



Critical Essay

Discussion Series #1:

Technology

Hartnell University

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Technology**

The industrial revolution and its consequences have been a disaster for the human race.

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

The industrial-technological system may survive or it may break down. If it survives, it MAY eventually achieve a low level of physical and psychological suffering, but only after passing through a long and very painful period of adjustment and only at the cost of permanently reducing human beings and many other living organisms to engineered products and mere cogs in the social machine. Furthermore, if the system survives, the consequences will be inevitable: there is no way of reforming or modifying the system so as to prevent it from depriving people of dignity and autonomy.

If the system breaks down, the consequences will still be very painful. But the bigger the system grows the more disastrous the results of its breakdown will be, so if it is to break down it had best break down sooner rather than later.

We therefore advocate a revolution against the industrial system. This revolution may or may not make use of violence; it may be sudden or it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who hate the industrial system should take in order to prepare the way for a revolution against that form of society. This is not to be a POLITICAL REVOLUTION. Its object will be to overthrow not governments but the economic and technological basis of the present society. ...

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

But what is leftism? During the first half of the 20th century leftism could have been practically identified with socialism. Today the movement is fragmented and it is not clear who can properly be called a leftist. When we speak of leftists in this article we have in mind mainly socialists, collectivists, 'Politically correct' types, feminists, gay and disability activists, animal-rights activists and the like. ...

The two psychological tendencies that underlie modern leftism we call feelings of inferiority and oversocialization. Feelings of inferiority are characteristic of modern leftism as a whole, while oversocialization is characteristic only of a certain segment of modern leftism; but this segment is highly influential. ...

Political correctness has its stronghold among university professors, who have secure employment with comfortable salaries, and the majority of whom are heterosexual white males from middle to upper middle-class families.

Many leftists have an intense identification with the problems of groups that have an image of being weak (women), defeated (American Indians), repellent (homosexuals) or otherwise inferior. The leftists themselves feel that these groups are inferior. They would never admit to themselves that they have such feelings, but it is precisely because they do see these groups as inferior that they identify with their problems. (We do not mean to suggest that women, Indians etc. ARE inferior; we are only making a point about leftist psychology.)

Feminists are desperately anxious to prove that women are as strong and as capable as a man. Clearly they are nagged by a fear that women may NOT be as strong and as capable as men.

Leftists tend to hate anything that has an image of being strong, good and successful. They hate America, they hate Western civilization, they hate white males, they hate rationality. ...

The moral code of our society is so demanding that no one can think, feel and act in a completely moral way. For example, we are not supposed to hate anyone, yet almost everyone hates somebody at some time or other, whether he admits it to himself or not. Some people are so highly socialized that the attempt to think, feel and act morally imposes a severe burden on them. In order to avoid feelings of guilt, they continually have to deceive themselves about their own motives and find moral explanations for feelings and actions that in reality have a nonmoral origin. We use the term 'oversocialized' to describe such people. ...

The oversocialized person cannot even experience, without guilt, thoughts or feelings that are contrary to the accepted morality; he cannot think 'unclean' thoughts. And socialization is not just a matter of morality; we are socialized to conform to many norms of behavior that do not fall under the heading of morality. Thus the oversocialized person is kept on a psychological leash and spends his life running on rails that society has laid down for him. In many oversocialized people this results in a sense of constraint and powerlessness that can be a severe hardship. We suggest that oversocialization is among the more serious cruelties that human beings inflict on one another.

Here is an illustration of the way in which the oversocialized leftist shows his real attachment to the conventional attitudes of our society while pretending to be in rebellion against it. Many leftists push for affirmative action, for moving black people into high-prestige jobs, for improved education in black schools and more money for such schools; the way of life of the black 'underclass' they regard as a social disgrace. They want to integrate the black man into the system, make him a business executive, a lawyer, a scientist just like upper middle-class white people. The leftists will reply that the last thing they want is to make the black man into a copy of the white man; instead, they want to preserve African-American culture. But in what does this preservation of African-American culture consist? It can hardly consist in anything more than eating black-style food, listening to black-style music, wearing black-style clothing and going to a black-style church or mosque. In all ESSENTIAL respects most leftists of the oversocialized type want to make the black man conform to white middle-class ideals. They want to make him study technical subjects, become an executive or a scientist, spend his life climbing the status ladder to prove that black people are as good as white. They want to make black fathers 'responsible,' they want black gangs to become nonviolent, etc. But these are exactly the values of the industrial-technological system. The system couldn't care less what kind of music a man listens to, what kind of clothes he wears or what religion he believes in as long as he studies in school, holds a respectable job, climbs the status ladder, is a 'responsible' parent, is nonviolent and so forth. In effect, however much he may deny it, the oversocialized leftist wants to integrate the black man into the system and make him adopt its values. ...

For most people it is through the power process - having a goal, making an AUTONOMOUS effort and attaining the goal - that self-esteem, self-confidence and a sense of power are acquired. When one does not have adequate opportunity to go through the power process the consequences are (depending on the individual and on the way the power process is disrupted) boredom, demoralization, low self-esteem, inferiority feelings, defeatism, depression, anxiety, guilt, frustration, hostility, spouse or child abuse, insatiable hedonism abnormal sexual behavior, sleep disorders, eating disorders, etc.

Any of the foregoing symptoms can occur in any society, but in modern industrial society they are present on a massive scale. We aren't the first to mention that the world today seems to be going crazy. This sort of thing is not normal for human societies. There is good reason to believe that primitive man suffered from less stress and frustration and was better satisfied with his way of life than modern man is. ...

For primitive societies the natural world (which usually changes only slowly) provided a stable framework and therefore a sense of security. In the modern world it is human society that dominates nature rather than the other way around, and modern society changes very rapidly owing to technological change. Thus there is no stable framework.

The conservatives are fools: They whine about the decay of traditional values, yet they enthusiastically support technological progress and economic growth. Apparently it never occurs to them that you can't make rapid, drastic changes in the technology and the economy of a society without causing rapid changes in all other aspects of the society as well, and that such rapid changes inevitably break down traditional values. ...

We are going to argue that industrial-technological society cannot be reformed in such a way as to prevent it from progressively narrowing the sphere of human freedom. But, because 'freedom' is a word that can be interpreted in many ways, we must first make clear what kind of freedom we are concerned with.

By 'freedom' we mean the opportunity to go through the power process, with real goals, not the artificial goals of surrogate activities, and without interference, manipulation or supervision from anyone, especially from any large organization. Freedom means being in control (either as an individual or as a member of a SMALL group) of the life-and-death issues of one's existence: food, clothing, shelter and defense against whatever threats there may be in one's environment. Freedom means having power; not the power to control other people but the power to control the circumstances of one's own life. One does not have freedom if anyone else (especially a large organization) has power over one, no matter how benevolently, tolerantly and permissively that power may be exercised. It is important not to confuse freedom with mere permissiveness.

As for our constitutional rights, consider for example that of freedom of the press. We certainly don't mean to knock that right; it is a very important tool for limiting concentration of political power and for keeping those who do have political power in line by publicly exposing any misbehavior on their part. But freedom of the press is of very little use to the average citizen as an individual. The mass media are mostly under the control of large organizations that are integrated into the system. Anyone

who has a little money can have something printed, or can distribute it on the internet or in some such way, but what he has to say will be swamped by the vast volume of material put out by the media, hence it will have no practical effect. To make an impression on society with words is therefore almost impossible for most individuals and small groups. Take us (FC) for example. If we had never done anything violent and had submitted the present writings to a publisher, they probably would not have been accepted. If they had been accepted and published, they probably would not have attracted many readers, because it's more fun to watch the entertainment put out by the media than to read a sober essay. Even if these writings had had many readers, most of those readers would soon have forgotten what they had read as their minds were flooded by the mass of material to which the media expose them. In order to get our message before the public with some chance of making a lasting impression, we've had to kill people. ...

The system HAS TO force people to behave in ways that are increasingly remote from the natural pattern of human behavior. For example, the system needs scientists, mathematicians and engineers. It can't function without them. So heavy pressure is put on children to excel in these fields. It isn't natural for an adolescent human being to spend the bulk of his time sitting at a desk absorbed in study. A normal adolescent wants to spend his time in active contact with the real world. Among primitive peoples the things that children are trained to do tend to be in reasonable harmony with natural human impulses. Among the American Indians, for example, boys were trained in active outdoor pursuits - just the sort of thing that boys like. But in our society children are pushed into studying technical subjects, which most do grudgingly.

Because of the constant pressure that the system exerts to modify human behavior, there is a gradual increase in the number of people who cannot or will not adjust to society's requirements: welfare leeches, youth-gang members, cultists, anti-government rebels, radical environmentalist saboteurs, dropouts and resisters of various kinds.

In any technologically advanced society the individual's fate MUST depend on decisions that he personally cannot influence to any great extent. A technological society cannot be broken down into small, autonomous communities, because production depends on the cooperation of very large numbers of people and machines. Such a society MUST be highly organized and decisions HAVE TO be made that affect very large numbers of people. When a decision affects, say, a million people, then each of the affected individuals has, on the average, only a one-millionth share in making the decision. What usually happens in practice is that decisions are made by public officials or corporation executives, or by technical specialists, but even when the public votes on a decision the number of voters ordinarily is too large for the vote of any one individual to be significant. Thus most individuals are unable to influence

measurably the major decisions that affect their lives. There is no conceivable way to remedy this in a technologically advanced society. The system tries to 'solve' this problem by using propoganda to make people WANT the decisions that have been mae for them, but even if this 'solution' were completely successful in making people feel better, it would be demeaning. ...

If the system breaks down there may be a period of chaos, a 'time of troubles' such as those that history has recorded at various epochs in the past. It is impossible to predict what would emerge from such a time of troubles, but at any rate the human race would be given a new chance. The greatest danger is that industrial society may begin to reconstitute itself within the first few years after the breakdown. Certainly there will be many people (power-hungry types especially) who will be anxious to get the factories running again.

Therefore two tasks confront those who hate the servitude to which the industrial system is reducing the human race. First, we must work to heighten the social stresses within the system so as to increase the likelihood that it will break down or be weakened sufficiently so that a revolution against it becomes possible. Second, it is necessary to develop and propagate an ideology that opposes technology and the industrial system. Such an ideology can become the basis for a revolution against industrial society if and when the system becomes sufficiently weakened. And such an ideology will help to assure that, if and when industrial society breaks down, its remnants will be smashed beyond repair, so that the system cannot be reconstituted. The factories should be destroyed, technical books burned etc. ...

No one knows what will happen as a result of ozone depletion, the greenhouse effect and other environmental problems that cannot yet be foreseen. And, as nuclear proliferation has shown, new technology cannot be kept out of the hands of dictators and irresponsible third-world nations. Would you like to speculate about what Iraq or North Korea will do with genetic engineering?

'Oh!' say the technophiles, 'Science is going to fix all that! We will conquer famine, eliminate psychological suffering, make everybody healthy and happy!' Yeah, sure. That's what they said 200 years ago. The industrial revolution was supposed to eliminate poverty, make everybody happy, etc. The actual result has been quite different. . . .

The average man may have control over certain private machines of his own, such as his car or his personal computer, but control over large systems of machines will be in the hands of a tiny elite - just as it is today, but with two differences. Due to improved techniques the elite will have greater control over the masses; and because human work will no longer be necessary the masses will be

superfluous, a useless burden on the system. If the elite is ruthless they may simply decide to exterminate the mass of humanity. If they are humane they may use propaganda or other psychological or biological techniques to reduce the birth rate until the mass of humanity becomes extinct, leaving the world to the elite. Or, if the elite consists of soft-hearted liberals, they may decide to play the role of good shepherds to the rest of the human race. They will see to it that everyone's physical needs are satisfied, that all children are raised under psychologically hygienic conditions, that everyone has a wholesome hobby to keep him busy, and that anyone who may become dissatisfied undergoes 'treatment' to cure his 'problem.' Of course, life will be so purposeless that people will have to be biologically or psychologically engineered wither to remove their need for the power process or to make them 'sublimate' their drive for power into some harmless hobby. These engineered human beings may be happy in such a society, but they most certainly will not be free. They will have been reduced to the status of domestic animals.

The technophiles are taking us all on an utterly reckless ride into the unknown. Many people understand something of what technological progress is doing to us yet take a passive attitude toward it because they think it is inevitable. But we (FC) don't think it is inevitable. We think it can be stopped. ...

Until the industrial system has been thoroughly wrecked, the destruction of that system must be the revolutionaries' ONLY goal.

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