

Diary for Reading and Thinking
May – July, 2019

Lawrence C. Chin

5 May

Watched a Spanish documentary on Simon Bolivar.

6 May

In UC Berkeley library, reading Ahmed Bensaada, *Arabesque : Enquête sur le rôle des Etats-Unis dans les révoltes arabes* (Editions ANEP, 2016). Notes :

Le premier livre, *Arabesque américaine*, a été rédigé en mars 2011.

Tout a commencé dans le sud de la Tunisie 17 décembre 2010 : un jeune Mohamed Bouazizi s'immole par le feu. Le président tunisien Ben Ali prit la fuite le 14 janvier 2011.

Puis, la manifestation en Egypte le 25 janvier 2011 et la chute du président Moubarak le 11 février 2011.

En Egypte : le 1 février 2011 : Internet et la téléphonie mobile étaient coupés depuis 4 jours, les organisations occidentales viennent en aide : French Data Network, Telecomix, Google et Twitter : Speak2Tweet. (1) Omar Afifi Suleiman dirige, de son bureau en Washington DC, les manifestants au Caire. Cet ancien policier a reçu des subventions de la NED (National Endowment for Democracy) en 2009, 2010, et 2011 et fondé une ONG Hukuk Elnas. Internet fut rétabli le 2 février. (2) Ahmed Maher, le cyberdissident, était en étroite contact avec Sherif Mansour de Freedom House depuis plusieurs années, et était un membre de El Ghad et du mouvement Kifaya, deux groupes d'oppositions financés par les Etats-Unis.

En Tunisie : Bouazizi décéda le 4 janvier 2011. Une bonne partie de son histoire était inventée pour décrédibiliser le pouvoir en place. Même le propre frère de la policière, Fawzi Hamdi, a participé à créer la légende. Slim Amamou, le cyberdissident le plus connu de Tunisie, a été arrêté le 6 janvier mais libéré le 13 janvier. Puis il a été nommé secrétaire d'État à la Jeunesse et aux Sports le 17 janvier. Il a participé aux deux ateliers organisés au Caire en mai 2009 par le gouvernement américain et l'Open Society Institute. Amine Ghali (KADEM) était aussi financé par le gouvernement américain (et aidé par les serbes de CANVAS). Emna Ben Jemaa était même invitée à l'ambassade américaine.

En Libye : des appels à manifester le 17 février 2011, la manifestation commence en Benghazi.

7 May

More quotations to support my thesis: radicalism is about unleashing human potential or maximizing the expression of human potential.

(1) Iceland's Prime Minister Katrin Jakobsdottir, « How to build a paradise for women : a lesson from Iceland », World Economic Forum, 23.11.2018 : <https://www.weforum.org/agenda/2018/11/iceland-paradise-for-women-katr%C3%ADn-jakobsdottir/>. At the end, she writes : « There is still work to be done and we must not relent in the fight for women's equality, even though we reach important milestones.... As Prime Minister of Iceland, I am deeply committed to building a world *where women are free to reach their full potential*, to the benefit of all» (emphasis added).

(2) From Margaret Randall's *Sandino's Daughters* : Gloria Carrion : « Our association's [AMPRONAC's] is to help women become involved in all areas. We want women to become totally integrated into society... We want our association to be an instrument for women, a guarantee to their fulfilling their life possibilities... » (p. 35). Lea Guido : « A human being's greatest self-realization comes from her revolutionary activity ... » (p. 38)

(3) August Bebel, in the Introduction to his *Die Frau und der Sozialismus* : « Bei dieser handelt es sich um die Stellung, welche die Frau in unserem sozialen Organismus einnehmen soll, *wie sie ihre Kräfte und Fähigkeiten nach allen Seiten entwickeln kann*, damit sie ein volles, gleichberechtigtes und möglichst nützlich wirkendes Glied der menschlichen Gesellschaft werde. Von unserem Standpunkt fällt diese Frage zusammen mit der Frage, welche Gestalt und Organisation die menschliche Gesellschaft sich geben muß, damit an Stelle von Unterdrückung, Ausbeutung, Not und Elend die physische und soziale Gesundheit der Individuen und der Gesellschaft tritt. »

10 May

Watched the German version of Sonia Kennebeck's « National Bird ».

22 May

Watched Nailya Asker-Zade's interview with the SVR director Sergey Naryshkin. The interview was published by Vesti News on its Youtube channel on 16 December 2018. Therein Naryshkin describes at one point his trip to Washington DC for the secret meeting with Mike Pompeo and so on in January 2018.

At Skylight : browsed through Hannah Arendt's *The Origins of Totalitarianism* (the 1966 edition).

26 May

Watched a documentary about Isabel Allende (directed by Paula Rodriguez Sickert).

31 May

What exactly happened with the Roswell UFO crash? Read the last portion of Annie Jacobsen's *Area 51 : An Uncensored History of America's Top Secret Military Base*.

3 June

Watched : « La Aventura del Pensamiento : Miguel de Unamuno », « Chavismo : La Peste del Siglo XXI », and « Salvador Allende : La Caída de un Presidente ».

5 – 12 June

Watched : Biografias: “Pablo Neruda”; Biografias: “Jorge Luis Borges”; « Grandes clásicos de la literatura española » (an interview with Dario Villanueva on the 10 authors chosen for the Commemorative editions); Lauren Southern’s « Borderless »; Arte, « Liu Xiaobo : Der Mann, der Peking die Stirn bot »; Arte : « Chinas mediale Gegenwelt »; Gaël Giraud, « Après la privatisation du monde »; « Francisco Pizarro : Das Blut des Sonnengottes »; « La gran rebelión inca » (History Channel, Spanish version of « Great Inca Rebellion »); Timeline, « The Secrets of the Inca » Part I and II; Timeline, « Hugo Chavez : The Venezuelan Leader »; Hijos de Andalucía, « Maria Zambrano ».

15 June

Checked out, and began reading, Gabriel Garcia Marquez’s *Cien años de soledad* (edición conmemorativa, Real Academia Española) and Gregory Rabassa’s English translation. Also began reading Leo Strauss’ *Persecution and the Art of Writing*. Watched Arte’s *Talmud und jüdische Leben* and its French version. Also Rabbi Srahsi Simon’s lecture on Yehuda Halevi (Meet the Meforshim series). Also listened to Melvyn Bragg’s discussion of Maimonides with guests. Reread Gerald Martin’s comments on *One Hundred Years of Solitude* in *Garcia Marquez*.

Also read Inger Enkvist, “Un panorama de los grandes pensadores españoles de siglo XX”.

17 June

Watched Biografias: “Carlos Fuentes: Mexico bajo la piel”. Then listened to Will Durant, “Spinoza”. Began reading Spinoza’s *Tractatus* in English, French, German, and Spanish.

21 June

Watched: ARTE Doku: “Armes Schwein, Fettes Geschäft”. How can pork be so cheap in Germany? Agrofarm Herwigsdorf. *10,000 Schweine*. Each pig grows 1 kilogram per day! In 8 months, the pig will grow to 120 kilograms, then it will be the optimal time for it to be slaughtered. For, after 8 months, it will grow far slower and so will not be profitable to raise. The firm makes 5 Euro per pig. The mother pig is a special breed, she spends 50% of her life in a special case for maximal reproduction, after 3 years she is slaughtered. The factory is all automated: 5 workers per 10,000 pigs. Schlachthof Weissenfels. 60 million pigs slaughtered in Germany per year. The three company: Tönnie, Wion, Westfleisch, together produce half of all pork in Germany. *Hocheffizienz*: each slaughter costs 1 Euro. 20,000 pigs slaughtered in Weissenfels per day, six days a week. How meat is getting ever cheaper: in 1960 a West German worker had to work 116 minutes to buy 1 kilogram of meat. In 2001, it’s 36 minutes. Today it’s 24 minutes. 70% of Tönnies Weissenfels’ workers are foreign, mostly from Eastern Europe. They are subcontracted to Tönnies by a third party firm and so are paid only half the normal salary paid to directly hired German workers.

Pork is so cheap in Germany not only because workers are paid less but also because the industry is heavily subsidized by the government (*Subvention*). Before 2005, Germany had to import pork. With subsidy, the industry grew and was able to cover all demands in Germany by 2009. By 2010, Germany could actually export pork. The growth of the industry has meant pollution of waters by fertilizers, and

Brussels had to punish Germany with fines. In the end, the industry wins but German tax-payers lose. In France, 30 million pigs are slaughtered each year. A factory farm in Bretagne. The pigs here are also slaughtered 180 days after birth. From 2007 onward, the French industry suffers greatly from competition from German farms. French industry is also less profitable because of stricter environmental laws in France. The Cooperl slaughter houses in France. In one house, 20,000 pigs are slaughtered each day. The French industry is also at a disadvantage because French workers are paid more.

Since Romania's entry into EU in 2007, the traditional, small-scale pig farms there also couldn't compete with German imports and suffer – to the surprise of everyone: meat from Germany – a high-wage country – is cheaper!

Most of the small pig farmers in Germany have also disappeared, unable to compete with mega farms. And Germany is now the biggest pork producer of all EU. Thanks to *Massentierhaltung*!

A doctor makes regular rounds in the *Schweinfabrik* in order to prevent the outbreak of diseases. Germany is one of the nations where antibiotics are used in the greatest quantity on farm animals. (Greatest quantity per animal!) This is dangerous for consumers because antibiotics will eventually generate resistant strands of bacteria which antibiotics can no longer kill and which therefore can cause death to human consumers. Swedish pig farms, required by law to operate with more human conditions (*artgerechter Haltung*), employ far less antibiotics. Only sick pigs are treated with antibiotics and 98% of the pigs are free of antibiotics. So Swedish pork never carries multi-resistant bacteria. But this causes it to be more expensive and potentially unable to compete with German pork. But when Swedish government requires labeling, Swedish consumers prefer Swedish meat even though it's more expensive because it's safer. Conclusion: more expensive, but better quality meat is better for the animals, better for the consumers, better for the farm workers (who can then earn more income), and better for the environment. (The inner connection between animal welfare, human health, worker income/ corporate profit, protection of environment/ sustainability.)

23 June

Have been reading Spinoza's *Ethics* in both French (Armand Guérinot) and Spanish (Vidal Peña). Then his *Tractatus Theologico-Politicus* in French (Saisset) and Spanish (Atilano Domínguez). Here is my disagreement with Leo Strauss:

Spinoza's "substance" (*substantia*: "under-standing") is really an equivalent of the Greek υποκειμενον ("under-lying"), i.e. the primordial "stuff" of which everything in the universe is made. Spinoza identifies it as God since the very essence of *substantia* implies existence, which is the medieval definition of God. The concept is totally intelligible according to my thermodynamic interpretation. The law of conservation of energy means that everything that exists has always existed and will always exist. If you are crushed and destroyed, the atoms that make up your being will continue to exist. If these atoms are then totally destroyed, they will have been merely transformed into energy which will always exist and has always existed. "Energy can never be created nor destroyed; it can only be transformed." Energy is the primordial "stuff" of which everything in the universe is made. The energy of modern physics corresponds to the Greek υποκειμενον and so to Spinoza's *substantia*. Since energy *must* always exist (and always in the same amount), the law of conservation of energy is effectively saying that the essence of energy is existence. Hence Proposition 7 in *Ethics*, Part I:

A la naturaleza de una substancia pertenece el existir.
À la nature de la substance, il appartient d'exister.
(Ad naturam substantiae pertinet existere.)

Thus Spinoza arrives at the same old pantheism which in contemporary New Age spirituality is expressed as “God is energy”. Proposition 14:

No puede darse ni concebirse substancia alguna excepto Dios.
Excepté Dieu, nulle substance ne peut être donnée ni conçue.
(Praeter Deum nulla dari neque concipi potest substantia.)

Since God is the primordial “stuff” of which everything in the universe is made, Spinoza can proclaim his Proposition 15:

Todo cuanto es, es en Dios, y sin Dios nada puede ser ni concebirse.
Tout ce qui est, est en Dieu, et rien, sans Dieu, ne peut ni être ni être conçu.
(Quicquid est in Deo est, et nihil sine Deo esse neque concipi potest.)

Since anything which exists must have always existed, the existence of anything implies the existence of God, and to see anything existing is to think of God. Thus Proposition 45, Part II:

Cada idea de un cuerpo cualquiera, o de una cosa singular existente en acto, implica necesariamente la esencia eterna e infinita de Dios.
Toute idée de quelque corps, ou de chose particulière existant en acte, enveloppe nécessairement l'essence éternelle et infinie de Dieu.
(Unaquaeque cuiuscumque corporis, vel rei singularis actu existentis idea Dei aeternam et infinitam essentiam necessario involvit.)

And Proposition 46:

El conocimiento de la esencia eterna e infinita de Dios, implícito en toda idea, es adecuado y perfecto.
La connaissance de l'essence éternelle et infinie de Dieu qu'enveloppe chaque idée, est adéquate et parfaite.
(Cognitio aeternae et infinitae essentiae Dei, quam unaquaeque idea involvit, est adaequata et perfecta.)

Strauss is therefore completely wrong when he insists that Spinoza does not really believe in God and that, when he proves the essence of *substantia* to be existence (and eternal and with infinite attributes) and identifies it with God (so as to prove God's existence), he is really just saying things he doesn't believe in order to make accommodation to the opinions of the vulgar masses (*ad campum vulgi loqui*: to speak with a view to the capacity of the vulgar) so as to stay safe and not disturb social order. Strauss is in the exact same position as Freud in *Das Unbehagen in der Kultur* (a comment from his friend Romain Rolland in regard to his psychoanalytic theory of the origin of religions):

Einer dieser ausgezeichneten Männer nennt sich in Briefen meinen Freund. Ich hatte ihm meine kleine Schrift zugeschickt, welche die Religion als Illusion behandelt, und er antwortete, er wäre mit meinem Urteil über die Religion ganz einverstanden, bedauerte aber, dass ich die eigentliche Quelle der Religiosität nicht gewürdigt hätte. Diese sei ein besonderes Gefühl, das ihn selbst nie zu verlassen pflege, das er von vielen anderen bestätigt gefunden und bei Millionen Menschen voraussetzen dürfe. Ein Gefühl, das er die Empfindung der 'Ewigkeit' nennen möchte, ein Gefühl wie von etwas Unbegrenztem, Schrankenlosem, gleichsam 'Ozeanischem'. Dies Gefühl sei eine rein subjektive Tatsache, kein Glaubenssatz; keine Zusicherung persönlicher Fortdauer knüpfe sich daran, aber es sei die Quelle der religiösen Energie, die von den verschiedenen Kirchen und Religionssystemen gefasst, in bestimmte Kanäle geleitet und gewiss auch aufgezehrt werde. Nur auf Grund dieses ozeanischen Gefühls dürfe man sich religiös heissen, auch wenn man jeden Glauben und jede Illusion ablehne.

Diese Ausserung meines verehrten Freundes, der selbst einmal den Zauber der Illusion poetisch gewürdigt hat, brachte mir nicht geringe Schwierigkeiten. Ich selbst kann dies 'ozeanische' Gefühl nicht in mir entdecken.

Just because he couldn't find in himself the intuition of the necessary and the eternal, Strauss assumes that Spinoza must have also not found it in himself. In reality, Spinoza, according to our thermodynamic interpretation, was simply trying to put into words (or rather geometrical axioms) that "oceanic feeling" which resulted from the intuition of what in modern physics would become the principle of the conservation of energy. To be sure, Strauss is quite aware that many enlightened spiritual masters throughout history have spoken of this "oceanic feeling"; in his 1965 new introduction to his *Spinoza's Critique of Religion*, he refers to this "oceanic feeling" as "absolute experience". But he must have assumed that this "absolute experience" so common throughout the history of philosophy and religion is just so much accommodation to popular opinions rather than an intuition of the ultimate truth about our universe (the principle of conservation). In reality, while Spinoza is indeed trying to hide something from the vulgar, what he is trying to hide is not that he doesn't believe in God at all, but that he understands God in a completely different way than the vulgar masses. Namely, he's a pantheist and believes in an impersonal God – pantheism is for him the true religion and true spirituality – whereas the masses believe in an anthropomorphic version of God – a personal God that rewards and punishes us.¹

25 June

Read Hubert Schmitz, "The Rise of the East: What Does It Mean for Development Studies" (2007).

27 June

1 Thus he explains why the vulgar masses couldn't avoid imagining God incorrectly (under Proposition 47, Part II): "Y si los hombres no tienen de Dios un conocimiento tan claro como el que tienen de las nociones comunes, ello se debe a que no pueden imaginar a Dios como imaginan los cuerpos y a que han unido al nombre de «Dios» imágenes de las cosas que suelen ver: lo que difícilmente pueden los hombres evitar, pues son continuamente afectados por cuerpos exteriores. Pues, en verdad, la mayor parte de los errores consisten simplemente en que no aplicamos con corrección los nombres a las cosas."

For Che Guevara as well as for Marx, the purpose of the revolution is to create *hombre nuevo*, the unalienated man, which means a human being reaching his full potential. It's again about the *maximization of human potential*. Thus, in "El Socialismo y el Hombre in Cuba", Guevara writes (emphasis added):

.... la última y más importante ambición revolucionaria que es ver al hombre *liberado de su enajenación*. No obstante la carencia de instituciones, lo que debe superarse gradualmente, ahora las masas hacen la historia como el conjunto consciente de individuos que luchan por una misma causa. El hombre, en el socialismo, a pesar de su aparente estandarización, es *más completo*; a pesar de la falta del mecanismo perfecto para ello, *su posibilidad de expresarse y hacerse sentir en el aparato social es infinitamente mayor*.

The unalienated man is an artist, the work is his art, his manner of self-completion (the italicized portion below), but Che Guevara changes this into "self-completion through completion of social duty" (*deber social*), in other words through "fraternity".

Para que se desarrolle en la primera, el trabajo debe adquirir una condición nueva; la mercancía-hombre cesa de existir y se instala un sistema que otorga una cuota por el cumplimiento del deber social. Los medios de producción pertenecen a la sociedad y la máquina es solo la trinchera donde se cumple el deber. El hombre comienza a liberar su pensamiento del hecho enojoso que suponía la necesidad de satisfacer sus necesidades animales mediante el trabajo. *Empieza a verse retratado en su obra y a comprender su magnitud humana a través del objeto creado, del trabajo realizado*. Esto ya no entraña dejar una parte de su ser en forma de fuerza de trabajo vendida, que no le pertenece más, sino que significa una emanación de sí mismo, un aporte a la vida común en que se refleja; el cumplimiento de su deber social.

To be sure, under capitalism many workers are also self-completing artists; not just artists but also researchers, novelists, and entrepreneurs. It's just that it's only a minority of all working people. In socialism this should become *everyone*.

Found two interesting books in Skylight: Tom O'Neil and Dan Piepenbring, *Chaos: Charles Manson, the CIA, and the Secret History of the Sixties* (Little, Brown, and Company, 2019) and Philip Nelson, *Who Really Killed Martin Luther King Jr* (Skyrose Publishing, 2018). Later downloaded *Chaos*.

Watched Al Jazeera: "Who Killed Robert Kennedy?" (Sirhan Sirhan was mind-controlled by the CIA to shoot Robert Kennedy so that he could take the fall while the real killer could get away.)

29 June

Watched "Inside The Slaughterhouse": the video which Tras los Muros activist shot in 16 slaughterhouses in Spain between November 2016 and October 2018. And then Aussie Farms' "Lucent" (2014). Inside an Australian pig farm and slaughterhouse. (Slaughter with gas chamber.)

30 June

Resumed reading Ortega y Gasset's *Historia como sistema*.

1 July

Bought on Google Play: Jordi Gracia, *Jose Ortega y Gasset* (2014). Checked out Jacques Attali, *Blaise Pascal: ou le génie français* (2000) and James Oakes, *Freedom National: The Destruction of Slavery in the United States, 1861 – 1865* (2013). Also listened to Will Durant, “Blaise Pascal”.

The goals of my leftist conservatism – intelligence and communication – mean nothing particularly new in essence. It's about the maximal realization of human potentials. As noted, the goal of radicalism is the maximal realization of human potentials. This in fact started with Aristotle, who defines the end of politics as the realization of human virtues. The difference throughout the ages is how “human potential” is conceived: each age conceives the human potential to be realized differently. Is human potential “virtue” or is it “intelligence”? Not all philosophers define the goal of politics as the realization of human potentials. Locke for example defines the purpose of government (and so politics) as the protection of private property, although in his treatise on education he also defines the goal to be the development of human virtues, i.e. a way to maximize human potentials.

2 July

Ivanka Trump's opening lines at the G-20 meeting in Osaka in the past weekend: “Women's inclusion in the economy is not only a social justice issue, but also smart economics....” She then went on to describe how nations with greater proportion of women's participation in the economy have accelerated GDP growth and how nations with greater proportion of women's participation in the labor force are less likely to use violence and military force, etc. Here we hear again of the typical assumption about the coincidence between social justice (here for women) and economic prosperity. This is the contemporary parallel of the widespread conviction among the Founding Fathers and Lincoln's Republicans that slavery would die of its own accord because what was unjust must bring economic destitute (*Freedom National*, Preface).² Again, Robert Fogel has disproved this in the case of slavery, but contemporary studies have demonstrated that women's inclusion does indeed bring economic prosperity. Another example is the Swedish pig farm in the ARTE documentary: more humane conditions for the pigs will mean less use of antibiotics and so higher quality (safer) meat, so that justice for the pigs means also benefits for human consumers and the environment. Thus, the coincidence between social justice and economic prosperity sometimes holds and sometimes not.

Watched ARTE “Lénine, une autre histoire de la révolution russe”.

4 July

2 Also: “Yet Seward added an important element to antislavery politics – the conviction that the demise of slavery was inevitable. This was always implicit in the theory, nursed by enlightened opponents of slavery since the eighteenth century, that slavery was a source of weakness and instability. Economically, politically, socially, and militarily – slavery was said to be so debilitating that left to its own devices, it would die a natural death. The only thing preventing slavery from meeting its appointed destiny was the Slave Power, twisting the meaning of the Constitution to wring from the federal government polices that protected slavery and prolonged its life...” (p. 30). Seward's belief: “Stripped of the protective cover of the Slave Power and denied access to fresh western soils, slavery could never compete with the superior advantage of free labor” (p. 31).

I have been completely disoriented by the documentaries from *Tras los Muros* and *Aussie Farm* in the past week. The images of pigs struggling during the moment of slaughter were constantly on my mind, making me see my work and the works of other human beings in a completely different light. The feeling of pettiness and limited mental horizon when I read about the efforts of antislavery activists in *Freedom National* or consider the current social justice debates (women's rights, immigration). Why are these human beings devoting their whole life to neutralizing the suffering which one group of human beings inflict on another – as if nothing graver than this existed – when this suffering is incomparable to the suffering which human beings inflict on animals? Why am I spending so much time studying the exploitation of Latin America by the Americans and other social justice issues while paying no attention to human beings' exploitation of animals when the latter is of a far greater degree? Why am I spending my time supporting Tulsi Gabbard – to stop the US from engaging in regime-change wars – when the suffering of animals is far greater than the suffering caused by regime-change wars? The answer: because of limited mental horizon. Namely, human beings are so concerned with the injustice they inflict on each other because they are too concerned with themselves and this, because they lack the mental capacity to see beyond themselves and notice the injustice they have made animals suffer. I should of course calm myself with the knowledge that many social justice warriors – many feminists for example – do devote part of their time and efforts to animal rights issues. (Think about Natalie Portman.) In order not be petty and limited in my intellect, I should also devote time and effort to animal rights issues.

Aitor Garmendia is the originator of *Tras los Muros*. In any society, in any given human population, genetic diversity will cause some people to lean to the left and some to the right and most to stay in the middle. There will always be people like Garmendia who have sympathy for those sentient beings which everyone else ignores – by virtue of genetic diversity – but these people will never become large enough majority to make their way *automatically* the way of society – again by virtue of genetic diversity. The trick is therefore for this minority to impose their way on the majority who don't *automatically* share their way. How? History is full of instances where the sensibility of the minority gradually infects the majority and eventually becomes the sensibility of the majority.

5 July

Watched Yuval Noah Harari's TED talk: "Why humans run the world" (2015). Humans dominate the planet because they can cooperate with each other flexibly and on a mass scale – bees cooperate on a mass scale but not flexibly, while chimpanzees can cooperate flexibly but not on a mass scale. And human beings can do so because they invent fictional entities (religions, nations, human rights, money) by which they make it possible to obey rules and cooperate.

6 July

Watched "Eating Animals" (Natalie Portman). Highlights: Col. Harland Sanders, the founder of Kentucky Fried Chicken. Tyson Foods was founded by Don Tyson (born in Arkansas). He kept going to McDonald's for 12 years trying to convince them that he could offer chickens at the cheapest price. He developed the "tournament system" for the supply of chickens, making farmers compete with each other and unable to cooperate among themselves. US Department of Agriculture runs (in cooperation with University of Nebraska) the Meat Animal Research Center. Jim Keen, the whistleblower, was banned from the Research Center. His article appeared in *New York Times*, 20.01.2015. Lindsay Wolf from Mercy for Animals. The Westland slaughterhouse in Chino, California (for spent dairy cows). The

resistant strands of bacteria generated by antibiotics are “superbugs”. 80% of all antibiotics produced in the US are fed to factory farm animals. The Ag-Gag legislation to forbid filming inside factory farms.

For Don Tyson, see also *New York Times*, “How Tyson became the chicken king”, 28.08.1994: “As the dominant company, Tyson slaughters 29 million chickens a week, producing twice as much chicken as second-ranking ConAgra and nearly three times as much as Frank Perdue’s Perdue Farms. Tyson chicken shows up in 88 of the top 100 restaurant chains, in everything from McDonald’s Chicken McNuggets to KFC’s new rotisserie gold, both of which Tyson helped develop.”

Factory farming started in 1970s. Namely, when American society entered into the consumption phase of capitalism. I have thus forgotten an important component of flexible capitalism: factory farming or cheap meat. Mass immigration, de-industrialization (moving production overseas and trade deficit), prison population explosion, women’s movement and feminism, women in the work force and the rise of the service economy, the fall of white men, *and also factory farming (cheap meat)*: all these things hang together (*zusammenhang*). In fact, factory farming is a corollary of moving production overseas: both are about providing daily necessities in the most massive quantity possible and at ever cheaper price.

Also read Oliver Milman and Stuart Leavenworth, “China’s plan to cut meat consumption by 50% cheered by climate campaigners” (20.06.2016). Another proof that a totalitarian government has a much easier time (is more effective and efficient) in implementing policies to make civilization sustainable. (This, just as Gaël Giraud has commented in “Tsunami financier”: the Western elite will wait for China to inaugurate the revolution to alternative energy because China, being a dictatorship, is in the position to force its people to do the shift.)

8 July

Began studying the two brands of plant-based meat: Impossible Foods and Beyond Meat. Definitely opposed to mass immigration, i.e. moving people from poorer places where they have fewer access to meat to richer places where they have greater access to meat – all in order to increase meat consumption so as to increase meat industry’s profits. The people on the progressive left are contradicting themselves by objecting to meat consumption while favoring mass immigration.

Listened to Yuval Noah Harari’s lecture in UC Berkeley (2007), “Homo Deus: A Brief History of Tomorrow”.

Recall Rolando V. Jiménez Domínguez’s article, “Crisis global: neomalthusianos versus poblacionistas”. The problem of sustainable civilization has gone through three topical phases so far. First there was the fear about over-population in the 1970s. Then the fear about Ozone layer depletion in the 1980s. Then the fear about global warming since 2000. Today the crisis of civilization consists of the twin problems of over-population – leading to energy, food, and water shortage – and global warming – degradation of nature also leading to food and water shortage. In all my previous speculation on BOL’s sustainable civilization program I have focused only on the over-population side of the problem and have said nothing about climate change. The Bilderberg’s plan is to fix the twin problems of over-population and climate change within the existing structure of international capitalism or global free market along with its superstructure the politically correct mainstream leftist culture – in fact by expanding the existing structure so that corporate profit will not cease while

civilization is being saved. Their program is thus to promote mass immigration to the West and consumerist economy in the developing world (to solve the over-population problem) on the one hand while making human society switch to alternative energy and vegetarian diet and plant-based meat on the other by promoting environmental consciousness among ordinary consumers (to solve the problem of climate change and the shortage of energy, food, and water). The ARTE Doku: “Armes Schwein, Fettes Geschäft” might be precisely the kind of thing which the Bilderbergers want ordinary people to see in order to cultivate their consciousness about the meat consumption problem. The Bilderbergers would certainly want to cultivate the progressive left’s compassion for animals and concern for the environment in order to promote consumer demand for plant-based meat – only then can meat companies change their production guided by the profit motive. Again, I have regrettably not given too much thought about the problem of meat consumption in my previous writings on sustainable civilization.

BOL’s program would then be to promote the same things – alternative energy and alternative meat – but not within the existing structure of international capitalism and politically correct culture. It’s about changing this existing structure into something else – a less capitalist, less globalized world with a culture that is a mixture of leftwing and rightwing tendencies (i.e. my leftist conservatism). The existing structure of international capitalism and politically correct culture kills brain and promotes weakness – hence it’s unsatisfactory even if it’s sustainable. BOL’s program is about a cultural revolution to effect such change, thus to promote alternative energy and alternative meat while opposing mass immigration, globalization, and the development of a consumerist economy in the developing nations. It’s about combining alternative energy and alternative meat with rightwing nationalism, economic nationalism, masculinity (“virtue”), and an elitist culture (as advocated by Ortega y Gasset in *Revolt of the Masses*) – all of which will reduce consumption. Whereas the Bilderberg’s plan saves human civilization while consenting to sacrificing the human brain and promoting weakness, BOL’s plan saves the human brain and the human “virtue” as well as human civilization. As noted, the Bilderberg’s plan’s central premise is to use consumption as a mechanism to curb population growth – creating a leaner and more efficient consumer population so that corporate profit will not suffer while economy is made sustainable in the long run – while BOL’s plan is to find alternative to consumption itself, but both plans have in common the promotion of alternatives to fossil fuel and meat. (This much is evident: whether one decides to tackle consumption or population size, the use of fossil fuel and massive consumption of meat cannot continue, and BOL certainly doesn’t think that nothing should be done about the rapid population growth in Africa and the Muslim world.) Furthermore, the Bilderberg’s world is American imperialism or world capitalism centered on the Atlantic world – although the Bilderbergers increasingly find it necessary to modify this vision in view of China’s rising and NATO’s inability to conquer Russia – whereas BOL’s plan is a multipolar world with China and Russia forming a different axis. Finally, BOL’s program will also tackle the most important problem which the Bilderbergers don’t care about, namely how technology will make human beings ever dumber and weaker in the future. Currently, the world is going on the path of Bilderberg’s plan – unless something happens to stir up the cultural revolution needed to start up BOL’s program.

9 July

Watched Yuval Noah Harari, “The myths we need to survive”. Harari, when he says that we need to believe in those fictions we have invented (e.g. religion) in order for society to function (in order for us to cooperate), is really just saying what Leo Strauss was saying: we are told, and believe in, these noble lies (e.g. religion) so that society can remain in order (so that we can cooperate and society can

function) and philosophers are the ones who have seen through these lies and know them to be lies but who, out of obligation to society, do not say so outwardly but only say the truth in an esoteric fashion. Harari would be a “philosopher” in Leo Strauss’ sense in that he has seen through these lies but a “bad philosopher” in that he has no qualms about pointing out to people that these are just lies, although noble at that.

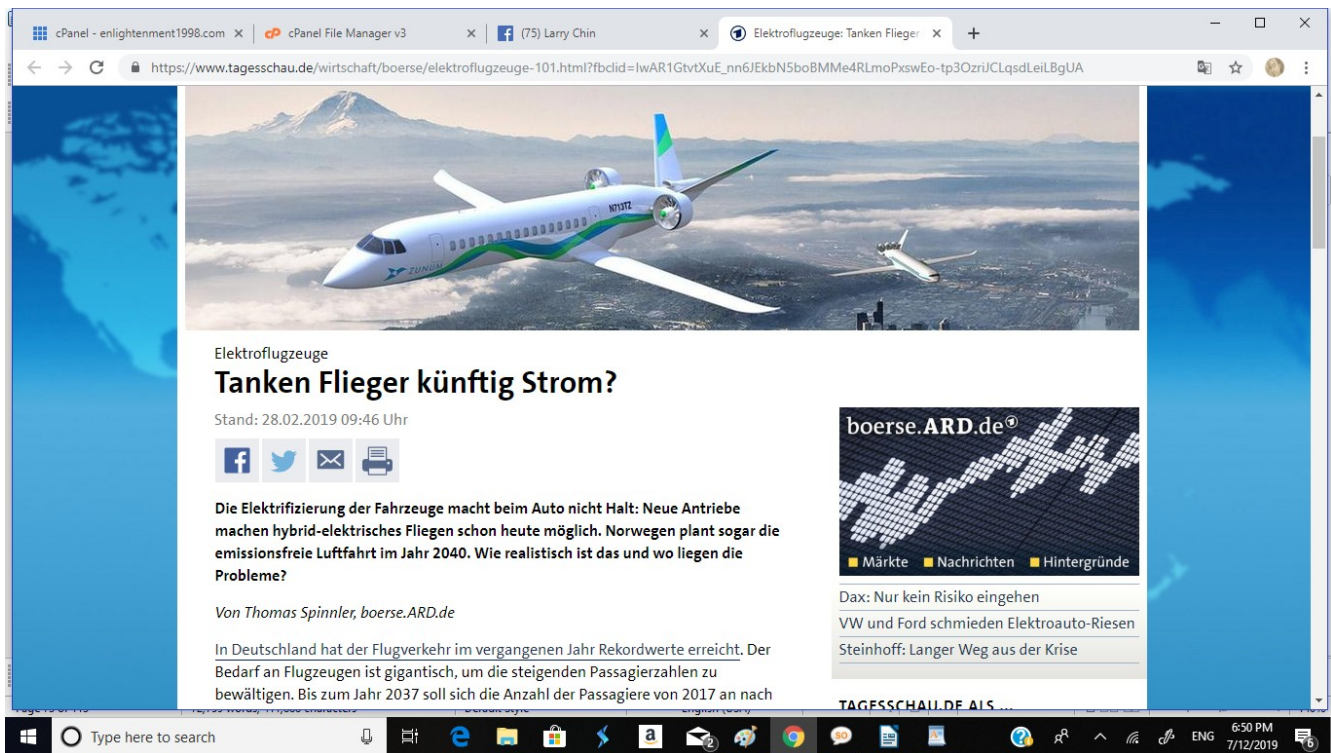
The problem about social order is really just like the Prisoners’ Dilemma: how to make sure that everyone sticks to the pact so that, in the end, all will benefit. If there is no pact enforced by the “fiction” we all believe in, we will each give in to the police’s offer and sell out our companions resulting in the worst possible scenario.

12 July

ARTE Journal: “CO2 Steuer und Flugscham”. Transportation (*Verkehr*) is the only domain in which greenhouse gas emission in Europe since 1990 has not decreased but only massively increased (from 15% to 24%). Current measures in EU: (1) Fines. EU laws require automakers to make trucks with ever less emission. Those that couldn’t must pay fines. (2) CO2 tax: all drivers are required to pay CO2 tax when filling up gas tank at the gas station. CO2 tax already exists in a dozen EU countries. For example, in Sweden since 1991, which has caused emission to decrease by 23%. (3) *Kerosinsteuer*. There will be such tax for the airlines in 2021. Until now, airlines aren’t taxed as much as cars and trains, so that flying can be cheaper than train ride. A plane emits 20 times more than a train. (a) EU solution: more rail networks (*Europa mehr vernetzt*). (France has already banned domestic flights where train routes with less than two and a half hour ride are available.) (b) 5G will make possible driverless cars which will further reduce emission. (4) Three-fourths of all emissions due to transportation come from street traffics. Quota for electric cars! Sweden again leads the way: one out of every two cars in Sweden is already electric or hybrid, and, by 2025, it will be every car. (a) EU is also working on the development of better, recyclable batteries, preferably without cobalt. Currently, the manufacturing of batteries causes enormous pollution!

Now, this much is indisputable: the ideologies about equality, human rights, women’s rights, and so on and on – basically the liberation ideologies aiming at the empowerment of the masses – have brought about the current crisis in human civilization creating a civilization that is unsustainable. Empowering the masses and liberating the oppressed has been the trend since Enlightenment – from classical liberalism to today’s mainstream left: all these are liberation ideologies empowering an ever greater segment of the population until nobody is anymore oppressed whatsoever. Any examination of history will show that there is a strong correlation between the growth of liberation ideology and the increase of consumption: the greater the equality in a society, the greater the respect for human rights and women’s rights and so on, the higher the level of consumption. As the tradition of human rights has extended throughout the world in the past decades, total human consumption has increased ten folds – resulting in energy shortage, global warming, and the unsustainability of human civilization. An oppressive society like North Korea is environmentally friendly and a liberal society like the West is environmentally deadly. I have thus always thought that, without dismantling this culture of human rights and political correctness – without reversing this tradition of liberation ideologies – our civilization is doomed. And yet, the current effort in the West – among both the mainstream left and the Establishment Elites – is precisely to achieve sustainability without dismantling the politically correct culture about the empowerment of the common people and so on – without sacrificing people’s living standard at all. The more I study the matter, the more I realize that it is indeed feasible to achieve

sustainability within such a culture. The reason why liberation ideologies lead to unsustainable civilization is that the empowerment of the masses – liberation and equality and human rights and so on – always translates into a higher living standard and that high living standard is currently based, on the one hand, on fossil fuel which is exhaustible and harms the atmosphere and, on the other, on meat consumption which is wasteful and unsustainable and also harms the environment. But once society has divested itself from fossil fuel and meat, higher living standard will no longer lead to unsustainability so that a change of our values will not be necessary – so that the tradition of liberation ideologies and political correctness will not have to be reversed to save civilization. Thus, for example, with electric planes, immigration and tourism – the concrete expressions of the leftist values, the “revolution of love” in Madonna’s words, where people from diverse corners of the world approach and appreciate each other – will no longer be environmentally costly. Therefore, the Bilderberg’s plan – and the efforts of the mainstream left – *can* succeed. This means that BOL’s program is really about saving brains – that a “sustainable civilization program” is really a misnomer. Namely, the tradition of liberation ideologies, the empowerment of the masses, and political correctness is to be reversed solely for its harmful effects on the human brain.



14 July

Downloaded H. RES 109 (Ocasio-Cortez’s Green New Deal). The Green New Deal represents a “world view”, more than a mere plan to combat global warming. This is why it aims to tackle social injustice and economic inequality as well as greenhouse gas emission – as if social justice and prosperity for all would cure environmental degradation. If anything, they are the cause of it! (Again, my skepticism.) Similarly, BOL’s program is more than a mere plan for sustainable civilization but represents a world view – now that it is apparent to me that saving human civilization is indeed feasible within the currently existing structure of international capitalism and dominant leftist paradigm.

If some people are on the left and some on the right purely in consequence of human genetic diversity, it is very difficult to get my leftist conservatism accepted by the majority through the ordinary means of persuasion and education. When the leftist ideals become the majority views through persuasion and education, it is only thanks to the growth of capitalism. While it is possible to impose my philosophy on the majority through deception and clandestine means – in the way in which the neoconservatives have at one time imposed their ways on the whole American society – the new consensus is best assured through eugenics: to prevent people who are predisposed to disagree from reproducing while encouraging those are predisposed to agree to reproduce more. This must be BOL's eugenic program (making the "outsiders" the majority)! (It means that a certain decrease in human genetic diversity is sometimes desirable for the sake of collective actions!)

Watched Impossible Foods CEO Patrick Brown speaking to Harvard Students (14.11.2017) and Plant Based News' interview with Beyond Meat founder Ethan Brown (26.05.2018). Plus Ethan Brown's appearance at CBS This Morning (17.07.2014).

Watched again Gaël Giraud's lecture: "L'effet 'reine rouge': l'économie face aux contraintes d'un monde fini".

(1) Développement durable : sommes-nous sur la bonne voie?

Gaël Giraud - L'effet "reine rouge"

ipcc
INTERGOVERNMENTAL PANEL ON CLIMATE CHANGE

Global Warming of 1.5°C

An IPCC special report on the impacts of global warming of 1.5°C above pre-industrial levels and related global greenhouse gas emission pathways, in the context of strengthening the global response to the threat of climate change, sustainable development, and efforts to eradicate poverty.

à cause de l'ambiguïté qui est est ce que ce rapport donne

Rapport du GIEC

- Chaque fraction de degré compte.
- Nous sommes **déjà proches de +1,1°C** et, si rien n'est fait (comme aujourd'hui), **nous atteindrons +1,5°C entre 2030 et 2052.**
- Les émissions doivent culminer à l'échelle mondiale en 2020 si nous voulons avoir peu de chance de rester près de +1,5°C.
- Nous pouvons encore éviter les pires impacts du changement climatique.

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AGENCE FRANÇAISE DE DÉVELOPPEMENT

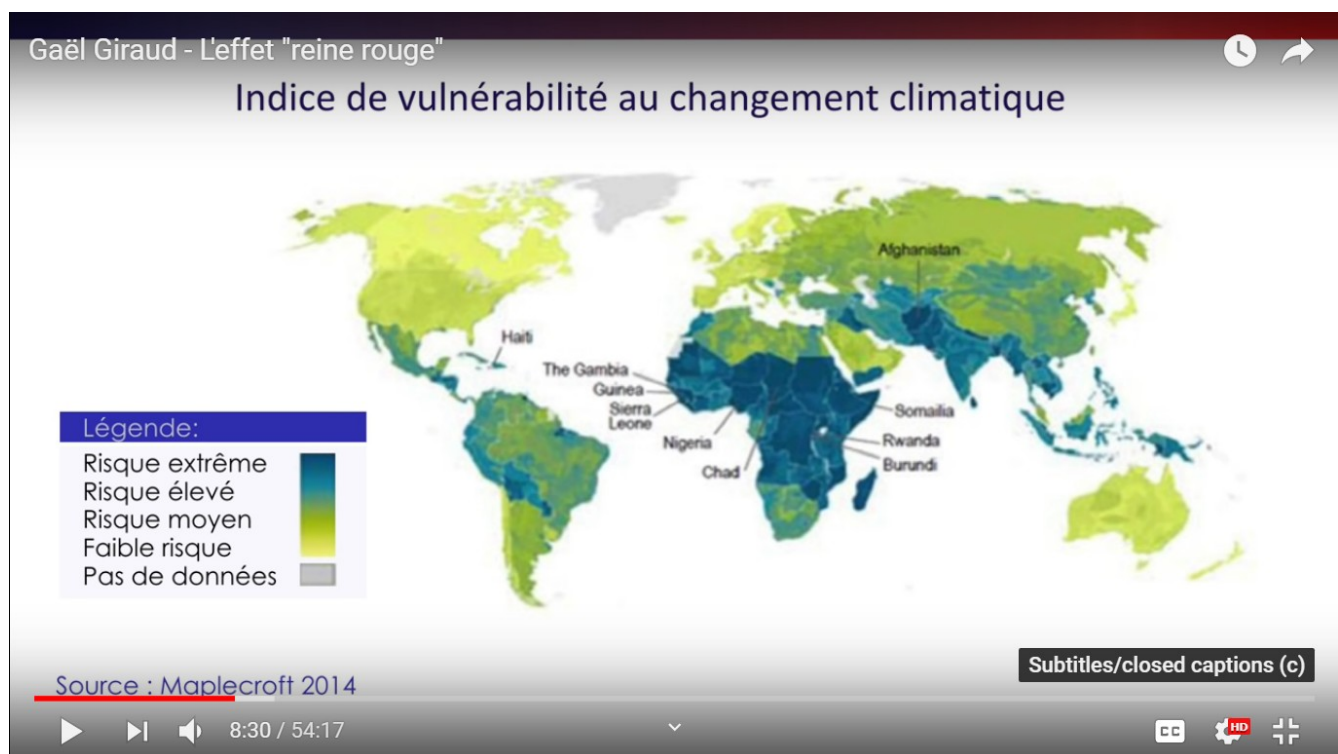
(My own note: this IPCC (Intergovernmental Panel on Climate Change; Groupe d'experts intergouvernemental sur l'évolution du climat) report demonstrates once again what is so paradoxical about the Bilderberg program: the attempt to combine the eradication of poverty with the minimization

of climate change in a single project, as if it were poverty which has caused climate change when in fact it is prosperity which has caused it.

(a) Perte de biodiversité. Sixième extinction massive... Une baisse de 20 à 30% de la productivité des lacs africains.

(b) William Nordhaus, the economist who warned since 1970 that climate change would have an grave effect on the economy and who later received the Nobel Prize. Economists ever since have never integrated the dynamic, non-linear model into their economic modelling. Because they always stick to their equilibrium model, they fail to properly predict Greece's economic meltdown.

(c) It is precisely the developing regions in the Muslim world and Africa which will suffer the most from climate change. Namely, precisely the regions that will be struggling with the problem of over-population! (And Latin America too!)



It's precisely the people who are less responsible for emissions who will suffer the most from climate change. The world's richest 10% are responsible for 45% of all emissions, and the world's poorest 50% are responsible for only 15% of all emissions.

(d) The accord between MIT and Tsinghua University to come up with the carbon quota for China (in accordance with the Paris Accord). Unfortunately all these quotas were devised by economists who assumed equilibrium (no unemployment, no debt). This accord dictates that China must peak in its CO2 emission by 2030.

(e) It is also precisely the nations most vulnerable to climate change (the Muslim world, Africa, and Latin America) which are most incapable of adapting to the new conditions.

(f) L'indice de Gini pour expliquer comment ont évolué les inégalités dans le monde. Plus la société est inégalitaire, plus l'indice de Gini est grand.

In the past 30 years, the rest of the world except China has witnessed an increase in inequality. So many people in China have been pulled out of poverty that if Gini is calculated for the entire world including China, the total inequality in the world would have actually decreased. And all this miracle with China has nothing to do with the World Bank or IMF! (But this, when Gini is calculated in relative terms. When it is calculated in absolute terms, the world would have witnessed an increase in inequality even including China.)

Latin America used to be the place in the world with the greatest inequality. Today it is South Africa!

(g) Ecological footprint (*empreinte écologique*): when it is greater than 1, it is unsustainable. All nations in the North are greater than 1, and most nations in the South are less than 1. There is one country which is almost perfect, at 0.8, i.e., Cuba!

(h) Africa will experience in the coming decades the greatest population growth ever witnessed in human history – and no other places in the world will experience such drastic increase in population in the coming decades. 2.8 billion Africans by 2050.

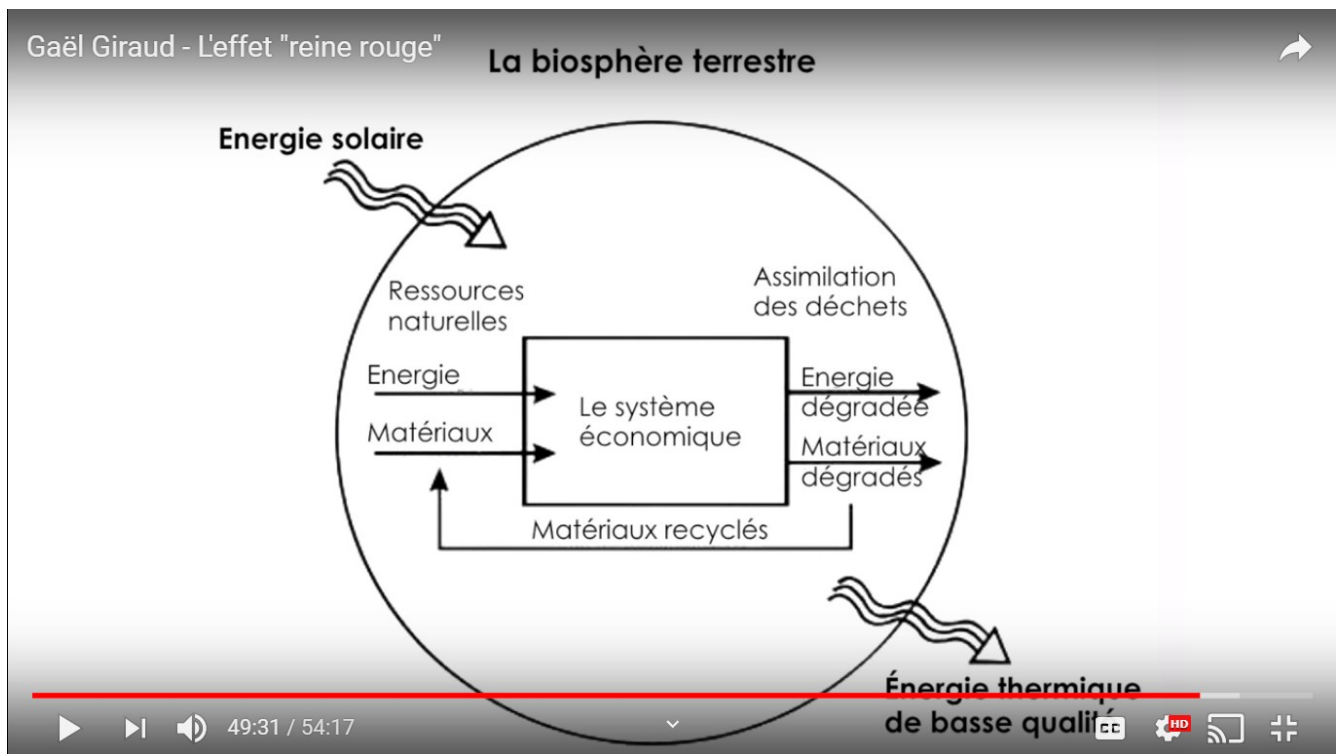
(i) Collapse (*effondrement*); “Collapsology”.

(j) Western nations are not able to make the transition to alternative energy (lacking the necessary financial structure). The consensus among the elites is to wait for China to do it.

(2) Soutenir la transition vers un développement bas-carbone et résilient au changement climatique.

3 ways : (a) without public intervention; (b) carbon tax; (c) carbon tax in combination with subsidies for de-carbonization.

Giraud mentions the obvious : if there were equality between rich and poor nations, would the problem of CO2 emission go away? No! If rich nations emit less, poor nations will emit more, and we will have the same problem. *The solution is to get the poor nations to go on a different model of development!*



A thermodynamic understanding of human economy

The amount of human work performed in a society is directly correlated with the amount of fossil fuel energy consumed. More oil consumed, more work done.

15 July

This is the problem when people talk about the evil of inequality. If I have 5 dollars while you have a million dollars, there is inequality between us and it is a problem because I have a hard time in surviving while you live comfortably. But if I have a million dollars and you have 50 billion dollars, there is even greater inequality between us but there is no problem here because I can live comfortably even though you can live super-comfortably. No one would then complain. Then, if I have 5 dollars and you have 6 dollars, there is equality between us but there is a problem because both of us will have a hard time in surviving. Therefore, it is never inequality per se which is the problem, but poverty. Not only is inequality not the problem, but Hayek has shown (*The Constitution of Liberty*) that inequality is actually desirable in that it helps the society progress.

Ortega y Gasset has at one time described perfectly my notion of “scientific enlightenment” (*Historia como sistema, Obras completas, tomo 6, p. 45 – 46*)

La razón fue, en su hora, una revelación. La astronomía anterior a Kepler y Galileo era un mero juego de ideas, y cuando se creía en uno de los varios sistemas usados y en tal o cual modificación de esos sistemas, se trataba siempre de una pseudo-creencia. Se creía en una u otra teoría como tal teoría. Su contenido no era la realidad, sino solo una «salvación de las apariencias». La adhesión que un cierto razonamiento o combinación de ideas provoca en nosotros no va más allá de ellas. Suscitada por las

ideas como tales, termina en estas. Se cree que aquellas ideas son, dentro del juego y orbe de las ideas, las mejor elaboradas, las más fuertes, las sutiles, pero no por eso se experimenta la impresión arrolladora de que en esas ideas aflora la realidad misma; por tanto, que esas ideas no son «ideas», sino poros que se abren en nosotros, por los cuales nos penetra algo ultramental, algo trascendente que, sin intermedio, late pavorosamente bajo nuestra mano.

Las ideas, pues, representan dos papeles muy distintos en la vida humana: unas veces son meras ideas. El hombre se da cuenta de que, a pesar de la sutileza y aun exactitud y rigor lógico de sus pensamientos, estos no son más que invenciones suyas; en última instancia, juego intrahumano y subjetivo, intrascendente. Entonces la idea es lo contrario de una revelación – es una invención. Pero otras veces la idea desaparece como tal idea y se convierte en un puro modo de patética presencia que una realidad absoluta elige. Entonces la idea no nos parece ni idea ni nuestra. Lo trascendente se nos descubre por sí mismo, nos invade e inunda – y esto es la revelación.

Desde hace más de un siglo usamos el vocablo «razón», dándole un sentido cada día más degradado, hasta venir de hecho a significar el mero juego de ideas. Por eso aparece la fe como lo opuesto a la razón. Olvidamos que a la hora de su nacimiento en Grecia y de su renacimiento en el siglo xvi, la razón no era juego de ideas, sino radical y tremenda convicción de que en los pensamientos astronómicos se palpaba inequívocamente un orden absoluto del cosmos; que, a través de la razón física, la naturaleza cósmica disparaba dentro del hombre su formidable secreto trascendente. La razón era, pues, una fe.

Science as it is usually practiced is mere play (*juego*) of ideas, and, as such, corresponds merely to “intellect” in Ortega’s words. It shows us the merely “intrascendent” aspect of reality. Here the only thing that matters is the utility of the ideas, how well we can manipulate nature through them. “Lo que hoy queda de fe en la física se reduce a fe en sus utilizaciones. Lo que tiene de real – de no mera idea – es solo lo que tiene de útil” (p. 48 – 49). When we however go deeper into our ideas about nature and let them reveal a transcendent reality to us – when they become a form of revelation – Ortega then calls them “reason” (*razón*). Then, mere science will have been transformed into scientific enlightenment – enlightenment or spirituality through sciences.

16 July

Watched two documentaries on Elon Musk: “Elon Musk – Erfinder, Unternehmer, Multimilliardär” (21.11.2017) and DW Documental, “Alta Tensión en Tesla: la lucha por el futuro del automóvil” (10.03.2019).

17 July

Watched “Temps Présent: ma vie de cotelette” (28.09.2017) about “bio” (organic) animal farmers in contrast with factory farms in Switzerland. “Bio” farmers raise their animals outdoor and let them run around and feed them with natural grass. Then ARTE: “Le lisier, un désastre écologique?” As is frequently noted, factory farming is the most destructive and polluting of all technologies, more than oil consumption. To make our civilization sustainable, we must switch to alternative (clean, renewable)

energy and alternative (plant-based) meat. Factory farms pollute through (a) CO2 emissions in the case of cattle farming and (b) nitrate waste in the case of pig farming – in addition to the massive waste of arable lands (80% of all arable lands in the world are devoted to feeding farm animals).

19 July

Began reading Ortega y Gasset's *El hombre y la gente* (along with English translation *Man and People* by Willard Trask). Also: Manuel Waltz, "Wie die Digitalisierung dem Klima schadet", Deutschlandfunk, 09.07.2019.

(1) The Internet has contributed to global warming by (1) encouraging more people to fly by making it easier to book tickets (!) and (2) using up so much electricity as to be responsible for 4% of all CO2 emissions. (The Internet uses up 10% of all electricity worldwide.)

(2) In consequence, there emerges the demand for "Green IT" (*grüne IT-Dienstleistungen, grüne Rechenzentrumsleistungen*).

(3) Companies would like to base their data centers in Scandinavia where electricity is cheaper and weather is cold (easier to cool the machines).

(4) Video-streaming makes up 80% of all Internet traffic. Enormous infrastructure to make this possible. And enormous energy demand.

(5) The so-called *Reboundeffekte*: by making our machines more efficient, we didn't save energy, because more efficient machines encourage users to stream more, so that, in the end, energy demand is greater!

(6) There has also emerged "Green Algorithm": programs designed to run more efficiently on computers and thereby save electricity.

(7) The principal purpose of IT companies nowadays is to collect data about their users. Their software are designed less to perform a function and more to collect user data. The communication of such a large amount of data also uses up a lot of electricity. Open Source software like Linux save energy because they don't gather user data.

(8) Bit-Coin is not ecological because its operation uses up so much electricity.

20 July

Watched RT America report: Jeffrey Epstein is a Mossad agent running his sex-trafficking ring to blackmail politicians and so on. And also Alexander Mercouris' interview where he described the career of Robert Maxwell (16.07.2019). Then researched Ghislaine Maxwell.

21 July

This is how Ortega y Gasset answers the question which Harari poses: how do human beings differ from animals? (1) Human beings are not characterized by a nature, but by a history (*Hisotria como*

sistema); and (2) a human being is capable of retreating from the world into himself to reflect (*ensimismamiento*) only to emerge upon the world again to know how to dominate it (*El hombre y la gente*).