

## Partial Reading List and Notes September – December 2019

Lawrence C. Chin

### 17 September

Watched the movie “Molière” (2007).

### 18 September

Had been enjoying Faye Dudden’s *Fighting Chance*. Book summary: “The advocates of woman suffrage and black suffrage came to a bitter falling-out in the midst of Reconstruction, when Elizabeth Cady Stanton opposed the 15th Amendment for granting black men the right to vote but not women. How did these two causes, so long allied, come to this? In a lively narrative of insider politics, betrayal, deception, and personal conflict, *Fighting Chance* offers fresh answers to this question and reveals that racism was not the only cause, but that the outcome also depended heavily on money and political maneuver. Historian Faye Dudden shows that Stanton and Susan B. Anthony, believing they had a fighting chance to win woman suffrage after the Civil War, tried but failed to exploit windows of political opportunity, especially in Kansas. When they became most desperate, they succeeded only in selling out their long-held commitment to black rights and their invaluable friendship and alliance with Frederick Douglass.”

### 19 September

Watched Naomi Klein’s interview on Democracy Now, 17.09.2019: The case for a Green New Deal, Greta Thunberg, and the rise of Ecofascism. Then, the interview with Greta on Democracy Now, 11.09.2019.

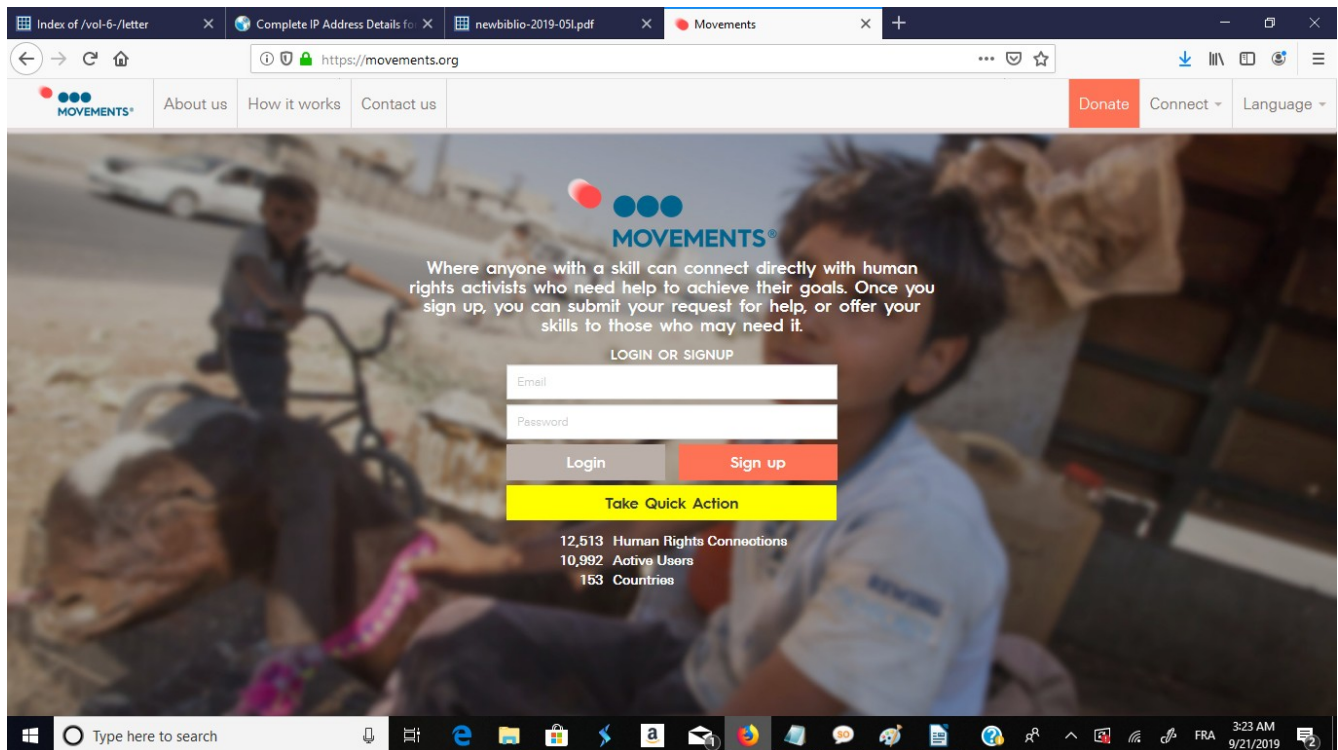
A point about dummification. Recall what I have said in my commentary on Boltanski-Chiapello:

Recall that my political ideals are sustainable economy and intelligence and communication. The social justice revolution, in making society more flexible, has also incidentally decreased people’s intelligence and eroded communicative action. This is because a more flexible society is fast-paced and fast-changing – the very reason why it needs to be more flexible – which means it must McDonaldize (process larger quantity in shorter time), making it hard for people to stop and reflect deeply (like the way people jump from item to item on the Internet). Flexibility (Boltanski-Chiapello) and short turnover time (Harvey) are bad news for the development of intelligence. Thus, paradoxically, the more flexible social environment actually translates into greater rigidity of people’s thought-processes. Intelligence is marked by flexibility of thought-process and stupidity by rigidity, namely, inability to “think outside the box”. Only in a rigid, and therefore slow-paced, and yet liberal, environment do people have the time, and the freedom, to explore all different directions in their thoughts and achieve flexibility of the mind.

McDonaldization – the faster-pace of life and multitasking and so on – facilitates *alteración* and makes it more difficult to retreat into oneself (*ensimismarse*) and thus intensifies dummification (including reinforcing the rigidity of one’s thought-processes). A slower pace in life makes it easier to retreat into oneself and thus makes one more intelligent and increases the flexibility of one’s thought-processes.

## 21 September

Continued with Ahmed Bensaada’s *Arabesques* (2016). Bensaada first introduces the notion of “color revolutions” – how the CIA and the State Department, working through NGOs, fostered youth democratic movements in hostile nations to accomplish regime change. He cites the specific example of Gene Sharp and his Albert Einstein Institution along with his popularizer the CIA agent Robert Helvey, their success with OPTOR, and the founding of CANVAS with Srdja Popovic – all of which were not detailed in my “Cheney Plan”. Bensaada then introduces the mechanisms by which the US promotes regime-change color revolutions overseas: (1) organizations (USAID, National Endowment for Democracy, Freedom House, and Open Society Institute; and also International Republican Institute (IRI) and National Democratic Institute for International Affairs (NDI)), and (2) Internet technologies for revolutionaries (social networking sites like Facebook and Twitter and anti-censorship software like TOR). (Hence the US government funds, directly or indirectly, TOR. For example, the close relationship of Human Rights Watch with the US government and George Soros.) Having identified the effectiveness of the Internet in fomenting unrest, the US government works closely with Internet giants like Google and Facebook to train activists in target countries on Internet use and ensure Internet services will work over there. (Again, not covered in my “Cheney Plan”.) Note also Alliance of Youth Movements (movements.org). Bensaada then demonstrates that the principal leaders of protests in each country were (practically speaking) US agents.



*En Égypte* (pour continuer) : (3) L'étude publiée par RAND en 2008 sur le mouvement Kifaya, avec un intérêt spécial aux nouvelles technologies de communication : incitations pour les entreprises américaines à investir dans l'infrastructure de communication dans les pays arabes et soutien au développement d'outils nécessaires au contournement de la censure étatique (TOR ou Commotion). Cette étude a servi de fondement pour une politique américaine d'exportation de la démocratie vers les pays arabes basée sur la formation, le soutien et le réseautage d'activistes provenant de ces pays. (4) Israa Abdel Fattah, la « Facebook Girl », qui a rencontré Ahmed Maher en 2005. Ces deux ont créé « April 6 » en mars 2008 pour soutenir la grève de avril 2008. Israa fut arrêtée et emprisonnée. Le mythe de la « Facebook Girl » était né le 23 avril 2008, le jour de sa libération. C'est le mouvement « April 6 » qui a été le fer de lance de la protestation populaire égyptienne et le principal artisan de la chute de Hosni Moubarak. Certains membres de El Ghad, le Parti du front démocratique, Kifaya, et « le 6 avril » ont participé au programme « New Generation » de Freedom House, y incluse Israa Abdel Fattah. (5) Les autres cyberactivistes, Bassem Fathy, Ahmed Badawi, et Bassem Samir, sont membres de l' Egyptian Democratic Academy, une ONG subventionnée par la NED. (6) Project on Middle East Democracy (POMED) a aussi joué un rôle dans le printemps égyptien. (7) Condoleezza Rice a rencontré les jeunes activistes égyptiens en décembre 2007 et mai 2008, et Hillary Clinton aussi en mai 2009. (8) Wael Abbas, un familier de l'ambassade américaine depuis 2007. (9) Ahmed Saleh, un autre familier de l'ambassade américaine. Aussi un participant au sommet de l'Alliance of Youth Movement les 3 – 5 décembre 2008. Il a été détenu et ses documents confisqués à son retour au Caire le 18 décembre. (10) Le 21 janvier 2010, Clinton a invité blogueur Bassem Samir à son discours à Washington. En 2010, Samir se rendit aux États-Unis pour suivre une formation sur le reportage vidéo financée par le Département d'État et assurée par des journalistes du *Time* et des cinéastes affiliées à Witness. (11) Wael Ghoneim, qui a travaillé étroitement avec Ahmed Maher, et une fois le chef de marketing chez Google à Dubaï. Un autre exemple de *la collusion entre Google (et les géants du Net), l'administration américaine, les organismes étasuniens d'exportation de la démocratie, et les cyberactivistes arabes*. (12) Mohamed El Baradei, Prix Nobel de la paix et ancien directeur de l'Agence internationale de l'énergie atomique. Mais aussi un membre du conseil d'administration de l'International Crisis Group. Et, aux yeux des Américains, un sérieux remplaçant à Moubarak. Et c'est Wael Ghoneim qui est le créateur et le gestionnaire de la page Facebook d'El Baradei! (13) Mohamed Adel du « 6 avril » qui, durant l'été 2009, a été en Serbie pour effectuer un stage chez CANVAS, pour se former à l'organisation de manifestations et aux meilleurs moyens de s'opposer aux services de sécurités.

*En Tunisie* (pour continuer) : Emma Ben Jemaa a aussi assisté au discours de Clinton 21 janvier 2010. Et une conseillère en communication du Premier ministre Mohammed Ghannouchi. (2) Sami Ben Gharbia (Chemseddine), un cyberactiviste tunisien de premier plan. *Les activistes tunisiens étaient en contact avec leurs collègues égyptiens depuis 2008*. Puis, un « ligue arabe de Net », avec l'implication des Serbes dans toute la région. (3) Pendant les manifestations en Tunisie, TOR. Comme les connexions étaient lentes, Jacob Appelbaum, le responsable de TOR, a été personnellement contacté, et il a lancé une passerelle spécialement conçue pour les Tunisiens.

*En Yémen*: (1) Entsar Qadhi, dissident qui a reçu de la formation et du financement d'organismes comme l'IRI, le NDI, et Freedom House. (2) Tawakkol Karman, qui a créé Women Journalists Without Chains ([womenpress.org](http://womenpress.org)). Galvanisée par la chute du président Ben Ali (Tunisie), elle organisa deux manifestations et fut arrêtée 22 janvier. Grâce à la manifestation que son arrestation a engendrée, elle a été libérée le 24 janvier. Ses opposants l'ont accusée d'être financée par l'ambassade américaine et certains organismes américaines. WJWC est financée depuis 2008 par la NED. En mars 2010, elle a été

nominée pour l' US State Department Women of Courage Award. En 2011, elle obtint le prix Nobel de la paix. (3) Le président Ali Abdallah Saleh fut contraint de quitter le pouvoir le 27 février 2012, selon le plan de transition CCG lancé le 3 avril 2011 et signé le 23 novembre 2011.

*En Algérie* : Ici, la contestation du gouvernement en place a été organisée par la Coordination nationale pour le changement et la démocratie (CNCD), dont les signataires : la Ligue algérienne de défense des droits de l'homme, qui a reçu des subventions de la NED en 2002, 2004, 2005, 2006, et 2010; le Syndicat national autonome des personnels de l'administration publique (SNAPAP), qui est en relation étroite avec le Solidarity Center (de la NED); Rassemblement pour la culture et la démocratie (RCD), dont le président Saïd Sadi a discuté avec l'ambassadeur américaine le 3 décembre 2007 (le délégation de RCD a aussi participé aux missions tous frais payés par le NDI); SOS Disapru, qui n'est qu'une succursale algérienne du CFDA (Collectif des familles des disparus en Algérie) qui a reçu régulièrement des subventions de la NED. Le cofondateur de la CNCD, Fodil Boumala, a même été reçu par le président Obama lors d'un voyage aux États-Unis.

*En Syrie* : Les premières manifestations commencèrent à la mi-mars 2011, suivant le modus operandi de Gene Sharp. Le rôle de Ausama Monajed qui était familier avec l'Albert Einstein Institution. Les actions non-violentes à travers les pages Facebook et les chaînes Youtube. Les États-Unis avaient, en secret, financé l'opposition syrienne depuis 2006 jusqu'à Septembre 2010. Aussi : Middle East Partnership Initiative, conçu, depuis 2002, pour cibler les zones non desservies par l'USAID et permettant aux ambassades américaines de financer directement les activistes. Monajed dirige le Barada Télévision (basé au Londres, avec également Malik et Anas Al Abdeh) et le Mouvement pour la justice et le développement qui mène la lutte pour un changement pacifique et démocratique en Syrie. Tous les deux ont reçu l'argent du Département d'état américain (MEPI, avec l'intermédiaire du Conseil pour la Démocratie).

Le battage médiatique qui a accompagné le printemps arabe a été caractérisé par la diffusion de vidéos de piètre qualité des émeutes antigouvernementales... Cet état de fait laisse supposer une coopération efficace et soutenue entre les dissidents sur le terrain et les responsables de grands groupes médiatiques (p. 153).

Monajed has admitted that his partners had secretly installed cameras all over Syria just before the turmoil. The footage were then downloaded to Al Jazeera and CNN and France 24.

Aussi : Radwan Ziadeh, membre du Conseil national syrien et fondateur du Damascus Center for Human Rights Studies. Aussi : Ammar Abdulhamid, vivant aux États-Unis, farouche opposant au gouvernement syrien, et proche de l'islamisme radical. Les noms de trois dissidents syriens (Radwan Ziadeh, Ammar Abdulhamid, et son épouse Khawla Yusuf) figuraient parmi les 74 signataires d'une lettre adressée au président Obama en août 2013. Puis, le cas de Tal Al-Mallouhi, une jeune blogueuse de vingt ans, condamnée février 2011, aussi une signataire d'une lettre adressée à Obama le 22 mai 2009. Puis, le propagande de l'Observatoire syrien des droits de l'homme (Rami Abdel Rahmane). Puis le cas du blog « Gay Girl in Damascus » (Amina Abdallah Arraf) : elle n'a jamais existé.

À la différence des autres pays arabes, mais comme dans le cas libyen, l'implication militaire étrangère a rapidement transformé les émeutes non-violentes en sanglante guerre civile.

*En Libye* : comme dans le cas syrien, des appels à manifester en Libye ont été relayés par les réseaux sociaux, Facebook et Twitter en tête : le 17 février 2011, un « Jour de colère ». Mais le cas libyen se distingue nettement du reste des révoltes dans la mesure où la jeunesse a rapidement disparu de la scène pour laisser place à des acteurs violents. La révolte s'est rapidement métamorphosée en guerre civile. Les acteurs qui ont une évidente relation avec le gouvernement américain et les autres gouvernements occidentaux: (1) Front national pour le salut de la Libye (Mohamed Youssef El-Megaryef); (2) Ali Zeidan avec la Ligue libyenne des droits de l'homme; (3) Ali Zeidan, Mahmoud Jibril, et Ali Essaoui, représentants du Conseil national de transition (CNT), ont été reçus à l'Élysée le 10 mars 2011, accompagnés de Bernard-Henri Lévy; (4) le fils de Zeidan, Zeidan Ali Zeidan, le porte-parole de la Libyschen Gesellschaft; (5) Moustafa Abdeljalil, président du CNT; (6) Mahmoud Jibril du CNT (encore une fois), qui avait étudié aux États-Unis, était aussi un membre du gouvernement de Kadhafi (2007 – 2010), et avait les relations étroites avec ambassadeur américain; (7) Khalifa Haftar, qui constitua, en 1988, avec l'aide de CIA, Tchad, et l'Arabie saoudite, l'Armée nationale libyenne, l'aile militaire du FNSL. Depuis 1990, il vivait en Virginie, un agent de CIA, avant son retour, en mars 2011, pour encadrer les forces rebelles durant le printemps libyen. Il était écarté après le renversement de Kadhafi, puis revint à la charge le 14 février et la mi-mai 2014 (coup d'état) pour déclarer la guerre à des terroristes islamistes. (8) Mahdi al-Harati, qui a vécu à Dublin pendant deux décennies et qui, pendant le printemps libyen, retourne à Libye pour rejoindre aux forces rebelles libyennes. Aussi un agent de CIA. En 2012, on le retrouve en Syrie à la tête de la brigade « Liwaa el Oumma » luttant contre les forces loyalistes du président Bachar. Bensaada conclut :

Comme on peut le constater, l'administration américaine a placé ses pions à tous les niveaux de la scène libyenne, des années avant le printemps arabe. Lorsque la révolte de 2011 a éclaté à Benghazi, elle a réactivé des réseaux et les a utilisées avec efficacité (p. 172).

En fin, c'est un agent français qui a abattu Kadhafi d'une balle dans la tête, 20 Octobre 2011.

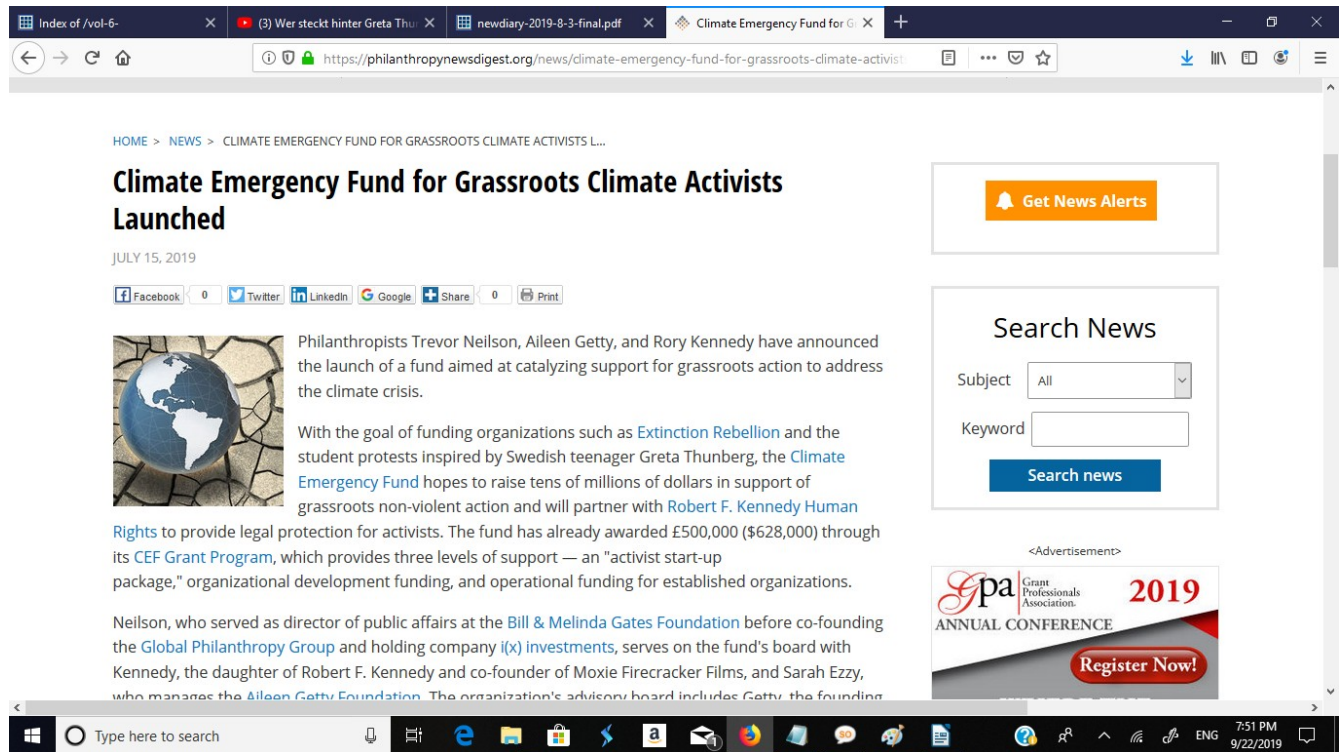
## **22 September**

Watched Congressional hearing, House Intelligence Committee, "Allegation of CIA Drug Trafficking", 16.03.1998. Then the Congressional hearing on climate change on 18.09.2019.

Faye Dudden, *ibid.* Kansas, 1867: (1) Republican Sam Wood: pro-woman but anti-black; (2) Republican Eskridge and Kalloch: anti-woman and perhaps pro-black; and (3) Democrats: pro-woman but anti-black. The Republican party in Kansas was soon taken over by Eskridge's crowd. Then the coming of George Francis Train.

Watched Der Fehlende Part, "Wer steckt hinter Greta Thunberg". Her "manager", Ingmar Rentzhog, who discovered Thunberg in August 2018, founded "We Don't Have Time" in April 2018. One of the investors in "We Don't Have Time" is Gustav Sternberg, who came from a big capital firm. Rentzhog is related to "Climate Reality Project", one of whose directors is Al Gore. Moreover, he is the founder of Laika Consulting and chairman of Global Utmaning and is related to the Club of Rome. In November 2018 Rentzhog's "We Don't Have Time" and the Club of Rome jointly hosted a conference. Greta Thunberg has also inspired Trevor Neilson, who founded Climate Emergency Funds, in which Richard Branson and Bill Gate were involved. Climate Emergency Funds also involves Aileen Getty and Rory Kennedy. It is evident that it is the Bilderberg people who have purposely created this

personage “Greta Thunberg” as a cultural icon to facilitate the implementation of their version of sustainable civilization project.



## 28 September

Watched Henrik Palmgren’s excellent exposé “Top 10 reasons why Greta Thunberg is a fraud” (Red Ice TV). He did a good job exposing how the “globalist elites” (the Bilderbergers) have created this personage (an autistic girl fighting against the ruling elites to save the planet) – how Greta is created and promoted and directed by the very elites she claims to fight against! (Palmgren fished out more of Rentzhog’s powerful connections among the financial and energy elites.) But I’m not a climate change denier. This illustrates my orientation. Most people are sometimes right and sometimes wrong. (Very few people are right all the time or wrong all the time.) The people on the left are sometimes right (e.g. “Climate change is real”) and sometimes wrong (e.g. “Small people like Greta are fighting against the elites who do not want change”; or “Right-wing conspiracy theories about the globalist elites and Deep State are not true”) and the people on the right are sometimes right (“It is the globalist elites themselves who want us to change our habit and they are motivated by greed and a desire to consolidate their power even more” – this is *sort of* true, i.e., to the extent that the Bilderbergers are trying to make human civilization sustainable while growing their corporate empire at the same time) and sometimes wrong (“Climate change is a hoax”). (Although Palmgren seems to admit that sustainability is a real problem when he mentions “carrying capacity” at the end of his exposé.) The way to arrive at the truth is then to combine what those on the left have got right with what those on the right have got right and abandon what each side has got wrong respectively. *Then you have leftist conservatism: that strange mixture of leftwing and rightwing views.*

## 29 September

Began reading Ortega y Gasset's *Meditaciones del Quijote* and its English translation by Evelyn Rugg and Diego Marín (including an introduction and a commentary by Julian Marias).

### 30 September.

Stephanie McCurry, *Confederate Reckoning*. During the secession crisis in South Carolina, the worries about nonslaveholders' loyalty to the planters' regime caused the slaveholding elites to detest popular democracy. "Planters routinely denounced the general suffrage of white men as 'mob-oc-racy'. Washington bequeathed us a republic, and 'Mr Jefferson swap'd it off for a "Democracy,"" one David Gavin railed in 1858" (p. 42).

### 3 October

Watched an excellent lecture given by Stephanie McCurry on her *Confederate Reckoning* (03.04.2012). She was so into making people understand what Confederacy was about! As always, troubled by the deep thoughts: while these human beings are so absorbed in their own affairs and in their own world, nobody stops to think about the animals that would have to die to support their activities and their world.

### 4 October

In *Meditaciones del Quijote* Ortega again offers a best description of both the weakness and the dummification of the present age when he describes the weakness and the dummification of the Restoration Era (5. Restauración y erudición):

¿Cómo es posible, cómo es posible que se contente todo un pueblo con semejantes valores falsos? En el orden de la cantidad es la unidad de medida lo mínimo; en el orden de los valores, son los valores máximos la unidad de medida. Solo comparándolas con lo más estimable quedan justamente estimadas las cosas. Conforme se van suprimiendo en la perspectiva de los valores los verdaderamente más altos se alzan con esta dignidad los que les siguen. El corazón del hombre no tolera el vacío de lo excelente y supremo. Con palabras diversas viene a decir lo mismo el refrán viejo: «En tierra de ciegos, el tuerto es rey.» Los rangos van siendo ocupados de manera automática por cosas y personas cada vez menos compatibles con ellos.

Perdióse en la Restauración la sensibilidad para todo lo verdaderamente fuerte, excelso, plenario y profundo. *Se embotó el órgano encargado de temblar ante la genialidad transeúnte*. Fue, como Nietzsche diría, una etapa de perversión en los instintos valoradores. Lo grande no se sentía como grande; lo puro no sobrecogía los corazones; la calidad de perfección y excelstitud era invisible para aquellos hombres, como un rayo ultravioleta. Y fatalmente lo mediocre y liviano pareció aumentar su densidad. Las motas se hincharon como cerros y Núñez de Arce pareció un poeta. (Emphasis added.)



The most important defect of the present age is that *the common people have lost the capacity to tremble with awe in the presence of a genius passing by* (e.g. me!). And this is certainly because they have no longer any experience of the profound (*la experiencia de lo profundo*).

## 5 October

Listened to a lecture by Ron Powers on his book, *Mark Twain: A Life*. Then several pieces on Mark Twain (German and Spanish).

## 8 October

Watched: Erik Resly on the history of Unitarian Universalism (21.01.2011) and the Sumner Canary Lecture on Salmon P. Chase (27.09.2012).

## 9 October

Watched: Susan Cheever talking about her book, *Louisa May Alcott: A Personal Biography*; and Brenda Wineapple talking about her book, *Hawthorne: A Life*.

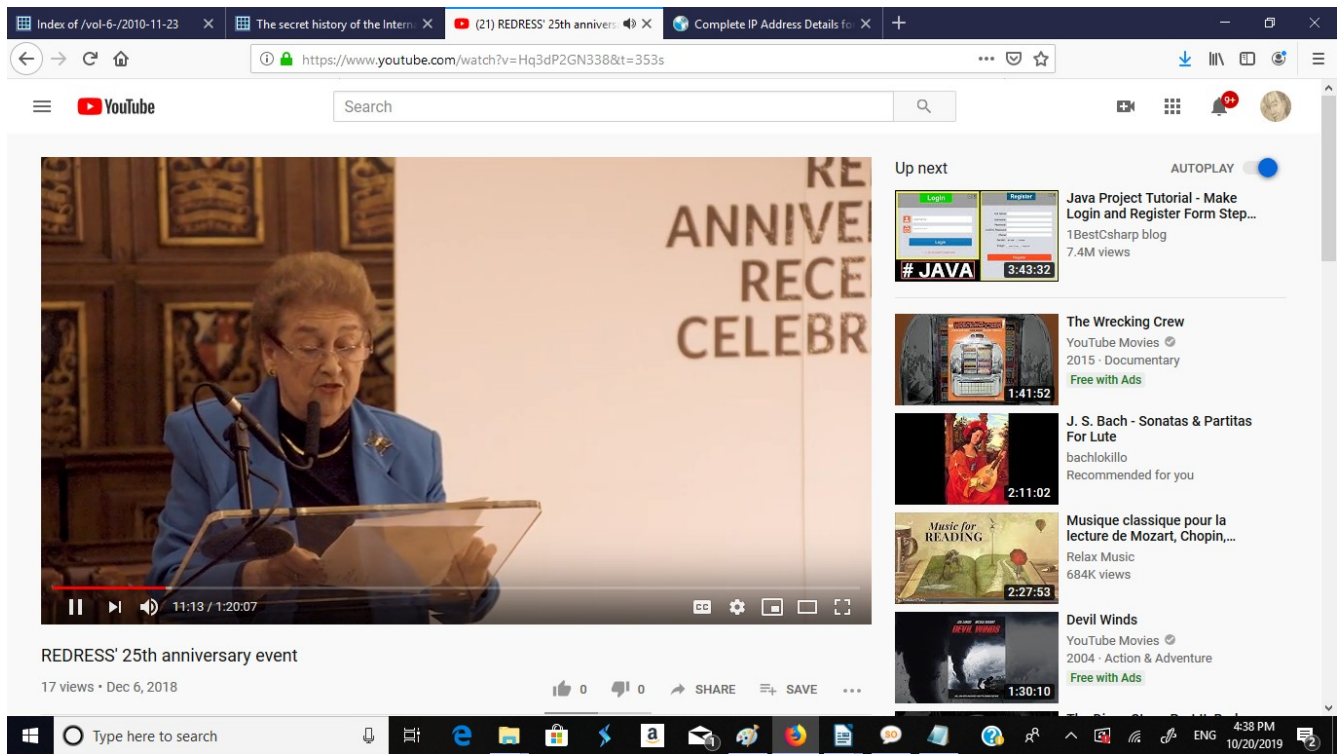
## 20 October

In the past few days, watched: “El Asesinato de Abraham Lincoln” (History Channel documentary dubbed in Spanish, in which several theories are proposed as to who directed John Wilkes Booth); National Geographic, “Lincoln: American Mastermind”; “Les derniers jours d’Abraham Lincoln” (American documentary dubbed in French); Bud Bowie: “Jefferson Davis and His Cause”, 22.02.2012; and “1964: The Fight For a Right”, produced by Taiwo Gaynor and Edie Greene.

In *Meditaciones del Quijote*, Ortega y Gasset describes the two opposing classes of people: the meditative and the sensual (*los meditadores y los sensuales*) (in 9: Las cosas y su sentido). If McDonaldization (processing more in lesser time) has ushered in the Age of the Shallow, it concurs with both the postmodern celebration of fleetingness and fragmentation (David Harvey’s *The Condition of Postmodernity*) and the contemporary switch to the sensual at the expense of the meditative. The culture of the sensual is about the superficial, which Ortega says characterizes Spain in contrast to Germany, which is characterized by depth (*profundidad*). Dummification is thus correlated with the shallowness of McDonaldization, the fleetingness and fragmentation of Postmodernity, and the Age of the Sensual and the Superficial.

Watched also: Rosalyn Higgins’ speech at REDRESS’ 25<sup>th</sup> anniversary celebration (04.10.2018, Middle Temple Hall, London).





## 21 October

« Le peuple russe n'est pas mûr pour la vie publique. Il ne comprendra pas la liberté. Il ne saura pas s'en servir. Qu'on lui permette de bouger le petit doigt, et il voudra démolir les administrations impériales, piller les châteaux des seigneurs, voter des lois et rendre la justice. En Russie, limiter le pouvoir, c'est encourager la révolution.... Alexandre 1<sup>er</sup> aime profondément la Russie mais n'aime pas les Russes... Il leur préfère les Allemands, obéissants, vertueux et sentimentaux... » (Troyat, *Pouchkine*, p. 158.)

## 24 October

Listened to Jantje Hannover, “Die Nahrung der Zukunft aus der Stadt”, Deutschlandfunk, 21.10.2019.

Caroline Janney, *Remembering the Civil War*: “Throughout the antebellum years, the great majority of northerners objected to slavery not on moral grounds but on its spread into the western territories. A loose coalition of antislavery Democrats and Republicans who believed in the ‘free labor’ ideology maintained that the opportunity of men to achieve the status of landholder, and therefore the economic independence essential to freedom, was jeopardized by slavery. In their estimation, slavery created a world of degraded slaves, poor whites with little hope of economic betterment, and lazy aristocrats. If slavery was to spread into the West, many northerners feared their opportunities for social and economic advancement would be severely reduced. The territories should thus be reserved for free men. Most white northerners had no qualms about slavery so long as it did not spread west. Even many political abolitionists directed their attacks more specifically against the slave power rather than the institution of slavery” (p. 15).

## 26 October

*What I have learned from my semester devoted to the Civil War era and abolitionism:* I was surprised to learn that people back then were not any less dumber than they are today, that the country was a lot more lawless than today, and that American society was even more polarized back then. Think about all the mob violences against abolitionists and society's consensus that black people were inferior: all this is not the behavior and opinions characteristic of intelligent people.

The most important lesson is this. Since my thesis has always been that social justice (racial and gender equality) spreads through society thanks to its reinforcement of free market development (capitalism and international capitalism), I was naturally interested in the thesis that northerners were opposed to slavery because it was incompatible with their free market, manufacture-based economy. While this seems to be confirmed by the preeminence of "free labor ideology" in the North, I was surprised to learn that the thesis that northerners fought to eliminate slavery in accordance with their economic interests is not only widely disdained by Civil War scholars today but was actually originally advanced by proponents of the Lost Cause ideology, i.e. by southern apologists and ex-Confederates. Caroline Janney:

In an effort to counter Union claims of moral superiority regarding emancipation, other white southerners argued that economic reasons, not morality, had dissuaded northerners from embracing slavery (ibid., p. 146).

And she cites Jefferson Davis in his *The Rise and Fall of the Confederate Government*, 1:66.

## 29 October

In the past few days, watched ARTE Reportage, "Bolivien: Morales, der erste indigene Staatschef" (22.10.2019) and Rebecca Fannin's presentation for her new book *Tech Titans of China* at the John L. Thornton China Center on 10.10.2019.

## 31 October

Watched Xenon Entertainment Group's documentary: "Dr Martin Luther King, Jr: A Historical Perspective" plus its French version. Then ARTE's French version of "Citizen King: 1963 – 1968", II, "I have seen the promised land".

## 4 November

In the past few days watched: Anneke Lucas' interview with Tiffany FitzHenry (29.10.2019) and her TEDx Talk (26.06.2017); "The Last Neanderthals", AroundTheWorld documentary, 28.01.2018; Complément d'enquête: "Les millionnaires du bitcoin" (12.10.2017 on France 2).

## 5 November

Ortega (*Meditaciones*, 8. Libros de caballerias) has an interesting way of describing that source of dummification which consists in an inability to believe or understand something which doesn't fit into one's pre-established grand narratives or mental schemas (or "prejudices):

Si apretamos un poco nuestra noción vulgar de realidad, tal vez halláramos que no consideramos real lo que efectivamente acaece, sino una cierta manera de acaecer las cosas que nos es familiar. En este vago sentido es, pues, real, no tanto lo visto como lo previsto; no tanto lo que vemos como lo que sabemos. Y si una serie de acontecimientos toma un giro imprevisto, decimos que nos parece mentira. Por eso nuestros antepasados llamaban al cuento aventurero una patraña.

This is why people call me “crazy” when I talk about my CIA/ ICJ story: they say it is not “real” because it is not something which they have foreseen. He is quick to add that these grand narratives and mental schemas then become our prison house:

A poco que vivimos hemos palpado ya los confines de nuestra prisión. Treinta años cuando más tardamos en reconocer los límites dentro de los cuales van a moverse nuestras posibilidades. Tomamos posesión de lo real, que es como haber medido los metros de una cadena prendida en nuestros pies. Entonces decimos: «¿Esto es la vida? ¿Nada más que esto? ¿Un ciclo concluso que se repite, siempre idéntico?» He aquí una hora peligrosa para todo hombre.

## 11 November

My basic approach to historical materialism: While usually historical materialism (how economic substructure determines cultural and political superstructure) is used to explain oppression, I use it to explain the disintegration and reversal of oppression!

Here are several quotes from James McPherson’s *Battle Cry of Freedom* in regard to the “free labor” ideology:

Although many northern readers shed tears at Tom's fate, the political and economic manifestations of slavery generated more contention than moral and humanitarian indictments. Bondage seemed an increasingly peculiar institution in a democratic republic experiencing a rapid transition to free-labor industrial capitalism. In the eyes of a growing number of Yankees, slavery degraded labor, inhibited economic development, discouraged education, and engendered a domineering master class determined to rule the country in the interests of its backward institution. Slavery undermined ‘intelligence, vigor, and energy,’ asserted New York’s antislavery Whig leader William Henry Seward in the 1840s. It had produced in the South ‘an exhausted soil, old and decaying towns, wretchedly-neglected roads... an absence of enterprise and improvement.’ The institution was ‘incompatible with all... the elements of the security, welfare, and greatness of nations.’ Slavery and free labor, said Seward in his most famous speech, were ‘antagonistic systems’ between which raged an ‘irrepressible conflict’ that must result in the destruction of slavery... (p. 39).

All free soilers – except perhaps some of the Van Burenites – concurred with the following set of propositions: free labor was more efficient than slave labor because it was motivated by the inducement of wages and the ambition for upward mobility rather than by the coercion of the lash; slavery undermined the dignity of manual

work by associating it with servility and thereby degraded white labor wherever bondage existed; slavery inhibited education and social improvements and kept poor whites as well as slaves in ignorance; the institution therefore mired all southerners except the slaveowning gentry in poverty and repressed the development of a diversified economy; slavery must be kept out of all new territories so that free labor could flourish there. (p. 55)

Listened to Washington Post Presidential Podcast, 19: Rutherford B. Hayes.

### **17 November**

In the past few days, watched: DW Documental, “Sexo en la frontera: prostitución en España” (about prostitution in the small town of La Jonquera); ARTE, “A qui appartient encore Berlin?”; and “Schulmädchen Report”, III.

### **18 November**

Watched Democracy Now report, “Leaked cables show depth of Iranian influence in Iraq”, and then read the Intercept report, “A spy complex revealed: leaked Iranian intelligence reports expose Tehran’s vast web of influence in Iraq” (together with *The New York Times*). The cables are from the Ministry of Intelligence and Security (MOIS), which functions in parallel to the Intelligence Organization of the Islamic Revolutionary Guard Corps.

### **19 November**

Browsed through Thierry Meyssan’s “Six projets contradictoires d’ordre mondial” (19.11.2019) at voltairenet.org. This is the second time that Meyssan is talking about a fundamental reorganization of the international system since the US withdrawal from Syria (the first time being his “Le nouveau monde surgit devant nous”, 22.10.2019). Is he perhaps noticing the beginning of the new New World Order that is part of BOL’s program?

### **21 November**

Watched “Ancient Worlds: The Minoans” (with Bettany Hughes). Then, a presentation and a discussion panel in which Dr Petra Terhoeven figures – a potential thesis adviser. Also consulted her publications (Deutsche Herbst; RAF).

### **24 November**

Watched ARTE, “Die Phosphor-Krise: Das Ende der Menschheit”. On the upcoming phosphate crisis: the phosphate used in fertilizers will soon run out and the existing phosphate recycling rate cannot sustain the exploding population.

### **27 November**

Such is Julian Marias’ explanation of Ortega y Gasset’s notion of *rencor* (or *resentimiento*) in contradistinction to Nietzsche’s and Max Scheler’s.

Ortega ve en el rencor ‘una emanación de la conciencia de inferioridad’, ‘la supresión imaginaria de quien no podemos con nuestras propias fuerzas realmente suprimir’; pero en seguida agrega algo que va más allá, y que muestra que no es ése el núcleo de su propia interpretación: ‘Una manera más sabia de esta muerte anticipada que da a su enemigo el rencoroso, consiste en dejarse penetrar de un dogma moral, donde alcoholizados por cierta ficción de heroísmo, lleguemos a creer que el enemigo no tiene ni un adarme de razón ni una tilde de derecho.’ Es decir, se trata de la *angostura vital*, de la *cerrazón* frente a la realidad, da la *simplificación* de la vida ‘aniquilando porciones inmensas del orbe’. El fanatismo rencoroso se encierra en un dogma moral para *no tener que mirar*, para no tener que esforzarse en comprender, estar siempre alerta, renovar la propia convicción. Hay una inconfundible raíz de *miedo y pereza* en el rencor, actitudes características también del hombre-masa, que no se exige, que vive sin hacer el esfuerzo del hombre selecto, sin su tensión e inseguridad.... (*Meditaciones*, Comentario, p. 229).

As can be seen, such condition of *rencor* – the subscription to a moral dogma to demonize the enemy, the refusal to see and understand, such fear and laziness – is precisely the condition of dummification in which the ordinary stupid people subsist. We have here another characterization of dummification! Hence Marias has rightly identified *rencor* as an essential characteristic of *hombre-masa*.

### **30 November**

In the past few days, watched several videos on Alexandre Dumas. Then browsed through *Lire et s'entraîner: Le comte de Monte-Cristo* (Langenscheidt) and Dieudonné Gnamankou, “1802 – 2002: Bicentenaire de la naissance d’Alexandre Dumas, Dumas au Panthéon” (*Présence Africaine*, Nouvelle série, No. 167/168 (2003), p. 167-172).

### **1 December**

Watched: 60 Minutes Australia, “Inside China’s ghost cities” (21.02.2019); Journeyman Pictures, “China’s empty cities house 64 million empty apartments” (18.04.2011); and WIRED UK, “Shenzhen: The Silicon Valley of Hardware” (05.07.2016).

### **5 December**

Watched Sibel Edmonds’ “Gulen and concocting the Flynn scandal” (04.12.2019). Apparently, in 1999, the FBI was investigating Gulen for terrorist ties, money-laundering, and drug-trafficking all at the same time. But Clinton stepped in and ordered the FBI to stop investigating him and to transfer his files to the counter-intelligence unit so that they could never be used in any criminal prosecution in the future.

### **8 December**

Watched: Sarah Desmarais’s presentation in the roundtable discussion “Dealing with terrorism today” (UNC-Chapel Hill, November 2017). Then CCTV: 新疆的反恐, 去极端化斗争 (18.03.2019). The

Chinese official story about the re-education camps in Xinjiang. Then Valuetainment's interview with General Robert Spalding: "China's silent takeover while America's elite slept".

### 10 December

Watched: History's Mysteries (History Channel), "A question of conspiracy: the Robert Kennedy murder".

### 12 December

Watched: History's Mysteries: "Jack Ruby on trial". Australian 60 Minutes: "Seeing Red" (17.11.2019). China's growing influence in South Pacific. Los secretos de la historia: el auténtico George Washington. Manfred Spitzer, "Von der digitalen Demenz zur Smartphone-Pandemie" (23.11.2019).

### 15 December

Began reading Greg Lukianoff and Jonathan Haidt, *The Coddling of the American Mind* (2018) and Titus Livius, *Römische Geschichte* (Hans Jürgen Hillen) plus the English translation by B. O. Foster.

My immediate reaction: Lukianoff and Haidt make the same Ortega point that a human being only grows by running against resistance so that always protecting youngsters from unpleasant ideas would make them weak and unprepared for the real world they are about to enter – a world in which they are bound to encounter people with ideas unpleasant to them. Again, the current condition of weakness which it is my Machiavellian project to correct. What they have omitted to say is that the mind's ability to reason also grows by running into resistance so that always keeping youngsters away from people who have unpleasant ideas or who will disagree with them will make them underdeveloped in the ability to reason, argue, and think critically. The newer generation of lefties (born in 1995 and after) have such poor ability to reason and think – this is probably because institutions and adults have protected them too much from exposure to unpleasant ideas or disagreements. Such is the harmful effect of avoiding ideas and people deemed (demonized as) "racist", "sexist", and "homophobic". (This includes shouting down controversial speakers as "racist", "misogynist", and "homophobic" without ever bothering to listen to what they have to say.) Again, the condition of the weakness of the mind which it is my Machiavellian project to correct.

### 28 December

I'm done reading *The Coddling of the American Mind*. The book says everything I have ever wanted to say myself. Listened to Guadalupe Nogués' TEDx Talk "Cómo hablar con otros que piensan distinto" (18.11.2019) and began reading her *Pensar con otros*. For me, the two books both address the crisis of human communication – how people are increasingly imprisoned in their own little world unable to understand what the other person is saying, perceiving, and feeling.

La posverdad permite que los hechos se vuelvan hechos en la medida en que encajen en los deseos de cada grupo, de cada tribu. Cada uno de estos grupos desarrolla su propia narrativa con un lenguaje que privilegia la capacidad de incitar a las

emociones, y empuja a esas emociones a construir paisajes solo accesibles a quienes compartan la forma de mirarlos.

Post-truth and disinviting or shouting down speakers deemed “misogynist/ white supremacist/ homophobic” are both about being imprisoned in one’s own grand narratives and schemas.