano resistant. But the people felt comfortable enough to take up 0.1% of the surface area of the earth as a trade-off for all the randomly injured wildlife rescue and releasing they do, plus giving water to wildlife when there's an extreme drought caused by human caused climate change, plus being cognizant of the lack of positive freedom that could befall them under cults of irrationality if they all went back to living as hunter-gatherers like cannibalism, girls genital mutilation, etc.

How would you hope to bring down current governments like the US?

Potash: With violent revolution, all historical precedent suggests that you will fail at this. The Zapatistas have stopped trying to do so.

With peaceful revolution, you wouldn't be able to get hundreds of millions to go on strike, especially with all the pressure the government would put on them and the rewards they would receive for being scabs.

As for gradual reform and dragging the Overton window leading to reform, I don't think there is any historical precedent suggesting that this is possible.

This certainly is not happening when it comes to economic issues, and it's highly unlikely that anything a left anarchist movement could change this. Even in the realm of social issues where this was happening for a while pushback from the right has subverted it. Less people support transgenderism now then did a few years ago. The culture and politics of a society is something that is influenced by far too many factors for it to be simply dragged consistently in one direction for decades and decades.

This plan relies on far left political parties maintaining consistent power. Given the dominance of one political party has never shown itself to be insurmountable over long periods of time, it is highly unlikely that this is a realistic goal. People are different and will always vote for different ideas, this is a fact of life and cannot be changed. Whenever a left wing party were to lose power, their policies could be revoked.

The idea that the United State's government, or any government for that matter has the power to eliminate capitalism let alone achieve left anarchism is beyond asinine. Even the most skilled American politicians with the largest majorities haven't been able to achieve universal healthcare. The prospect of the entire elimination of capitalism through democratic government is completely unimaginable. Combine this with the fact you will have to be competing with other parties with contradicting views who will stifle your plans every step of the way.

Theo: My initial answer to some of these questions is that most anarchists aren't looking to recreate past anarchist experiments, we take comfort in experiments like

people feeling more content at worker coops, direct action groups shutting down old growth logging companies and lending support to destroying groups like ISIS.

So even if for example, everywhere but North Korea was an oppressive, but economically prosporous market socialist country and North Korea was the one bad example of doing capitalism, anarchists would still hope for something better to come out of both of them, i.e. more progressive anarchist experiments:

Complexity of social organization

Every other country broadly

North Korea

1700s   2024   2300
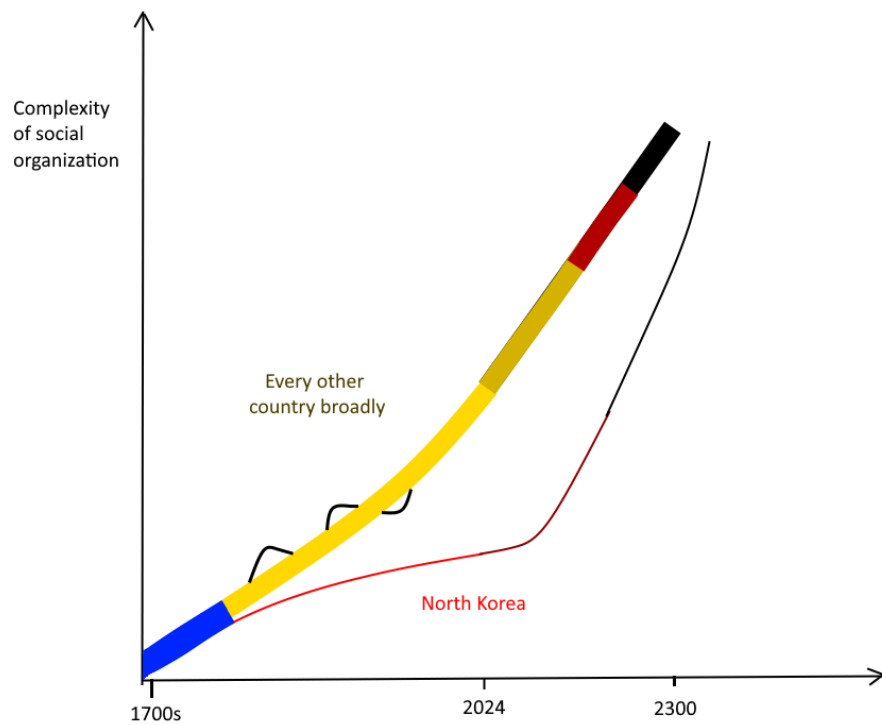
Also, even though no left party can hope to stay in power forever under representative democracies with swing voters, many countries are trending in a more leftward direction. The conservative party in the UK is more progressive than the democratic party in the US for example, but I think both are trending in a progressive direction over a long enough time period:

More
progressive

UK

USA

1700s

2024

98
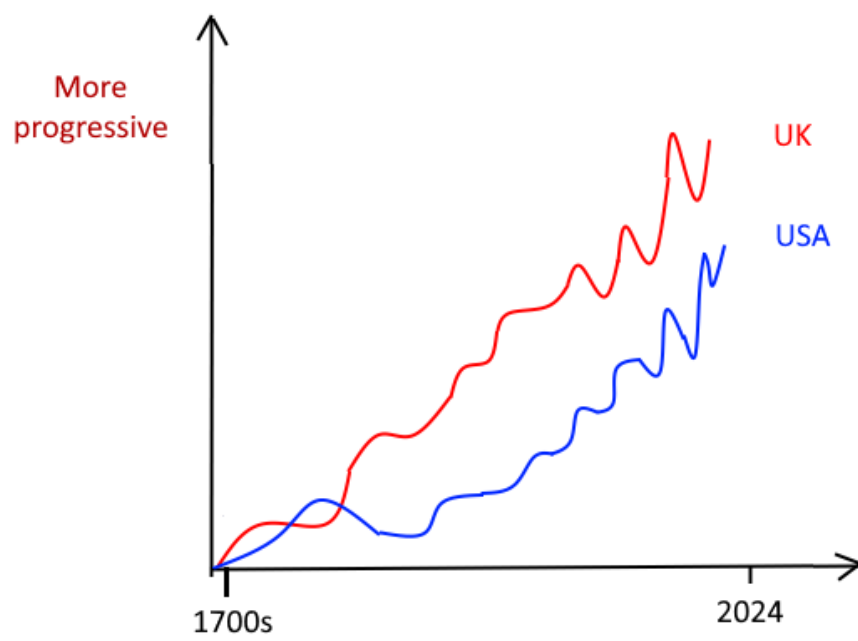
Potash: So Left-Anarchism is essentially unfalsifiable? Since whenever confronted with the failures of past experiments you can just imagine it happening differently.

Theo: No, I bite the bullet on them being failures in the long-term, to the extent that anyone who participated in them thought that world conditions were right for them to go on forever, with larger militaries gunning for them.

There were partial successes to learn from though, like the voluntary comradery of the black army making it more appealing to join for peasants, and being able to roll up the white army's supply lines as a result. Or, collectivization in Spain making some farm laborers lives feel more secure, rather than worrying about job cuts, everyone who wanted to participate on farms just doing so and getting a good return.

It just is categorically not what left-anarchists are hoping to recreate in full though, we're intending to learn the lessons of past failed experiments by being cautious about not throwing many lives away in a war for territory that's a losing battle for example.

Potash: If Technology was just a means to an end, and it was ultimately subordinated to human will and cultural norms then why has it been used in roughly the same way by 196 countries? Different countries have different cultures and different social milleu's, if technology was ultimately subordinated to mans social mileu then we would see drastically different uses of it in different nations. But instead, not only has technology been used in the same way in all 196 countries but it has also terraformed these nations into becoming more similar then they have ever been before.

Theo: I think the similarity in form of technology use is going through a bottleneck. We disagree on how early technological use started to follow a predictable pattern and why, so it's expected we'd disagree on whether we'll be able to get out and how soon.

Vietnam, North Korea, Cuba, etc. all copy pasted soviet communism's government strategy because they wanted help from the superpower.

However, revolutions like the Rojava one that was inspired by Abdullah Ocalan's writings who adapted Bookchin, Nietzche, etc. offer a promising experimental example for breaking out of the homogonizing global culture.

I think you treat history like a religion where every future experiment has to replicate a mechanistic Darwinian pattern from the past, but this isn't the case. Quote:

> The shift from prehistoric small groups to pre-modern large-scale civilisations has almost always been a shift from communities with an egalitarian structure to social inequality and despotic rule.[183] The fact that we still live with extreme social inequalities in wealth, power and status seems to have been the inevitable price to pay for social evolution towards complex large societies. But was it truly inevitable? There are growing doubts about the oversimplified narrative that humans throughout the Pleistocene lived in scattered small groups organised in an egalitarian way.

> The anthropologist David Graeber and the archaeologist David Wengrow have warned against falling for the allure of these kinds of simplifications,[185] and recent research shows that even back then, tens of

thousands of years ago, there was a plethora of social structures that were more entrenched, larger and politically more unequal than previously assumed. The popular narrative of the shift from egalitarian tribal societies to large inegalitarian societies prepares us to accept that this shift – and the forms of social inequality and political domination that came with it – was inevitable and had no alternative. What appears to be a sober description of the historical course of events is actually an ideologically charged narrative designed to suffocate our political imagination.

In fact, according to Graeber and Wengrow, we humans have always lived in all kinds of conditions and, regardless of climate and group size, in all kinds of socio-political arrangements. We have always been conscious political actors who would not allow ourselves to be put in an 'evolutionary straitjacket';[186] some micro-societies were familiar with strict hierarchies and despotic exploitation; and the inhabitants of some impressively large indigenous communities of North America with tens of thousands of members made fun of the lack of self-r espect shown by the French and English who had just arrived in the New World, cowering in front of their social superiors and kissing their boots. Some societies were familiar with leaders or chiefs, but they were understood to have a serving role; other groups moved effortlessly – depending on the season – between radically divergent political structures, and were free masters of their own destinies during the summer months of abundance, but in the barren winter months would at any given time temporarily subject themselves to the necessary evil of a political sovereign. – The Invention of Good and Evil

Potash: I'm observing universal historical trends and trying to learn from them instead of sticking my head in the sand.

Theo: You sound like a Maoist honestly:

Historical nihilism is one of "The Seven Noteworthy Problems" discussed in the 2012 Communiqué on the Current State of the Ideological Sphere (Document No. 9). It states that the main expressions of historical nihilism are:

> Rejecting the revolution; claiming that the revolution led by the Chinese Communist Party resulted only in destruction; denying the historical inevitability in China's choice of the Socialist road, calling it the wrong path, and the Party's and new China's history a "continuous series of mistakes"; rejecting the accepted conclusions on historical events and figures, disparaging our Revolutionary precursors, and vilifying the Party's leaders. Recently, some people took advantage of Comrade Mao Zedong's 120th

birthday in order to deny the scientific and guiding value of Mao Zedong thought. Some people try to cleave apart the period that preceded Reform and Opening from the period that followed, or even to set these two periods in opposition to one another. By rejecting CCP history and the history of New China, historical nihilism seeks to fundamentally undermine the CCP's historical purpose, which is tantamount to denying the legitimacy of the CCP's long-term political dominance.

–Historical nihilism — Wikipedia

Potash: It feels like you're a robot programmed to repeat the same thing regardless of new evidence or context.

Theo: This is a self-report. If you're in an ideological bubble where you view all of historical progression through a black and white lens obviously all politics outside that lens is going to look same-ish.

Potash: There are small differences but they are the same fundamentally.

Terms of the debate

Potash: This is an inherently uneven debate, as you are arguing against a real form of society that has existed, and I am arguing over a hypothetical world.

Theo: You aren't simply arguing for a form of society that has existed, you're arguing for a particular strategy of getting there.

Clay: If a communist walked up to you and said; 'If labor exploitation is making life worse then we should get rid of it no matter what,' you wouldn't just grant that taking away labor exploitation alone and leaving an authoritarian state would be good, you'd want to discuss proactive actions communists take like centralization which are dumb.

Similarly, with luddism, we're not talking magically clicking our fingers and wiping everyone's minds such that they don't remember the advantages of technology, so we can't simply compare people who grew up to be comfortable with a hunter-gatherer life, to people growing up to be semi-comfortable with a tech advanced capitalist life. You're talking pro-actively trying to forever close off the opportunity for a voluntary pro-tech left-anarchist world.

The action would be so morally heinous in my view and a lot of other people's views that even if you were successful, one of the motivating drivers in starting tech society back up again would be to right an injustice done to so many people.

To simplify:

Premise 1) If capitalism is making life worse then we should get rid of it tomorrow no matter the current political circumstances or cost

Premise 2) Capitalism is making life worse

Conclusion) Therefore we should get rid of capitalism

My answer: I reject Premise 1 because a stalinist state being set up in its place would be dumb.

Premise 1) If technology is making life worse then we should get rid of it tomorrow no matter the current political circumstances or cost

Premise 2) Technology is making life worse

Conclusion) Therefore we should get rid of technology

My answer: I reject P1 because a better system could be put in place that would alleviate the current downsides to the way technology is used today, so I wouldn't want a permanent anti-tech revolution.

Potash: Every radical change throughout history has led to dramatic short term consequences. You are naive if you think left "anarchism" will be free of this. You are only considering the short term consequences of an anti tech revolution. Of course, the short term consequences will be quite extreme. But overtime, people will adapt to non technological life. The earth will recover, we will adjust to primitive conditions, and the global population will have returned to a normal level. The revolution is not for what comes 100 days afterwards, but 100 years afterwards.

This logic could be used to defend Slavery, the immediate consequences of the abolition of slavery were dire on the South's Economy. But in the long term, we are much better off without slavery.

Clay: I'm not talking just immediate consequences, I'm talking the forever consequences you want to set up:

> My most core value is vigilance. I don't see how one can speak of any sort of coherent ethics or care without it. In fact it was vigilance that attracted me to the arguments of primitivism two decades ago — concern with the lack of due diligence and consideration to the dynamics and externalities of our industrial society. But at the end of the day what primitivism ultimately represents is an abandoning of vigilance. The world of the permanent collapse is world in which our inquiry into the universe — the depth of our engagement with nature — can never progress past a certain level. A world in which the array of means (technologies) we might consider are permanently and starkly limited. In which we are cut off from the richness of most others' thoughts and confined to tiny prisons of localism.[1]

If there's a kid 100,000 years after the revolution who discovers a laminated science book and realizes there was a tech society option some asshole took away from them, that's suffering those people caused which is not an ok thing. And even if you managed to extinguish all memory of a tech society, that in itself is a genocide of culture that is a terrible harm I'm not ok with.

---

[1] A Quick and Dirty Critique of Primitivist & Anti-Civ Thought

The arbitrary line in the evolution of tool use

Theo: There's also just this arbitrary line you're draing in the sand of technological evolution, where you go from judging the individual humans for forming cultures of bad tool use, to blaming technology for having a magical hold over the collective conciousness of humans such that the tool needs to be eliminated, and it's just not rationally sound.

Here are some more hypotheticals for why destroying the thing someone is currently using to do bad would be counter-productive, but for things that it will likely always be good to keep around:

1. Arrows and Beehives

A group of foragers uses arrows to hunt, but some impatient hunters waste them shooting at beehives to knock them down, ruining the shafts and angering the bees. This causes food shortages and injuries.

Bad solution: Break everyone's arrows and forbid their use.

Better solution: Teach better hunting practice, discourage the bad use, and preserve arrows for real hunting.

Takeaway: Don't destroy a tool because some misuses it—train, regulate, redirect.

2. The Fire Ban

A village burns the forest recklessly for land clearing, causing topsoil erosion and loss of game. Elders declare fire too dangerous and ban its use altogether, even for cooking or warmth.

Bad solution: No more fire for anyone.

Better solution: Learn controlled burning, limit who can set fires, and pass on fire knowledge carefully.

Takeaway: Fire is dangerous and essential—wisdom, not erasure, is the fix.

3. The Axe Panic

People begin using iron axes not just for clearing deadwood, but chopping down sacred groves and excessive trees, leading to ecosystem collapse. Some say: "Axes are evil. Destroy them all."

Bad solution: Ban axes.

Better solution: Use social rules to govern how and when axes are used.

Takeaway: The problem isn't the axe, but the cultural norms around its use.

Potash: The example with communists doesn't work for two reasons. Ecocide is infinitely worse then labour exploitation, it is the worst thing imaginable and is only getting worse. Second, a communist wants to establish a new form of society, ATR only seeks to eliminate the current form.

Theo: I don't see how either of those counters are relevant. E.g. An anti-natalist walks up to you and says humans are causing environmental destruction, we need to kill all humans starting with killing you, you can agree broadly that humans are doing something really bad, but still want to discuss the method of attempting to alieviate

the harm without just jumping to the bad logic of the thing or person causing the harm needs to be eliminated.

Potash: As for the "examples" of how you think society should be fixed, these are laughably naive. Your implication is that the problems technological system are as simple as setting into place minor regulations here and there, when what you want would be for the entire worlds production system to be completely rewired to be far, far less efficient yet serve the same 8 billion people. A bit more complex then "using social rules to govern how axes are used"

Potash: If killing all humans was either A. The only way to end ecocide or B. by far the most likely way, then yes it would be justified

Theo: I get you're quibbling with it's relevance to technology, but you're inserting premises to break the hypothetical to serve a different point. The point I'm making is just there can be situations where we all agree a situation is bad and someone argues for eliminating the system currently being used to efficiently maximize the harm more than any other, but where their solution for eliminating harm causes more harm than it helps and so should be rejected. Whether that solution is creating a new terrible system or destroying more than it needs to, it should be rejected.

Potash: It's questionable if the solutions you suggest could work at any time in history, they certainly couldn't be universally applicable. But they are at least feasible, in modern society it's basically impossible.

Potash: Killing all humans would most certainly reduce more harm then it would cause. It would cause a lot of harm, sure, but it would absolutely net reduce harm to the biosphere.

Theo: But part of why it's a bad plan is the infeasibility of growing a movement willing to take those actions when there are other strategies worth persuing on the table. Same with ATR, all you're going to cause is a few mentally unstable people to do terror attacks.

Potash: This is a very different argument from what you've been making ever since I've known you

Theo: How so?

Potash: Well, usually you argue ATR is detrimental in principle. Here, your main argument is that ATR is unlikely to happen and therefore practical promotion of it will only cause harm.

Sure, these aren't contradictory necessarily. But it does seem like a pivot.

Theo: ATR is flawed in principle because, while ecocide is undeniably worsening and both left-anarchists and primitivists face serious challenges in addressing it, the path offered by left-anarchism not only provides more meaning for individuals—it's also more realistic. In contrast, the ATR strategy aims at a world that is less meaningful, and is far less feasible. In practice, it would likely cause even greater harm during its attempted implementation.

Potash: Ok, how exactly is left anarchism more feasible?

Theo: Being the change you want to see in the world, creating communities, doing direct action, and cultural production that grows the number of anarchists and leftists, whilst making left-wing governments look less extreme in comparison, and so get voted in at a higher rate over time, making left-wing policies the tried and tested policies of the future, then far-left, then librertarian socialist policies, then revolution baby, and just opportunistically acheiving revolutions that lurch society much further left in moments of crisis like Rojava during the Syrian civil war.

Potash: Let me give you a hypothetical. Lets say that we aren't 100% certain ATR the best way of ending ecocide. However, we have have enough evidence to conclude that ATR is significantly more likely to end ecocide then more humane methods. In this case, (presuming ATR is feasible for sake of argument), would you support ATR for harm reduction reasons, or oppose it due to perfectionism, despise knowing that this could very well continue the greatest atrocity the world has ever seen. What would you do?

Theo: I don't know what the percentage likeliness and harm would have to be for me to give up on left-anarchism. If it was 99.9999% likely ATR was the best solution and there were billions of lives that could be saved from coming into existence just to suffer horrible lives and deaths in the long run, I maybe wouldn't call my local police station naming conspirators in the secret cells planning to take out electricity grids.

The issue with killing all humans before wasn't just the infeasiblity of growing a movement to do that, it's the immorality of killing innocent babies when there are other solutions we don't know for sure are closed off to us. ATR similarly with starving people.

Potash: Yes, but you have to weigh the price of inaction (or ineffective action) as well, which this case could not be higher.

Theo: That uncertainty applies to both approaches. But if left-anarchism is more feasible, it's the path with the better odds—and thus the more ethical one to pursue.

Taking odds and comparisons seriously

I get most anticivs, and even many Kaczynskists are doomer about whether they will likely be able to have any knock on effect on global events, but for anticivs who desire to take actions to try to make collapse happen sooner than later; why do you calculate this strategy as more worthwhile than left-anarchist strategy (meaning a kind of pro-tech-social-anarchism)?

Every risky action one desires to take in life can be broken down and considered through these three basic lens of analysis below, then compared and contrasted against other actions:

- How likely is the strategy to succeed?

- What are the harms and benefits if the strategy succeeds? And,

- What are the harms and benefits if the strategy fails?

In the case of anti-tech revolution (ATR):

- It has a very low chance of success. There's no precedent or scalable model for growing a global movement to destroy all technological infrastructure.

- If it did succeed, the consequences would be catastrophic — billions would starve, and any meaningful, long-term flourishing would be nearly impossible in a world without medicine, sanitation, or global cooperation tools.

- If it fails, the consequences are also dire: a widespread infrastructure attack could cause massive suffering (e.g. power grid failures leading to millions starving), without ever achieving its goals. Plus, more likely, simply the rhetoric of ATR will just inspire lone-wolf violence and terrorism, because once the goal is to starve billions, people are seen as more expendable.

In contrast, left-anarchist strategies:

- Have a higher chance of success over the long term because they build on existing movements and past experiments e.g. anarchists signing up to kill ISIS soldiers to get to at least see a libertarian socialist revolution expand it's territory to the chagrin of the authoritarian states surrounding it. Or, in Brazil opportunistically voting in a socialist leader that at least protects the rainforest more than the conservative government would have. Small far-left groups can help draw people over to a radically different world over a long period of time by agitating from the radical fringe. So, making centre-left policies look more reasonable in comparison to centrist politics, then the tried and tested policies of the future, then far-left, then far-left and anarchist projects the majority global reality.

- Success in this direction tends to improve people's quality of life incrementally, through environmental protection, community resilience, mutual aid, and sustainable development.

- Even when efforts fail — such as a conservative government reversing progress or a protest not achieving its goal — the harm is generally smaller, since left-anarchism emphasizes a strong ethical code against targeting civilians. That means fewer people die for nothing, fewer people get sent to prison for nothing, and more people live long enough and free from prison to be part of future progress.

In the long run, the risk of failing to stop ecocide exists under both approaches. However, if left-anarchism is more feasible than ATR, it offers better odds of preventing

a liberal or conservative future that perpetuates environmental destruction — and is therefore the more ethical path to pursue.

Also, a failed ATR could lead to more environmental deforestation in order to rebuild and successful ATR could be an agricultural feudalist nightmare. The roman empire cut huge swathes of forest down on their conquests across Europe. People burnt up the peat bogs. Not to mention chattel slavery, war-lords and cannibalism could all be a more common staple of life again.

Matt: Retarded post from beginning to end, as usual. Go glue yourself to a road like the rest of the leftist faggots while the technocratic overclass plots for the enslavement of your existence.

Theo: Talk about low-effort retarded posts: 'all leftists do is glue themselves to roads'.

Here's an interview of two of the many leftists who went out to kill jihadists in Syria and protect the implementation of a cooler libertarian socialist system than was there before it:

`https://www.youtube.com/watch?v=L1k-1TbSeRk`

Matt: Damn bro killing 87 IQ sandpeople incapable of properly aiming a weapon due to being doped up on heroin and stims is so badass and cool — I'm sure that achieved a lot

Theo: Again, such a brain-broken way of relating to leftist successes. 'Race IQ and they were on drugs bro'. Like with the spanish civil war, there were foreign fighters on both sides, the Rojava federation at one stage were pushed back by far superior numbers and were besieged. Turkey was pressured to allow Iraqi Kurdish troops to move through their country to relieve them. The breaking of the siege caused splits among foreign jihadists that weakened them. There were poignant moments when villages of kids would run up to the internationalist and women fighters who liberated them. It was the overthrowing of a fascist islamic cult that beheaded people and sold women as sex slaves, replaced with a libertarian socialist system that don't even allow the death penalty. It's a pretty cool thing.

Svet: There was no precedent for the French Revolution either, but here we are.

The idea of precedent is irrelevant to revolution.

In fact if your idea has precedent, then it likely is not revolution at all but rather reform.

Theo: There absolutely was precedent they looked to in the form of the English Civil War, the American Revolution, and even the Roman Republic offered examples of mob revolutions in favor of republican semi-democratic rule. And there were different historic precedents for all those like the Baron Wars in England, and just a general tide of improved education and desire for meaningful lives.

The closest ATR has in case study dynamics is the luddites response to new technology in factories.

Being able to look to history to know whether it's likely political movements or even terrorist movements have any chance of success can often be incredibly helpful.

Svět: There was no precedent for Ea Nasir scamming people, clearly it was impossible

Theo: There's a big difference between the first customer complaint in written history and there not being smaller case studies to base your plan of world revolution off of.

All you're displaying is that you're willing to pursue a goal with zealous blind faith regardless of evidence of likeliness of success because you've convinced yourself the end goal is so much better than any other direction it's possible to experiment in moving towards. And that just shows a profound failure in your imagination and willingness to be open to different paths.

Ted K at least spent 30 years or so dedicating himself to the study of history, looking for precedents of pissed off peasants who could be organized to various goals through different strategies.

Jolly: How could there be a precedent for ATR to work off given it's an attempt to solve a pretty unprecedented problem?

Theo: Regardless of why there's no very similar precedents to look to, the fact that there aren't should count against it as a strategy. Not necessarily enough to rule it out completely, but a rational person should be able to admit this. If there's two strategies on the table, and one strategy has lots of very similar precedents of evidence to show the strategy can work you should look to that strategy more favorably on that metric. Imagining there is no reason for this to matter at all is zealous wishful thinking.

Matt: I don't think the probability of success is a relevant factor in evaluating strategy when also considering the probability of the near worst possible outcome, ergo opportunity cost if inaction or passive action occurs - because ultimately the choice is a collapse where people end up dying and things return to a more stable outcome, or civilization "progresses" into two-tier separation where those same billions of people are enslaved by the ruling overclass and subjected to an even worse fate

Also virtually all major companies that propelled technological progress forwards were built on a massive stack of failures, were one of many other failed companies, and had "little chance of success" and no precedent, all which further invalidates "success rate" as a major factor in evaluation.

But then again, the idea of assessing strategy like this is massively arrogant as it assumes you've thought of all possible future scenarios and logistical paths in order to reach conditions for ATR/system collapse, which you haven't.

Technically, an ATR would have a 100% success rate if you have all the right information to help make all the right choices

Theo: You're not coming across as someone who arrives at their beliefs through rational thought; 'You're wrong because x... actually forget all that, we just don't need to ever try to consider the likeliness of anything'.

If the pile of the same type of big wood logs someone is trying to cut usually takes 5 blows with a tiny hatchet to split the logs, and someone comes along and gifts you a big axe, precedent shows it'll likely start taking less than 5 blows per log, you likely don't need to have a masters in meteorology to predict how the weather might change in the next 2 minutes for that precedent to still point to a certain likeliness.

Matt: I will just leave this relevant quote here:

The big problem is that people don't believe a revolution is possible, and it is not possible precisely because they do not believe it is possible.

Theo: These situations where an unjustified pessimism holds movements back of course happens, like every anarchist in the west could pool their money today and set up housing and food co-ops in a specific area of their country and make it a shining example of how living anarchy provides for a more meaningful life. But, this doesn't apply to ATR, as not enough competent people truly desire it such that they could get organized to pull it off.

Jolly: It's disingenuous to suggest left-anarchism has a precedent for being able to successfully solve these problems either. all anarchist attempts have failed or been short lived and here we are in 2025 after 150 years of ancom movements and the problems relating to human freedom and destruction of natural ecosystems continues unabated at an accelerated pace. Anyhow I am open to critiques of Ted's strategy, its his baseline analysis of contemporary problems and the current situation we face I defend more vehemently

Theo: Left-anarchism represents the ideal for the direction it's more desirable to experiment in moving in than a primitivist world, the precedent for likeliness is that reforms and revolutions have happened in many countries that show far-left policies improving quality of life and so making it a more desirable direction to head in. A 100 years ago the fascists were on the rise, now you get fired from your job in the west if you say you're a fascist. 160 years ago slavery was still legal in the US. We're broadly moving from conservativism and tribalism in a left-libertarian direction.

All it takes is being the change you want to see in the world, creating communities, doing direct action, and cultural production that grows the number of anarchists and leftists, whilst making left-wing governments look less extreme in comparison, and so getting them voted in for longer periods of time than conservatives over time, making left-wing policies the tried and tested policies of the future, then far-left, then librertarian socialist policies, then revolution baby, and just opportunistically acheiving revolutions that lurch society much further left in moments of crisis like Rojava during the Syrian civil war.

Jolly: I think your coping to say we are moving in a left libertarian direction. Is Fascists being fired from there job evidence society is moving towards anarchism or is it more realistically evidence the powers that be fear it as a dissident movement more than anarchism?

Theo: I doubt the majority of jobs fascists can surreptitiously get their hands on represent 'the powers that be', I think most fascists get fired from their job when they're open about their beliefs because they're stinky undesirable people to spend time around, just like a slaveholder would have been.

Jolly: If Anarchism had any energy to it it's adherence would also be fired from there jobs.

Actually is very much does represent the will of the powers that be. Perhaps not directly but certainly it's the indirect implication of upsetting the order of things in which case the workplace wants nothing to do with it

Dude fascists work the same jobs as anyone else...

The fact Anarchists and even Neo Luddites can be open about there beliefs rn and not face scrutiny is evidence of our lack of effectiveness not something we should be bragging about.

Theo: The difference is, in your looking down on anarchists for not being militant enough, you want to hand us a poison challace of dooming us to inneffectiveness forever. Anarchists benefits from using a diversity of tactics. Anti-tech revolutionairies can't benefit very much from a diversity of tactics because the desire to use a tactic that would result in mass starvation is transparent.

Jolly: I think they are dooming themselves to ineffectiveness, I could buy the diversity of tactics arguments if I really saw the anarchist idea as being on the ascendant but frankly is sounds more like an excuse for not challenging the modern system

Even Rojava what was it at the end of the day? A vehicle for the interests of the American Military industrial complex. id prefer to live under them than Isis for sure but like I wouldn't get 2 carried away with it

Theo: You're imagining anarchists relate to the modern system through the anti-tech lens of a governing system which with every century finds ways to become more stifling of human freedom, and so again through the anti-tech lens, needs to be attacked with whatever means regardless of the outcome. If you just contemplate the obvious like that anarchists desire to bring the institutions of healthcare, work, etc. into public ownership you wouldn't be so confused.

Jolly: Also in most of the instances of this you hear it wasn't said person openly discussing there politics in the work place. It was so and so got doxed by leftists (sometimes who are working directly with police btw)and the boss thinking solely about his profits thought this is bad publicity. Hard as it might be for us to believe most ordinary people are simply apolitical.

That's the lends I am looking at through, I'm not one of these people who think we live a radical leftist order the dominant ideology is a kind of technocratic mish mash of social leftism paired with economic liberalism

I would say the dominant technocrats do have reasons to fear parts of anarchist ideology if Anarchism was gaining the kind of sway Fascism is

I don't believe that Fascists getting fired from there jobs implies Anarchists are winning.

Theo: This doesn't give me any confidence that you understood the point I was making lol.

Jolly: Is this a correct interpretation of what your saying; you think the system is incrementally moving towards public ownership and so anarchist resistance can afford to be less robust in its direct opposition?

Theo: There's more of an imperative not to overshoot the mark in various actions. Primmies could live with themselves accidentally destroying tech society extra hard. Anarchists would actually like to preserve some shit, and not turn into monsters in the process of trying to eliminate harms.

Your reply to that, that you relate to the current system as socially leftist already is just a bizzaro analysis that makes actual anarchist strategy incomprehensible to you.

You just remind me of Girei bringing up random shit like as technology gets more efficient people will own less and less pets, as if pet ownership is this beautiful thing and it wouldn't be a great thing to get rid of if it meant we put more resources into rewilding land so that more animals could get to be born into wild lives.

How optimistic are you?

Wake: Slade do you think its possible that in 20 years you will look back at the last 2 decades of technological growth and have nothing to show for it in terms of the environment?

Theo: It's possible for sure, I remember watching a documentary which showed how radical it felt at the time for the first environmental protestor to lock their neck to an earth moving truck. Before Earth First! there was the angry brigade, and more a sense of urban guerrilla internationalism. I've no idea how long it'll take for environmentalist campaigns to win against technology. Slavery went on a long time before abolition and civil rights.

Ren: I'm actually a former leftist, but I no longer support the techo industrial system in any capacity and I understand that leftists are reformists with a depressive psychology type (which I used to have like I said) who want to create some utopian world where technology liberates everything.

Theo: Ted didn't even attempt to defend that most leftists are masochists, he just said 'these people who are masochists I'm going to call leftist, if you want to call them something else go for it'. So, yeah I will. He was mostly talking about liberals.

Far-letists on the radical fringe can shift culture by just existing and going on cool adventures, making center-left policies look less radical in comparison.

Last Journals and Writings of Şehîd Tekoşer Piling

The experiment & the ideal

Potash: In my opinion you somewhat have your heart in the right place but you seem too unrealistic and utopian to achieve anything

Theo: Yeah I get that's the dynamic, I view you as too pessimistic, in working towards half-as-good solutions because you've lost hope in reaching for anything better.

I acknowledge a left-anarchist society is an extreme vision of a kind of fragile society at risk of falling back into the hands of elites. I think on a spectrum of societies between authoritarian and anti-authoritarian, the world-wide authoritarian brainwashed society would be the most difficult to introduce variability to, then republican semi-democracy is more variable and potentially chaotic, then representative democracy is more variable again, then direct democracy, then federated consensus groups and individuals would be way more variable again.

I just think it's worthwhile pushing in that direction in as sensible a way as it's possible to do so, experimenting and learning from mistakes.

Primitivism feels like embracing a half-measure solution where you take some element of what people find darkly comforting about the authoritarian world where people are forced into a lack of variability. But, you do so because the material conditions are helpful for creating some negative individual freedoms and some egalitarian tribes. But also a lot of ignorance and tyrannical chiefs, plus going back now would mean war-lords, etc.

Potash: Left anarchism has never worked, and cannot work for many reasons

Theo: No primitive society was able to prevent the shit we're in now, they failed. Specific primitivist societies failed, specific left-anarchist societies failed. Experimental libertarian-socialist societies like Rojava shine the way in having more utility for getting away from the mess of tyrannies that also existed pre-15,000 BC, and that we have a chance to get away from long, long-term.

Potash: Primitive societies have lasted millions of years while most left anarchist experiments fail in like 3 years tops

Theo: A thing lasting for a long time isn't the only metric of what I'm interested in aiming for, again a world-wide fascist government that has brainwashed and holocausted enough people into conformity stands a really good chance of lasting a long time due to the difficulty in rebelling against that, it's why there was no strong resistance movements from inside Nazi Germany. But, lasting power due to conformity or lack of capabilities doesn't interest me.

I want the capability of vigilance to be able to act and argue against authoritarians. Primitivism weakens this capability for vigilance against tyrannical tribal cheifs and cannibals and shit by destroying everyone's capabilities to think intellectually.

> My most core value is vigilance. I don't see how one can speak of any sort of coherent ethics or care without it. In fact it was vigilance that attracted me to the arguments of primitivism two decades ago — concern with the lack of due diligence and consideration to the dynamics and externalities of our industrial society. But at the end of the day what primitivism ultimately represents is an abandoning of vigilance. The world of the permanent collapse is world in which our inquiry into the universe — the depth of our engagement with nature — can never progress past a certain level. A world in which the array of means (technologies) we might consider are perma-

nently and starkly limited. In which we are cut off from the richness of most others' thoughts and confined to tiny prisons of localism.

Potash: Did primitivism really fail if it lasted millions of years longer then any other form of society?

If it did then so has and will every ideology known to man

Theo: I seriously don't get the faith you have in this pseudo-mechanistic logical path of history shit to be able to pull these statements out your ass.

Question: Did primitive society have good protections against a feudalist, then capitalist hell society emerging?

Answer: No, not even close. It failed. We just followed a predictable course of cultural and technological evolution.

Question: When looking to set up a society with protections against a feudalist capitalist hell hole society emerging again should we try to recreate failed experiments?

My answer: No.

Potash: Your "protections" clearly don't work

Theo: The full extent of the protections that would exist against capitalist society emerging again once we're out of it aren't even known to me yet, it's something that would be developed through the process of discovering the best way of getting away from it.

Methodological Anarchism

Potash: Do you have substantial evidence that technological advancements does not inherently contradict freedom and that anarchism is compatible with modern technology?

Theo: I've never made the positive claim that a country or the whole world will 100% definitely be able to become anarchist in the future whilst maintaining technology and/or that freedom will be improved due to this and/or technology will be able to keep evolving and increasing freedom for the majority of people.

I argue and advocate for more people to relate to a left-anarchist technological world as a positive ideal worth experiment in moving towards because they might realize it's an ideal in line with their preferences. In a similar way as how Ted advocated that more people hold his ideology by promoting the positive ideal of nature regardless of knowing there are people who happen to feel satisfied in technological society.

I put myself in conflict with techno-capitalist systems like doing a tree-sit partly to give lawyers time to argue against an open cast coal planning application. I do so partly in the hopes that along with others we can collectively limit the speed of its progress in the environmental devastation direction it currently trends in. Partly because I hope I can make the center-left's actions and interests look more reasonable in comparison. Partly because I like to imagine the ground I stand on is liberated territory and I'm carving out spaces of what world anarchy would like in the here and now in a small way. Partly because it amuses me, etc.

Potash: In other words, you're aware of the fact that left anarchism is unfeasible and are using it as a negotiation tactic to try to push the Overton window left.

Theo: No, I'm agnostic on the feasibility of many ideologies getting what they want in their full ideal fantasy. However, I hope to get to experiment in arriving at the most ideal expression of my preferences. Plus, I see making people view people with less extreme versions of my preferences as more palatable as a welcome potentially fast way of getting to one day experiment with that ideal.

For example, if someone said; 'would you appreciate everything about the world going vegan tomorrow?' I wouldn't be able to give an unqualified 'yes', because there'd be a lot of deformed domestic animals in need of care. However, experimenting in moving towards a vegan world means if more people go vegan over time, farmers will just breed less animals, so less animals will exist at the potential final point where we can experiment with maintaining a social contract around no one breeding animals for food anymore.

Potash: Ishkah I have asked you several times how you believe that freedom is supposed to be compatible with modern technology and have provided in depth explanations of how technological advancements have lead inevitably to the restriction of freedom and the increasing dominance of large organizations in the lives of the individual, and you have never really provided me with a substantial counter argument instead you shift the goalposts to talking about how you believe your imaginary left anarchist utopia to be better then the real flawed world of nature.

Theo: I don't relate to my ideal society as an argument against going back to primitive times. It feels like you bring up left-anarchism more than me. The way this is constantly used to attack me in an unproductive way makes me feel like I wish I'd kept my power level hidden and pretended to be a liberal all my life.

What people relate to as freedom differs based on your foundational philosophy. I value postive liberties like vigilance and negative libeties like the absense of tyranny. I don't see anti-tech revolution being a satisfying solution to the current circumstances.

Potash: The question of whether left anarchism is feasible is extremely relevant to our debate.

You seem to agree that Primitivism is superior to the modern status quo, but you argue that left anarchism is better then primitivism. Therfore, whether left anarchism is feasible or not is very relevant to if technology is a net positive or not

if it's not, which at this point has basically been proven then the best your going to do is some shitty reformist succdem state which gets overturned the next election cycle

Theo: An eternally primitive world pre the despersal out of africa is better for happy flourishing of the total number of animals than an eternally capitalist world at this stage of technological development and environmental destruction.

But, I don't think we can return to that primitive world forever, and I have duties of felt responsibility to friends and family to do the best with what we can in the here

and now. That doesn't mean my argument for doing the best in the here and now relies on world left-anarchism 100% definitely being possible.

That comic about the transhumanist future of everyone being hooked up to machines is a fairly well known thought experiment/counter-argument to hedonistic utilitarianism:

'If life is just about maximizing pleasure and minimizing suffering you should desire to hook yourself up to a machine that grants you huge amounts of pleasure each day regardless of all the felt duties of responsibility to family & friends.'

Anti-Tech revolution feels intuitively comparable to me personally e.g. Even if we could magically foresee that long-term it resulted in a 100% egalitarian nomadic hunter-gatherer future, I wouldn't want to 'walk through the door' of that future because of all the connections I value and want to try and make last.

Hunter-gatherer life offers a tranquillity, and a more sure-fire guarantee of meeting one's power process needs. But, the capability to achieve high-quality romance and intellectual life is lost.

I did an automatic transcript on this lecture linked below, because I like thinking about our past, the lessons we can learn in building an ethical social order built on top of spontaneous instincts and gut feeling that tribes have, but it would majorly bum me out to know that humanity will be forced to forever return to this condition, as I think there is something more complex that can be built on top of that, in terms of complex goal pursuits. Essentially, the sex for food, for survival dynamic many hunter-gatherer pair bonding relationships exist in feels very uncomplex romantically and intellectually:

- How to run a brothel: a thought experiment in kinship, sex and economics by the Radical Anthropology Group

The left-party being voted out can just be the 'one step back' in going 'two steps forward one step back', it doesn't mean left-anarchist revolution will never be possible down the road. Elections in Spain swung back and forth where the left party that won kept getting more radical until you had the popular front and some brief anarchist experiments. Plus society has been getting more and more progressive despite conservatives sometimes getting into power.

Potash: You picked a bad time to make this argument

Might've flown in the 2010's, but even culturally Americans have moved right significantly from 2019/2020

Politics works like a pendulum, not an eternally left swinging duck

Theo: 2019 to now is nothing in the grand scheme of time, also I'm glad some big cultural shifts can happen, I want a big cultural shift away from people being addicted to tech as much.

Potash: Yes but I don't think the culture is eternally moving left anymore

Culture is fluid and can't be controlled like that

115

Theo: I'm not arguing it's a sure fire thing, I just think it's partly worth doing fun stuff like tree-sits and squatting to make the center-left look more reasonable in comparison and hope to get to see some left-ward shift in my lifetime.

Remember I'm always using the word partly, the main reason should always be because it's an amusing activity to try and liberate the ground you stand on in a direct action fun way.

Potash: So your admitting that mild reformism is likely the best that will be accomplished?

Theo: No. "left-party being voted out can just be the 'one step back' in going 'two steps forward one step back', it doesn't mean left-anarchist revolution will never be possible down the road. Elections in Spain swung back and forth where the left party that won kept getting more radical until you had the popular front and some brief anarchist experiments. Plus society has been getting more and more progressive despite conservatives sometimes getting into power."

Potash: Yes and then the Anarchists lost and the Far right Francoist government took power. Not exactly a great argument there.

Theo: You said socdem sucks because they just get elected out, I showed an example of socdem voting leading to society getting more radical over time until some anarchist experiments were allowed to happen. If it hadn't have happened you would have said 'but it's never happened before!' It's one example of how it could happen similarly in the future.

I chose acting in a way that has some of the best chances of helping anarchist projects happen locally and center-left policies becoming the tried and tested policies of the future, that's a feasible goal I'm happy with. Why should I care whether there's yet evidence that the full idealized left-anarchist world societies will one day come into existence?

Implications of our actions long-long-term

Theo: Ted didn't know whether an anti-tech revolution would last a million years. We're all wrestling with the uncertainty of whether our perfect ideals are feasible. I'm just content with pursuing small change rather than putting all my eggs in the basket of anti-tech revolution that would be devastatingly harmful to people's desire to not starve, plus people's positive liberties long-term, plus the environment that could easily continue being destroyed at the hands of various petty war lords.

Even if society would eventually forget the positives of high-tech societies, why would most people want to view ignorance of these capabilities as a virtue? Knowledge about technical capabilities one could achieve today or in the future is good to be accessible to some people even if just to study as a purely hypothetical exercise. To try and destroy all ability to access that information to anyone ever is tyrannical.

If there's a kid 100,000 years after the revolution who discovers a laminated science book and realizes there was a tech society option some asshole took away from them, that's suffering those people caused which is not an ok thing. And even if you managed to extinguish all memory of a tech society, that in itself is a genocide of culture that is a terrible harm I'm not ok with.

Jolly: Ok, what if these far future humans well removed from our way of life stumble upon a site contaminated with radioactive waste from our era? Let's say no AT revolution happens. Being a massive defender of technological progress do you take responsibility for their potential suffering?

This is a very probable scenario. You can't have it both ways, you must accept your own responsibility in what could amount to equally if not more horrific suffering.

If AT is to blame for depriving these people of technological wonders, people like you are to blame for passing on any future technological disasters. People whose great, great, great, grandparents haven't been born yet could ultimately pay the price for your love of modern technology.

Theo: 100%, it'd be less harm than being partly responsible for an AT revolution, but I'd take 100% responsibility for any harm I caused in trying to prevent an AT revolution causing collapse to happen and a collapse happening later anyway.

Even if collapse happened with zero-AT involvement, millions of years down the road industrial society could just start up again, so it's best to be part of the solution, trying to help work towards a cool tech society.

Anti-tech people espouse the benefits to the majority of people of an anti-tech revolution. I have plenty of counter arguments that lead me to feel skeptical of these claims, and so I try to act in a way that leaves societies open to going down various courses.

By the way, I'm not blind to the way temporary technological reversion can have positives, I'm not 100% happy with the status quo, so I can imagine scenarios like rolling electricity blackouts could bring people together and create higher quality of life with more community cohesion after the blackouts if they're temporary. I just want to change the status quo through intentional actions that doesn't try to permanently destroy high-level technology.

Jolly: There's no point in speaking in time frames like a million years given that's a long enough window theoretically for a totally different species from homo sapiens to ascend to the dominant species on Earth. Disasters that have their roots in our society's love of technology are more likely to plague these future people's much sooner

100% less harm, are you really sure about that? Radioactive waste is just one of many horrifying potential disasters rooted in contemporary industrialism you may find yourself having to take responsibility for. The dangers and horrors you may be responsible for aren't limited to the scenario where industrial society collapses in the far future. For example AI could wipe billions of humans out or an elite making calculations based on technical necessity

You proposed a hypothetical scenario where humans thousands of years in the future find an old science text book and think to themselves "wow what a bunch of assholes". I simply provided a counter scenario where these humans discover not an old science book but a pile of radioactive waste from our era. They may also think to themselves "wow what a bunch of assholes" no?

Theo: Like I said, I'd be fine to acknowledge a very minute fraction of that harm would be on me for playing a role in preventing an AT revolution happening sooner than later. But if industrial society just keeps happening over millions and millions of years, isn't the more sensible action to take to try and prevent anyone from ever thinking 'what a bunch of assholes' for this environmental devastation, is just work towards a cool left-anarchist world where no major environmental devastation ever happens again.

The roman empire cut huge swathes of forest down on their conquests across Europe. People burnt up the peat bogs. Slavery, war-lords and cannibalism would be all brought back on the menu in going backwards. Why not work towards something cooler instead.

I recognize even if a left-anarchist world is achieved it could revert backwards to liberalism or even fascism, however I don't argue we should all test out left-anarchism tomorrow with people's range of various lack of capabilities to manage a left-anarchist world well.

Same with veganism, I don't know for sure that the new ethic people adopt in the immediate change to boycotting animal agriculture products is like letting all animals starve in their factory farms, so meeting very drawn out panful deaths. I'm not sure that's a better world.

You guys on the other hand would want an anti-tech revolution tomorrow, I think therefore, industrial revolution happening all over again even if it's millions of years from now would throw into question the value of the revolution in the first place, the intent of the action where the consequences weren't thought out well. Like why did all those billions have to starve?

Jolly: I am suggesting indeed humans wasting time experimenting with unlikely leftist utopias and defending the development of more complex technology while ecological problems pile up does have real world consequences for future human and non-human animals.

There's no easy way out of this so one shouldn't get to pretentious and self-righteous about where they stand.

Theo: People cheering on the US war machine advocate big actions based on altruistic 'good intent', the US went into Afghanistan like a mafia boss, and said 'our honor on 9/11 was besmirched, so now you have to pay, but don't worry we'll build schools too, we have good intent, we promise'.

Primitivists have the 'good intent' to want to drag people back to the stone age where environmental degredation will never occur again. Just don't think too hard about what a foolhardy solution it is to limit people's capabilities to become intellectually studious and limit people's capability to be vigilant by getting reports from

around the world on how various government policies compare to each other, and various social movement struggles effectiveness also. So, don't think about all the war-lords that would rule over us, and environmental degredation that would continue even if you could succeed in a revolution. Don't think about the random unjustified terrorist actions that have happened and will continue to happen as a result of this 'revolutionairy' message anti-tech people sell.

I don't have faith that just any anti-tech revolution or socialist revolution tomorrow would be good just because it succeeds, I don't have faith in the positive value of my good intent when it comes to big actions with huge unknown consequences.

I value experimenting, offering solidarity, and one day hopefully getting to par-ticipate in revolutions, but revolutions that take territory for the people and where the people are ready and waiting with the knowledge of how to organize together to support a better society.

Anti-tech people want a big revolution tommorow because they've divined on the chalk board that this is the solution to reduce suffering long-term. I think it's better to be skeptical of big 'good intent' actions for the sake of human freedom and environ-mental protection because having faith in the idea that we know the outcomes of big actions is the problem, we need more skepticism, not more zealotry.

Jolly: Believe it or not There are plenty of small scale proposals and ideas I also think are desirable to move in a positive direction (see Nate Hagen's "the great simplification or John Michael Greer's the retro future) . But I think we must recognise all small scale changes are leading to only 2 potential outcomes in respect to what will really matter regarding the long term impacts of our civilization, a predicament that was set in stone before any of us where even born. Either they contribute in a small way to the current level of social complexity increasing with all it entails (for instance it's obvious now that for all you speak of a libertarian future, the only way industrial society can sought the most pressing problems that threaten it's survival is harsh tyrannical reforms that will certainly be not be based on and will ⊠ go against the guidelines of values you Slade present, hence we arrive at the current solutions the technocrats now propose)Or it leans towards a reduction in the current level of complexity (ie collapse)and all the negatives that will entail. Life on this planet is always one of trade-offs, and it very well may be argued this is the most serious discussion about trade-offs in the history of our species.

The old saying "caught between a rock and a hard place" is relevant here.

Theo: All the world's countries may well be on an ideological journey towards tyranny. I'll still value advocating left-anarchist experiments.

Ruling parties can do sick ideological heel flips boomeranging between fascism and communism, it won't change which ideological direction I think is the best to work towards.

For example, here's a diagram representation of choosing between methods of work-ing towards the same end goal e.g. mostly guerrilla warfare and getting lucky vs. mostly election campaigns + some direct action and unfortunately seeing society drift between

various political extremes, but standing a higher chance of getting to the same end goal. So long as the 'means to get there' represented roughly the same amount of pleasure and suffering, I'd chose the more likely method of achieving the same end goal, no matter how counter-intuitive:

Worst Case Scenario for arriving at the same end goal

70% confidence this method will best get me to my desired outcome

69% confident this method will best get me to my desired outcome

I'll pick the higher confidence method regardless of how counter-intuitive the process.
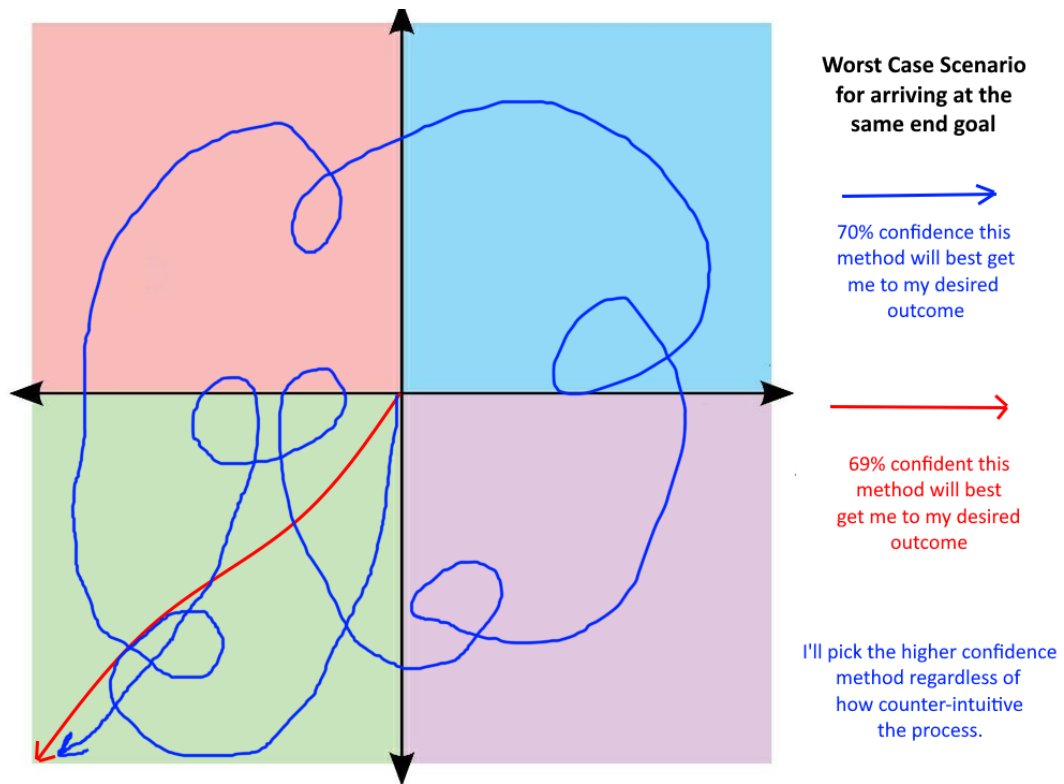
Jolly: Well that's an honest answer if nothing else, you will chose the likely method of achieving the same end goal no matter how counter intuitive. I asked the marvellous tech wonder "grok" "what kind of measures would be necessary for industrial society to both continue increasing in complexity and producing the wonders of modern technology whilst at the same time aiming for at least 90% of the world to become wildlife habitat"

It's response: Hyper-urbanization, total industrial overhaul, food tech breakthroughs, and a global will to enforce it. Possible in theory, but it'd demand a near-utopian shift in how we live and govern. Odds are slim without some wildcards—like a tech leap or a unifying crisis.

Sounds like something right out of Schwab's playbook, but at least he doesn't sugarcoat the sacrifice the proles will have to make for perpetual progress.

Theo: Not surprising AI answer in the least, it's answering what are the downsides in what it would take to try this over the next 50 years. I don't foresee getting to 90% wild nature in the next 1000 years.

I disagree the world that it's possible to work towards looks anything like what you primed the AI to answer.

The fundamental difference in our approaches is you desire immediate revolution tomorrow regardless of the cost whereas I desire to build towards a revolution that provides long-lasting change.

The running of various archives

Theo: Do you think the people who run The Ted K Archive ought make a long statement on its front page about the librarians being critical of Ted's anti-tech ideas?

Psilocybin: It doesn't have to be long, but they should be upfront about that fact definitely.

Theo: Do you think The Anarchist library ought make a statement on its front page about their library archiving ethos skewing more anti-civ?

Psilocybin: No, not really because they'll put anything that's anarchist on there. They're not critical or against other ideologies as long as it's anarchist.

Theo: That's not the case, they relate to their project as 'the og anti-civ project' and their archiving ethos reflects that in how they reject archiving some anarchist texts crtitical of post-left, individualist and anti-civ strands of anarchism.

There's a few examples that can be found here: thelul.org

At the time 'The Anarchist Library' was created I think 'An Anarchist FAQ' held a lot of sway which was an anarcho-syndycalist project.

So, as far as I'm aware, 'The Anarchist Library' was chosen as a name partly to troll social-anarchists by claiming to have 'the' best collection of anarchist reading when

the collection of texts they approve is biased in favor of individualist and anti-civ texts over social-anarchist texts.

Personally, I don't believe The Ted K Archive is obligated to make any statement about their left-anarchist archiving ethos on its front page as:

Trolling Ted K fans is infinitely funnier and more deserved than what T@L has done in trolling social anarchists.

Like T@L's relationship to social anarchism, the TKA isn't 100% antagonistic to all Ted's ideas. I recognize Ted has some good critiques of the average psychology of both left and right wing people. And so the usefulness in forming smaller groups with different objectives to the entire left-wing or the entire right-wing, optics be dammed.

I just see the value in small far-left groups helping draw people over to a radically different world over a long period of time by agitating from the radical fringe. So, making centre-left policies look more reasonable in comparison to centrist politics, then the tried and tested policies of the future, then far-left, then far-left and anarchist.

The Ted K Archive is a pretty neutral sounding name e.g. The Ted Kaczynski Papers is also pretty neutral sounding, which is the name of a university archive that wasn't created for the purpose of supporting Ted's ideology. The head archivist Julie Herrada is likely a left-anarchist who enjoyed painstakingly archiving and cataloguing a collection of texts related to Ted.

The Ted K Archive aims to serve a similar role to the existence of other archives dedicated to tragic events e.g. 9/11. Ideally, a 9/11 memorial archive would include documents on (a) the terrible harm to families and firefighters as the long-term victims of that attack, as well as (b) documents explaining the grievance narratives of the perpetrators, such as documents on imperialist wars, intelligence agency tricks, extractive corporations, etc. Plus, (c) documents on actions that could be pursued going forward, to try to reduce the likelihood of similar tragic events happening again.

So, with regards to Ted, archivists see part of the solution to reducing the emergence of similarly alienated people like Ted as; agitating for rewilding at least 50% of the world, boycotting animal agriculture and living a minimum viable use tech lifestyle to partly provide this incentive, plus forming housing and worker co-ops for kids general well being growing up.

One goal that motivates me to archive texts related to Ted is wishing I lived in a world where a lot more people desired to live an ascetic low-impact lifestyle, like living part of the year in a cabin in the woods, so the fact that that desire is tied up with Ted in the public's imagination means that it feels worthwhile to explore what all Ted's motivations were. So that I can separate my own desires from his and be able to explain that well to people.

Plus, more than just caring about explaining to people, I use Ted as a way of really thinking through why various people are attracted to that life and sorting out the interesting motivations, from the more juvenile and cruel, learning to spot the signs of that in others, and so hopefully forming cool connections over my lifetime with that knowledge.

I want to see luddite clubs flourishing that have to do with using tech sparingly, according to a metric like minimum viable usefulness. So, in forming the groups and connections I want to see in the world, I feel like it's useful to work out how to best disambiguate those ideas from anti-tech people's projects.

Finally, just because I can't instantly know at a glance whether someone will be an interesting or reactionary person, doesn't mean it isn't worth exploring various philosophies and psychologies deeply so that I can tell in conversations with people sooner rather than later if I hadn't done that reading.

Psilocybin: I haven't heard anything about that. But even if it's true, that's kind of petty to trip off that. That's minor shit.

The one text I saw in there that was critical of post leftism was bullshit. I didn't even read the whole thing because it was bullshit. Zerzan got some of his knowledge from Heidegger= therefore its collaboration with fascists. Some fascists were partially inspired by stirner and nietzche therefore its collaboration with fascism. Just pure brain rot.

Zerzan had books published at feral house therefore its collaboration with fascists like gtfo here Dude was literally just trying to get his book published

Theo: I think it comes down to if you're principally against Macheavelian trolling or not, plus what side you're on. If you're anti-civ and fine with Macheavelian trolling, you like what they did. If you're for left-anarchism and fine with Macheavelian trolling, you like what The Ted K Archive is up to.

Psilocybin: I'm neither for nor against it. I just think it's petty.

Like I don't have a moral stance because I reject morals

But I do think it's a waste of time to put that much energy into just trolling

Kinda nerdy too

However, the anarchist library thing doesn't seem to be clearly a troll. it just seems like that their honest opinion of what they feel is the best literature.

The Ted K guys are obviously trolling.

Theo: I think amused trolling justifies not issuing clear statement on the front page of TKA or T@L and what side you're on politically. But there were 5 reasons I gave for why I help out with that archive that go beyond trolling, so it's not just that for me, and I doubt it's just that for others.

Psilocybin: Yeah, I saw your reasons I don't think that your reasons are bad ideas. But like the guys that set it up I feel like they're kind of being dicks. They're trying to push a narrative.

There's plenty of social anarchist literature on the anarchist library, they might have a slight preference, but they're not doing information control.

Theo: Fundamentally, T@L enjoy their anti-civ opinion coming under the heading of 'The Anarchist Library' and the divisiveness this brings, like popular anarchist opinion would lead to different anarchist texts being published, they could have chosen to set up a website called 'An Anti-Civ Anarchist Archive'.

Psilocybin: That doesn't make any sense though there's plenty of other stuff there that's not anti civ.

Theo: I'm well aware, it doesn't change that their archiving ethos skews anti-civ.

I'm just saying all your critiques of TKA also apply to T@L.

I'm ok with macheavelian trolling in principle, and so I wouldn't mind what T@L did if I was anti-civ, and I don't mind what TKA do because I'm left-anarchist.

Class politics

Jolly: What exactly is "the working class" to you Slade?

Theo: I don't care to think up perfect definitions. This is a good rough diagram representation of the class divide:
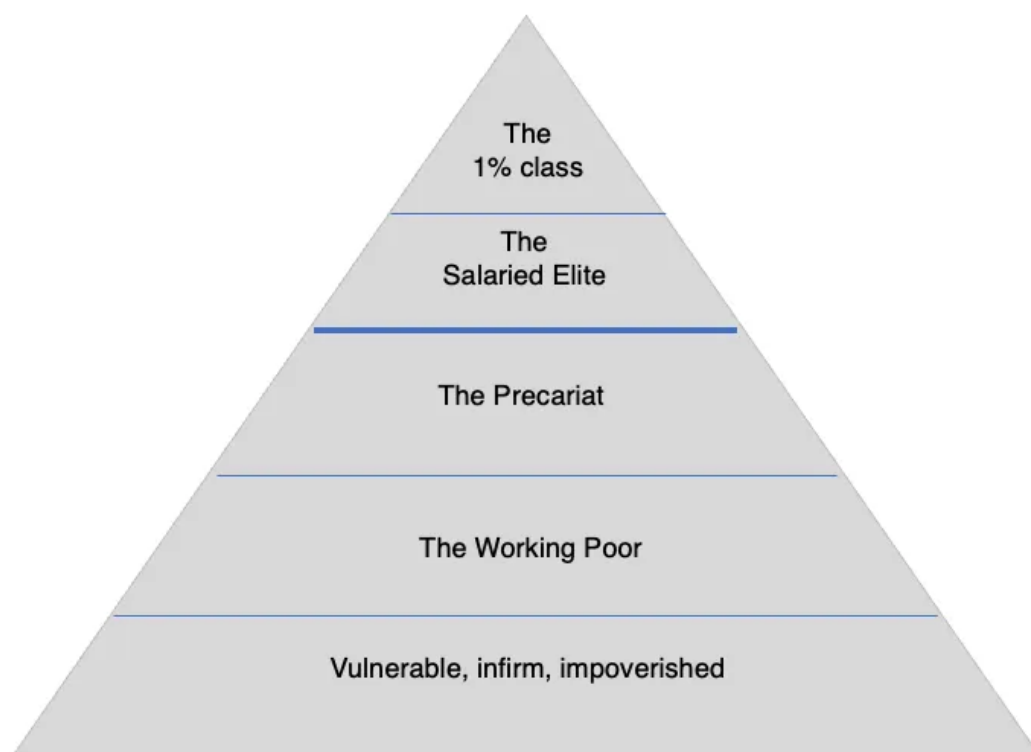
Jolly: shouldn't perfect definitions be a core issue if you are a working class revolutionary like stated above? the bottom 3 against the top 2 is what you desire?

Theo: I'd like a lot of things that I don't need perfect definitions for. I'd like the top two to voluntarily give up the unfair influence they have over laws and law enforcement. I'd like people from the top two to become class traitors by leaking secrets about

government and trade corruption to the press. I'd like the lower 3 to do more workplace collective bargaining and voting in their own interest, etc., etc.

People can understand what I mean by all this without me needing to think out perfect definitions. The topic of working class came up because of discussing a clear wealth divide that you don't need to dive deep into definitions to understand.

Jolly: has the quality and qauntity of tools at the disposal of upper classes to repress these "working class" revolts not also increased as well? who on average is more competent at utilizing technical innovations your revolutionary targets in the top 2 classes or the bottom 3? what do the lower classes even have to bargain with if the need for there labour gets taken away? even people who aren't anti tech aknowledge more than likely they will cut our throats

I will say though lots of initial waves of advances did close the gap in power between the lower and upper classes for some centuries, but I think this was a bug not a feature that the system has managed to fix in the last 80 years.

In practise you would hate a working class revolt anyway slade given it would almost certainly be reactionary

The off shoring of the late 70s killed any prospect of it ever happening like Bonnano said "working class solidarity" is an ideology of the past.

Besides even in the era I refer to where the COLLECTIVE power of the lower classes was most even against the upper classes (1650–1950) the individual laborer clearly felt extremely powerless over his circumstances hence the power and appeal of leftism in the first place.

Theo: ^I'm aware not just any working class revolt/revolution would be good.

Jolly: While we are on the subject I think this is a more detailed breakdown of modern class than the one you provided. There isn't a singular unified class interest in any category:

So i'm curious what you consider to be a class traitor.

Different categories of sub classes have completely different interests to one another, doesn't this make class war very difficult? How could the underclass take on the establishment elite who keep them alive?

These 2 have a very clear alliance, sounds strange I know but thats the post modern world for you.

Theo: Upper class people can risk the high quality of life they get to enjoy at the top by taking various actions which throw a spanner into the smooth running of the system that creates wealth disparity. Pretty simple.

Jolly: But the smooth running of the system is what provides to the lower classes the higher standard of living compared with the past you said was a source of satisfaction above???? They are inseparable. It seems to me the opposite of simple.

Look at those complicated alignments. Even the causes of wealth disparity are very multifaceted.

Theo: I didn't claim being a class traitor was as simple as giving your money to people in the lower class and seeing immediate short-term returns for a few lower-class people.

The American Class Hierarchy

Establishment Elite → Counter Elite

Ivy League Class — Successful Business Owners

Institutional Professional Class — Independent Professional Class

Middle Class/Clerical Class

Working Class/Precariat Class

Underclass Dependent on the State and/or Outside the Formal Economy
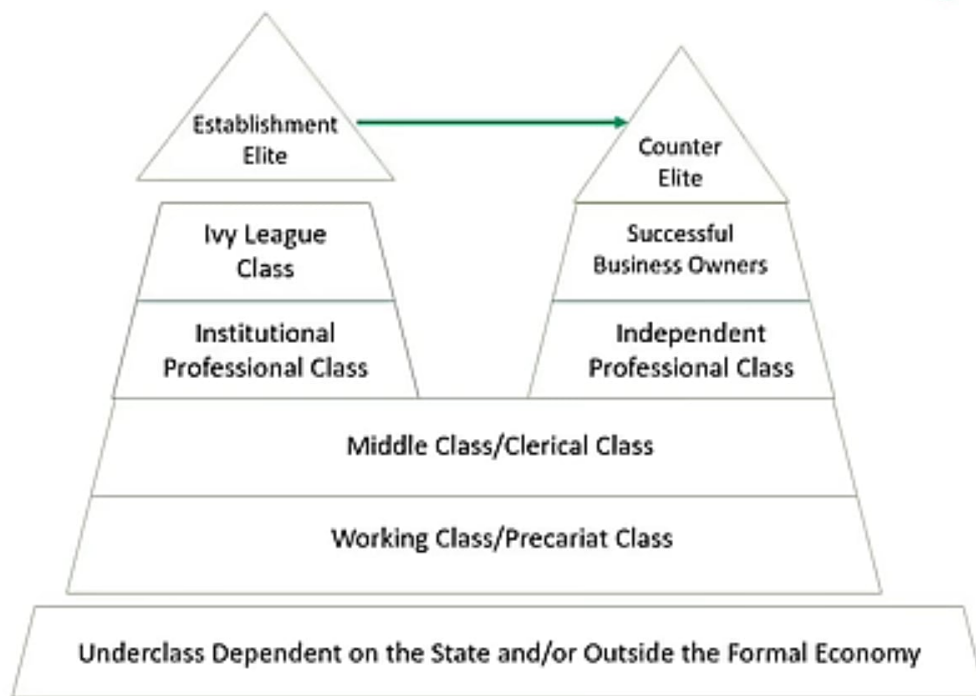
Some people in the upper class take actions that risk their quality of life at the top because they don't like there being an unjustified wealth disparity. Closing the wealth disparity globally whilst maintaining a lot of wealth could take a 1000 years, so the returns in increased quality of life would be seen in the working class people's progeny, as well as the upper class people's progeny not having to live with the guilt of their lifestyle being supported by wage slavery.

Jolly: What kinds of actions and risks do you propose upper class people take and to help which strata of the lower class?

Theo: I gave an example before, leaking secrets about government and trade corruption to the press. This would wake more people up to how upper class people have more say in how laws are created than they do, and so lead more people to join labor unions, form worker co-operatives, vote in governments that scrap laws that make it harder and less appealing for people to go on strike.

Jolly: Do you really believe lower class people are so naive they don't know upper class people have more say in laws? You answered very few of the objections I raised to your "revolutionary working class".

Also it's not even always outside ones class interest to leak secrets about "government" or "trade corruption" do you not think upper class people also have incentive to keep the system honest? I'm not saying they always do just that doing those kinds of things doesn't make them some kind of traitor to other upper class people

Theo: Not all of them, and it's not at the forefront of many lower classes people mind as a core issue. So, the more whistleblowing the better.

What claim of mine do you think you're arguing against? There exists a working class capable of feeling aggrieved by getting an unjustifiably small slice of societies resources. There exists an upper class capable of feeling guilty about their slice of resources being a result of an unjustified relationship of domination to working class people. Both people's can take actions which 100s of years down the line could lead to there being no working class or upper class due to fairer wealth distribution. Similarly to how there exists women oppressed by sexism and men who could both desire to take actions to end this dynamic, or black and white people motivated by anti-racism. Again this is very simple. Unless you're reading something into what I'm saying that I haven't said.

Jolly: What claim? I am attacking the entire idea of class based politics/conflict, the foundation of anarchism as an ideology

Theo: You've been trying to attack anarchism by quoting an anarchists critique of ultra-left communists? Weird.

The foundation of anarchism isn't class it's skepticism of state authority.

Anarchism is a political theory that is skeptical of the justification of authority and power. But more importantly, anarchism offers a positive theory for human flourishing, based upon the principles of freedom, equality, community, mutual aid, and non-coercive consensus building.

Jolly: Ok foundation is a bit far, but no it's generally seen as a very core part of the movement

And in practise the "worker" is often a centre piece of there narratives and rhetoric

You've been trying to attack anarchism by quoting an anarchists critique of ultra-left communists? Weird.

No that quote was criticizing anarchists stuck in the past, yes by comparing them to ultra left commies.

"Marxists and there anarchist great grandchildren"

Article is archived as "the senile decay of Anarchy".

Theo: Aye I did put it up on the archive with a lot of other CCF texts.

There's also an amusing anarhija text on there where they complain CCF started advocating for too much rigid organising by the end.

9. Common Arguments

Low life expectancy as hunter-gatherers

Potash: The point of this section will be to introduce a steelmaned pro-tech argument, and then get people to provide their rebuttal to it.

First off: Technology has greatly expanded life expectancy and modern medicine has saved us from several deadly diseases.

My answer: How many of those same children would experience those same issues had they not been born into civilization, which has caused most of those ills in the first place? Why do we sacrifice enjoyable lives for long ones?

Chicken: Infant mortality has always been high, it's like this not just in humans but every other animal too. It's one of nature's checks on population

I'm not talking about the more modern childhood disease phenomena like childhood cancer and shit.

Just the fact that due to the laws of nature, new borns are fragile and in the risky environment of nature, they are more at risk.

The increase in childhood survival rates can basically be chocked up to a only a few factors, namely sanitation in childbirth and a safer, more infant friendly environment of modern hospitals, homes, society etc.

Potash: True, though this is a big deal to most people.

Chicken: Of course it is, nobody wants their children to die.

Potash: AT is an extremely difficult ideology for most people to accept because of it's genuinely radical nature, telling people "well there's a 40% chance your children will die" definitely doesn't help.

Chicken: So here's some tangible drawbacks to decreased childhood mortality:

Unchecked population growth (duh)

Lack of natural selection. In just the past few decades, C section birth rates have gone from like 10 percent towards 30% and increases every year. It will soon be over 50%. Perhaps in the future humans will lose the ability to give birth naturally at all (like certain over domesticated species like Cornish cross chickens and pugs)

And we've become entirely dependent on modern medicine to help us give birth. If it were to ever fall, we'd be in for a real shock as natural birthing knowledge (not to mention ability) has been largely lost. Giving birth in our society is treated as a disease, you go to the hospital for it.

Potash: What do you think of the response that animals live longer in cages then they do in the wild?

Chicken: Yes, all you have to do is ask; would you rather live till 80 in a zoo or live till 65 with freedom?

Anybody who answers 80 in a zoo will probably come away doing some serious self reflection.

They are so scared of death. If you choose to live till 80 in a cage you will also live in a mental cage, keeping you imprisoned by your fear of death.

Death, like birth, in our society is also treated as a disease. It's not just a natural part of life that must happen and happens to everybody. It is a bad disease, and it can be cured. That's our outlook. We need to get over our societal fear of death.

Potash: This is actually so real, shitlibs oppose the death penalty for child molestors yet support putting Edward Snowden in a cage for the rest of his life.

dezmeu: In the wild, you are surrounded by death, you do not fear it

Chicken: For real, it's kind of childish

Like fear of the dark.

We are as a society still scared of the dark.

Chicken: It's something you are supposed to grow out of, but we never do anymore.

dezmeu: You can die at any moment. Do whatever you want, whenever you want.

Matt: Regarding the topic, I have always thought that TedK's modern disease argument is a flimsy bar to hang from because the etiology of disease is relatively simple in concept, and because there's strong incentive for the system to cure and treat them. We're also almost at another huge breakthrough.

Better to realize that it's not really worth the trade-off and sacrifice of our own freedoms, autonomy, dignity — and that tampering with human genetics in the future and attempting to play god with ourselves, which will come with medical advances, probably isn't good.

I also think, as mentioned already, we do have an overpopulation problem, not just of people in general but of genetically weak, undisciplined, unimaginative, spiritless individuals

It's a real conundrum because with modern comforts and medicines, you want to use them help the sick, lower mortality rates, and lift people up and all, but at the same time you're removing the natural selective pressures that would weed out the weak.

Bourgeois: For this, we need to understand why we have become so dependent on modern medicine/assistance from other humans during childbirth.

What you mentioned is the so-called human obstetrical dilemma, which refers to a spatial constraint during birth, since the heads of newborns are very large relative to the female birth canal. This happened when upright walking emerged 12–7 million years ago (depending on which skeleton foundings one bases it upon) and the shape of the human pelvis changed. Only after upright walking had been established for a long time did brains also start to gradually increase in volume, leading to newborns

131

having larger heads. These then had to be born through an already narrow pelvis, often leading to child mortality.

From what I know, the mortality rate of women in developing countries remains to be high, since they lack adequate access to medical care during birth there and c-sections cannot be performed in them. But as you mentioned, the overall c-section birth rates are increasing, which may lead to a decrease in the mortality rate of women in the near future as well.

So yes, the increased dependency on modern medicine in terms of birth leads to a significant growth in population... Fatal

svet: The USA has a 20% infant death rate if u count abortions as infant deaths

Potash: ⊠

    interesting argument

    ig it could work on anti-abortion people

svet: it is pretty thought provoking

Potash: but they'd just say "the problem is abortion, not tech"

    Just ban abortion bro

svet: i mean a lot of the time their argument is just "nooo kids missing out on life nooo"

Theo: The only way it could create inner conflict is if someone was on the fence about being pro-choice.

Otherwise, it's the weakest counter-argument ever, and simply opens your side up to mockery:

> Devout primitivists must also do some creative accounting to put a happy spin on the number of babies that die through lack of modern medicine. Here for example, they I think romanticize the routineness of mothers killing or leaving their babies to die and compare this to people choosing an abortion before ever seeing the babies face, which if done in the first several weeks can be as simple as taking a few pills and having what simply feels like a heavy period

Potash: Fair, but this is nothing compared to the horrors technological modernity has brought upon nature

Appeal to nature fallacy

Arghun: The whole Anti tech ideology based on normative ethic that build upon a set of value which intrinsically have "appeal to nature" fallacy.

What identified as "good" or "bad" among Anti tech community heavily based upon "appeal to nature" fallacy.

Not everything that natural or come from nature must be good. Why that everything natural must be consider good?

Artificial, man made also can be consider good. Separation of man from natural world can also be good and beneficial for humanity itself.

Bourgeois: We live during the times of Industry 4.0. Most artificial, man made things are driven by profit and control. These industrial-technological systems have stripped us from freedom.

Insert other arguments here... caged human, severe negative effects of urbanisation, increased dependency, etc.

svet: What else can you base your values on if not on Nature? What else can be the ultimate good if not Nature?

Most people effectively base their values on the government's laws with some changes here and there (based on what feels good to them)

But these kinds of values change from decade to decade. One moment homosexuality is illegal; the next moment homosexual organisations hang their flags all over the place. It's obvious modern "values" are only based on convenience for the system.

What is real, and by extension, eternal, is Nature. Nature doesn't change.

Amor: Nature does change, well its principles dont exactly change but are largel beyond human understanding

Infoshop: Homo sapiens are not separate from nature. Nature doesn't exist, as the entire idea of "nature" hinges upon the notion that we are separate from everything that is not part of civilization.

dezmeu: I don't believe there is such a thing as appeal to nature fallacy

Bourgeois: Depends, for example there is food out there, which in its natural form wouldn't be consumable so it would be "bad" for us, even though it is "natural" (consumable in the sense of toxic for instance).

dezmeu: It wouldn't be natural for us to eat it because it would go against our senses. We would be able to smell and taste the toxicity so it would unnatural to eat something that you have to go against your own senses to eat

Primitive humans drove species to extinction

Potash: "Even primitive humans modified their environments and could cause serious environmental damage. Entire species have gone extinct due to primitive hunting."

Amor: So did other animals, are humans somehow exempt from how nature works? The difference between that and high technology is scale. Technology seeks to overcome the nautral world and its laws and limitations itself, primitive humans never did this they partook in the natural darwinian order which it was apart of, humans are just another animal and we too will go extinct. Its part of the game of life.

nelomah: 'even sober drivers crash, who cares if i throw back a couple beers before heading off with the boys'

Arghun: "Even primitive humans modified their environment"

Every species even birds also modified their environment, but never able to tame it, control it, subjugate it completely. Like industrial society do.

The idea of HG as completely managing nature that equal to the level of modern man is bs.

"Cause serious environmental damage"

Environmental damaged and rebirth even before humanity exist.

Every species that live inside nature will always leaves its mark yet never able overcome the whole natural world completely.

Damaged or not, nature is always wild before industrial age. High tech subdue and control nature to the maximum extent.

"Entire species have gone extinct due to primitive hunting"

Highly Debatable.

But as I've said before, species come and go.

That's just the fact of life in wild nature.

But never in this planet history, one species threatening the entire biosphere for the sake of progress itself.

Not even for the sake of basic biological existence, but for the sake of progress.

Сашофьора: thats why unrestricted hunting should be illegal, but in a society where hunters play a bigger role I doubt they kill every animal they see.

boba: Maybe for large mammals like giant sloths, but later on we clearly see the importance of animals within their religions and whatnot

So they revered it in a way that modern humans don't

What about all the knowledge we'd lose?

Potash: "Technology and science enable us to understand our world and how it works, why would you want to throw that all away."

Amor: "All" the knowledge we have of the natural world is, over exaggerated. We know probably less than 2% of what there is to know of the universe and the natural world and many things we think we know now may be considered wrong later.

Alongside that, curiosity kills the cat. Man is not a creature built to know everything or even a lot of the universe, its incomprehensible to us as we are not purely rational creatures. This endless quest for knowledge is futile and will only lead to, as HP Lovecraft said in the Call of Cthulhu:

"The most merciful thing in the world, I think, is the inability of the human mind to correlate all its contents. We live on a placid island of ignorance in the midst of black seas of infinity, and it was not meant that we should voyage far. The sciences, each straining in its own direction, have hitherto harmed us little; but some day the piecing together of dissociated knowledge will open up such terrifying vistas of reality, and of our frightful position therein, that we shall either go mad from the revelation or flee from the light into the peace and safety of a new dark age."

A futile endless quest for knowledge that few already can understand (we all know the masses have no desire for knowledge, its merely the few), is not worth the total and utter amputation of existential development and actualization, which high technology does.

Arghun: Its the opposite, we shall gain a new knowledge but the better version in which more meaningful, direct, personal, practical, natural and keeping us alive.

The only knowledge that we lose is the collective knowledge which is already detach, meaningless, and unknown for every non specialized individual.

The deep understanding of every inch of realities in the universe is not natural and never be the purpose of man's life.

Matt: There's an interesting theme about this in one of Jack Vance's short stories in Dying Earth, it highlights the pursuit of knowledge for its own sake turns into a demonic entity and brings about toil and suffering

Basically the story is about this Museum of Man that's run by this all-knowing legendary curator, and in it is a database of knowledge of all humanity, "history of tens of millions of cities and answers to the beginnings to time and presumed finalities," etc.

When you enter, the hallways have a vile stench of decay and rot, and are monitored by ghosts that will rape you and this giant humanoid demon called Blikdak that protrudes from one of the wall.

Blikdak feeds on youthful men and women that the villagers sacrifice and tortures them in its mouth.

Its supposed to represent the manifestations of the human urges of sadism, perversion, malignancy, etc. and manifestation of the curators insanity through keeping the museum and being possessed by all this knowledge, and thru the knowledge not having a watchful eye or guide

The protagonist searches for a way to destroy the demon, but, the answer isn't found within the library itself. He eventually examines the substance the demon is made out of himself and figures out how to dissolve it, but by killing it he happens to kill the curator along with it.

I think a lot of it is true in the sense that there's a point in which you can know too much about the universe and this relentless pursuit of information via science can plant seeds of neuroticism in someone's head. And that it eventually backfires.

Information itself is not a goal in and of itself, and doesn't equate to wisdom or spiritual health as we can obviously see in modern society.

10. Misc. Topics

Are Anti-Tech people in a cult of accepting failure?

Theo: If today is the greatest time in history to benefit from the transformative rewards of intellectual labor, then isn't wishing for a technological collapse a form of giving up on something uniquely valuable—perhaps due to a failure to recognize its worth or because the challenge feels too overwhelming? And while it may seem like you're sparing future generations from existential burdens, could it be that you're actually denying them the chance to engage in one of humanity's most meaningful challenges?

'You have three choices in this life. Be good, get good or give up.' If there exists a sliver of a chance of preserving tech society, wild nature & the ability to pursue intellectual challenges that we'd be cut off from if tech collapsed, then why not fight for that?

svet: despite my affinity for gambling i don't like gambling when it comes to society

i would much rather take the red pill and fight for reality than fight for a 1% chance of utopia (while accepting a 99% chance of dystopia)

v: you're much better being unthinking AND having no one else think for you

Potash: Even if we we're able to preserve wild nature and humanity somehow, then it likely wouldn't stay that way forever, and humans would still live domesticated and enslaved to large organizations over which they have no control, and in an unnatural artificial environment which inflicts severe psychological distress upon them.

It's highly unlikely that we would ever reach this point given the history of technological society, and risking the health of the entire biosphere for intellectual activities that most people don't even care that much about is insane.

v: wild nature cannot contain intellect which is inherently wasteful and over consumptive

Theo: I guess I mainly just wonder if psychologically this issue of 'desiring to give up' is more prominent in the anti-tech mileu. Like I know the average person isn't pursuing highly intellectual challenges, but just in virtue of going to school most people are capable of having more passing intellectual thoughts than people could in the past. So, the desire to throw that all away for some anti-tech people may come from an understanding of the benefits, but a feeling of finding it all too daunting and unjustly difficult.

Like Ted complained that he was brainwashed into pursuing maths, and that it would be difficult to reskill at 27, to find some other prestigious job, but I think he was shirking some of his own responsibility in just drifting with the wind, and not seeking out advice on other career paths that he might have found more meaningful, which is very typical of men, not asking for help for not wanting to look weak for not knowing what they want to do with their life.

Also, Normandie was an anti-natalist before he became a primitivist, which on the surface looks like an opposite foundation to primitivism, but deep down I think this is another brainworms 'giving up' philosophy, where you imagine the chemicals floating round your brain encouraging you to do things is like a drug addiction, so life is just a bad racket.

Like this is really cool to me:

- The Intellectual Life of the British Working Classes

svet: There is an element of "shrinking responsibility" in the wish to leave society a lá Ted.

I guess more essentially it means avoiding the risk of "failure" (and avoiding the financial, social, psychological consequences from failure).

But I doubt this is the biggest factor for people who seek to leave society. If it was about avoiding responsibility, I would just become a leech NEET. But it's also about dignity, agency, and other things

Potash: Not necessarily it's more that we just don't place the same value on intellectual activities as you do.

Newspeak

Theo: When your definition of oversocialized is just identification with some form of tech society you might want to try coming up with more inventive insults. Otherwise it's like going up to a nazi and thinking you owned them by calling them a nazi.

timer: That was more of a comedic insult than a serious proposal

But also oversocialization isn't directed as an ideology like nazism or specifically an insult, it's a phenomenon in societies

timer: Read Ted's idea of it again

Theo: Ted's definition of oversocialization can be reduced down to 'a person who identifies with some of the complex ideas inculcated by high tech societies' which can be further reduced down to 'a person who likes that pro-tech society is capable of inculcating complex ideas' a.k.a a pro-tech person. Therefore using this term as an insult that a pro-tech person should be ashamed of is comparable to going up to a nazi and calling them a nazi thinking you came up with some amazing insult, or going up to a gay person and calling them gay, etc. That is all.

Jolly: I disagree. Like leftist it's another insult that gets thrown around to much in this forum and used in an unconventional way to how ted used it. I think he was referring to a very specific over institutionalised type that can be found in industrial society that is often (but probably not always) leftist. He wasn't even referring to the majority of leftists of the time period (90s) more so the professor types who lead it. I think he'd probably refer to even the bulk of leftists now as over socialised but at least at the time when leftists where a little less gay he identified feelings of inferiority as a larger driver in there behaviour than oversocalisation

An example when visiting that earth first house

"diagnosis is clear, leftists of the under socialised type"

There are definitely categories of the population who identify with some ideas inoculated by high tech society that he wouldn't categorise as "over socialised"

Theo: Potentially so, I just think a lot of Ted's unique vocabulary & unique definitions like surrogate activity are more useful as insults against anti-tech people who are bought into some principle of the ideal.

I remember reading a Maoist critique of an ultra-leftist that was so chock full of new speak and new definitions that it felt like they had built a little ideological prison for themselves and thrown away the key.

Point being, if you're going to try and critique pro-tech people with new speak at least try and win them over to the utility of the underlying principles behind this new speak first.

Theo: I love it when anti-tech people use my archiving to update their view of Ted's ideas ⊠

This was a Michigan Uni. scan added to the Skrbina correspondence from Technological Slavery.

timer: "If I post books and writing that are hard to find, people will read them" crazy idea, you've convinced us all to love tech now

Theo: Jesus you get triggered easily, I wasn't doing a 'you hate tech yet you use tech'. I was doing a 'it's nice to see the fruits of my labor be used in conversations with me'.

I was having a convo on anarchist news and someone linked something I archived imagining I wasn't aware of it to prove that such texts exist, it's a nice feeling is all.

Complex culture

Theo: Quality of life might be slightly worse for the average person day to day in modern capitalist societies vs. a fairly egalitarian tribe in the past living in ignorance of a different way of life. I just think there's still more virtue in striving for a society beyond capitalism and unjustified hierarchies.

Many people are concerned with remedying a net pain vs. pleasure calculus first and foremost, whereas I'm mostly concerned with people being able to express capabilities

that help them achieve goals that satisfy a higher order happy flourishing vs. painful stultifying dichotomy.

Happy flourishing (eudaimonia) is what's pursued in virtue ethics, by formulating a working balance of character virtues which help you both know what would give you some meaning at a certain stage in your life experience and help you achieve it.

As opposed to preference utilitarianism which is less willing to accept a high degree of suffering and is more interested in getting everyone to a global calculus of their interests being fulfilled thereby achieving a good degree of wellbeing.

As opposed further to by hedonistic utilitarianism, which is even less willing to accept suffering, seeks global pleasure calculus.

As opposed even further by negative utilitarians who are simply concerned with the best ways of avoiding suffering and so are most often anti-natalists.

Primitive tribes might be experiencing the most consistent access to low-level happy flourishing, a perfect balance of not seeking out too much pleasure, and not worrying about small amounts of pain. So, I can see why for example to some depressed person this low level feeling of peace and tranquillity at just being able to find consistent access to small pleasures would be super appealing.

The problem is the lack of complex goals. High level cultural achievement. High level critical thinking. Replaying complex conversations one had in the day and having complex feeling about these international communications. The positive liberty to experience these things. The negative liberty not to have these experiences stripped away from you by a network of anti-tech revolutionaries.

So, by different metrics primitive society is superior, but for me it's not.

Complex tasks are conducive to my bedrock philosophical interest to have the opportunity to experience high quality happy flourishing above all else.

Jolly: do you really take much pleasure in high levels of "cultural achievement"?

Theo: Yes. Tribal culture is cool and all, but I wouldn't want to be stuck in one culture all my life, I like being able to compare and contrast the myths and character promoting rituals of different cultures. I also like listening to music from all around the world.

- Spirit of the Forest by Baka Beyond

Jolly: I think human cultures broadly are over rated.

boba: Ironically globalism is watering down many cultures worldwide.

More intercultural couples than ever, more immigrants than ever, more cultural soft power than ever.

And of course, people no longer adhere to traditions if they can't justify themselves.

Jolly: Yeah it's all irrelevant now anyway, industrial society has bulldozed through basically all traditional culture.

Theo: I don't think culture should exist in glass mausoleums, never changing. But, yeah capitalism and technology definitely encourage people to become a shitty monoculture.

139

boba: Well, we are witnessing the death of culture altogether.

I think that is unfortunate but I can see how it would be good in some ways.

Jolly: All parts of the globe have traded there uniqueness to take part in the universal civilization.

boba: Yes, it's very noticeable in some countries. Like China, people worship ancestors less and less. No longer write top down, left to right. They've even simplified all the characters.

Jolly: Man you ever see those videos of China in the early 20$^{\text{th}}$ century?? looks so much more... Chinese lol.

boba: I grew up in Taiwan and it still looks like that here.

That's what you get if you focus on technological progress above all else and suppress religion.

Jolly: Abandoning their traditional culture has turned them into a global powerhouse thoough, its the price everyone has to pay to keep up.

A global monoculture is a necessary step to achieving leftist goals though, traditional culture is an impediment.

Theo: Leftists are anxious to an idiotic degree about watering down cultural traditions and fighting against cultural appropriation, worrying about micro-agressions against other cultures, etc. The fear I'd have about a socialist world is they'd let people intermarry, but territory would be fiercely demarkated by culture and culture kept frozen in time.

I liked this thesis anyway that critiques how liberals water down culture:

www.thetedkarchive.com

Jolly: Culture's ironically they find deep down very problematic. I respect the old left's consistency on this issue.

Theo: This was a nice little action to protect native people's territory and cultural landscapes from trophy hunters and their white culture ⊠ (partly joking obvs):

<warriorpublications.wordpress.com/2014/09/25/tahltan-blockade-trophy-hunters>

Jolly: I think many leftists really want there to be a better culture for achieving there leftist goals than the western one but there just isn't. so they project there own idealizations onto these foreign groups and ignore how deeply stratified they are as most surviving cultures now are agricultural structures. what they really desire to find are hunting bands, who also wouldn't have lived up to there idealizations but in some cases would have definetly been closer

Theo: shrugs I'm all for abandoning religious cultures anyway. Plus people learning indigenous languages to keep them alive and the indigenous cultures in some form.

Distance between pro-tech leftists and anti-tech people

Potash: What's a specifically AT belief that you agree with?
Theo:

1. Minimalist lifestyles are more fulfilling than hedonistic ones.

2. The world would be a more fulfilling and interesting place if a 100% of the current size of the surface area of the earth was taken up by wild habitat.

3. cars suck, etc.

I know this next part wouldn't be satisfying to most anti-tech people, but to my mind to achieve point 2 in a pro-tech way we would just need to start building marble bridges and pyramids, like how people make root bridges to our own and nature's interest. That would add an extra 10% of surface area for us and nature to enjoy, whilst leaving 10% dispersed elsewhere for us to build homes and do other interesting stuff with.
Arghun: Self prop system wont allowed that
Theo: When do you believe the self prop system started and when did we lose control mon frere?
svet: Self prop systems started with the beginning of life

We lost control with the industrial revolution (honorary mention to the agricultural one tho)
Theo: So presumably you believe the agricultural revolution wasn't such an uncontrollable self-prop system that it wasn't impossible to turn around in certain places, and in some places people genuinely valued it's incorporation into social life, what is different about the industrial revolution that you feel it will be impossible to ever adapt to integrate with social life like in the way some people enjoy having agriculture?
svet: You can escape agriculture, not industry.

Industry is much more powerful (in shaping society) and ever present.
Theo: I'm happy to grant that, I don't see how that answers my question though?
Theo: You mean like going and living in the woods? Can't you do that with industrial society too? Are you claiming that industrial society will soon make it impossible to ingratiate oneself with various tribes and live as a hunter-gatherer?

Various industrial societies appear to be making some effort to scale back deforestation, like reducing the rate of deforestation of the amazon that was happening under the right wing government. Plus, doing rewilding and reforesting projects, like the great green walls in China & Africa to hold back deserts and provide lumber for people.

Jolly: I think people are capable of adapting to a degree and can have a minimally satisfying existence in Industrial society in a similar way to how they were also capable of integrating agriculture Into a moderately satisfying existence as well at times

Physicality vs. intellectual capability

Theo: I think anprim over-emphasize the value of physicality, and anti-natalists over-value the intelectual capabality to understand analytical philosophy. I think the ideal lies somewhere in the middle, in being skeptical of both claims.
Amor: Physicality will always supersede intellectualism.
Potash: Why do you place such a great emphasis on intellectual tasks?
Theo: I value it equally to the capability to pursue complex physical tasks. I just think both have the potential to be a lot more meaningful in the modern day.

Pushing one's body to the limit to become a secret service soldier, to then get airdropped behind ISIS lines to help take back Kurdish territory to preserve a complex culture is a very rewarding task.

Similarly, the intellectual task of curing some disease that you've witnessed ravage family or friends at a young age that you deeply care about is a very rewarding task.

Extreme ideologies drop-off rate

Theo: There are anarchists today who will later become liberals because 'they just didn't realise how complicated economies were and now think they can't keep what they like about tech without compromise' (this is sad that this happens obvs).

In the same vein, how many anti-tech people today do you think will later become liberals because 'they didn't realize it was less complicated than they originally thought for environmentalists to form coalitions and make progress in preserving wild nature'. (this is sad too if they just later become liberals, i.e. it's a waste of radicalism).

So, if I told you the price of meaningful change was working with mediocre people, using imperfect tools, and aiming for half-victories—would you take the deal, or walk?

I think a lot of anti-tech people are caught up in desiring a simple hero's journey revolution where you can be revered by your friends for how brave you are, but will later become liberals.

Hopefully, some of you will come around to being pro-tech eco-anarchists or eco-socialists. I hope more do before some of you become liberal.
Potash: I think if you went from being AT to a liberal for any reason you never really believed in it in the first place, same with any ideology really. But I haven't ever seen that happen.

Are anti-tech people coping about why they don't have more followers?

Theo: What percentage of pro-tech people who have read Ted's manifesto and remained pro-tech do you think are simply psychologically ill-equipped to adopt anti-tech ideology?

I find it ironic how often the anti-tech crowd is quick to diagnose pro-tech people with psychological issues like Dunning-Kruger, cope, or bipolar disorder—yet they're also insistent that Ted's life trajectory was the product of an entirely sane mind at every stage in his life. So, ruling out any chance that Ted went through periods of being a mentally unwell person reacting to unusual circumstances.

I think fewer than 20% of people who've seriously engaged with Ted's manifesto and stayed pro-tech are doing so irrationally. Most don't see a compelling reason to believe industrial society will collapse—or they hold different core values, like believing there's something in technological vigilance and innovation that's still worth fighting for.

Amor: This is because anti tech IS NOT for the masses, but instead its for the exceptional few who will go on to live lives of wonder and vitality. The masses do not understand this and therefore classify this as mental illness.

Theo: I'm aware anti-tech revolutionaries aren't working towards converting over 50% of the planet. I don't see the relevance.

My point is that pro-tech people (anarchists, liberals, conservatives, etc.) are capable of seeing socialist revolutionaries and anti-tech revolutionairies as psychologically sane, even if we disagree with you on predictions and/or core values. However, I've noticed anti-tech people are much more likely to jump to assuming pro-tech people are suffering from some psychological malady.

Potash: Not necessarily, the human brain isn't rational, it's emotional. That's true for almost everyone, even many AT people. No conspiracy there

Amor: All political ideologies do this. Watch any conservative podcast or Wignat blog and they call leftists mentally ill. Same with leftists, but they call conservatives thugs and evil. Even Nietzsche done this, albeit in a far more nuanced and very well thought out way, and a correct way at that I'd argue. It isn't just anti tech people.

Theo: There's an unproductive asymmetry between how anti-tech people often engage with pro-tech people and visa versa is all. If someone has a mental health diagnoses like scizophrenia, I'll take that into consideration in how much time I invest in talking to them and in what way, but generally I'll relate to people as acting based in part on thought through values and predictions.

Anti-tech people seem a lot more content to shelter themselves in delusions of most pro-tech people suffering from dunning-kruger, etc.

Jolly: I myself am not in a position to diagnose mental health issues in a literal way, and especially I don't think every pro tech person has a psychological malady. Many

techno capitalists don't appear to show many personal deficiencies as one example. It's a common trope leftist subculture has high rates of depression and bi polar personalities something they admit to and talk about openly. The themes discussed in Isaif aren't supposed to be a complete diagnosis just an intuitive assesment done for practical reasons. "Over socialisation" "powerlessness" and "feelings of inferiority" aren't clear medical disorders just some underlining characteristics of those types that make us want to stay clear from them and there ideas.

Potash: Pro-tech people don't want to have any conversations, and are content to completely ignore and dismiss any of our concerns. At best, they'll appeal to moderation fallacy.

Theo: I'm not sure that's relevant. Before a week or so ago I was ignoring pro-mortalism as a philosophy and revolutionary praxis because I'd never heard of it, or never found the time to care to learn that it's an extreme of anti-natalism. I wasn't treating anyone who is anti-natalist as mentally ill.

Potash: You are one of the very few pro-tech people who is interested in AT philosophy. The vast majority couldn't care less. That's the real asymmetry.

Theo: How would you break the percentage ratio down between (1) mental illness (2) cognitive bias & (3) good faith evaluation of the predictions and just coming to the wrong answer through error in your mind and/or core values difference? E.g. 10/60/30?

If you had a sample size of a 100 pro-tech people who read the manifesto that came away pro-tech.

Potash: 5/80/15.

The line between groups 2 and 3 can be very narrow though. The great majority just dismiss ISAIF out of hand.

Though I will say for most people it's a blend of cope and reasonable arguments.

Potash: Although there are elements of cope and legitimate points in both, generally speaking the arguments Pro-Tech people make against primitive society/ATR are more rational then those in favor of modern society.

Jolly: I don't think Ted pathologized pro-tech people.

Theo: Have you read wolfi's critique of the manifesto?:

www.thetedkarchive.com/library/wolfi-landstreicher-fixed-ideas-and-letter-bombs

I think pathologization is pretty baked into almost all Ted's arguments.

Jolly: His stuff on the power process is the usual left leaning primitivism. As for the pop psychology yeah it's a little bit less systematic than his writings on tech yet when one looks at especially millennial and Zoomer leftist culture still holds weight.

Actually yeah that was a pretty stupid comment on my part admittedly above lol. Pathologising is kinda baked into the cake.

I just meant if we find a general pattern of leftists tending to these characteristics it doesn't mean I think every leftist has a formal mental health issue.

But the whole culture is based on a sense of powerlessness in the face of the machine and has been since the start of the industrial revolution.

They are "alienated" from the fruits of there labour, presumably this leads to a greater tendency towards frustrations that often can become quite severe and lead to serious mental problems

And 3rd wave leftism nowadays is very close to if not outright the ideology of the most advanced countries in society so Ted's kind of right, his opening on leftist can serve as an introduction into some pervasive sentiments and feelings within the populations of our era. They are a reflection.

Support & Indifference for Fascism Among Anti-Tech People

Theo: If you were time machine skipped back to Tunisia in 1939 and were presented with a button that if pressed would make it impossible for the UK to invent the enigma cracking machine, and also magically help Nazi Germany & Fascist Japan win enough battles such that the allies were forced to make peace with them and allow them to retain great swaths of territory would you press it?
Amor: HELL FUCKING YEA ID PRESS IT!!!!!!
Theo: Cool, yeah so this is why the fascist label is useful.
Amor: Just call me a Misanthrope, fascists arent too radical.
Theo: Lol you're like Evola wanting to be called a super-fascist, you're just both a fascist and a misanthrope, it's not that difficult.
Amor: No, fascism is a judeo-homosexual-liberalist ideology. Evola had a good point against the fascist label.
Theo: Also, why would would you want to doom even more jews to the gas chambers?
Amor: I'm anti semitic. Why am I anti-semitic? That's a whooole fucking can of worms I cant open now cause I have to go to sleep.
svet: I would press the button. Not because the Nazis are better, they're roughly as bad as the status quo. I'm just curious.
Theo: I would be too in a morbidly curious way, but surely this is the bigger dick move. So, a character vice line you just shouldn't cross as you'd be directly responsible for the systematic genocide of way more jews, roma gypsies, etc. than even this timeline.
Wake: If the Nazis won the system would be more volatile.

Its more advantageous to an AT movement.
Theo: Brutal Machiavellian ploy, but ok. Not sure that even makes sense if you believe collapse is going to happen sooner or later anyway. So, what would be your answer to the hypothetical if we just magically know it didn't increase any advantage to the AT movement? The AT movement has the same chances/momentum as in our timeline.
Wake: Collapse is going to happen but sooner is better than later.

Same as svet, I think its about as dehumanising and destructive as modern society but:

A) Morbid curiosity

B) It would lead to a pagan revival

Theo: I weep for the anti-tech mileu.

I hope 'anti-tech revolutionaries' are just a fluttering irrelevancy in the long run. Like anti-natalism will be.

Theo: Do you trust the historian consensus of around 6 million Jews being genocided as a result of state actions, plus around 400,000 Gypsies, etc.?

Wake: I'm undecided, leaning towards believing.

But 9 billion dying from collapse if collapse is delayed, VS 7 Billion if collapse happened now plus 6 million jews

Numbers wise, what is preferable? The death of 7.006billion or the death of 9 billion.

The difference is basically 2 billion.

Theo: Well, in the hypothetical the fascists would have had time to genocide many more. But, either way anti-tech people just need to be way more sceptical about whether collapse later or anti-tech revolution are the only options.

* * *

Сашофьора: Franco was kinda based, many Bulgarians fought there.

Theo: I give zero fucks about your fashy pride in your people being authoritarian dicks.

Сашофьора: Cry for the fact that my people had one of the first countries in the world that we were country builders

Theo: You are not 'your people', make your own achievements in life, stop begging for credit for shit people did that aren't you who are long dead. It's like claiming credit for inventing the wheel because some ancestor did 1000s of years ago, it's dumb.

Сашофьора: I understand that you are a tree without root, even tho there is A LOT to proud of if you are British person

but im proud of my people's histroy

and achievements

and idc about your opinion on this

entity: Why be proud of something you didn't do and had nothing to do with

Theo: No one is a tree without roots, I cherish stories my grandfather told me because it was a shared experience between him and me. I just don't cringily derive my self worth from shit people did that I have no connection to.

Сашофьора: its something which your ancestors countrymen did

which raises your status internationally

im not saying you should create some deep feeling of nationalism and supremacy towards others

but its also not a thing which you should be like "meh, and so what? I wasn't even alive in that time"

Theo: I agree it's good to be interested in one's own culture and the history that influenced it, but that's a far stretch from what you were doing in trying to start a dick measuring contest about whose countrys past achievements were cooler as if that has anything to do with us. The desire to claim credit for others achievements and feel self worth based on it should be resisted is all:

Christopher Hitchens on Malcolm X

David's letter to Ted took courage

Theo: Was David Kaczynski a based chad for showing enough courage in writing a letter to his brother asking to visit to try and uncover enough evidence to definitively rule out his brother as the perpetrator?

I argue yes. David's wife Linda urged David to read the Unabomber manifesto, a decision that ultimately led them to approach the FBI. Before they approached the FBI, however, David—still wrested with doubt, his thoughts split evenly between disbelief and dread as he wrestled with the possibility that his brother was the notorious bomber. Caught in this turmoil, he penned a letter requesting a visit to his brother's Montana cabin, fueled by a deep-seated loyalty to a sibling he desperately hoped was blameless. Convinced he owed it to his brother to leave no stone unturned, David believed a face-to-face encounter might produce the evidence needed to clear his name. To me, this choice reflected extraordinary courage, especially given the Unabomber's terrifying legacy. David was well aware, through news reports, that the bomber had planted explosives on airplanes, endangering countless lives—including children who could have been passengers—and placed a package bomb in a university parking lot, where any unsuspecting soul might stumble upon a devastating blast. He had ample cause to suspect that someone so methodical and ruthless might turn violent if they sensed their deadly secret was in jeopardy. His fears were later validated by his brother's journals, which exposed a chilling indifference: one entry described how, while walking in the forest near his cabin, he aimed his gun at a child and her mother, coolly weighing whether to pull the trigger.

Amor: I didnt even past the first paragraph and i can answer, NO, FUCK NO. For no other reason than snitching is fucking scummy. Only scumbags snitch. If you are a snitch you are a scumbag. No debate needed for that.

Theo: Debate proposition wasn't about whether him snitching was good. Try again.

Amor: It cannot be chad because that was snitching. No matter how it was done, hes a snitch and a snitch against his own brother is even worse.

Theo: The debate isn't about what anyone thinks about him snitching, try again.

Amor: Never mind, I missread "rule out his brother as a perpetrator" as "find out his brother is the perpetrator". Apologies.

Now I've read the whole thing. It was not very Chad as the fact he cared that much about it shows that he is faggy.

Theo: I think you should be able to grant the debate resolution in principle regardless of David's different beliefs from Ted's, e.g. hypothetically if Ted had been a pro-tech terrorist bombing indigenous people it would be brave of David to go there and try and work out for himself as a duty to the brother he'd grown up with.

* * *

Theo: Has anyone read the latest New York Times profile on David and the prison staff not responding to his emails for weeks about what was happening to Ted's remains? I think Ted involving David in his pathetic terrorist actions by getting him to unknowingly fund 2 of the bombings at the very least entitled David to a conversation with Ted if Ted could have had the average amount of dignity and felt sense of duty a person would usually have.

Either way, I think David's approach of apologising to Ted and staying away from debating him was the worst approach to try to rekindle the connection. If it was me I'd have given my permission for any letters I sent him to be published, so long as they're reproduced in full, then encourage Ted to see the value of debating me because if Ted could come across more reasonable to some he could win more converts. David would be doing a service in helping clarify the absurdity of Anti-Tech philosophy whilst potentially earning Ted's respect a little and so eventually maybe being able to make small talk again.

Jolly: Also bro how the hell was David supposed to debate Ted? He clearly was inferior intellectually to Ted and I doubt even sold him out because of strong ideological convictions against Teds ideas. There was clearly animosity between the 2 that went well beyond the content of the manifesto. David obviously knew debating him on his ideas would make himself look rather silly

Theo: David reported him after months of deliberation, hiring private language analysts, and trying to make a deal with the FBI to only give up the information if they signed an agreement they wouldn't peruse the death penalty. So, David's reason was clearly wanting to save lives. Ted had a bomb under his bed and the potential to fly into a rage and start killing random people locally, and had set a bomb to go off on a plane mid-flight.

David had intellectual dinners with friends that Ted joined when he came back to live in Chicago briefly. David also went on a debating tour debating the death penalty, and became head of a campaign to outlaw the death penalty in New York.

Jolly: David knew Teds values very well making sure he didn't get the death penalty I suspect may have been an extra layer in getting back at his older brother. I can't know that for sure but How is 30 years in a box more "humane" considering the kind of person Ted was?

He also seemed to relish his new reputation as a righteous person

I've tried to put myself in his shoes before much of the way he went about it doesn't add up to someone in a serious clash between love for a sibling and deeply rooted conviction

Theo: Have you read this by any chance?:

The Ultimate Ted Kaczynski Research Document, Volume 2

I lay out the sequence of events in detail.

Jolly: No I haven't, Teds personal story is of little fascination to me these days.

Theo: I think it dispels a lot of the myths people peddle about why David and Linda took the action they did. Some people go to a weird mysoginist place about Linda being a harpy from hell trying to separate David from everyone he loved.

1995 – Aged 51

- The Investigation
- Ted's Family Realise He Might Be the Unabomber
- Hospital Visit
- Reading the manifesto
- Ted's Family Commit to Serious Research
- Deciding what to do next
- A Breakdown in Understanding & Trust
- Delaying a decision for the holidays
- Realising Ted likely used their money for bombs
- Going ahead with hiring the language analyst
- Christmas
- Getting the report back from the language analyst

1996 – Aged 52

- Ted's Family Takes The Step of Contacting The FBI Anonymously
- FBI Situation
- 1st Letter to the FBI (Feb 12, 1996)
- Finding the proto-manifesto (somewhere between the 12th & 17th[?] of February, 1996)
- 1st Interview — Feb. 17–18, 1996
- Texas visit (Feb 24–25, 1996)
- FBI Internal Meeting
- FBI wanted David to write a letter to Ted
- FBI visits with Wanda

Jolly: Here is basically my reasoning for why I'm suspect about his motivations, and admittedly perhaps it's rooted in personality differences between me and David. I have siblings I'm quite fond of and have a good relationship with, one of which I'm extremely close to. I can't put myself completely in David's shoes since obviously I'm sympathetic to Teds ideology which would make me less objective in this specific case but let's say it's an equivalent situation where my sibling was committing crimes so horrible like torturing kids or something where I couldn't live with myself without ratting them out. Ik what the feeling of pure love is like and how traumatic it would be, the ABSOLUTE LAST thing I'd want to do is become famous on the back of a situation like that, I would want to live my life quietly away from the spotlight and never think about it

David gave public interviews with his face wrote books featured in articles went on tours ECT, essentially gave himself a status boost through the whole ordeal lol.

His not somebody seriously traumatised by his decision. I suspect he didn't like his sibling to begin with that's all.

Theo: Do you know the name Bill Babbitt without looking it up?

Jolly: Nahh I don't.

Theo: Ted's lawyers convinced David to talk to the media to save Ted from the death penalty. That he was schizophrenic and it'd be a great injustice for the gov to get away with killing him beyond just that it was his brother.

Bill Babbitt is the reason David first carried on talking about Ted's case, a guy who turned in his seriously mentally ill vietnam veteran brother, his brother got a terrible lawyer and got killed by the state without media fan fair. David was asked by Bill to try and intervene, use Ted's story to help:

Our America with Lisa Ling: Families of Killers

Jolly: Well David seemed to go above and beyond, me not understanding why both men where so against the death penalty could be down to personality differences and different values

Id have to look more though into the specifics around that loony war veteran

Jolly: Why do you believe the lawyers where so against the death penalty against Teds wishes? Modern morality is very strange to me.

Theo: I think they dedicated their professional lives to building up case law against the gov killing mentally ill people.

Jolly: Mentally ill is a bit of a vague and subjective description as well. Was the war veteran as lucid as ted in his reasoning capacity and awareness? Is it the exact same situation? I don't know enough

Theo: @Potash do a poll on how many people here thought it more likely than not after watching 'Manhunt Unabomber' that Ted's lawyers in real life sabotaged his ability to try and get a not guilty verdict based on the search warrant being invalid.

Theo: The veteran wasn't as lucid. I don't think Ted had schizophrenia, but David thought he did and that there was a connection.

Jolly: In that case I can understand the brother of the war veteran I suppose if he had completely lost his mind. I am skeptical David really saw Ted as schizophrenic and beyond being in control of his own decisions even if he saw his brother's actions as morally disgusting so for David to claim the situation was the same just seems like a copout on his part.

Theo: I wouldn't call it a copout, but David definitely shit the bucket with Ted by not leaving a window open in acknowledging the schizophrenia diagnosis may have been incorrect so as not to come across as dogmatic.

I think there's some amount of self-soothing going on when we classify all terrorism as a result of mental illness. I think there's simply a naturally wide capacity in humans to either be intensely cruel or radically compassionate, and so a person's character is almost always going to be dependent on how we construct our environments and whether we receive an element of moral luck.

David did acknowledge this somewhat when he said this:

> [I] think we're not being honest with ourselves if we don't look at human history and say there's something somewhat normal about violence in human beings, we have murders, we have genocides and we have wars.
>
> I remember my father telling a story from his father who had been born in Poland and pressed into the polish army and he said 'well, we went to fight this battle and I don't know what happened, but we started killing everybody in the town and then men started raping women'.
>
> And these were normal families, how did this happen? We know that part of the training of soldiers is to desensitize to the humanity of the enemy so it's true we can be trained for compassion, we can be trained to shut down compassion, so I think the highest teachings of all religious traditions is to try to create an antidote to this nihilistic possibility that probably lives to some extent in all of us, to smaller or greater degrees.

Jolly: Yeahh, I agree with all that to be honest, like I said I'm not even criticising David for ratting him out, since Teds actions really did violate his moral compass and plenty of siblings would have done the same, it's just some of the way he went about it makes me skeptical everything he did was for moral reasons devoid of any personal motivations of his own and especially much of what he did post arrest and trial.

Does moral subjectivism make primitivism the only sensible option?

boba: Once you concede that moral realism isn't true there's no reason to object to neo-Luddism (modern medicine, trans people, etc.) other than your own personal preference. But, most people aren't willing to make that jump.

Theo: I'm a moral anti-realist, but see my preference as a very good reason to object to neo-Luddism.

boba: Ted already accounts for that by saying some people prefer lesser degrees of autonomy.

Theo: What do you mean by 'Ted accounts for that'? Negative liberty autonomy isn't the be all and end all. Autonomy to persue positive liberties is valuable too.

boba: Well, I would argue that positive liberties are the only ones available in the highly technological society. We are given the freedom to have fun, and that's pretty much it. We are not allowed to make life and death decisions (negative liberty) on a regular basis because it would be detrimental to the technological system.

This is why countries are freaking out about birth rates dropping.

Fewer consumers means fewer people to keep the machine running.

Theo: It's possible current societies are worse than immediate return hunter-gatherer ones, the choice is whether it's worth trying to go back to lower level tech, knowing we can never get everyone to go back to hunting and gathering or whether to try and move towards more anti-authoritarian tech societies.

The knowing we can't get everyone back to hunting and gathering makes the strategy of trying to get to lower-tech less valuable as an option to me.

Chicken: Freedom to have fun? Last time I checked cocaine and hookers were still illegal.

boba: To be fair drugs have greatly lowered the life expectancy of modern hunter gatherers.

Smoking is now widespread across the hadza tribe and they are seeing the consequences.

Clarifying our positions

Theo: Let's just be clear on our positions here. You have the burden of proof for why you predict technology is on an inevitable course towards destroying more and more of the environment before collapse. I'm just in the position of being skeptical of your theory about self-prop pseudo-darwinian biological drives having gotten off course from natural drives.

I'm with Jaques Ellul, Lewis Mumford, David Graeber & Saul Newman on viewing human conflicts as more driven by culture:

Quoting Mbe:

> Ultimo goes on to say that we always ultimately do what material circumstances make us do, but this statement couldn't be more contradictory. If Ultimo had a historical understanding, he would notice that the Industrial Revolution didn't start because natural and material conditions allowed it

to; if we go back to the 15th century, it began with a shift in the philosophical milieu and later in the social milieu. It is clear that material conditions do not dictate progress. In fact the material conditions existed 100–200 years before the industrial Revolution. He should read Ellul—he provides a clear historical understanding of our technical milieu and what initiated it.

There'll be a really cool book coming out soon expanding on this essay on the philosophy of bio-primitivists vs cultural critics of technological homoginization:

The Unabomber and the origins of anti-tech radicalism

Potash: Every step forwards for technology is a step backwards for freedom, look throughout any stage of the progression of technology and you will find regression of freedom.

What created the state? *Technology*

Agriculture allowed society to become more complex, and therefore it required greater organization. The natural, and universal result of this greater organization was the creation of the state. The state only came into existence after the creation of agriculture, and the existence of agriculture lead to the creation of states all across the world. It is abundantly clear that the creation of the state was an inevitable result of Agriculture.

What gives the state the power to enforce it's rule? *Technology*

The state has been around for a long time, but not all states are created equal. Many ancaps and libertarians have pointed out that people had far more freedom under Feudal Monarchies then we do now. This is true, but it isn't because Monarchs all happened to be benevolent freedom loving hippies, no the state has always had the same incentivization to expand it's power at the expense of human freedom it has now. The reason feudal states were more free then modern states is because they lacked efficient mechanisms for enforcement of the law. Enforcing rules is much much harder without an advanced communication, surveillance, or weapons system. Technology gave the state all the tools it needed to enforce it's rule.

This is also much of the reason why punishments for crimes were so much more serious back then, the state lacked efficient enforcement mechanisms, so it had to rely on fear to enforce it's rule. As an individual, if things got really bad you could at least run away and know that you would be free then. Now? There is nowhere left to run. Wanna live on a national park or Government land? Sorry, the feds will hunt you down and make you pay your taxes + imprison you for breaking retarded regulations.

What created, and gave infinite power to the Bureaucracy? *Technology*

Technological Advancements inevitably make society more complex. More complex societies require greater organization, greater management, and greater regulation. The inevitable result of this, is Bureaucracy. We now live in a world dominated by Bureaucracy. We are no longer dependent on ourselves, and to a certain extent our tribe for our basic necessities of life, but instead upon a handful of ultra-powerful bureaucra-

153

cies. The Bureaucrats aren't you, or me, and they definitely don't have the interests of freedom in mind. They are concerned only with their own interests, and regularly chose to restrict freedom if it is in their own interests. You and I have essentially no influence over the decisions that they make. We can cope about it and pretend we do by voting, or boycotting, but the reality of the matter is that no action we can personally take will have any significant impact over the decisions of these bureaucracies and will will inevitably be subject to them regardless of what we have to say about it. Technological Society has to crush the individual, and force him to live under the boot of the Bureaucracy in order to function efficiently.

What gave governments and corporations access to all of our private information? *Technology*

More recent Technological Advancements have been used to restrict freedom in numerous ways, and if I wanted I could go on and on and on listing all of them. But this post will already be long enough, so instead I think I'll focus on the most egregious of these, which I find to be the fact that the US government has access to all of our private information. They have access to our location, any conversations or messages we may have with anyone else, anything we've ever searched for or looked at, basically our entire life. This is the cherry on the top of this shit-sunday. All of the stuff I've mentioned before is bad enough, and it's already basically gotten rid of real freedom we may have. But apparently that wasn't far enough, we had to eliminate the concept of privacy.

If your a pro-tech anarchist whose managed to get this far into this wall of text, then I'm assuming your thoughts on it are probably something like this:

"Sure, technology can be used to restrict freedom if it's used by the wrong people. But that doesn't make it inherently bad. Just as much as the wrong people can use technology for bad, the right people can use it for good. Technology isn't the reason the state has power, the reason the state has power is because most people support the idea of the state and are complicit in it's rule."

This sounds pretty reasonable on it's face, but when you think about it a little it falls apart. The average person doesn't pay their taxes and obey laws because they love the government, and want it to have more power over them. Nobody wants to pay taxes, or go through Security at the airport. They do it because they have to. Chances are, your the same way. You don't want to obey stupid laws, or give money to the government that's bombing innocents or imprisoning people for smoking weed. But you don't really have any choice in the matter, if you don't do these things and you get caught the consequences will be greater then if you do them, so you are essentially forced into doing them.

So no, the mindset of the average person is not the reason why the state exists. The reason the state exists is because technology has created an environment where it is inevitable, and has given it efficient mechanisms for enforcement. If you have any doubts left, look towards the attempts that have been made to eliminate the state within technological society (Revolutionary Catalonia, the "free" territory of Ukraine,

etc), they managed to both completely fail to eliminate the state, and collapse entirely within a few years.

It's time to stop shoving our heads in the sand, and acting like technology is not the enemy of freedom. Enough delusion, Enough cope, Enough sugar-coded lies about how it's not really technology's fault that it caused all of the major setbacks for freedom throughout history.

No more

It's time to embrace the truth, no matter how much you hate it. Technology has been the antithesis of freedom throughout all of history, and it always will be. So it's time to make a choice:

Technology or Freedom

Which will it be?

Mbe: As far as I understand your argument, you posit the following doctrines:

- A wrongful understanding of what technology really is.

- A wrongful dichotomy between technology and freedom.

- this leads to a rejection of historical implecations.

- it asumes a linear power dynamic

- you assume technology leads to a centralization state.

Before I delve into this argument, I think it's important to clarify what technology is, since you fail to do so. I do not claim to define concrete technology per se; rather, by viewing technology as a concept, we can better understand a set of phenomena that often remain invisible, even where technologies are perceptibly manifest.

While this conceptual framework may be indispensable for comprehension, technology itself is neither clear nor simple in definition. Nor does this view necessarily imply the existence of a unified "technological system"—though, as we shall see, such a systemic understanding may be crucial. Historically, techniques have been studied to uncover the reasoning behind technology—or, in this case, the very means to achieve an end.

However, I will employ the term *"technique/method"* in this argument for two key reasons:

- It allows us to perceive these phenomena as an ensemble (a cohesive set of interrelated elements).

- It enables us to distinguish between invisible processes and tangible outcomes—thereby avoiding the assumption that technology is reducible to machines (i.e., the ends).

155

By doing so, we reject older assumptions—namely, that technology is synonymous with machines or mere tools. Consider a hammer: If there is no rational instrument of reasoning, then that end becomes useless. The development of the hammer and its use follows the rational development of the means, which in turn makes a hammer a hammer. In this case, machines or technology are, in a sense, natural. What matters is what defines its purpose because, without it, a hammer is just a stick glued to a stone and serves no use.

This demonstrates that human beings have always been technical beings. Modern hunter-gatherers—particularly the Hadza—exemplify this, structuring their gathering and hunting into a rationalized process. But this rationality is not confined to subsistence; it extends everywhere possible. Human resources, after all, is called so for a reason.

Yet this perspective alone is insufficient. If we stop at the individual technique—the hammer, the algorithm, the assembly line—we miss the larger reality: technology operates as a system. A system is not merely an aggregation of tools but an interdependent network where changes in one element propagate through the whole. Technology, in its modern form, is precisely such a system—self-reinforcing, driven by internal progression rather than external forces, and reshaping society not through isolated innovations but through structural integration.

This systemic nature explains why technology cannot be reduced to its visible components. The hammer exists not as an isolated object but within a framework of metallurgy, labor organization, and economic exchange—each itself a subsystem of the larger technological order. To study technology as a concept is to recognize both its tangible manifestations and the imperceptible logic that binds them into a coherent, dynamic whole.

Thus, while we begin with technique as the very means, we must ultimately confront the technological system—an environment that does not merely contain tools but redefines the very conditions of their use. Only then can we grasp why technology is neither neutral nor passive, but an active, structuring force in modernity.

- Consider the city as a example: it is the purest expression of technique as a milieu—a closed system where natural reality is excluded and replaced by technical imperatives. Outside the city, only two options remain: the urbanization of rural areas (submitting them to technical logic) or their desertification (where "nature" is reduced to a resource for exploitation). In both cases, the means reshape results, reorganizing human behavior and physiology to serve the system's demands.

Thus, the modern means—in this case—are the totalizing problem because they subordinate humanity to questions of yield and production value. As a result, non-technical values like justice and autonomy become obsolete. because technique reshapes the milieu, it means that the debate consitiutes of axiomatically order, (where $4 > 3$ remains

an irrefutable truth regardless of context), its implementation becomes compulsory. Philosophical considerations hold minimal relevance in this equation. Furthermore we can breakdown this ensemble into 3 key notions using Bertalanffy System theory:

- Each element has a meaning or significance only within the ensemble.

- Any modification of an element has repercussions on the ensemble and modifies it. Any modification of the ensemble likewise modifies the elements of their relationships.

- Privileged, almost exclusive relationships exist among the elements of the system, regardless of what is situated outside the system.

Some of the best sociologists have noted how social ensembles must subordinate their elements to technical necessity — a process that fundamentally modifies these very elements. As R.P. Lynton observes: "The industrialization of a community in Europe or America, on the one hand, or of Siam, Nigeria, Turkey, or Uruguay, on the other, poses the same problems."

The outcomes in Siam, Nigeria, Turkey, and Uruguay ultimately proved remarkably similar to Algeria's industrialization, which demonstrates this universal dynamic. In each case, the imposition of economic techniques necessitated the dissolution of traditional family structures, driving urbanization to sustain industrial growth. However, this transformation crucially modified the very relations that the social ensemble had previously maintained, revealing technology's power to reshape social structures even as it pursues economic objectives.

thus ethical problem, that is human behavior, can only be considered in relation to this system, not in relation to some particular technical object or other. Learning how to use "rightly" or "do good" with such and such a technique does not much matter, since each technique can only be interpreted within the ensemble.

Should we then blame technique as a result of this?

Not quite, because technique is, at its core, fundamentally oriental in origin. Historically, technique was very rarely based on scientific foundations, nor was it systematically applied to all domains of life.

For example, the Greeks approached knowledge with a purer form of contemplation—such as geometry as earth measurement rather than as an axiomatic science dealing with abstractions (like Euclid's geometry, which concerns idealized forms that do not exist as material objects).

Even in the case of Archimedes, his machines were destroyed after they demonstrated the precision of numerical reasoning. In a more pragmatically driven society, such inventions might have been embraced. Yet they were not, because these were matters of hermeneutical (interpretive) understanding—subjects that did not align with their intellectual priorities.

From the 14th to the 18th century, techniques began to accumulate and expand into epistemological domains—philosophy, science, psychoanalysis, and sociology. As a result, technique evolved into an autonomous force, necessitating its application in all spheres of life. The bourgeoisie recognized this shift and systematically integrated technique into production. This led to:

> Economic techniques → Organizational centralization → Rationalized institutions (police, military, bureaucracy).

What occurred was a process in which techniques generated new challenges. For example, after an increase in production, the masses had to be persuaded to buy these products, prompting the development of economic techniques. This, in turn, created a need for organized transportation, leading to advancements in transportation techniques. It was soon realized that cities had to adapt to support such growth, resulting in upgrades like roads and traffic controls. Ultimately, the state had to become rationalized and all-knowing to function more efficiently. This led to organizational centralization, because centralization perfected rationalization, which then gave the rise to rationalized institutions such as bureaucracies, militaries, police forces, and propaganda techniques.

This ultimately leads to a contradiction in your claim that technological advancements necessarily result in this outcome.

Finally, quoting Potash:

> The reason the state exists is because technology has created an environment where it is inevitable.

What we observe is not a situation where technology created an environment, but rather one where technique enabled systems to be deployed in ways that necessitated an omniscient state. While you're right to call this an inevitable outcome of certain forces, we must recognize these as more than just material conditions—as established previously.

What becomes evident is that the crucial factor is this co-dependent process — one that must ultimately be grounded in the technical milieu itself, for technique constitutes the fundamental ensemble; external factors remain secondary.

What is the conclusion of all this?

The state, bureaucracy did not emerge through some Darwinian social evolution, nor was it the inevitable product of technology alone. Rather, it arose from a technical necessity—a co-dependent process where advancing techniques (administrative, military, economic) and institutional structures mutually reinforced one another. This symbiosis created conditions where centralized authority became the optimal solution to problems generated by technical expansion: standardization of laws for commerce, coordination of infrastructure, and management of increasingly complex social systems.

So no, technology has not been the antithesis of freedom throughout all of history. In fact, it has helped humanity reach new heights and perfect human abilities. What tragedies have occurred were just that—tragedies, not the inevitable outcome of some predetermined process.

Potash: Why do you think every technological society on earth has been dominated by power consolidating techniques, is that a coincidence? Is that a "people problem"

Mbe: Technique is not Darwinism, you need read Ellul. Technological societies follow the development of technique, the reason proprietary techniques came to dominate has to do with the milieu which allowed it to.

It makes sense that Ted proposed a revolution because, in the 1970s, things looked very bleak and depressing, as nothing at that time had challenged the prosperity techniques that were historically dominating society—similarly to Ellul's view. However, as I have said, things have changed. We are now entering a new milieu where decentralized techniques are beginning to dominate, which, in turn, renders Ted's idea of a revolution almost irrelevant, as these techniques bring back more meaningful freedom and choice. The SODOS model proves this very fact.

Jolly: Can you really say with any degree of honesty if we brought Ellul back from the dead to see the year 2025 he would say things are different? I think he would be utterly horrified at the development of technique that has taken place since his time.

Ellul also says quite early on in the book the development of technique can't be reversed within a given civilization.

You have not shown at all how UR is contradictory in this answer nor have you offered a serious rebuttal to his materialism. Ellul talks about the Industrial Revolution being a culmination of "Technique's" advance in the centuries immediately preceding the 19th century so it is logical those breakthroughs happened a century after material conditions allowed it. There is actually no contradiction here between UR and Elul. Has it ever occurred to you that these changes in the "philosophical" and "social" milieus of Europe in the 14th and 15th centuries didn't just happen in a void but were also shaped by the changing material conditions of the time?

Ideas are not independent from physical factors but are instead a response to them and cannot transcend the limits they impose. To believe otherwise is delusional.

Potash: The reason the Industrial Revolution happened after the Scientific Revolution was not because prior to the Scientific Revolution people had the ability and the know-how to create the Industrial Revolution but they just arbitrarily decided against it because it went against their values. What actually happened was the scientific revolution created the knowledge of how to utilize resources in a way to create an Industrial Revolution.

Nietzsche, Evolution & Rewilding

Material Magician: Is Nietzsche evolution personified? Nietzsche seems to desire that through a will to power, a love of fate, a creating of ones own values, humans can move beyond our current frail state. With the examples of the Übermensch, and the three metamorphoses, there's a clear evolving towards a "purer" state of being, a state without all the baggage we've made for ourselves up to this point. Also Nietzsche's amorality feels similar to the indifference of nature, where what matters is that you contain the qualities to thrive, not any good/evil route that you took to attain said qualities, or any good/evil acts committed with said qualities. Although, when I read the three metamorphoses I have a hard time imagining the final stage, the child, as anything more than a being that has no doubt, only an ignorant clarity of its essence. This part confuses me because it seems as if we'd be trying to grow(evolving) towards something we already were at one point. Though I have heard the child stage described as a conscious innocence rather than an unconscious one, so maybe that's the distinction.

Independent:

Man stands on a tightrope between animal and Übermensch

He's quite clear that Übermensch is an evolutionary step brought about by unfettered individual expression & will to power beyond moralist labels — creation from chaos.. I really don't understand people's confusion there.

The child sees the world as play, where their frivolous will is law in their mind and they are not to be deterred from their objects of desire by stifling reason — I believe that's what he meant by metamorphosis ending in a child state.

Material Magician: I think what causes me to pause on Nietzsche's Übermensch description is that it feels to me a description of a primitive human, something we've already been however long ago. The Übermensch seems to me a wild, untethered, but powerful and disciplined future man, and Nietzsche seems to me to imply that the Übermensch has not existed yet. But from the description of the Übermensch I would say he has existed, although sparingly, but maybe Nietzsche's main focus is that our current path has made the chance for the Übermensch to spawn as unlikely as ever so heed his warnings and now take a step on the path that affirms life. The key difference may be that we took this long route as a species of evolving to see the world through a moral lens, only to then learn morality is anti life in essence and we should become like the "child" again, but this time a conscious innocence after morality, rather than the unconscious innocence pre morality. Almost like Picasso ditching all the skills he picked up along the years, for the sake of absolute freedom to create like a child, but doing so as a conscious decision.

Independent:

But from the description of the Übermensch I would say he has existed,

What description gave you that impression? I think sometimes people conflate higher man with Übermensch but if an Übermensch was just someone who "creates their own values " as is often stated , then zarathustra would be paradoxically preaching Übermensch while himself being one as he created his own value of Übermensch ⊠

Essentially agree with last paragraph, He wants the rational intellect to be in service of base desires rather than attempting to curtail them — everyone be themselves as nature made them, these natural instincts being their personal religion; obviously there are those psychopaths who have a natural inclination for violence and He sees no issue with them , these are "blonde beasts of prey" in my reading of him

Material Magician: The way I understood it, and please correct me if I'm wrong, but in the three metamorphoses the last stage of becoming like the child is when one can create their own values. The Übermensch as I understand it would be the stage after the child stage in the three metamorphoses, as in the Übermensch would be the new embodied values himself, basically a literal new species of "man". At the risk of oversimplifying, basically what apes are to humans is what we'd be to the Übermensch, and the three metamorphoses would be our dutiful quest of freeing ourselves from morality to allow ourselves to be the necessary steps towards the Übermensch. But maybe through my own faults of understanding I can't separate the idea of freedom from morality with just being a wild animal, which at one point we already were, where our base values would be our contextual needs as an individual in our environment. So it seems to me like an evolution towards integrating ourselves back into the wild.

Independent:

> All beings so far have created something beyond themselves. Do you want to be the ebb of that great tide, and revert back to the beast rather than surpass mankind? What is the ape to a man? A laughing-stock, a thing of shame. And just so shall a man be to the Superman

The way Nietzsche makes sense to me is in a literal evolutionary perspective where He believed that nature tends towards creativity if allowed to express itself fully, it so far has evolved to mankind but then self consciousness has turned man against nature, attempting to moralise an amoral and chaotic exuberant dance of energy which is Life itself.. this is the camel phase where man is burdened by the weight of seeking meaning & morality, willingly taking on difficult tasks in order to atone for sins etc.

When man reaches the limits of ascetism and meaning seeking, it is N's belief that the discipline process makes a stronger man over generations — one whose self consciousness & self control have been enhanced by generational warfare against the natural instincts.. this new , strong man is then a lion — fierce and raging from a lack of finding any conclusive meaning, seeking to dominate others with their earned willpower & they dominate, accumulating more power which they can use in the end to be at ease.. and being able to see life as a game or dance again, taking pleasure

in this action or the other as their instincts dictate without fear , resentment or rage, rendered unnecessary due to their now secure position.

In the state of a child, they have returned to the natural order of things as it were — while still retaining the willpower of a lion that can enhance the fulfillment of natural whims — this natural order will create through play & chaos over many generations a new species- Übermensch, the same way nature created all through history through "rolls of the dice" the Übermensch will also have a childlike mentality to the world as they will be supremely powerful compared to humans.

All these metamorphoses happen over generations but can also be seen in a personal life of a "great soul" was N's belief, as above so below etc. I think Carl jung was saying similar things in some of his writings where salvation is associated with childhood

Wecomeone: As someone in love with the dream of rewilding, both the planetary environment and ourselves to a large extent, what you talk about is music to my ears — but I doubt that Nietzsche would agree, at least not completely.

Pazyryker: When people said that primitivism is about wanting return to blissful garden of eden of existence that is being a monkey or whatever that was mostly meant to be a joke, not actual praxis.

The concept of "rewilding" is peak, utter bleak misanthropy masquerading as the opposite of itself, especially the way you talk about it.

Wecomeone: Primitivism is a critique of technological society and civilization, and it doesn't have a praxis at all. If you ask most primitivists, though, a return to a hunter-gatherer way of life would be preferable to technological modernity. Some neo-luddites and Kaczynskists talk about wanting a pre-industrial but agrarian way of life, which to my mind would be worse in many respects than modernity.

Branding rewilding as "bleak" reveals a dislike or repudiation of nature, which you don't find in Nietzsche at all. In Twilight of the Idols he critiques morality as being anti-nature and says he would like to "re-naturalize man". To my mind, the inauthentic, cold, concrete dystopian system-world we've created is the epitome of bleak. It's given us quantity over quality in almost every regard whilst slowly consuming the physical basis for its own continuation.

I can only speculate on what Nietzsche would think of this modernity. I expect he would be impressed with various inventions, but I suspect that on the whole he'd see the global civilization itself as something run by and for the Last Man.

Pazyryker: You see, I actually read anthropology, stuff written by people who've been out there and observed hunter-gatherers, opposed to purely fantasizing about them, Graeber and Wengrow's Dawn of Everything is a very good summary of the results of the last 30 years of research, and a very good general repudiation of everything assumed by the "Original Affluent Society" 1960's school of thought about hunter-gatherers that Jared Diamond/Yuval Noval Harari/ and primitivists that John Zerzan and even Kaczynski subscribed to that paints a contrasting "better", or outright utopian/ideal image of forager existence. It's notable that none of these latter authors ever did

actually any, or very limited amount of, field work or living among any type of currently existing hunter-gatherer society.

Kaczysnki is notable for getting close-ish in at least personal praxis by actually living in a cabin and trying to get by through hunting and gathering (still relied on modern products bought on his parents' money for everything else, though), his social critique being couched entirely in his purely personal assumption/hope that hunter-gatherer societies are more respectful of "individual freedom" and "dignity", but his antisocial, rugged individualist, completely isolated mountain man lifestyle would have been completely out of place in almost every historical hunter-gather society, and was more fit in spirit for the Wild West which he praised, while his extreme self-suffiency and "useful"/"meaningful work vs. useless work/"surrogate activity" obsessions were echoes of the Protestant/Calvinist/Capitalist obsessions with self-suffiency, and constantly trying to classify and chase and chasing usefulness and productiveness, now through a pseudoscientific, biologically determinist lens, though this thesis was something he copped from the Brit Desmond Morris (The Human Zoo) who also never saw a hunter-gatherer in his life, being a zoologist, and based his arguments entirely on assumptions, draving seemingly logical conclusions from those. You'll find that the line between "distraction"/"surrogate activity" and "useful" work vs. leisure in every human grouping is rather blurred and is moreso dependent on cultural consensus, and that human beings — and many animals aren't simply fully satisfied by purely eating, hunting, and having sex in fact, the Siriono regarded hunting and gathering moreso as prestigious diversions, while "work" were chores like house building, firewood collecting.

Kaczysnki tries to make the further point that it's specifically the physical and mental challenge and the furthering of one's personal subsistence and the subsistence of the community that comes with hunting and gathering that makes work "meaningful work" and everything outside of that "surrogate" — so even if the Siriono regarded hunting and gathering a diversion in their personal value system, it actually was not a diversion to Kaczynski because it was difficult.

I'd argue any type of specialized work can have similar criteria especially if one is passionate about it, art being a major example, and I don't think anything is "purposeless", when it's merely seen by somebody else, it's already communication, when it's only for you, it must stimulate something, if it doesn't benefit you nor anyone, Marx already had alienation figured out more succinctly before Kaczysnki/Morris, and their classifications that leave space for nothing but subsistence would have been one that I think even Nietzsche would have rejected.

Kaczysnki would have loathed living with the much more limited or almost nonexistent lack of personal privacy, and the still very much existing and religiously enforced social pressures and obligations, such as forced body modifications and rituals, the still existing and sometimes much more critical degree of interdependence. Kaczynski was a deeply troubled, disturbed, self-admitted misanthrope who wanted to roll the clock back because he believed in an inherent "broken" and "evil" substance in human-

ity that not the Abrahamic god, but rather the abstract-idea-of-nature-as-opposed-to-everything-he-hated would reign in.

Yeah, "inauthentic", quantity over quality, very "life-affirming" Gestapo officer talk. I don't believe anyone is more or less of an authentic, living being than the other. You've built up an abstract ideal of "nature" that's opposite to everything you dislike about society as it currently exists like Ted, your "Nature" has more to do with labels you can find on products in new age vegan stores and such than what's actually natural. Rewilding is longing for a made up womb, a redo button it's throwing a big, moralizing hissy fit at everything everyone did 20,000 years ago. I would love to see you talk to an indigenous Andean potato farmer, Marsh Arab or a Maasai pastoralist and tell it to their face that they ruined humanity because their lifestyle created slavery.

...Or you could just be a slave in hunter-gatherer society as well, ask the Tlingit or Haida slaves, ask the Calusa Kingdom or their opponents how much agriculture they did. Ask the other coastal and riverbank hunter-gatherer cultures who built kingdoms, empires and class societies without any agriculture by simply settling near a rich body of water, exploiting river estuaries, the salmon run, etc. So maybe the answer is that humanity simply cannot be permitted the conditions to a food surplus, everyone must be an immediate-return hunter-gatherer, with limited resources...

But we also cannot have too little of resources, either, as big game hunting would end up becoming more important as meat would be the more reliable all-rounder source of sustenance, which has a good chance of indirectly leading to an inequal, patriarchal tyranny of males, like among many Aboriginal tribes.

So maybe we're just inherently fucked, burn it all down, back to the drawing board, to the birthing canal, to the last common ancestors with chimps, or even gorillas, as we can see how chimps turned out... Maybe we should've done the same as the rodents.

So now rewilding is wanting a literal return or reform of the womb, maybe if we put ourselves back into the exact same machinations of nature and reverse "domestication", we put ourselves back for another couple of million years, maybe eventually it'll spit out something different than it did for the first time, maybe it'll create something both agreeable with our modern sensibilities, but also opposed to them.

Wecomeone: There's a lot here, so you'll have to excuse me for only touching on one or two of things that jumped out at me.

You won't be shocked to learn that I don't agree that I have view of nature which is the opposite of everything I dislike about the modern world. Indeed, domestication and anti-wild tendencies in general have their ultimate origins in... nature. What else?

What could be more "natural" than wanting a gadget that reduces the time and effort required to perform some apparently necessary task? Keep iterating on this impulse, and we have our explanation for how we got to technology and the domestication of other animals. It's only when we're very far along this process that we might notice the rather gigantic downsides we were signing up for at every step.

When civilization falls, perhaps anti-wild tendencies will arise again and again, the wild aspects of nature waning as they wax.

So it's not that nature has a strong preference against domestication, as a rule, it's that I do, and primitivists in general do, for various reasons. Many of us are not well adapted to this very new environment and regime, especially psychologically.

Many of you have taken to it relatively well, seem to suffer less from its oppressiveness or from any awareness of your domestication. Or you hide it better. Whatever the case, when the unsustainable edifice comes crashing down, perhaps there will be a reversal of roles. I don't see a primitive future as a case of going "back", nor of pushing more technology or civilization as going "forward", as that has a progressive view of time (which I reject) baked into it.

Anti-civ doesn't necessarily mean anti-human. To think so would be to imply that you can't have humanity without civilization. This is obviously false in light of the fact that the majority of human existence took place before any such concept or state of affairs. Talk of reverting to chimps or gorillas seems to confuse primitivism with primalism. When adapting to a primitive future, it's likely that selection pressures will favour an increase, rather than a decrease, in the intelligence of the species if anything.

I'm not one of those misanthropes yearning for human extinction. In fact, I regard the techno-industrial civilization, with its interlocking mutal dependencies, as among the greatest risks to our survival as a species. Many current technologies and avenues of technological research have the potential to eradicate us completely, and that's to say nothing of the effect on the climate and upon ecosystems resulting from the normal funtioning of the economy. Had the agricultural revolution never taken place, obviously we wouldn't be facing these totally existential threats. The total population would be much lower, yes, but much more sustainable.

Pazyryker: I don't particularly subscribe to a linear view of history, you are, to a limited degree, the one here asserting a linear narrative that everything has only become worse after X and X revolutions, it's pessimistic linearity, this is even more typical of other primitivists.

The only way you're getting rid of the "impulse to create gadgets that make things easier" if you directly scoop out the inherent ability to create said "gadgets" out of the human, or even every animal consciousness, which is of the ability of tool usage, tool-making and tool-improving, or problem solving. Do you think that the first 200,000 years in our existence nothing was ever changed or iterated upon? What happened when we started cooking our meals, wearing clothes? What can be observed over time in the archeological record? This shit didn't start with the Natufian culture. Agriculture emerged 5–6 times on 4 separate continents, complex societies and "cities" even slightly predate agriculture itself, and as I talked about it earlier, you can have all that and all the bad things you pin on modernity without even touching agriculture itself. Anti-civ isn't necessarily anti-human, but to wish for the "agricultural revolution" to have never have happened or to consider it a "mistake" is pretty much tantamount to wishing that humanity never existed and a manifestation of modern secular moralizing of the most vulgar and childish kind.

And I'd believe your assertations about the "gigantic downsides" better if you actually showed me evidence of practicing what you preach, or at least signs that you're actually interested in what hunter-gatherer societies are actually like, rather than filtered through pure abstract ideology and philosophy. Everything is utter shit when we compare it to our made-up personal mental Edens in our minds. It's one thing to build up a romantic ideal of western machismo and treating it as the only authentic form of existence, it's another thing to actually walk the walk.

"So it's not that nature has a strong preference against domestication, as a rule, it's that I do, and primitivists in general do, for various reasons. Many of us are not well adapted to this very new environment and regime, especially psychologically."

So you blame your grapple with alienation by shitting in the face of each and every one of your ancestors and the entirety of the rest of humanity. The entirety of humanity has failed you, and even you admit that this has origins nowhere else but your mind. "Many of us are not adapted to this new environment". Not even your great-great grandparents had anything to do with the romanticized, imaginary garden of eden/mental womb of "nature" you want to return to, you think hunter-gatherers don't experience these feelings? The only difference is that they don't have the freedom to bitch and moan about society being mean to them and not living up to their whims on the internet. You're kidding yourself.

Wecomeone: Well, this had the potention to be a halfway interesting discussion, but from the start, this irritating mind reading act: telling what I surely think and what attitudes I must have, derived from your own cartoon construct of a primitivist. Floating above the head of your stick figure primitivist is the classic white thought bubble, and inside the bubble is an "Eden" drawn directly from your own imagination, along with various other inventions and speculations. I fear you're not at all genuinely interested in what I might really think, since you already "know" this, based on the mind-doodle you have sketched out.

I'd bet we agree when it comes to many relevant facts, but at bottom we just value things differently. How could I show you evidence that dometication is worse than freedom from it, to pick one example, if you sincerely think domestication is better? And if the difference is indeed a matter of value, perhaps it flows from differing temperaments. But maybe not, since values can change, as mine have, and I'm not going to reciprocate the insufferable mind-reading act here. All of which matters I'd have been more than happy to get into, but this seems far from a good faith discussion with principles of intellectual charity in operation.

Pazyryker:

— You haven't lived among hunter-gatherers or any indigenous groups, or made friends with a hunter-gatherer/indigenous person. If I am wrong, correct me.

— Outside of anarcho-primitivist literature like Zerzan and Ted K. it seems you have not looked much into anthropology, written by anthropologists who've done field work among contemporary hunter-gatherer groups, if I am wrong, then correct me.

— Are you living, or did you try living an off-the-grid lifestyle to any degree? The fact that you are here posting on Reddit, and from the general activity and posts about watching TV shows and such on your account reveal a rather typical, western lifestyle. Again, correct me if I'm wrong.

If at least two of these statements is actually true, then yes, I actually am not really that interested in what else you think, just like how I'm not interested in Christians' insistence that if I behave a certain way, then I'll get to go to the place nobody has ever been to, but will be so much better than anything on this Earth, and how I'm a bad person (or in your case, domesticated) if I don't believe them. I'm not interested listening to you extol the virtues of a "simpler" and "happier" way of life that you've never even remotely experienced, but sounds really cool to you the way you imagine it, just like how I'm not interested in that other cool place that no Christian has ever been to, but intuitively knows that it's the coolest place to ever exist.

From what you've said so far, it seems to me that you long for a lifestyle and social organization that you have never lived, but read from other people who also mostly did not live among those who actually engage in that lifestyle about how cool, authentic, and pure it is.

What exactly makes you any less domesticated than me? What makes you think that your being and your thoughts aren't a product of domestication? Were your ancestors spared from history, going all the way back to the paleolithic? What makes you less domesticated than me? What makes you less domesticated than an indigenous permaculturist, or an indigenous farmer? What makes you more of a hunter-gatherer than anybody else? What even is domestication to you? Is your alienation all that is to it?

I don't claim to meet any but one criterion I've listed: I've done extensive reading in anthropology and history as that is what I study, mostly the anthropology and history of Europe, Siberia and Central Asia, but I also do not insist to be any more or less "domesticated" than anybody else in modern, western society, (and I do not view it as either a wholly negative or positive force, "domesticated" beings aren't inherently superior or inferior — it's a mechanism not too dissimilar from evolution — which is also not about the survival of the most wild, virtuous, noble, or whatever befits your personal value system about the state of nature, but whatever simply... works) though if you're American, your great grandparents would probably insist on the contrary, since my language is a "Mongolian" one, closely related only to two small languages speaken by a group of Siberian herders-hunter gatherers.

Wecomeone: Here are some of the broad accusations I found particular fault with. I'm not quoting directly in every case, but summing up the gist of various points made:

> Rewilding is bleak and misanthropic.

This one seems rather daft on its face, but I'll just say that rewilding not only beautifies our environment and benefits human health, it is almost synonymous with

"ecological restoration". If humanity is to survive, the ecosystems upon which we depend must likewise survive, and they are not doing well. So much for misanthropy.

> Primitivism is bleak and misanthropic.

This criticism has a larger grain of truth to it. I've encountered more overtly misanthropic self-described primitivists than I'd like to admit — people describing humanity as a cancer, etc. However, I've also encountered many more primitivists who aren't like this at all, who sincerely think that a return to a primitive way of living would benefit both humans and the rest of life on this planet. There is something undeniably bleak about the prospect of technological civilization collapsing, given the huge numbers who will die as a result. But this is no fault of primitivism but of the unsustainability of technological civilization. Don't shoot the messenger.

> Wanting return to blissful garden of Eden of existence that is being a
> monkey or whatever that was mostly meant to be a joke, not actual praxis.

Obviously so, but no actual primitivist thinks this. There's "primalism", which talks talks about wanting to shed our humanity entirely, but as far as I can tell that is also a joke ideology. I see no physical possibility of becoming a monkey, and no desire to do so. And there's no storybook garden of Eden, agreed. Primitivism is a critique of technological civilization, and it has no praxis. Given the likelihood of civilization collapsing of its own according within many of our lifetimes, we may not even need one.

> I've built up an abstract ideal of "nature" that's opposite to everything I
> dislike about modern society, like Ted K.

As above, this might be true of some primitivists, but not of every primitivist, and I simply deny it in my case. To be a bit poetic, I recognize that nature contains the seeds of the anti-natural. Which is how we got into this mess. Any species who discovered technology would doubtless get itself into the same sort of mess. And there are plenty of things that are perfectly natural that rub against my aesthetic sense, as well as many that I find more beautiful than anything our technology can produce. I also recognize that primitive living can be incredibly tough and full of suffering. It's all a matter of balance and trade-offs.

> I've never spent a long time as part of hunter-gatherer tribe, so I can't say
> it would be any better than modernity.

While it's true that I have not been part of a primitive tribe, this line of critique uses a form of extreme empiricism nobody uses for other decisions or value judgements. Imagine a group of people born into slavery. One day, some of them decide to plan a

slave revolt for their freedom. But one of the slaves objects: "None of us have experienced one moment of being free. How can we say that the uncertainties of not being looked after by the masters isn't worse than what we have to put up with now?"

Primitivists are still informed by their experiences, of course. My interlocuter mentioned Ted K a number of times. Ted's experiences immersed in wild nature, contrasted with his experiences of modern life, informed his valuing of one way of life over another. Most of us have had similar contrasting experiences we're extrapolating from. Apart from anthropology, it's what we have to go on.

> Saying that some ways of life are more natural or authentic than others is Gestapo officer talk.

Well, that strikes me as more than a tad histrionic, but nothing core to primitivism rests on this claim anyway. I'm influenced more by Daoism than anything, to think in terms of "naturalness" and so on, and that is about as far from those goose-steppers as I can imagine.

> I'm shitting on my ancestors by saying that the agricultural revolution, or the development of technology, was a mistake.

This is a blatant non sequitur. Making mistakes, especially seductive ones, is human, all too human. History is a litany of follies, every human blunders some point, and it doesn't mean I hold them in contempt thereafter. Besides, some of my ancestors probably resented the shift from a relatively nomadic way of life to an agrarian one. By agreeing with some ancestors I'm by necessity disagreeing with others. I'm not "shitting" on any of them.

> What exactly makes you any less domesticated than me?

Probably nothing at all. My claim was never that primitivists are less domesticated than their critics, but that all modern humans are extraordinarily domesticated compared to their hunter-gatherer ancestors, and that some contemporary humans seem better adapted and so suffer less, psychologically, from the oppressive domestication of today.

Mbe: Ted's power process seems to be inspired by a natural order for power or hierarchy of natural followers and natural leaders. All are human to some degree, even though there are some "unthinking, animal types" this seems to align more with Aristotle then Nietzsche.

Moreover Kaczynski's Power Process is a diluted, pseudo-materialist adaptation of Marx's labor theory, stripped of its historical and social dimensions while retaining a romanticized view of struggle.

Though Ted is not a dogmatic Marxism, his framework relies on key Marxian concepts—particularly alienation and the transformative role of labor—while distorting them into an ahistorical, individualist psychology.

Kaczynski replaces the dialectical interaction between humans and nature through socially organized production with a power process, which he defines as the need for autonomous goal-striving.

Do the problems with modern society arise due to tech?

Ren: Technology created agriculture which created the state, which in turn created bureacracy that gets power from technology because technology makes society more complex requiring greater bureacracy. Technology also gives the state a lot of power to enforce whatever regulations it comes up with

Theo: Relating to technology as a super-organism that we've lost control of has limited value.

Quoting Clay:

> I fully grant that due to the way all technologically advanced societies are organized today that there are a great many people for whom it can be said that they had very little choice but to help society keep trending towards technological development. So, it's not nearly the same as someone who's been a hunter-gatherer all their life with a bow and arrow choosing whether to learn to use a gun.

> Still, a big-tent leftist movement, and the socialist movement within it, and the anarchist movement within it can work to opportunistically strike at all the right moments in which governments and corporations are weak. And in doing so bring about the kind of world socialist revolution Ellul envisioned, which can then finish off bringing about the kind of 'spiritual' anti-technique revolution Ellul envisioned. Such that people only engage with technology in creative ways they desire.

The superorganism metaphor relies on a mechanistic evolutionairy psychology view of societal evolution which I don't think is fully the best explainer of why society is developing in the way that it is.

Plus, it toes a really dubious line in the sand with irrational cult thinking. Like people can have inner voices they think are god or the devil, or they can consciously choose to develop their inner monologue as a creative exercise that helps them with their art.

People like Jorge want criminal revolutionaries who have the former kind of belief in order to be motivated by a passion to believe technology is more powerful than it actually is.

Ren: Technology is more than "addictive" like you said earlier, it's controlling and takes away your freedom while making it look like it's increasing your freedom.

Theo: Again, I don't respect this framing. 'It' capitalism takes away people's freedom, but workers could unite and collectively bargain to do away with this system. 'It' technology takes away people's freedom, but we could collectively decide to use it only to the extent it brings joy into our lives. There are many social forces that coalesce to take away people's freedom like media manufactured consent. I don't relate to any of these forces as a superorganism with a mind of it's own. 'It' is just 'us'.

Ren: So why do you think society is the way it is

Theo: Greed, lust to experience violence, etc. That's a really broad question. The cities in my country the UK used to be blighted by smog. We've gone from feudalism, to colonialism and slavery, to representative democracy, we've been intensely wrestling with human nature in the last 500 years, there's any number of ways it could go in the future.

If you don't like me arguing for leftist revolution because you think it's too Utopian, I'll argue how mild social democratic reforms are better than doing an anti-tech revolution.

You're dismissing my politics based on a futility fallacy, of if we can't get to the super anarchy world it's not worth having, there's also every step along the way of experimenting to trying to get there that is valuable to me too.

Ren: Have you ever considered that "greed" and "lust to experience violence" are distortions of natural instincts? "We've been intensely wrestling with human nature in the last 500 years" is another consequence of technological progress, humans are forced to conform to technology and advancement

Theo: Yes, we're weeding out the self-destructive aspects of our nature, in order to try and build connections and communities that can offer more meaning to life.

Is tribal warfare good?

Ren: Warfare is natural however industrial warfare isn't. Industrial warfare is based around highly organized armies fighting for the interests of politicians, tribal warfare is tribes fighting closely for things that directly matter to them like territory.

Theo: Is this an absolute stance you have or is it a loose principle?

Hypothetically if you were a floating spirit looking at two earths, and you have the choice to be born into a hunter-gatherer world where you can observe as a floating spirit, that tribal chiefs are rallying tribes to raid their neighbours for land, then 100 years later that tribe raids you, such that if you pick that world, you could be told to go to war for greed, and that have no meaning beyond a 100 years.

Or, you could be born into the world in which you help the Kurds defeat ISIS one day sooner, save one kid from having his hand chopped off, save one woman from being

raped, and help play a role in preserving the culture for another 100 years grow into something even more beautiful potentially.

I'm purposefully weighing the options in favor of the tech world, in order to understand about your death wish to 'do honor to your bloodline', is this an absolute stance you have or is it a loose principle? So I talked about a hyper specific situation in which you could observe tribes were raiding each other and the quantity and quality of people harmed outcome was zero sum, you raid them, 50 people get killed and 10 people get raped, they raid you a 100 years later, 50 people get killed and 10 people get raped.

I'm asking which option you'd choose based on the this aspect of getting to chose your own war based on being able to look at the evidence yourself alone and how content you'd be with your involvement in a war not having any long lasting positive results.

Ren: I'd choose the life with my tribal leader since I'm fighting for my community and the people I love. Imagine being a tribal warrior fighting to defend your home and extracting the scalp of an enemy to keep as a trophy to remind yourself of your bravery.

Complex tasks

Potash: How do you justify viewing complex tasks as inherently superior to primitive tasks which have consistently provided humans with greater fufilment?

I've never really seen you give a substantive reason for this, it just seems like an axiom that you accept.

Theo: I view having the capability to use the brain in ways that wouldn't be possible in primitive times as inherently a more desirable situation than if we didn't have that capability.

I don't know that I could give a better explainer than that, all ethical foundations are unfalsifiable at their base, just preferences. It is like asking why I'm a virtue ethicist and not a negative utilitarian.

Potash: You may personally have this belief, but if you have no further justification for it beyond a subjective personal prefrence then wouldn't it be wrong to base your view of how society should be off of it?

Theo: It would be against my morals to try to become a dictator and impose my preferences on people who don't have my preference by force sure. I desire to form unions of egos with other people that broadly share my preferences.

Potash: Here's a thought experiment

You have two buttons, Button A creates a society which doesn't have complex tasks, but which is objectively superior to Society B in every other way by 1%, Button B creates a society which is objectively 1% worse but has access to complex tasks.

Which do you push?

Theo: You'd have to flesh out some of the ways it's 1% better. If it's just everything feeling a bit more pleasurable, like Doritos tasting 1% nicer, I'd keep complex tasks for the higher quality happy flourishing.

However, I've bitten the bullet on going back to primitive tribes for eternity before if I knew oppression under this form of capitalism was eternal.

Potash: Let's say people are 1% more satisfied with life and have 1% more of the things that really matter in life.

Theo: That's not very clarifying. Complex tasks enable a more satisfying life, I can imagine scenarios in which you weigh taking away complex tasks or being tortured all your life and I'd opt for the dull life over being tortured all my life.

Potash: What you want is one thing, the question is, should you make life worse for everyone because of a subjective unfalsifiable personal preference you have.

Theo: We both want big societal change, I go about it through trying to be the change I want to see in the world, and debate people about whether certain policies or community building exercises would really be in line with their preferences.

It seems you guys are much more on the hook for making decisions that people aren't actively consenting to in trying to figure out ways to implement a big anti-tech revolution with few supporters.

Chicken: So using the brain for novel things is good but not using it for the exact purposes it was designed for is?

Theo: The capability is preferable for the ability to achieve high levels of happy flourishing, not using one's brain for simple survival tasks is morally neutral, god didn't design the brain, we just happen to be here as a consequence of evolution.

Chicken: What makes you think it's for "simply survival tasks"?

Theo: Ok, maybe I was being reductive, I don't think that much can be gained in terms of thinking about what the brain was designed for, when I think about why we're genetically here because of evolution, I think of the selfish gene theory and how we're here because we were the survival of the fittest.

Chicken: A hunter gatherer can go toe to toe with any modern botanist on the plants in his region.

Theo: Hunter-gatherers having the memory to go toe to toe with some botanists on having been able to memorize the local plants in their area is cool and all, I'd still prefer a life with complex culture and romance.

Like being able to get into an argument with my girlfriend, breaking up, them sailing round the world studying tons of musical tribes, becoming way more grown up. Whilst I sail round the world studying monkey cultures or whatever, growing up in my own way, then meeting back up, making hit movies about our travels and falling in love again.

I prefer getting to learn about the folk stories and culture of 1000s of tribes that technology enables rather than being stuck with just knowing about my own or a my own and a few neighbours:

Potash: No one's life is like this, this is a fantasy you've invented for yourself.

Theo: Why should I care that many people just get their pleasure getting drunk or watching football? I'm not living in a fantasy that everyone is like me.

Chicken: Great. Cause immense suffering to the human and natural world all because you want your life to be a shit gay chick flick.

Theo: I live a life aiming for at least 90% of the world to become wildlife habitat, aiming to be able to bring life to other planets by dropping in algae into dead oceans. I want to maximize happiness, not see myself only as a circle of harm that I need to reduce.

I think it'd be cool if once we've sorted problems on earth, we help whole planets of eco-systems happen, would be pretty cool.

I have heard one weird primitivist dude compare this to wanting to rape a planet, not sure how you rape something that's not even sentient. But hypothetically would you actually be principally against this idea if you could just teleport to a planet and release some algae into it's ocean and teleport back? Or is it more the small amount of harm you'd potentially cause in getting all the material together to fly off planet in reality?

Potash: Nice idea I guess, but it will never happen.

Theo: It's worth working towards, also to prevent asteroids wiping us out, that's a lot of harm it'd be good to prevent.

Theo: I have arguments for why people who value romance might value the high-quality romance technological society makes possible. I have arguments for why people who value intellect might value the high-quality intellectual life technological society offers. To try and bring about a revolution against the technological society that offers these capabilities feels intuitively comparable to desiring to chop off an arm and live the rest of your life with only one arm. Since printing presses allow people to grow up utilizing the brain in ways that would be a lot more difficult otherwise.

Timer: All of your "arguments" are just "people will be happy so this is automatically good"

Theo: My arguments for why myself and others with similar interests shouldn't abandon those interests does have to do with the value of acheiving tranquility and happy flourishing. I don't have a problem with ethics playing a role in my life along with aesthetics.

Timer: Ethics and aesthetics aren't valid arguments they're temporary feelings, also incredibly subjective.

Theo: The reason one would do anything is because it interests them. I have arguments for why a person who values happiness might desire to take up some sort of exercise to keep themselves healthy. I don't have arguments for why a person who values sadness should value happiness.

I have arguments for why people who value romance might value the high-quality romance technological society makes possible. I have arguments for why people who

value intellect might value the high-quality intellectual life technological society offers. To try and bring about a revolution against the technological society that offers these capabilities feels intuitively comparable to desiring to chop off an arm and live the rest of your life with only one arm. Since printing presses allow people to grow up utilizing the brain in ways that would be a lot more difficult otherwise.

Most convincing arguments for and against tech

Wake: Who do you think makes the most convincing arguments against tech?
Theo: I don't know if this counts but maybe Iain McGilchrist, he's not a primitivist, but if I was 100% bought in on his panpsychist theories and left-right brain evolution use over time, and I drew from that that I thought creativity and tranquility will forever be diminished in a technological world, I would maybe be forced to value going back to primitive times. Though all signs show technology can enable more interesting complex creativity.

Have you seen the film Tawai where he's interviewed?:
https://www.filmsforaction.org/watch/tawai-a-voice-from-the-forest
Wake: One more task for you: Say one positive thing about Kaczynski
Theo: Good taste in anthropology and literature.

Who do you think makes the most convincing arguments for preserving and advancing the level of tech we currently have?
Wake: Well one of my friends, but to avoid personalism, the figures that advocate for space colonisation. Obviously Musk is the most prevalent, but he's not convincing, I'll try to think of some specific people.
Potash: Ishkah, why are you more concerned with abstract notions of creativity then you are with the wellbeing of the biosphere and human freedom?
Theo: You asked me what evidence would be convincing, that's an evidentiary path I could go down that could potentially lead me to ATR with a lot of study and a lot of arriving at conclusions that I don't think would happen, but it's the best answer I have to your question.
Potash: I'm not mad at your specfic answer, but what it represents about your worldview as a whole
Theo: You're jumping to conclusions. You know I'm an eco-centrist and that I would prefer primtive life if this level of tech society with no scaling back of environmental destruction went on forever.

It was one answer I remember thinking about when I watched the film that I could refer you to.
Jolly: Interesting, So if tech progress stagnates at this level and ecological problems aren't solved, you would prefer primitive conditions for earth?

Theo: If I had a magic ball or really strong evidence that told me that situation would be permanent yes. Though I wouldn't necessarily personally want to be involved in ATR, I'd see getting back to a primitive planet through like low birth rates or something as good.

Potash: What evidence would you have to see for AT to be viewed as acceptable/desireable? What type of evidence surrounding if the technological systems impact on nature/freedom is necessary/can't be reformed.

Theo: If I was shown convincing evidence that humans current level of environmental destruction is only going to stay the same or get worse over the next 1000 years, or that collapse is inevitable.

What would be the evidence that would most likely convince you to be pro-tech?

Potash: If I was showed convincing evidence that technological progress is compatible with Wild Nature, Human Freedom and human nature I might support it

Theo: Any specific arguments or people that have offered the best almost convincing arguments?

Potash: I've seen very few convincing arguments, if any that technology is compatible with freedom

Of wild nature

Theo: If you can think of any specific examples I'd be curious.

Potash: The strongest argument I've heard for technology being compatible with freedom is that tech gives people power just as it gives large organizations power. Jailbreaking, vpns,etc.

Of course, it never evens out. Tech always gives more power to the large organizations that control it than it does to the common man. So, I don't find this argument convincing enough to get me to believe that tech isn't an inherent threat to freedom. But is at least a legitimate argument instead of the usual bullshit.

Theo: Yeah this issue is why many primitivists are seen as annoying counter-productive hangers on to leftism. Like leftists are out there arguing; even though wealth has increased broadly, wealth disparity has grown bigger, then primitivists join in the conversation saying that wealth isn't good in the first place, and the conservatives can say; 'see you just have a problem with wealth in general, nothing would make you happy'.

The desire that I would have that would put me in the minority 'yes' position in situations like this meme would be if someone said, 'You anarchists just want everyone to goof off more and live a low-impact lifestyle, swearing off lots of hedonistic pleasures that make life fun.' I'd just be like, 'Yes,' and if they wanted to know why, I'd say, 'Because tranquility is more important. Also, the hedonic treadmill is a thing, plus environmental destruction, etc., etc.'

I don't know how minority that position is among anarchists, though. Maybe in the kind of extremes of asceticism that I think it'd be nice if a lot more anarchists desired e.g. having lots of hermit neighbors in the woods, where we're all a fair distance away from each other but could meet up if we wanted to.

Potash: Wealth is a separate issue, yes the technological system has greatly expanded wealth. And yes, one could reasonably argue that while it has created great inequality it has also increased everyones wealth which makes it a net positive. However, arguing that it's ok that technology enables the powerful to control us because it also gives us half assed methods of fighting back is retarded and not comparable.

Weird comparison.

Theo: I like that technology has increased the working classes wealth and I like that technology has increased the quality and quantity of tools working class revolutionaries have for fighting a revolution again the upper classes.

In seeking to topple the upper classes stranglehold on power I don't want to end up in a situation in which the working classes are disarmed of these tools or lacking in wealth.

Potash: In this case the shoe is on the other foot, tech gives us half assed ways of "resisting" the elites but it's also the reason the elites exist and have power over us in the first place.

Theo: No I disagree, I think there's a comparable positive you're missing.

Knowing I have more wealth than poor people in the past is a source of satisfaction to me. If I use it well I can accomplish more interesting things than people in the past regardless of knowing there's a larger disparity between rich and poor that I would like to close.

Knowing I have more complex power to be crafty and rebel than in the past is also a source of satisfaction to me. If I use it well I can accomplish achieving for myself or my progeny a society in which everyone has a fairly equitable high level of power and where exercising that power is enjoyable. Plus, even if I fail at trying to close the disparity the experience of exercising a large amount of power is more satisfying than trying and failing at only wielding a small amount of power.

Some people on the far-left also play around with framing social struggles in terms of a battle of heroisms, though on the far-left this is often simply a rhetorical twist—one that plays with the language of authority while rejecting its substance. "Anarchism is aristocratic—anarchists just insist that the elite should consist of everyone, that the struggle of the 'common man' can become the struggle of the uncommon women and men it produces." Rather than seeing power as something to be abolished outright, it is to be made freely available to all: "We don't seek to lead 'the' people, but to establish a nation of sovereigns; we don't seek to be a vanguard of theorists, but to empower a readership of authors; we don't seek to be the artists of a new avant-garde, but to enable an audience of performers—we don't so much seek to destroy power as to make it freely available in abundance: we want to be masters without slaves."

Potash: In a primitive society, you would probably have more power to rebel against the tribe then you do in modern society

So, I don't even think that's true.

Tribes are small enough so that individuals have enough power to influence it, whereas we have nil influence over modern society.

Most of the ways in which technological society gives us "power" to resist come in the form of lifting restrictions which it has imposed on us. Who needs a VPN if there's no internet that large organizations use to spy and collect our private information from us with?

Theo: In immediate return hunter gatherer tribes in central Africa there's a culture of enforced equality of power over resources, you share your meat with everyone equally or people will refuse to cook for you and shame you, etc. But there can be fairly restrictive cultural conformity that it's not easy to break out of. Like women couldn't enjoy the excitement of going out on a hunt and shooting animals with arrows because a woman spilling blood is masculine and disgusting. So, there's negative and positive liberty within shallow conformist roles.

That's best case scenario. There's also cultures of cannibalism where you think your neighbor cursed you so you cook them over a fire. It wouldn't be easy to rebel against that culture, to try and pull people out of it without books at your disposal about how illnesses have material causes, so aren't caused by curses.

I'm interested in complex power that involves intellect and the ability to be vigilant.

Primitivists have the 'good intent' to want to drag people back to the stone age where environmental degredation will never occur again. Just don't think too hard about what a foolhardy solution it is to limit people's capabilities to become intellectually studious and limit people's capability to be vigilant by getting reports from around the world on how various government policies compare to each other, and various social movement struggles effectiveness also. So, don't think about all the warlords that would rule over us, and environmental degredation that would continue even if you could succeed in a revolution. Don't think about the random unjustified terrorist actions that have happened and will continue to happen as a result of this 'revolutionairy' message anti-tech people sell.

> I don't have faith that just any anti-tech revolution or socialist revolution tomorrow would be good just because it succeeds, I don't have faith in the positive value of my good intent when it comes to big actions with huge unknown consequences.

> I value experimenting, offering solidarity, and one day hopefully getting to participate in revolutions, but revolutions that take territory for the people and where the people are ready and waiting with the knowledge of how to organize together to support a better society.

> Anti-tech people want a big revolution tommorow because they've divined on the chalk board that this is the solution to reduce suffering long-term. I think it's better to be skeptical of big 'good intent' actions for the sake of human freedom and environmental protection because having faith in the idea that we know the outcomes of big actions is the problem, we need more skepticism, not more zealotry.

178

Potash: This is nothing compared to the totalitarianism of today. But even in those societies, one individual would have a much easier time changing those customs then he would have changing anything about modern society. Because primitive societies are small enough for individuals to actually influence them

It seems the emphasis you place on "vigilance" is not a practical value based on the actual removal of tyranny. Rather it comes from your own personal desires to go through the power process. "Fighting tyranny" is your surrogate activity

Well no, I guess arguing with autistic teenagers on discord is your surrogate activity.

But the point is you seem to place your own personal interests/hobbies above the objective wellbeing of the biosphere.

Theo: I don't assume it would be easier at all. Many indigenous people have rigidified religious cultures and customs likely stretching back 10s of 1000s of years. When Ted K for example argued for the value of primitive life to women he didn't presume it would be possible to upend 1000s of years of role scripts, he acknowledged slavery, homophobia, women's subordination, etc.

Potash: It would be difficult, but the two of us have all but zilch chance of changing modern society

Primitive societies are small enough so that perhaps you could influence some customs here and there

You or I's individual efforts will never change societies policies

Potash: It is still unlikely yes, but due to the size the chances are still higher then impacting modern society

Theo: It's very likely not possible to force everyone in the world back to living as hunter-gatherers. One consequence of ATR could be a thoroughly miserable ecologically destroyed feudal planet where 90% of the current forests on earth have just been cut down for farmland for serfs to live on to pay taxes to warlords and there's constant war.

Potash: Shifting the goalposts

Theo: How? This whole thing is a digression from what we were talking about before anyway about the value of getting to exercise complex power and enjoy more wealth than anyone in history.

Theo: It's not desirable to try and get back as close as possible to a 100% hunter-gatherer world because:

A) No primitive society was able to prevent the shit we're in now, they failed. Specific primitivist societies failed, specific left-anarchist societies failed. Experimental libertarian-socialist societies like Rojava shine the way in having more utility for getting away from the mess of tyrannies that also existed pre-15,000 BC, and that we have a chance to get away from long, long-term.

B) The wealth we have the option of using to achieve meaningful experiences on a whim is greater than any other time in history.

C) The complexity of power we have the option of craftily using to enjoy settling personal and political issues in a satisfying way is greater than any other time in history.

I could keep going, but those are the recent discussion points on the table.

Matt: A) You can't prevent the shit we're in now from arising again, I agree with that, but postponing it for a higher quality of life is still desirable. We can't fully prevent crime but it's still desirable to reduce it where possible.

B) That is a value statement

C) Are we really resolving political issues in a satisfying manner if we arguably have little to no representation in societal decisions?

Theo: A) When going back to failed experiments could mean the same environmental devastation due to the same factors it's worth experimenting with trying and testing something new.

B) So?

C) Yes on a small scale. And potentially yes globally on a long enough time scale.

Matt: We have already tried experimenting though. We ARE doing something that's completely new and it's not working — life outcome is worse in many ways except materially (which beyond a certain level most people would describe as meaningless)

What do you define as meaningful?

One of the biggest complaints in America right now is the lack of political representation and things happening around them affecting their agency and quality of life which they have no control over

Theo: It's only been 160 years since the abolision of slavery in the US, there's a lot of trying and testing we have time to do, whereas if we go back we lose the dynamism to try new directions, we get stuck in material circumstances which we know led to environmental destruction in the past. Roman empire chopping down great swathes of forest on the warpath, the peat bogs getting burnt up for heating and cooking, etc.

Against Civilization Infoshop: All human based societies are ultimately experiments.

Theo: Sup infoshop, aye true enough. Obvs some have been tried more repeatedly than others though.

Mbe: I must say that I agree. I think many people take great pleasure in an industrial nation—it can and could enhance our qualities as human beings in an overall sense, since, as you said, it brings a "complexity of power." We can illustrate our abilities through individualized paths, which is exactly where technology shines.

However, I still think an issue exists when the tools at our disposal aren't used to move forward. As Heidegger said, they do not result in poiesis (bringing forth). As many anti-tech thinkers have pointed out, the problem is not with technology in general or industrialization itself, but rather how these power dynamics express themselves through the technological organ.

To me, it seems these dynamics hinder original, organic ideas in almost all areas. For example, in the political sphere, we constantly speak of freedom, sovereignty, and the

nation-state, yet these concepts have almost disappeared from the equation. Similarly, in economic planning and calculation, human influence has been reduced to mere numbers—we see microeconomics give way to macroeconomics. And I could keep going.

However, I think wishing to go back to a primitivist state is pretty out of touch. As this would result in a breakdown of capital goods, it would bring a long state of instability back, and I don't see how anyone could justify such imperatives when there are cracks of hope growing from the sick society we live in.

It also seems to me that not many people talk about what a successful ATR would actually result in. While it would be impossible to predict with certainty, we can only speculate.

Many anti-tech individuals seem to emphasize the system falling into instability—for example, a climate crisis. However, it strikes me that few delve deeply into what this might truly entail.

For instance, many regions worldwide are turning into deserts—not just in the sense we know today, but into literal wastelands where the soil can no longer sustain life at all. Furthermore, wildlife have greatly disappeared or become infected with heavy metals. Dams, lakes, and seas can no longer provide a sustainable food source, as these issues have only worsened over time. Clearly, everyone cannot just live like Ted in a hut, minding his own business—it would undoubtedly be a struggle.

So my question to the people here would be:

How can you emphasize the value of this struggle—with great losses and questionable outcomes—compared to

Continuing to live in this society while working on fixing the issues we know of, guided by actual theory and provable outcomes? What makes 1 greater then 2?

Would it be good to support Ted's message if part of his message was non-violence?

Wake: Would you have supported Kaczynski if he was a non violent reformist?
Theo: If he was just advocating against like the addictive and corrupting aspects of technology, sure.
Wake: Exact same message but minus the revolution I mean.
Theo: Yeah I'd broadly support that he has some interesting critiques, like the ones inspired by Ellul and Morrison. I'd also have liked if he supported like the Zapatista revolution, so wouldn't be contingent on him being totally non-violent.
Wake: So you support some revolution, why not Kaczynski's?
Theo: The billions being killed for one. The prison like conformity it would reduce us to for another.
Ren: If hunter gatherer life is a prison then why do humans living in industrial society complain about feeling trapped but hunter gatherers do not?

Theo: Many don't know any other life. There are some examples of mennonite people complaining about feeling like they wasted their life living a low-tech farming existence.

The critique is more about the people who have lived in high-tech societies imaginging reducing everyone equally to primitivism is some revolutionairy ideal, when it's more of a tyrranical ideal.

That is always our foundational disagreement. Anti-tech people value a negative freedom without the positive freedoms I value, so to my mind you forcing this on people is tyrannical.

Immigration & Racism

Wake: Ishkah, kind of off topic but what is your opinion on immigration? I wont make this a long topic because i talk about it ad nauseam
Theo: It's a big topic, I have a critique of states both:

- Facilitating brain drain and just in general not making it easy for workers to collectively bargain for better wages, so seasonal workers are locked into coming back each year, rather than paying them enough to set up cool work projects and schools back home.

- Not letting in some cool people to experience living in a place for a time. Culture, music and food sharing is all nice to have.

Plus, related-ly, some states not letting in enough refugees in comparison to other countries.

But, I guess you're a feudalist, race IQ believer now, so those would likely be the foundational beliefs at the root of your immigration takes, which I don't know if I care to get into a big debate on.
Amor: Immigration is technophilic and inherently liberal, alll types of immigration. Immigration can only happen in advanced technological civilizations because its the only scenario in which man is a commodity and mans life is determined purely by material desires. So immigration is encouraged for cheaper labor and disgards any sense of identity for a cosmopolitan liberal identity of consumerism which, why we are alll anti tech, castrates any sense of meaning within man.

This is why immigration is inherently bad and why immigration is incompatible with anti tech.
Theo: I'm not going to get into a long back and forth on this. I know many villagers in feudal times would be wary of outsiders, but immigration did happen and it'd be an interesting area of history for me to read one day:
`https://academic.oup.com/british-academy-scholarship-online/book/37959`
Amor: Ancient and medieval migration isn't the same as modern immigration.

Ancient and medieval migration was often a product of a peoples settling into uninhabited territory (usually nomadic peoples), or outright colonizing. Not a product of importing foreign labor or humanitarian sense of obligation.

Ancient and medieval peoples were very much racist, nationalist, and "xenophobic".

Theo: Sucks to suck. Imagine being a racist peasant, getting part of your sense of self worth from your skin color and then killing another dude over a point of honor that they're not being sufficiently submissive and respecting of your superior skin color.

Amor: Racism is natural in a darwinistic sense. It isnt about skin color, its about race, aka sub species. Similar to speciesism, racism is about the darwinian competition and natural selection of races. Its a matter of the law of nature we call conflict. Conflict is a law of nature and racial conflict and competition is apart of that.

The desire to be part of a fringe vanguard

jolly swagman: How fringe are anarchists really anymore? A few individualist anarchists In Europe are pretty fringe in perspective I can accept that, but the dominant institutions of our society like universities are over-crowded with people who identify with both the labels anarchist & socialist. Many just live off the notoriety the grand father's of those ideologies developed during a time when the social structure had real reason to fear those ideas.

All this said it's possible socialism may be a nuisance again if artificial intelligence replaces enough human labour and scarcity makes ubi an impossible thing for the system to implement.

Theo: It wouldn't surprise me if many people are drawn to anti-tech ideology for narcissistic reasons. Like desiring to have hit upon a niche idea that most others have dismissed so you can imagine yourself a minority of special snowflakes. Similarly for flat earth conspiracy theorists.

More people identifying as anarchist and even just doing small acts like flogging Zapatista coffee is cool actually. I want the majority of people in the world to one day be living in anarchist societies, such that we'll no longer even need the term anarchist. It'd be like calling someone a 'representative democracy person' today, it would be too broad.

Arghun: Long live industry! Long live the hive!

Theo: You can call happening to like some complex technology being part of a hive all you like, it doesn't make it so.

Truth is, many anti-tech ideologs jump around following predictable irrational ideological journeys, like going from egalitarian primitive communist anprim to centrist anti-tech dude to white separatist anti-tech dude like Normandie. Or like Wake with his wanting to believe in the supernatural, so convincing himself into it.

Some of you are more in love with 'having something to believe in' than really living a meaningful life.

I'd love to see survey results on how many years people stay in anti-tech ideologies.

Watch this video: hmmm today I'm 16 and I wanna become political

The politics of self-pity

Potash: Why do you think that men getting laid will solve all problem?

Theo: You know I don't think this. I do think the politics of self-pity played an interesting role in Ted's life and plays an interesting role in some of his fans.

Like Ted wrote "I would have used nonviolent means if I had had the social skills to start some group or organization in opposition to technology," and part of why he didn't have the social skills was a warped sense of reality where he viewed the opposite sex as almost this alien species that he imagined it would satisfy him to 'get revenge' against.

Quoting Ted: "I had a strong tendency to resent pretty girls; being attracted to them bruised my pride." Their presence left him flustered and insecure. "These feelings were humiliating, and the humiliation roused my resentment." Instead of risking rejection, he lashed out. "Not wishing to reveal my shy awkwardness, I tended to assume a manner that was cold, or even somewhat hostile." Looking back, he recognized that he had likely missed opportunities: "It seemed to me that there were some instances in which attractive girls invited acquaintance with me." But his reaction remained the same. "I got a certain satisfaction out of snubbing a pretty girl—it was like getting revenge on 'the enemy' for the social rejection I had experienced myself."

This tendency toward displaced aggression did not stop with people. Even minor frustrations could provoke sadistic impulses. "More woodrat trouble last night ... If I catch the fucker alive, I will see that it dies a slow, painful death." The fantasy escalated. "I will torture it to death in the most fiendish manner I can devise." Years later, he acknowledged this behavior. "I now (Feb. 1996) feel very sorry about the fact that, in a few cases, I tortured small wild animals." He listed them—"two mice, one flying squirrel, and one red squirrel"—each killed in a moment of rage. He attempted to explain his motives: "(1) I was rebelling against the moral prescriptions of organized society. (2) I got excessively angry at these animals because I had a tremendous fund of anger built up from the frustrations and humiliations imposed on me throughout my life."

Young zealotry and the death drive

Ren: How can you understand anti tech ideas and not see how correct they are?

Are you THAT attached to the system?

Theo: Ren you're 18 and only got into anti-tech ideology a few months ago, talking to you is like talking to a young cringy Maoist who only learnt the talking points recently and so talks in ideological code speak.

Ren: In fairness to me I first heard about Ted at 15 I just didn't pay much attention to him

I've also always hated modern life I just sucked it up and thought 'well everyone is saying I should be grateful that modern medicine kept me alive' while simultaneously knowing that this isn't how humans are meant to live

That doesn't mean I don't believe in it. It took years for me to reach this point.

Theo: I don't doubt you're a devout believer in this ideology now, I just find young zealotry obnoxious.

Ren: Depression, minor self-harm, and getting my brain fried by weirdos on discord because I had nothing in real life since my parents didn't give two fucks are what turned me anti tech. Industrial society ruined me permanently and I'm left with nothing but anger against the system. I hope society collapses and I don't care if I die because that just means I'm too weak for nature's selective pressures so my death will be good in the long run. I also don't care if I die in general because I literally have nothing so I also hope for world war everyday so I can get drafted then die in a way that makes my bloodline proud

Don't give me therapy trash I'm already in counselling and not out of my own free will.

(P.S. When I wrote this I was feeling irritated and lost my filter. I've since improved on the ideas I've mentioned here. While bad mental health helped lead me to the anti-tech movement, I don't have a "murder suicide" wish and I've grown a lot in my life.)

Theo: Holy yikes that's cringe. See this is why you lot are fascinating. An ideology accelerated by a dude who had a suicide wish, but turned it into a murder-suicide wish. Not surprising some of his fans also have murder-suicide wishes.

Ren: Yeah it's cringe but it's all real.

Amor Fati: What he's saying isn't bad at all.

This isn't "cringe" the greatest men in history lived for a great death, and lived causing death. Achilles, Julius Caesar, Ghengis Khan, Bushido Samurai's, etc.

Ren: Death isn't always bad, that's why.

Right now billions of humans dying would do wonders for the earth, and also for the species because we live in an era where individuals who aren't meant to survive can pass on their genes

You live to an old age where you can't remember your own name as well.

Amor Fati: Death is never bad, it's an integral part of nature, and we should seek death as men of vitality who seek purpose.

As is said in the Hagakure "the way of the Samurai is to choose death"

Ren: Humans aren't meant to live that long.

Aging is only a problem in industrial society because you're guaranteed to live to see your body and mind break down before your eyes.

Transhumanists want to solve it with implants from corporations.

I just think humanity has advanced itself to the point of extinction, hopefully it's soon.

Theo: Can you honestly say it's 100% impossible that in 5 years time you won't be saying something along the lines of:

'Yeah I got into anti-tech because I had depression, minor self harm issues, was sad about getting my brain fried by weirdos on discord because I had nothing in real life since my parents didn't give two fucks. Anti-tech ideology kept me in an angst filled frame of mind in which I felt I had nothing to live for so I also hoped for world war everyday so I can get drafted then die in a way that makes my bloodline proud. But I'm out now and can see there is adventure to live for, curiosity I can find in small things, and happiness I can find in making others smile, etc. I still have my critiques of the way tech can be addictive, I do small direct actions where I pour sand in loggers fuel tanks and have a tech critical reading group where everyone has sworn off smart phones, etc.'

Ren: Yeah it would depend on how I'm feeling.

Theo: Cool. Ideally your story about how you got into anti-tech ideology would be more to do with an argument you found really convincing, and so a counter-argument could easily pull you out, but I get most human's aren't like that. You probably would just need to meet some nice people at like an Earth First! gathering.

Ren: I found all the arguments super convincing, I'm a formerly over-socialized person.

Reading about the power process and how industrial society has disrupted it due to taking away freedom, autonomy, on top of removing meaningful goals and a firm sense of belonging.

Also reading anthropological documents about how some Amazonian tribes don't understand the concept of suicide. I used to be really into anthropology. That's also what lead me here.

It's true I'm not happy but that's just because I'm stuck in society. I wish to leave and independently support myself and my own needs like Ted did but I'm unable to at this time.

Amor Fati: Theo, you act as if all ideology and philosophy isn't rooted in a person's psychology. And everyone suffers and is miserable to some extent, some more than others.

Theo: Philosophy and sociology are both different disciplines to psychology, one's reasons for first studying philosophy can be explained in a basic way psychologically, however what a person gets from philosophy and how deep they examine their own life is a spectrum that can't easily be reduced to psychology.

Ren: Hot take: Philosophy is a civilizational concept that comes from man feeling meaningless due to having nothing to really live for in a civilization, be it agricultural

or industrial besides his own artificial goals, so he tries to find meaning in an abstract sense.

Theo: Watch this film and tell me tribes don't have philosophy:

TAWAI: A Voice From the Forest (2017) Full Documentary

Ted himself argued some tribes are so atheistic in their philosophy that they basically don't have religion. In this film a dude questions whether there's an afterlife, so you can tell you can tell he definitely has a philosophy.

Seeding other planets with life

Theo: The mutualist world I want to experiment on working towards wouldn't have been possible in the past and people likely won't be ready for it for 100s of years.

Again, I'm happy to argue for why even creating small experiments in anarchy is preferable to anti-tech revolution. ATR requires billions dead, anarchy does not.

Amor Fati: I agree with your last statement that ATR requires billions dead and Anarchy doesnt.

Now, why is this inherently a bad thing at all? What creates this value judgement of worshipping all life no matter the cost?

Theo: skepticism that billions need to die to save wildlife. We can experiment in moving in the direction of freeing up over 90% of land for wildlife habitat. And we can experiment on moving towards dropping algae off on other planets in order to create whole new planets of eco-systems, maximizing the quantity of animals getting to experience tranquility, dignity, happy flourishing, etc.

NASA is already showing signs it can deflect a planet killing asteroid by flying a rocket into one, really far away from earth, such that even if it only deflected it from its course a tiny fraction, it ends up bypassing earth:

newsroom.ucla.edu

Pretty cool tech with the potential to prevent mass suffering and the snuffing out of existence.

Amor Fati: So you want to destroy the ecosystems of other planets, because somehow earths' is more necessary and its even more necessary to preserve technology for human comforts and to keep the machine known as the system running?

Also, you are completely negating the existential reasons for being anti tech, and the anti humanist reasons.

Theo: No, barren planets with no sentient life.

Amor Fati: You think those environments should be destroyed because "muh no sentient life" jesus THIS embodies a major reason why I am a misanthrope.

Theo: Would you still be against dropping in algae to kickstart eco-systems if there was literally no life of any kind, like no plant life, no bacteria, and hypothetically it was as easy as teleporting algae there?

Amor Fati: Yes. I prefer natures natural order of chaos going its own way with its own flow, without a futile attempt by humanity to play god.

Seriously stuff like this makes me sympathize with AM (AI from I Have No Mouth and I Must Scream).

Theo: But we're part of nature, why could you not relate to it as humans just doing something interesting like rock art painting? Or birds dropping fire in order to get some tasty treats?

Or indigenous people going to the extra effort to mercy kill injured bears because they wanted to show off their bravery and be nice to the bear. Bringing new life to other planets as a kindness to the whole planets of wild nature that could get to exist.

Amor Fati: That first statement, THATS THE PROBLEM. Humanity attempts to overcome nature, and act as if they are above it, when they are PART OF NATURE, its a rebellion and the most dysgenic rebellion. Humans have become dysgenic monstrosities.

And no, you cannot compare attempting to play god and use nature and the universe as some utility to achieve pleasure for humans as the same as rock art painting or birds using fire to get tasty treats. This is why I hope humanity witnesses cosmic horrors beyond our comprehension and then retreats into a dark age, like HP Lovecraft said.

Humans attempting to artificialize nature and life is not at all like rock art painting, hell you can even intuit a difference, let alone think about it.

Theo: Yeah this kind of shit is what makes me thing many primitivists just want a dystopian prison fantasy.

Potash: Bro, leave other planets alone, there'd be massive room for abuse.

Theo: So in a hypothetical world in which you can maximize life and happy flourishing, you just don't because you're skeptical people won't later harm that life more than they get to be happy?

Potash: It shouldn't be up to humans to dictate the fate of the biosphere.

Theo: Who says so? If I was about to walk through the teleport machine to drop algae, what's the argument you give me to not do so?

Potash: I wouldn't really care but doing it to entire planets seems like a bit much and would come with unforeseen consequences.

Theo: Strange value system. How do you care about the destruction of wild nature if when hypothetically given the opportunity to expand wild nature you'd just be neutral on the decision?

Theo: For those who don't see spreading eco-systems to other planets as a positive, how is it that you can see eco-system destruction as a negative. This feels like it gets to the heart of a lot of anti-tech thinking, which is that anti-tech philosophy is a 'conspiracy way of thinking', not necessarily tin-foil hat flat earth conspiracy, but foundationally a philosophy about human inability to be virtous with high-level tech.

Ren: Spreading ecoystems to other planets IS a form of destruction, since you're artificially modifying nature and replacing it with something man made. That's like

saying a farmer's field is "nature", it isn't. It's plants placed on top of a destroyed ecosystem with trees cut down to make room for it

Theo: Is a barren lifeless planet that's just rock, water and gas nature in your view?

I'm just interested in the principle of why some anti-tech people view it as morally neutral or morally evil.

Hypothetically, we're living 10,000 years ago, a large portal to another planet opens up on earth that only humans can see the gateways to and only humans can walk through. The village idiot strolls through and learns the planet has an atmosphere with air that's perfectly breathable and not poisonous, he lives a long life with no ill effects. The planet has lots of small lakes that would be ideal for seaweed gathering if the planet had any life. Would it be evil to play around with moving seaweed to this other planet so you can gather more seaweed near to home than you usually do?

Ren: First off, a lot of your arguments seem to revolve around creating ridiculous situations, but maybe that's just philosophical discussion so I'll roll with it.

Next off, yes it is nature, that's like asking if a volcano is nature when it's just rocks and lava. Humans terraforming planets is not "creating nature", it's modifying it and destroying natural landscapes, creating man made ones similar to the recent modification of grey wolves to make them resemble dire wolves. I'm sure you've heard of that and it seems like something you'd support. Man has never modified nature on the scale of what slade is describing either, although since the industrial revolution his impact on it has been extremely destructive in ways that wouldn't have been possible in pre industrial times. I'm anti agriculture by the way if you didn't know.

For your situation: No it wouldn't be since it's not transforming the whole planet nor is it really intentional since these primitive humans wouldn't know what they're doing. I consider planet terraforming to be a pointless, destructive endeavor and I doubt humans will ever reach that kind of tech, although if AI takes over then it might. I'm not against it in particular, but I think space travel to that scale will more than likely never be possible and if it ever is it'll come at a great cost of human suffering

Theo: Ok, thanks for the long answer, I'm happy to go into multiple aspects to your answer, but just sticking with my original line of questioning for now, which yes is a little out there, but as you say such is the nature of philosophy, and this is a long winded reductio ad absurdum:

I set up the scenario such that it'd be good if you could answer from the perspective of one of the primitive humans. So, next say you were having a conversation with one of the other primitive humans and they explained to you that they were organizing these tribal birtchbark canoe seaweed, small fish and pond water transporting exercises both to have more seaweed to gather next year and because they had a relatively accurate understanding of how big planets were in relation to the sun, and that they wanted this other planet your tribe has a portal to to be a place where eco-systems from earth could also flourish. Partly for the sake of the billions of more animals that would get to experience life and partly as a kind of cultural trade for the hunting and taking of

life they had been doing, to give back to the forest. What say you about their motives? Good, neutral or evil?

Ren: I'd be very interested in their perspective and the fact that they're willing to transport stuff from earth to this other planet for the purpose of "giving back to the forest" and allowing more animals to experience life. Seems a little strange for a tribe of hunter gatherers, although wanting to give back to the forest makes sense. I don't think their motives are evil, but I wouldn't call this planet "wild nature", when all life on it didn't develop naturally and it's original landscape was completely changed into something very different from what it used to be

Theo: Ok, I've got you to a hypothetical place where terafforming is potentially neutral. If humans have to kill some amount of nature to build homes and eat, etc. Why could you not see it as a character virtuous for these primtive humans to be giving back by allowing for forests of eco-systems to eventually cover this new planet that would support billions more animals?

Ren: I'm looking at this purely through the perspective of a primitive tribe that doesn't really know what they're doing, they're just going to think they're on some spiritual plane or another part of earth

How is upending the natural landscape of a planet for humanity's own gain virtuous?

Theo: That's you changing the hypothetical, I acknowledge it's a far out there hypothetical, but I set the terms where you're having a conversation with another human and they happen to have roughly the right understanding about planets and maybe has just lucked into understanding everything going on.

Ren: You aren't creating nature, it's still comparable to genetically engineering extinct species back into "existence", using that term lightly there

Ren: You aren't creating nature, it's still comparable to genetically engineering extinct species back into "existence", using that term lightly there

Ren: I could see a primitive tribe having a vague understanding of planets, I remember reading about one in Africa that does, however they wouldn't understand travel between them or that they're on another planet

I don't think their motives are "evil" but it's not something I'd agree with doing

Once again, looking at it from the perspective of a tribe that just randomly found a portal

Theo: It's a hypothetical, we can come up with any number of outlandish reasons for why they might, it's just to satisfy principles of the argument.

Ren: Advanced humans on a spaceship doing it is something I don't think is right and never will

I'm also against terraforming on principle since it's part of progress, I'm not against it in particular

Theo: Like maybe the tribe lights a fire on the other planet, then looks into the night sky and believes the planet in the sky looks extra bright, so they believe that this planet they have a portal to is the planet they can see in the sky.

It doesn't have to be rational, I'm just asking you to engage with the principles of the reductio ad absurdum argument.

Ren: I just think if your argument revolves around something really absurd it's kind of futile but sure.

Theo: So the other human explains to you that they enjoy the beauty of the monkeys they kill, and feel slightly sad that their life is ended so they can eat. Why do you not see it as character virtuous that this human wants to give back by helping a whole planet of eco-system come into existence where more monkeys will get to have more time to exist?

Ren: Because the ecosystems you're creating weren't meant to be there and weren't developed naturally. Terraforming is destruction

It's like cutting down forests en masse for farmland

Ren: Get some taste nigga

(I'm just fucking around I don't really care)

Also if nature is good for the monkeys why is it not good for humans

Why should humans have to live in an advanced society when it clearly isn't good for them

It's wrong to keep animals locked in a zoo, I'm sure you'd agree

Theo: This is such an alien perspective to my own. You would feel slightly sad about cutting short the interests of monkeys you hunted for food correct? You could empathize that the monkey had interests to breed and be happy swinging around a tree with it's family. There is harm caused to the monkey. And there is maximizing happiness that could happen in the hypothetical by spreading eco-systems, I just don't get why anyone wouldn't call that character virtous shrugs

Ren: The closest thing to "good" that industrial society does is make it easier for you to survive to old age, but I'd argue that being alive for a long time isn't inherently good

How am I cutting short the interests of the monkeys?

Unless industrial civilization is destroying their forests on earth in this situation, they have lots of trees to swing around in and no awareness of this situation

Theo: To the specific monkey you killed for food.

It would potentially be harmed due to the suffering of the blow of the arrow, and it would be harmed due to the interests it had for what it wanted to do that day were cut short.

Ren: I mean that's just the food chain? If hunter gatherer me doesn't eat it, then some other animal will the next day

Also in this artificial ecoystem that has been created, the monkeys are going to be naturally hunted by predators

Theo: Sure, and if you had no knowledge of how to reduce your impact on the forrest it wouldn't be a character vice, but you could have empathy for the monkey, and out of that desire to form a cultural ritual of not hunting too much for example and wasting meat, or also terraforming other planets in my hypothetical.

191

Ren: They're going to evolve into something different from monkeys too

Ren: Like I said, I don't think the motives of the tribe in this hypothetical situation are "evil", I just don't think terraforming is "creating nature", because the ecosystem you're making is inherently artificial

I think meat eating is something that's only become bad in the post industrial era as well due to strain on the environment, I'm not against it as a concept and I think it's the circle of life which we're all apart of

Theo: That's fine I could just grant it's artificial by this definition, why wouldn't it be character virtous though for the person taking that action in response to the harm they cause to individual animals and plants that other animals rely on?

Ren: You are destroying something that's a part of nature for the benefit of humanity, the planet had an organic environment and you're effectively ruining it to satisfy your human ego

I'll argue similar to you- what about the natural life that's going to develop on the planet in the future? You're taking it away and preventing millions of animals that'll come into existence organically from experiencing life and happiness

For the purpose of feeling better about yourself

What are you going to do anyway? Tear the monkeys away from their home on earth and drop them onto this terraformed planet? Sounds kind of cruel and like you're damaging earth's ecosystems by removing a species from the food chain like what happened to the wolves in yellowstone

Theo: That's easy to answer, a planet with zero life would take a lot longer to evolve life if ever than by human intervention, more animals would be getting to experience life for a lot longer than it would take for life to develop on it's own if ever, therefore you stand a far greater chance of maximizing happiness by transporting life there than waiting to see what life maybe develops on it's own.

Ren: And if you're just going to drop algae or bacteria or whatever and just let it develop then I'd say you aren't giving back to nature at all because it isn't natural- you're taking away from nature and turning other parts of the universe into human modified landscapes

You're taking away from nature, and turning it into a human made artificial ecosystem so you can satisfy your ego

I'm also against space travel and colonization in principle

Sounds like you're attempting to back me into a corner on this really niche topic so you can try and say that you've gotten me to agree that a small part of progress is good therefore I support tech

Theo: You're 100% sure in the hypothetical the person you're conversing with is organizing trips of carrying birchbark canoes of pond water and seaweed for ego? And not out of empathy for monkeys?

Ren: I'd ask how removing monkeys from the forest is good

But you're right I was thinking of what I'd say to modern humans in this scenario

Ren: The monkeys should be left in their environment where they belong, not transported to this strange new world by humans

Terraforming by definition is not "giving back to nature" because it isn't natural

Theo: No monkeys would be, tho monkeys might evolve on their own out of the existence of pond water algae, seaweed and small fish.

Ren: No they won't, monkeys and other kinds of primates only exist on earth, similar animals that wouldn't have existed without human intervention might evolve yes

Theo: monkeys as in primates I meant.

Ren: That's like expecting humans to evolve from bacteria on titan

Ren: Theo you conceded that terraforming is artificial, therefore it cannot be giving back to nature

Theo: I said I could grant for the purposes of argument that it's artificial by your definition, I think there are ways people can view it as artificial and still giving back in a cultural sense of valuing the monkeys they killed and valuing animals getting to exist in more numbers on a new planet.

Ren: Something else to note is there's no guarantee any advanced life will come out of this algae.

Allowing animals to potentially exist in huge numbers on a new planet thanks to human modification is not giving back to nature, the planet is still a part of nature and it's been turned into something else thanks to humans wanting to satisfy their egos

Theo: I said algae, small fish and seaweed

Jolly: I find this specific debate very boring as it's completely impossible anyway, we are stuck on earth whether we like it or not

Ren: There's a big chance the small fish will die due to not being adapted to live in the water on this planet

Same for the seaweed and algae

Theo: lmao, you skewing the hypothetical to avoid the principle is funny. The principle is that eco-systems would be maximized, if you add shit in to make it seem like that wouldn't happen, I can just add shit in to counter that. It's a reductio ad absurdum argument look it up.

Ren: How the fuck am I skewing the hypothetical? YOU created the situation and I'm explaining what could happen in it

Eco systems wouldn't be maximized either

You're trying to create extremely absurd situations with increasing specifics to back me into a corner

While discussing an extremely niche and irrelevant subject

Ren: Is warming the arctic to allow more trees to grow in it maximizing ecosystems?

Theo: In the hypothetical the tribes come back each year getting to enjoy a bigger harvest of seaweed, the fish survive off the seaweed too. The tribes are transporting boats load of pond life to maximize on this other planets, those are the principles of the hypothetical, if you imagine anthrax or other bullshit wipes out the life, I'll just

imagine anti-anthrax, don't imagine bullshit the changes the founding principles of the hypothetical otherwise you're not engaging in good faith with the hypothetical.

Ren: I'm engaging with all your claims in good faith. I haven't imagined any bullshit, you have however and I've explained the flaws to which you've claimed I'm "skewing the hypothetical"

Theo: Like I said you imagining scenarios which change the terms of the hypothetical to not have to deal with the hypothetical is laughable.

Ren: I'm thinking of scenarios that could realistically happen to explain why your hypothetical is flawed

Are we just going to shoot ad hominems at each other now where we call each other laughable

Theo: The hypothetical doesn't have to be realistic, we could imagine magic is enabling everything to exist exactly as it is, the point is just to engage with how you would be experiencing it on a first person basis not knowing the minute atomistic detail of how it all is happening to work.

en.wikipedia.org

Ren: The tribe isn't "evil" for doing this, I don't think what they're doing is good but their motivations aren't "evil" and they also didn't intentionally seek the planet out with the plan to change it to fit their own ends

Theo: You stated a belief that terraforming other planets was evil or some shit, I layed out a detailed hypothetical to test the belief. Then you tried to change the hypothetical at multiple points to not have to engage with the argument I was actually presenting. I don't know what belief you think you'd be testing with your hypothetical, but it's not clear it would be valuable for me to engage with it since having tried this argument the other way.

If an earthquake caused a new land depression to form that filled up with rainfall forming a lake, would it be character virtuous of a group of hunter-gatherers to carry a boat load of pond water with small fish and seaweed there partly so that more fish could get to exist than would have otherwise in their previous lake? As terms of the hypothetical they know the fish will do well as there's lots of insects in this area, there's 0% chance of the fish and their progeny all dying off. And they're doing it because they empathize with the animals they kill for food like monkeys. I'm asking is this specific motivation and action character virtuous?

Ren: I'd say it's fairly virtuous since it's on earth and the ecosystem would expand naturally into the land depression anyway, it's not the same thing as changing a planet into an artificial biome

Anyway, I don't get why you're fixated on a niche irrelevant subject like terraforming, the concept itself isn't really "evil", although it's not "giving back to nature" since it isn't natural by any stretch of the word and it requires a level of technological advancement that is sure to cause great harm to humans

Theo: It has to do with core philosophical axioms. For a pro-tech virtue ethicist like me, it would be character virtuous to play a helping hand in billions more animals

getting to come into existence and live out their lives in eco-systems indistinguishable from earths regardless of it occurring the other side of a hypothetical line in the sand; a floating rock that you could teleport to. It's interesting why that isn't a core axiom for you.

Like indigenous people used to go out and and take the extra effort to mercy kill injured bears because they wanted to show off their bravery and be nice to bears.

I know my existence on this earth causes disruption and death, like even just camping in the wilderness for a week, the grass would likely be more rich with life if I hadn't put my tent where it was. But I like giving back and from my core philosophical outlook, I wouldn't even know how to conceptualize this death as a negative if I couldn't count terraforming as a postive, they're part of the same spectrum of potential actions, from negative to positive actions, from taking away, to giving back.

Ren: About that last part, perhaps I'm asking something stupid, doesn't tech exacerbate your effect on wilderness even more? You said you want earth to be 90% a wilderness habitat once, and it pretty much was prior to the industrial revolution

Theo: Tech and capitalism currently exacerbates the average persons negative impact. I'm skeptical ATR would take us back to stable 90% wilderness long, long-term, so I take small actions to advocate for more intellectually rigorous vigilant stable societies that have the best chance of people desiring to buy into a 90% wilderness world long, long-term.

Another thing that interested me about the ecosystems on other planets debate is some Christians used to take comfort in the idea that we're at the center of the solar system and that there's nothing else out there that would be worth exploring. There's just something really bizarre to me about primitivists who don't see the capability to gain new knowledge as worth fighting for.

I wonder if for some people it's about finding comfort in human nature having a strict telos meaning to it, and that to be tempted to examine life philosophically is to invite confusion and unnecessary suffering into your life or something.

Right-wing self-pity politics

Theo: Some anti-civ anarchists in London, in the UK, had a sympathetic book discussion event on Ted's life & ideas back when Ted committed suicide:

- Anti-Tech Revolution — Book Discussion Event

I want to help these dudes create an online archive to push back against the dominance of The Anarchist Library, but it was sad to see them promote Ted.

Jolly: Oh so sad, they would of had dozen of leftist conventions, but one singular one acknowledging the truth about our situation is too much?

Besides I'm sure they had all sought of disclaimers and rebuttals as well.

Theo: "the truth about our situation is to much?"

What do you mean by 'the truth' and 'too much'.

With regards to 'the truth', I think they were leaving too much room in their statements for a conspiracy in which Ted had no role in his own death, i.e. killed and then made it look like a suicide. By putting 'suicide' in quotes I get they're probably just referring to how he didn't consent to his imprisonment, so we can't think of his decision to choose suicide at that exact time and place as wholly a consequence of consensual decisions. However, I think they should have just made that more clear. Otherwise they leave room to the idea he was maybe killed because he was costing the state too much money to be kept alive or was about to be part of some amazing law suit against the state for not being able to get letters out or something.

It was 'too much' of a sympathetic statement in the sense that it led me to feel it was disappointing and so desire to mention my disappointment in one discord server with a membership of 40 anti-tech people. It wasn't 'too much' to lead me to not want to put weeks of my life into helping them build up an online anarchist archive if they wanted me to.

It also wasn't the first 'one singular acknowledgment of anti-tech sympahties'. I've been well aware they're anti-civ since the beginning. Your reply is bizarre, it stinks of the black and white self-pity politics of 'the left is so unreasonable to us little anti-leftists'.

Jolly: Don't overrate the importance of anarchism none of us give a shit if the left are "unfair" to us lol who do you think we are centre right conservatives who just want "stability"?

Our sphere spends ample time attacking leftists of course they would be hostile to our message as a general rule

Theo: Doubt. I think you have a self-pity boner for the left, that has come up a few times, but is what it is.

Jolly: Dude I'm more sympathetic to the right wing than I am the left.

Theo: That was the point, you're more sympathetic to the right, so you think you can see patterns of the left being unreasonable everywhere and can't help voicing your self-pity about it.

Amor: DEREK CHAUVIN!!!!!!! Hes a hero

Jolly: He deserves to be released bad. The cunt didn't get a fair trial.

Amor: Unironically yes, hes one of the few good cops, that takes a lot for me to say

Jolly: "I CANT BREATHE I CANT BREATHE" full video and the fucker was having an od on fentanyl I still had lefty instincts at the time (young and stupid) only saw the 8 minute clip and thought the Coppa was the bastard

Theo: Drug abuse or not I doubt any of these cases where people died were helped by knees on the neck and chockholds, etc.

Jolly: No but clearly it wasn't what the left portrayed it ss

Amor: Exactly. Plus how would anyone else react with a jungle bunny 6 feet hyping on fent resisting arrest and being aggressive? Put that nlgger in his place

Jolly: Plus the cop had him in the car to begin with! Fucking Unreal

Amor: That's what they are trained to do.

You never met a real ghetto nlgger in your life. You dont understand how these subhumans act and how to deal with them fucking with you.

Psilocybin: The police would do the same to us, don't know why you're dick riding right now. They're not our friends.

Theo: Bad training even if that was the case. Plus, sometimes it's a random citizen like the subway dude.

Jolly: Any of us whites could also have half a confrontation filmed with another race than have it go viral in a completely inaccurate way by a bunch of leftist mental health cases

Theo: lmao self-pity about a hypothetical, you're too much

Jolly: You think the situation should be read in a biased way because he was negro? To suit a specific ideological agenda?

Floyd was an excuse to vent leftist frustration at life, nothing more.

Theo: I wish some viral bullshit would happen where a black dude is wanting to reserve a bike that I want to use and I could get all the 'pro-White' anti-sjw dickriders behind me and lift me up to an unearned place of fame. I'd just get my 100,000 youtube subscribers, then hope 50,000 of them are too dumb to remember how to log in to their youtube to unsubscribe when I get round to telling them I'm a left-anarchist.

Unironically amazing anarchist praxis:

- Hotel Owner ROASTS Beauty Vlogger Who Requested Free Stay

- Why People Are Freaking Out About Elle Darby Controversy, ... — Philip De-Franco

Jolly: It was to be truthful just system sanctioned rebellion, but yeah I don't care much if blacks smash there own neighbourhood, but BLM was the strangest gayest thing that ever happened.

Low level pigs where put up as scapegoats. The riots were defended by prominent media and applauded by the establishment whilst incoherent conspiracist/ anti vaxer narratives more problematic for the system were being censored and the serious cops were unleashed on the Jan 6 rioters. Many of them faced multiple years behind bars, hardly any serious prosecution of BLM rioters occurred. It was the system's neatest trick in live action.

Most important values

Potash: Ishkah what is your most important value? For me it's Wild Nature, but second would be freedom.

Theo: Happy flourishing, freedom, dignity, it's hard to rank them.

I value the freedom to express lots of capabilities, which if done virtuously add up to happy flourishing and dignity.

Freedom to express capabilities for the greatest number entails an important value on environmental protection so that wild animals can also exist and live dignified lives.

Amor: Why concern ourselves with "doing good" for "the people" and what distinguishes "good" and "evil"?

Theo: The reason one would do anything is because it interests them. I have arguments for why a person who values happiness might desire to take up some sort of exercise to keep themselves healthy. I don't have arguments for why a person who values sadness should value happiness.

Conspiracy Theorists

Theo: That feeling when the conspiracy theorist is in denial bad #agedlikemilk lol:

UNABOMBER?
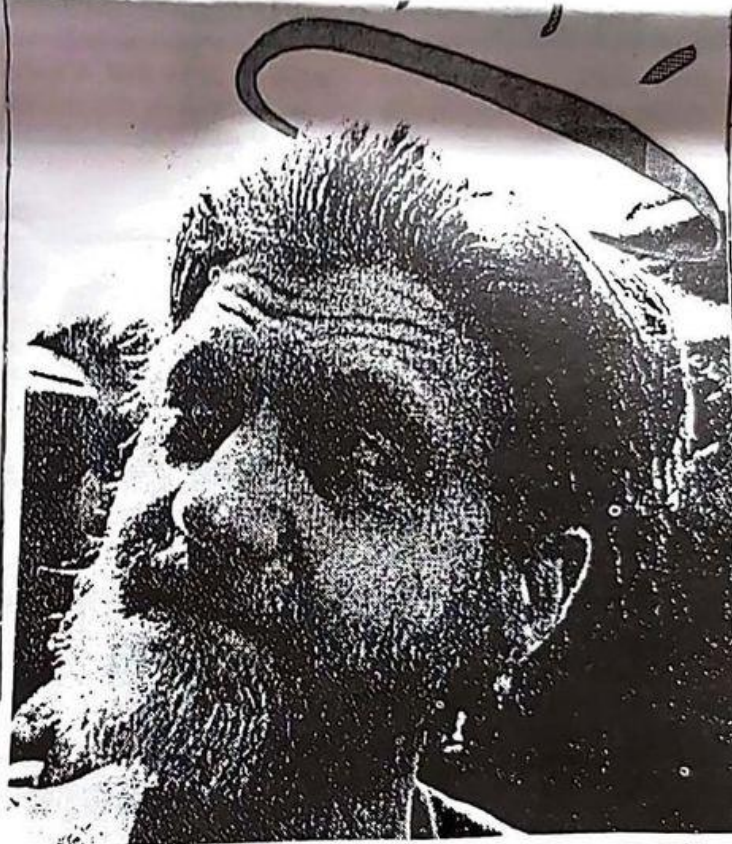
THE FRAMING OF TED KACZYNSKI

An hour-long video exposing how the Unabomber suspect was set up, only £5 from BCM 1715, London WC1N 3XX.

Write letters of support to:

Ted Kaczynski [X-Ref 3165854], 8W401 Sacramento Main County Jail, 651 I Street, Sacramento, CA95814, USA

Psilocybin: That's wild. You know what's interesting, is if Ted had simply stashed his typewriter and manuscripts of ISAIF somewhere, and didn't have them in his cabin when he was arrested he would have most likely walked. In my opinion that was too sloppy of a mistake for him. I think he either wanted to get caught, (as the whole thing would bring publicity to him and his work) or he didn't care.

Theo: Nah, both of those claims are beliefs not founded in evidence.

He had a whole bomb making factory in his cabin, lots of chemicals, lots of tools specifically for making bombs and a fully made package bomb. Plus lots of maps and journals tracing his movements that coincide with the bombings. Plus tons of writing that would be useful for comparing to the manifesto.

Ted was just overconfident and a prevaricator. He wanted to exist experiencing 'living in the moment' and 'stress free' so he just put out of his mind that he had to clean up at the risk of going to jail in exchange for getting to enjoy going out gathering wild berries and shit. He hid some writing, guns and ammo in the woods, and had gotten rid of some stuff, just not enough by the time the FBI showed up.

> The next major remission of the insomnia came in late June of 1995. Then the most important part of my work was done and I felt I could really relax. For a month or so I took it easy — I worked on my subsistence chores but did other work only to the extent that I felt like doing it. And I enjoyed the luxury of beautiful, sweet sleep, eight hours or more on most nights.
>
> After that first month I took stock of the "clean-up" work that I still had to get done, and I realized that there was a great deal of it. I then felt under pressure to get things done again, and the insomnia came back to some extent, but it was not nearly as bad as it had been between early 1988 and late June, 1995.
>
> —An attack of desire for women by Ted Kaczynski

Also he tried to hang himself in prison when he saw the court case wasn't going his way, plus wrote 2 letters from prison to his brother saying how prison will be hell for him, this isn't an experience he wanted in exchange for fame or just didn't care could happen in exchange for fame. He was just overconfident it wasn't going to happen because he thought he'd been clever enough, such that there was no signs that the FBI were going to knock on his door anytime soon.

Psilocybin: Maybe you're right. It seems too sloppy of a mistake for him to make though. I still say without the typewriter and the manifesto he would have walked. At most they could have got him for illegally possessing the bombs. Basing this off what you said here, assuming there wasn't much more. I haven't fully researched the case.

So you're saying that his insomnia was the reason he put off getting rid of things?

Theo: Insomnia about not moving fast enough on getting rid of incriminating evidence is evidence that getting caught stressed him out, so he wasn't indifferent about getting caught or desiring to get caught.

Ted talked about "Evidence of 'winding down' the operation" on page 7 of this letter compilation: Kaczynski and his lawyers.

I don't know why I'm bothering trying to convince you of this though. You seem to have a conspiracy mindset, where even if I convinced you of this you wouldn't question the pattern of assumptions you used, and would just do the same again tomorrow to believe e.g. the Jews are behind some new news event.

Echo-chamber confirmation bias

Potash: Ishkah do you think recently, say in the past 50 years or so the system has become more free or less?

Theo: Hard to say, the climate of fear and subordination black, women and gay people had to exist under 50 years ago in the US for example was a fair bit higher than it is now.

Potash: Sure but that's not really what I'm asking about

Theo: Well you asked about freedom, a lot of people's positive freedom's have increased, that's why I answered in the way that I did.

Jolly: He clearly means the majority, no one cares if gay people can do there thing openly or not.

Theo: Black people, women, and gay people make up a massive majority of the US all grouped together. I mentioned all three.

Potash: I'll take your pussyfutting around as a "no, freedom has gotten worse in the past 50 years ⊠

Theo: I'm seriously doubting the usefulness of me being here at all with shitty comments like this. Like there was a daily show comedy bit about how climate change debates between 1 oil lobbyist climate skeptic vs. 1 scientist creates a false ideal of impartiality, how if you were to actually have the number of people participating based on the percentage of scientists who have a consensus around the different sides it would be a football field of scientists shouting at one dude.

I'm one dude in a 'technofile containment room' surrounded by 40 people who can make these shitty comments, but surrounding us 41 is a million people who've thought through the politics and philosophy and are pretty confident anti-tech revolution is a retarded solution to various issues in society.

Potash: The number of people that think a certain thing does not impact whether that belief is true or false, and the idea that it does is an obvious logical fallacy.

Theo: I said a million people, not 5 billion or whatever. I'm not appealing to popularity, I'm just pointing at the breadth of expertise outside this one discord channel that you dismiss all too easily, otherwise you wouldn't enjoy the dogpiling echo-chamber bullshit in this room.

Potash: What is the consensus expertise opinion on capitalism among economists?

Theo: There's a tonne of expertise on capitalism saying that we should be experimenting with more centre left economics. Once that is tried and tested I think it's a reasonable hypothesis that a lot of expertise would be advising governments to experiment with moving further left.

Potash: The overwhelming majority of economists are capitalist.

Theo: Capitalism is a big tent, you need to get closer to the edge before people would be willing to experiment with socialism.

Potash: The consensus among experts will always be biased in favor of the status quo.

Theo: I'm saying it's irrelevant even if there is a bias towards the status quo, the consensus is rarely to do the exact hyper-specific thing we've always been doing, the scientific consensus on climate change is to move much faster towards renewable energy, that's not status quo. We should be happy when expert consensus points in a good direction and try to get it to happen. The consensus of academics being center left on economics is better than center or right wing.

Potash: Obviously not the exact same thing as the status quo, but definitely biased towards it in general and opposed to radical solutions.

Theo: I'm fine with experimenting towards radical solutions like building towards seeing if we could pull off a leftist anti-authoritarian revolution, then anti-technique revolution.

I just raised the issue of consensus experts and debate to call attention to the way shitty comments like what you did inculcate an echo chamber bubble atmosphere, when there is a sea of political philosophy expertise out there who have thought through these issues carefully and have not arrived at ATR.

Theo: 1000s of experts have engaged with Ted's ideas in depth:

`https://www.thetedkarchive.com/library/analysis-of-ted-s-ideas-actions`

Potash: Appeals to authority are never a good argument

Theo: It's only an appeal to authority if you let authority do your thinking for you, I've read and engaged with the ideas. You made a claim that you don't think many people have thought through the ideas. I'm saying that's just wrong. Many people who have excelled in various fields have found interesting ways to discuss Ted's ideas in depth.

Privacy concerns

Potash: Remove some of the messages on this page.

Theo: How about no?

Potash: That's kind of just being a dick, posting other people's messages without their permission.

Theo: It's not like I didn't have a history of wanting to archive conversations for people to gain some value from. You are my enemy, to not use them would cross a weird line where I'm overly sympathizing with my enemy.

I'm not responsible for your own server, but I suggest if you care about pro-tech people not quoting anti-tech people that much you:

- Create a default role you give everyone you trust after they've entered the server, then make the permissions on having no roles restrict people to one welcome channel.

- For debate with pro-tech people create a new room so they can't go back and look at old messages and collect more quotes.

- Make clear to people whenever new people join the room to debate the pro-tech people that pro-tech & anti-tech people are enemies and they just do run the risk of being quoted if the pro-tech people feel like it obviously.

Potash: It's disrespectful of peoples wishes. It's just kind of a bad thing to do even if it's to your enemy. He hasn't done anything to wrong you, why would you wrong him?

Theo: It's a 'bad' thing to quote people who want to contribute towards an anti-tech movement that seeks to starve billions? Your ethical compass is broken.

Potash: To leak messages against their wishes is yes.

Theo: You don't believe that as an absolute principle. You would leak a pro-tech politicians DM's if it furthered the anti-tech cause. You would starve billions if it'd destroy tech. I archive conversations with anti-tech people if it furthers the pro-tech cause to have the variety of silly anti-tech ideas be out there for people to be able to research.

Potash: Why do you think that?

Theo: IF I archive conversations with anti-tech people that show the variety of silly anti-tech ideas out there THEN it'll likely further the pro-tech cause because people will be able to research this variety and write better articles debunking anti-tech ideology, record better response videos, have better in person debates, etc.

Potash: That might be the case if people actually gave a fuck about The Ted K Archive, which they don't. In reality you're just violating peoples privacy for no reason.

Theo: I wish more web devs helped out The Ted K Archive so they could work out how to release the visitor count. But no, lots of people care about stuff on the ted k archive:

This is just number of clicks specifically on PDF files on various texts per month for example:

`https://www.thetedkarchive.com/stats/popular`

Potash: So to clarify, you care more about advancing the technological system then you do about individuals privacy rights?

Theo: No, I care more about the people that will die in terrorist bombs because someone was radicalized by the dumb anti-tech mileu than one dude being careless about their own privacy.

If I thought your 'movement' were at all competent, I'd care more about preventing billions starving than one dude being careless about their own privacy concerns.

Potash: So in other words, talking to you is a careless privacy risk? Got it.

Theo: Sure, if you want to stay in your echo chamber and don't care about public debate ⊠

11. About the Discussion Participants

Theo

Theo: What was your political journey like to first reading the manifesto and developing a high confidence in the belief that there needed to be an anti-tech revolution?

For me on just why I write research articles for the archive, it started with writing a book on Aileen Wuornos, then doing a podcast promo for the book, then deciding to do another podcast episode with the same person on Ted.

I'm fascinated by outcasts like Aileen and Ted because of their desire to find healing in unconventional lifestyles, before everything goes wrong for them and others.

The surface level fascination is I'm convinced that profound changes in lifestyle are needed, for instance I live a low-impact vegan lifestyle. So, unpicking the knot of what went so wrong for some people with their motivation going into into an unconventional lifestyle or aspects to the practical reality of the lifestyle is all really important for me, in order to understand the way it may have negatively impacted their lives, so as to better advise people to avoid those pitfalls.

The deeper level fascination is to understand what meaning they were deriving from their life and unpicking that knot of how any person can get so lost.

Finally, I find it interesting that many of us walk around with the naive assumption that people we know well could never act in evil ways, if we're ever forced to come face to face with the fact that they are, we have this realization of the ways we were blind to being able to help those people:

The Unabomber & Quiet Neighbors

Jolly: I think you see anti-tech as the biggest threat to your own world view and ideology hence why you are so obsessed with our ideas.

Theo: Nah, there's just personal significance. Friend dying young, going to Earth First! gatherings with primitivists, enjoying deep ecology academic essays and essays discussing the philosophy of technology. So, I'm in a good position to be able to write about the ideology and it's real world outcomes and have something meaningful to say.

I'm not tarring each individual anti-tech person here as embodying a despotic evil that was culpable in the dude dying young btw. I'm just offering evidence my motivation to think about anti-tech ideology is not about countering a political ideology I see

as a big threat and more a sequence of personal events that I hope to use to produce some good creative writing.

Feel free to read this to learn more: A short timeline of tech/environmentalist politics related events in my life history

Jolly: Yes but isn't your core worry people with similar concerns to you become Anti instead of pro tech?

Theo: No.

Jolly: What does anarchism even stand for then if these aren't it's core concerns?

Theo: Anarchism to me is "a political theory that is skeptical of the justification of authority and power. But more importantly, anarchism offers a positive theory for human flourishing, based upon the principles of freedom, equality, community, mutual aid, and non-coercive consensus building." Also, bringing about anarchy isn't even the most important motivator of my day to day actions. I like rewilding, veganism, long boarding, literature, planning for a long cycle tour with the dog, etc.

Jolly: You state yourself that within your own faction (individualist or "lifestylist" anarchism) there is a split between those who want to distance themselves from Luddites and those who don't. If a sizable minority (at least) agree with Luddites on basically all the critique. And another large size are not the whole way but not technofiles either and a core part of your philosophy is the benifets of technology and ultimately sticking with it, how does that not constitute a major threat to your ideology moving in the theoretical direction you would prefer it to??

Theo: Small ideological camps within anarchism move forward in the direction of doing amusing stuff because it's amusing to do amusing stuff, I don't see AT threatening the growth of the number of pro-tech individualist anarchists willing to get together and do amusing shit, hence I don't see them as a threat worthy of being challenged for that reason.

There's a tiny miniscule camp of UFO obsessed ancoms who think aliens will come down and bring about world anarcho-communism any day now. This small camp could threaten to take away one pro-tech individualist anarchist away from doing amusing stuff, but I wouldn't spend time researching and writing about UFO obsessed ancoms for that reason.

Jolly: What is your core disagreements with social anarchists?

Theo: I think the goal to abolish money and replace it with contracts to revolving councils would likely create a stultifying rigid bureaucracy that would make life less fulfilling.

Potash: What makes AT ideology so interesting to you?

Theo: Because I wish I lived in a world where a lot more people desired to live an ascetic low-impact lifestyle, like living part of the year in a cabin in small clearings in the woods, with solar panels on the roof, so the fact that that hermitting desire is tied up with anti-tech people means that it feels worthwhile to explore what all anti-tech people's motivations are.

So, I like learning about anti-tech ideology as a way of really thinking through why various people are attracted to a tech minimalist lifestyle and sorting out the interesting motivations, from the more juvenile and cruel, learning to spot the signs of that in others, and so hopefully forming cool connections over my lifetime with that knowledge.

I want to see luddite clubs flourishing that have to do with using tech sparingly, according to a metric like minimum viable usefulness. So, in forming the groups and connections I want to see in the world, I feel like it's useful to work out how to best disambiguate those ideas from anti-tech people's projects.

Finally, just because I can't instantly know at a glance whether someone will be an interesting or reactionary person, doesn't mean it isn't worth exploring various philosophies and psychologies deeply so that I can tell in conversations with people sooner rather than later if I hadn't done that reading.

- Earth First!

- Debate in the Earth First! Journal about Ted Kaczynski

- The Luddite Club

- The Luddite Dispatch

Potash: Interesting. So, would you say that you like the idea of living a low tech lifestyle in nature, but still want the support of a technological society to go along with it?

Theo: I like the idea of everyone eventually living a tech minimalist lifestyle, such that the network of individualist and collectivist tech minimalist projects would make up the technological society just in a very different form to today.

Potash: Do you sympathize with AT at all, even if you disagree with us on our solutions?

Theo: For sure, I sympathize that you're motivated by a lot of the same injustices I am.

Potash: Aside from ATR, what would you say is your biggest disagreement with AT?

Theo: The lack of ability to experience the transformative value of labor through the most ingenious uses of one's body and/or mind. Anti-tech ideology intuitively feels comparable to a monkey learning to break open coconuts with a rock, then all the other monkeys dissuading that monkey from seeing that as a meaningful achievement, and not to do it anymore.

Plus, lack of ability to be highly vigilant. Plus, anti-tech ideology likely not being the most successful pragmatic direction to turn around environmental destruction, etc.

Wake: What is your plan for if collapse happens? Roping?

Theo: Lol no, I'm sure it'd be pretty interesting. All life is suffering as is. But, I don't feel the need to come up with a plan, as I'm certain it's not happening in my lifetime in the UK at the very least, and not likely to happen at all.

Arghun: Slade do you like cars?

Theo: Nah, I like public transit, motorhomes, boats, bike touring and hitchhiking. I wish every village, town and city was a car-free zone.

Arghun: Wow. Unexpected that come from you.

Theo: This town banned cars (except tiny electric ones)

Arghun: Do you like biking?

Theo: Yep.

Arghun: You cant and shouldn't be a transhumanist. Bikes and transhumanism is incompatible.

Theo: Bikes, nice smooth tarmac lanes and anti-tech revolution is incompatible

Potash: I don't think Slade is a transhumanist.

Arghun: Depends on the regress, bike could be compatible. (Not that I want to keep bikes).

Arghun: My thinking is that in the future, at one point people would have to choose to be either transhum or luddite. No middle ground.

Theo: That's the false dichotomy all extreme politics relies on to recruit people. History is rarely ever that simple though.

Extreme Zionists play up the threat of Palestinians, arguing 'you're either with us or the terrorists'. Jihadists argue all Jews in Israel are devil spawn so 'you either have to be ok with us terrorizing them or you're with the enemy', etc.

Potash: Do you support freedom of speech for luddites on Social Media?

Theo: Yes, so long as we make a few sensible acknowledgements, like talking about loving CP isn't speech that needs to be allowed, and small spaces like discord servers are allowed freedom of association.

Potash: Sure

Theo: Cool, then yes.

Wake

Wake: I grew up in a leftist family, I wasnt sheltered but I had a very strong sense of justice and morality. I was always outdoorsy but until I was about 14 I was a transhumanist/futurist in terms of I thought humanity would be better if we had genetic and physical enhancements and we colonised the stars. Since I could understand politics to when I was about 16 I slowly became more and more right wing (not alt right, libertarian) as I believed, and still do, freedom was the most important thing imaginable. I live in the UK, that posed a difficult understanding to me, the UK doesn't have the same yearning for freedom as does America or Switzerland. Around this time id seen lots of Ted Kaczynski memes and the Netflix show, Manhunt Unabomber, had came out, this made me want to look deeper into this Unabomber character. My whole life id seen video games as a dream world and an escape, I attribute this to

many things and will write an essay on it eventually, as the character in them usually had unparalleled freedom. A distinction here is the freedom I saw in games is different to the ones I saw in libertarian ideologies and the societies of Switzerland and the US, as their freedom is not true freedom.

This culmination of a (justified) resentment of the left, yearning for freedom, idealised video game utopias often set preindustrial or medieval, a childhood love of nature and hatred of the powers that be made me realised Kaczynski was right. It was a relatively fast switch, took maybe a month, but I found Kaczynski was saying this I had felt my whole life but hadn't put words to.

As for when I felt revolution was necessary, I study politics, and for a while wanted to be a politician (for the betterment of society not for power, though I suppose all politicians say that at the start) and I hoped I would be able to fix society democratically, incredibly stupid of me, I know. It took a few more months for me to realise there was no political solution and revolution was necessary.

I have no 'childhood trauma', I grew up in a house of staunch Hilary Clinton supporters who had never, and will never live in America, I grew up middle class between a city and the middle of nowhere. I was never alt right, I played a lot of video games, but what kids didn't.

I had (less unconditional now) a strong sense of morality and justice, I love nature and freedom, and was always intelligent more to the side of creativity than logic. I'm not autistic or any of neurodivergence.

Theo: Interesting, yeah just curious, I wasn't necessarily asking about your psychology/mental health, just how you relate now to what arguments were winning you over and how your confidence in political philosophies changed. But it's interesting, I guess I talked about my psychology interests a fair bit because I didn't have any big political change after reading Ted's writings.

Potash

Potash: I actually would agree with the majority of the things you say when I was in middle school.

I own a copy of the conquest of bread and mutual aid from my anarcho-communist days.

Theo: What was the moment you lost confidence in a different path?

Potash: It was a slow and gradual shift.

I had this anti tech friend who is one of my longest and best online friends to this day, noctua. He exposed me to some anti-tech ideas. I started to realize that low-tech/primitive societies were the most likely to live up to the anarchist/socialist ideal.

Originally I preferred an agricultural form of society. I read ISAIF (or listened to it while playing Roblox) and I learned more and more about Anti-Tech ideology.

Normandie

Normandie: My grandpa was almost full Iroquois and he bore a strong resentment against Anglo people for genocide. Ended up drinking himself to death in anger and it even further radicalized my own parents to a traditionalist lifestyle just southeast of where my family was originally from, former Iroquois confederacy area.

Originally I was raised in an Amish community in Keosauqua, Iowa. But when I was 16 I moved from Iowa to Huntsville, Alabama.

It was very anprim but they were completely deluded with a religious and fanatical reverence for 18$^{\text{th}}$ century technology. It was also very humbling. But most of the time as a young child I felt insulted by my parents and my community by their backwardness when we ventured into the town market to buy goods.

It was also the opposite of anprim as they worshipped and modelled their society on an authoritarian sky daddy.

I have come to revere the Natives because my grandfather was one. He didn't revere their culture, only their disdain of modern society. Native American culture places a lot of value in long hair as a symbol of masculine self-confidence.

I lived in an apartment 2 years ago and was planning on going into some technophile science to study gravitational energy which was a delusion of mine and then I took LSD and randomly came across Industrial Society and Its Future while tripping and it immediately clicked for me despite me being a very passionate Marxist at the time, I think the LSD allowed me to not have my ego flare up when Ted talks about leftism and I was able to step back from my convictions and give the literature its fair due and, well, now here I am in the wilderness growing my stuff, caring for chickens, building the cabin, and being in the presence of the divine natural.

I'd prefer human beings exist without sedentary civilizations, some hunter gatherers practiced a form of 'slash and burn' agriculture but I'm not sure if that's the proper terminology for what they were doing. Regardless, there's few places in the world left today to hunt and gather, and they are already inhabited by tribes (besides Alaska). I'd prefer humanity hunt and gather, but I'm going to have to subsist myself with permaculture vegetables because I feel the need to engage with the anti-tech revolutionary movement.

I was vegan for 7 years when I lived in the city, since I moved to my homestead I've begun eating eggs and fish again though because I'm trying to emancipate myself from outside food and so far I'm doing good but I'll really be set when I grow my grains this autumn.