

DOWNLOAD PDF WHEN MEMES COLLIDE THE PECKING ORDER OF NATIONS

Chapter 1 : Interview with Howard Bloom, Part 2

The Lucifer Principle is a book with a peculiar mission. Its goal is to provide the reader with a new way of looking at his world. When Memes Collide-The.

And so are you! October 28, by Mel Reeves Over people were killed and hundreds more were injured by a truck bomb terror attack in Mogadishu on Saturday, October It was one of the worst terror events in recent times, yet there was little mention of it in the western press. Are the western so-called developed nations and their populations trying to tell us something? Not only is there little coverage or sympathy shown for African loss of life by those who deem what is newsworthy, nor is there demonstrated sympathy by the populations. This, too, was a tragedy! Human beings lost their lives, so why no flags and no memes? Even they have been brainwashed into agreeing there is a pecking order in humanity that assigns more value to the lives of Europeans and their descendants. Where are the memes? Where are the words of encouragement? And this terror attack was as tragic as they come. Recently, Somali authorities reported that the blast was so powerful that people were partially incinerated. About people were buried unidentified. Rescuers reported finding bodies of decapitated children. Relatives said, in some cases, they were only able to bury body parts. Europeans arrogantly claim that they were on a mission to civilize as they stole Africa from the Africans. People in the West who are otherwise intelligent are convinced that the theft and plunder of Africa for the benefit of Europeans was for the Africans own good. Too many Americans believe that African Americans are better off than their ancestors who were denied their humanity, stolen from their homeland, transported like sardines in a can, beaten, terrorized and forced to work without compensation. Sadly, many Europeans and North Americans believe that Africans ought to be thankful and grateful for the opportunity to live in their respective countries. Very few understand that gratitude is owed the other way around. Western news outlets, especially in the U. Rather than covering the tragic terrorist attack as a story in itself, The Atlantic callously and not so subtly blamed the victim. Apparently, the article was written to disparage the suffering country, in which the story claims the country has one of the most corrupt governments on earth, and is synonymous with failed state. Similar to The Atlantic article, they also feel obligated to disparage the character of the victim that effectively limits the amount of sympathy or empathy an unwarranted death would usually elicit. Contrast the limited coverage of the Mogadishu bombing with the media coverage of the Las Vegas terrorist act. Media sought to elicit sympathy for the victims and memorialize them with stories acknowledging their humanity and recognizing their contributions. If the governments and narrow-minded westerners will not acknowledge this, nothing prevents lovers of humanity from proclaiming:

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Chapter 2 : the Hipcrime Vocab: The Lucifer Principle - Review

The Lucifer principle: a scientific expedition into the forces of history. lust for power --When memes collide the pecking order of nations --Superior chickens.

Readers should start with the last chapter before the first. This chapter shows his great objective: To understand the thinking of radical Islamic militants like Osama bin laden and Daesh leader al-Baghdadi. Bloom logically takes great pains to trace the historical development of this form of thinking, using the orthodox literature of leading Islamic historians and jurists, because militants like bin laden and al-Baghdadi claim these sources for their program and methods. He documents his deep, intensive research into the Hadith literature with footnotes. This book should not be considered as any form of claim regarding the general beliefs of Muslims, or any argument about Islam itself as a religion although the casual reader may jump to such a false perspective. This book has a much different objective, which has its own humane and liberal viewpoint. For example, he bases his argument on social and biological research, attempting to explain the behavior of militant Islamists as the product of continuing psychological and social attributes of human beings, sharing many behavioral patterns with animals. He compares the biological research into the behavior of youth gangs, chickens, and rats subjected to physical stress. He concludes that these cases display a similar pattern: Leaders target the helpless as a tool for building social cohesion and promoting the confidence of the group in its competition with other groups. He argues that " Every gang has its leader, its bully, its joker, and its nerd " He documents the four times in which Muhammad destroyed a tribe of Jews, and concludes this represents using a strategy of a scapegoat to build group cohesion. Bloom uses a repeated motif of " memes " and " meme hooks " to describe the psychological power of the personal and organizational doctrines and tactics that Muhammad used to build an effective, cohesive militarily force. He summarizes the staggering military victories of Islamic armies, and argues that they constitute an important form of evidence and guidance for Islamist militants today. Bloom offers a number of well-documented and interesting case studies. For example, an excellent overview of the consequences of the massive recent Muslim migration to Europe and the attendant rise in crime, violence and mass casualty attacks. He also carefully notes the education and middle-class background of most of the militants. He contrasts the view of Islamic militants seeking " the peace of the grave " and " the peace of the prison " to the European view of peace through trade and political federation. In contrast, he describes the claim of Islamist militants that pursuing peace requires warfare, following the example of Muhammad. In another case, this book offers a great deal of detail on the protracted Muslim youth riots in Europe, primarily France, in September He refutes the arguments that these riots merely reflected poverty, unemployment, discrimination and racism, using quotations from Muslim websites tajdeed. Bloom also notes the efforts to Muslim leaders to calm down the angry teenagers. He cites the South Research Interests:

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Chapter 3 : I am Mogadishu! And so are you! | MN Spokesman-Recorder | MSR News Online

when memes collide - the pecking order of nations Bodies are memes racing machines. Schjelderup-Ebbe discovered "pecking-order" Position in the pecking order determines far more than just how many feathers you lose.

Bloom has written an extraordinarily thorough and richly descriptive argument, with a variety of supporting themes. Readers should start with the last chapter before the first. This chapter shows his great objective: To understand the thinking of radical Islamic militants like Osama bin Laden and Daesh leader al-Baghdadi. Bloom logically takes great pains to trace the historical development of this form of thinking, using the orthodox literature of leading Islamic historians and jurists, because militants like bin Laden and al-Baghdadi claim these sources for their program and methods. He documents his deep, intensive research into the Hadith literature with footnotes. This book should not be considered as any form of claim regarding the general beliefs of Muslims, or any argument about Islam itself as a religion although the casual reader may jump to such a false perspective. This book has a much different objective, which has its own humane and liberal viewpoint. For example, he bases his argument on social and biological research, attempting to explain the behavior of militant Islamists as the product of continuing psychological and social attributes of human beings, sharing many behavioral patterns with animals. He compares the biological research into the behavior of youth gangs, chickens, and rats subjected to physical stress. He concludes that these cases display a similar pattern: Leaders target the helpless as a tool for building social cohesion, and promoting the confidence of the group in its competition with other groups. He documents the four times in which Muhammad destroyed a tribe of Jews, and concludes this represents using a strategy of attacking a scapegoat to build group cohesion. He summarizes the staggering military victories of Islamic armies, and argues that they constitute an important form of evidence and guidance for Islamist militants today. Bloom offers a number of well-documented and interesting case studies. For example, an excellent overview of the consequences of the massive recent Muslim migration to Europe and the attendant rise in crime, violence, and mass casualty attacks. He also carefully notes the education and middle-class background of most of the militants. In contrast, he describes the claim of Islamist militants that pursuing peace requires warfare, following the example of Muhammad. In another case, this book offers a great deal of detail on the protracted Muslim youth riots in Europe, primarily France, in September. He refutes the arguments that these riots merely reflected poverty, unemployment, discrimination, and racism, using quotations from Muslim websites. Bloom also notes the efforts to Muslim leaders to calm down the angry teenagers. In other chapters, he traces the development of CAIR, its practice of deception and support for militants many of its leaders arrested for such support. He discusses the Nation of Islam, which leads him to document the large and sophisticated efforts to promote Salafi Jihad doctrine in the American prison system. Bloom makes some interesting claims in his discussion of Sufism: The clear, fluid writing draws the reader into this colorful and engaging story. Readers should be careful to keep their eye on the forest, the big idea, that radical militants claiming the mantle of political Islam employ extremely powerful psychological and social tools, supported by a rich historical legacy. The thorough documentation from original sources and the rich case studies make this book valuable for anyone seeking greater understanding of some of the most disruptive social movements operating today. She was the keynote speaker of the American Atheists convention in

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Chapter 4 : The Lucifer Principle

WHEN MEMES COLLIDE - THE PECKING ORDER OF NATIONS Bodies are memes racing machines. Its two fighting superorganisms. Begging Langur monkeys want the middle of town.

The model takes a long-view, zoomed out perspective, and proposes that what we call mental illness is deeply coupled to the concept of monopoly on violence. It puts forth that mental illness as we know it is a form of mediated behavior, behavior that is shaped by mediation from a legal system, enforced through a monopoly on violence. Eusociality and the evolution of legal systems Human behavior is a product of both internal and external mediation. We evolved as social creatures, and our brains are adept at writing rules that mediate how we operate together. Our ability to write laws, and to replicate those laws, is very much what it means to be human, and the basis for how cultures evolve. The legal systems we create inform and mediate the way we behave, in constant feedback with our internal laws. There is a seamless continuity between internal mediation and external mediation, the two work together, and this duality is what it means to be human, we are social creatures, both individuals and collectives at the same time. Coercive laws and voluntary laws Law can be divided into two types of law: Voluntary law is when a law is agreed upon, because it makes life simpler for all parties involved, and is something desirable. Coercive law is when a law is forced upon someone who has not agreed to the law. Internal mediation meets legal mediation The word legal derives from loyal, and the human brain is designed to select laws that are loyal to the self, not to the super-organism of the state. Voluntary law easily integrates with the internal state of an individual, and the two work together to extend the capacity of the individual. Coercive law does not integrate at all with inner mediation, and is instead constantly fought off the way a body would reject an implant. Curiously, this is also the definition of the disorder Attention Deficit Hyperactive Disorder. In other words, the ADHD response is the first stage in the fight and flight response, still a relatively mild rejection process. This same pecking order of responses is present when you tame other animals. If the ADHD fight and flight response fails, and no alternative mediation can be found, the brain either accepts the law, or it goes into a more extreme phase where long-term memory is restored, but the initial flight response remains. The brain gets locked in a bipolar mode, internally it remembers the law and goes along with it, but it also builds up an increased internal drive to escape. And when pushed to an extreme, the brain goes into schizophrenia where long term memory still conforms to the legal mediation, while the internal drive to escape has grown and mutated to become stronger than the suppressive drive. If these responses fail to fight or flight the infectious mediation, the brain goes into depression and a docile mode, and is easily domesticated. Statists are unable to discern between behavior coming from the individual, and behavior that stems from coercive legal mediation. The enforced behavior is by them perceived as behavior coming from the individual. Those peers respond with empathy, and weigh the problem based on their own memories. The process goes on and on until a solution can be found. Within voluntary and non-mediated cultures, the behaviors that we call mental illness are instead seen as legitimate by ones peers, who respond as if the feelings were their own. The benefits psychiatry gave society If mental illnesses are how humans respond to coercion, is there not anything positive about psychiatry? Hierarchies are per definition built on the existence of a pecking order. It could be argued that un-fairness was a necessary evil as there were no other ways to organize society. From that perspective, psychiatry has been a form of damage control system, that tried to prevent people from falling victim to the most extreme underdog positions. The treatment for diagnoses is often aimed at transcending and conquering the under-dog position. Hysteria was treated through inducing a flow-state and a state of self-transcendence, by giving the subject an orgasm. Electro-convulsive therapy ECT , used for schizo-depressive disorders, induced electric currents that passed through the brain, leading to synaptic remodeling in both sub-cortical and frontal cortical circuits. Autism has been treated through inducing trust using artificial oxytocin, in an attempt to dampen the elevated self-awareness, vigilance and political hyper-awareness that is innate in patients with extreme introversion.

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ADHD was treated through increasing the fight response, through dopaminergic pharmaceuticals that increased wakefulness, focus and attention, treating this mild form of obedience through encouraging the subject to conquer a social position that they felt comfortable with. It could be argued that these treatments have tried to right the wrongs of society. It could be argued that they helped, and from a myopic perspective that might be true. But, there is little evidence that the cultural phenomena psychiatry has been a net positive for society. The whole industry that surrounded it is one of those finite games that drain a lot of resources, but spew out little value in return. A more informed conclusion would be that psychiatry was part of a very primitive form of human organization that produced more problems than it solved. The fact that the old psychiatry seemed to miss is that obedience is the disease, and the diagnoses of the DSM just symptoms. The new psychiatry should not be about stabilizing obedience but instead about curing it. The focus on a new psychiatry should be to purge the mind of infectious and coercive mediation, and to treat the fear anxiety that gets in the way of self-determination. Where do we go from here? Conclusion and summary Everything we call mental illness is caused by coercive legal mediation. Pharmaceuticals can turn the knobs and levers that regulate our brain. The only ethical response is to aid them in their fight against whatever or whoever it is that coerces them. As a science of domestication, concepts such as ADHD, Autism, Bipolarity, etc, are all useful and scientifically valid. Only after we learn to operate as a decentralized and autonomous society will we fully transcend that which we have called mental illnesses, and grow the resources to care for each and everyone as if they were ourselves. Not out of egoism, but out of a heightened understanding of how society operates at the scales that we have grown to. Our perception runs counter-intuitive to how society behaves at a protocol level, and mental illnesses were the price we paid for our myopic perspective. References What produces mental illness: The answer can be found in memes-replicable units of information linking genes and environment in the memory and in culture”whose effects on individual brain development can be benign or toxic.

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Chapter 5 : Psicologia Politica

When Memes Collide--The Pecking Order of Nations Superior Chickens Make Friends Worldviews As The Welding Torch of the Hierarchical Chain.

You committed one when you opened this blog. Why does one thing have to do with the other? I saw this book in a bookstore and browsed a few pages. It looked like an interesting as a book on popular science and evolution, so I got a copy from the library. The first few parts of the book were at least interesting, if a little harsh. But it ties in with the Hebdo massacre because the final third of the book is one of the most extremist right-wing reactionary screeds masquerading as science that you will ever read. Bloom himself provides a convenient summary in the introduction. I have added excerpts from other parts of the book after each of the relevant points: Five simple concepts help explain these human currents. Each section of this book concentrates on one of those ideas and its sometimes startling implications. Together, these concepts are the foundation underlying the Lucifer Principle: These natural assembly units genes are one example crank out their goods so cheaply that the end results are appallingly expendable. Among those expendable products are you and me. By gambling with its males, a primitive society learns. It is led by the men who winâ€”those who seem best adapted to the challenges of the moment. These leaders spread their ideas and their ways of doing thingsâ€”their memes. The not-so-primitive Alexander the Great planted the exalted philosophies of Greece from Persia and Egypt to Afghanistan by slaughtering vast hordes of enemy males on the field of battle. We are not the rugged individuals we would like to be. We are, instead, disposable parts of a being much larger than ourselves. Another creature enlisted in a superorganism is the citizen of a society called the sponge. To you and me, a sponge is quite clearly a single clump of squeezable stuff. But that singularity is an illusion. Take a living sponge, run it through a sieve into a bucket, and the sponge breaks up into a muddy liquid that clouds the water into which it falls. That cloud is a mob of self-sufficient cells, wrenched from their comfortably settled life between familiar neighbors and set adrift in a chaotic world. Within a few hours, the water in your bucket grows clear, and sitting at the bottom is a complete, reconstituted sponge. Like the sponge cells and the slime mold amoebas, you and I are parts of a vast population whose pooled efforts move some larger creature on its path through life. Like the sponge cells, we cannot live in total separation from the human clump. We are components of a superorganism. Thanks to a handful of biological tricks, these visions become the glue that holds together civilizations, giving each culture its distinctive shape, making some intolerant of dissent and others open to diversity. They are the tools with which we unlock the forces of nature. Our visions bestow the dream of peace, but they also turn us into killers. The group mind whose eccentric mode of operation manipulates our emotions and turns us into components of a massive learning machine. No individual confronts his environment alone. None of us wanders the woods in solitude, killing our food with weapons we alone have invented and made. Like the bee, the best you can do is rush from one fellow denizen of the society to another, swapping information and hoping for salvation from other human beings. You can curry favor with your former boss, or call all your contacts for another job. Your crisis is a reminder of your dependence on others. An economic depression is a paroxysm in a human network, a network that produces food 1, miles from you, the food that will someday sit on your table. Humans you have never met, tucked in a distant corner of a sprawling economic web, craft your furniture and build your house. You do only the small part a bee does in the corridors of her hive. It is the social system, the superorganism, that performs the task of facing down a hostile nature. The naturalist who discovered this dominance hierarchy in a Norwegian farmyard called it the key to despotism. Pecking orders exist among men, monkeys, wasps, and even nations. They help explain why the danger of barbarians is real and why the assumptions of our foreign policies are often wrong. Yet the insights they yield are amazingly rich. They explain how Hinduism, the religion of ultimate peace, grew from the greed of a tribe of bloodthirsty killers and why nature disposes of men far more casually than women. Above all, they illuminate a mystery that has eternally eluded man: For within these five

small ideas we will pursue, there lurks a force that rules us. Bloom heartily embraces the "killer ape" ideas of human sociability, as well as the "Nature, red in tooth and claw," model of the world. One of the chapters in the book is even entitled, I kid you not, "Nature, the Bloody Bitch. The generative power of the genetic process helps explain why we are so appallingly expendable in the eyes of an indifferent cosmos. Our prehistoric cousin the Neanderthal was a clever contraption. Numerous anthropologists believe the Neanderthal was capable of philosophy, religion, and language. Unfortunately, once Homo sapiens evolved, Neanderthals became an obsolete scrap on the garbage pile of history. They do it by falling in love with warriors and heroes. Men know it and respond with enthusiasm. They were not setting out on some mission of gallant gentleness. On their way through Asia Minor, the Crusaders literally roasted Christian babies in cases of mistaken identity. Because the local folk did not speak a language they understood, the chivalrous knights assumed the panicky babblers were heathens. Heathens, of course, deserved no mercy. So the heroes sliced up the adults and baked the infants on spits, all the while thinking of how the damsels back home would admire their bravery. Borrowing again from Dawkins, he describes the meme as an idea that spreads through much like a genes, and that certain successful memes out-compete others and take over a society. Societies with powerful memes, in turn, outcompete other societies in the same process of unrelenting, eternal vicious remorseless competition. He uses examples such as Christianity and Communism to make his point: The new replicator, the meme, is a vast upward step on the ladder of creation. The meme of Christianity restructured the Roman Empire a mere three hundred years after Jesus completed his Sermon on the Mount. The meme has done its work by assembling massive social systems, the new rulers of this earth. They are the newest innovation in a climb toward complexity that started with the big bang. He points out that human groups often use an enemy to create internal cohesion, and that leaders are selected for the pressures of the moment using Fidel Castro and Oliver Cromwell as examples. And finally, he rather clumsily introduces the idea of a pecking order, which we are all familiar with. Never underestimate the third world. Never be complacent about barbarians. Some readers will be outraged by my presumption. How dare I categorize any group as barbaric. There are no barbarians. Cultures in need of development. Beneath the skin, all men and women are the same. They have the same needs, the same emotions, and the same ideals. If you simply took those folks you speak of so contemptuously out for a cup of coffee, you would discover that they are just like you and me. But there are barbariansâ€”people whose cultures glorify the act of murder and elevate violence to a holy deed. These cultures portray the extinction of other human beings as a validation of manliness, a heroic gesture in the name of truth, or simply a good way to get ahead in the world. Certain Islamic societies tend to be high on this list. Instead, he slaughtered twenty thousand Moslem fundamentalists who opposed him. Holiness, righteousness, and even day-to-day propriety in Islamic cultures are based on the example of Mohammed. Islamic literature praises Mohammed as a man of peace, he was also a military leader. He said in the blessed book, the Koran, "I will instil terror into the hearts of the unbelievers: And slay them wherever ye catch them. He personally led nine of them. It is not surprising that Moslem jurists would later declare that there are two worlds: These two territorial spheres, explained the Moslem scholars, are in a state of perpetual war. According to some Koranic interpreters, any leader who fails to "make wide slaughter" in the land of the infidel is committing a sin. A statesman is allowed the temporary expedient of peace only if his forces are not yet strong enough to win. These religious devotees do not have a happy fate in store for those of us in the West. But this meme has an advantage: The old reflexes of solidarity are still there, waiting to be aroused. The meme of the new Islam is not laboring to generate a small and fragile embryo. It is simply attempting to awaken a sleeping giant. The Islamic world today does not see us as respecting human life. To Moslems, we are the people whose hands are perpetually stained with blood.

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Chapter 6 : I Is Civilization Committing Suicide?

His use of concepts like pecking order, memes (self-replicating clusters of ideas), the "neural net" or group mind of the social "superorganism" seem more like metaphors than explanatory tools.

But the obligatory, far-reaching caste count, the first since the British census of , would provide the basis for quotas for university enrollment spaces, government employment, social welfare and other entitlement programs. The concept might be elusive to westerners, but most Indians would have trouble concealing their castes, which are reflected in surnames, villages, and occupations. Caste has always been there. For the Raj it was a way of learning who was out there, the old divide-and-rule policy, and the census was a mechanism for this control. Among Indians, is it obvious who belongs to which caste? The surname usually reflects the caste. Castes are occupationally based. And then you have the subcastes. You have caste dialects. A linguist can tell who is an outcaste, or Dalit. And sometimes clothing is an indication. How much does caste influence everyday life in India? Caste is an everyday reality. The most recent studies show that even in urban areas, where class concerns are more important than caste concerns, the marrying up rule is still the same, and Brahmin daughters marrying below their caste, or falling in love with an untouchable, can still face village gangs. You have caste brotherhoods in London, and even among the Hindu diaspora. Especially for the most affluent, marriages are about alliances; a desirable match benefits the entire family. Can a person change or rise above the caste into which he was born? There are cases throughout history in which entire castes have been promoted or demoted. People can move up in caste by siding with victors after a battle. People can move to one place or another and reinvent themselves; there are ways around it. Then there are the sadhus, the holy men who symbolically die and are reborn casteless. Certain sadhus will only beg food from their caste or higher. Caste rules are stronger than religious ideologies. I see it all the time. Is the push to include caste in the new census just about extending opportunities and social services to those who need them most? Everywhere there are long forms in duplicate and triplicate to fill out; a lot of information is gathered by hand. But the final results are useful to demographers and help anthropologists with our studies. Defenders say the caste question will help Dalits receive more opportunities and services. How effective are these services? So you do have Dalit doctors and lawyers now. People still believe the Dalits are unworthy. What are the most common western misconceptions about the caste system? Its relation to religion is misunderstood. Religion is a western concept. There are caste laws governing diet, marriage, even defecation. Some might answer by caste, others by the deity they worship. I once asked one of my hosts what his caste was, and he said Hindu. The lines that separate these things are very fluid. Susan Seligson can be reached at sueselig bu.

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Chapter 7 : KOMMONSENTSJANE " HOWARD BLOOM INTERVIEW " PART 2 " PECKING ORD

Second Life Future Salon When Memes Collide--The Pecking Order of Nations Superior Chickens Make Friends Wordviews As The Welding Torch of the Hierarchical Chain.

Every civilization that has appealed to our idealism has claimed it will lift the poor and the oppressed. But Western civilization has done this the best. Violence is a potent force multiplier, especially in a world peppered with democratic societies. There is only a handful of authors alive today whose ideas about geopolitics have won respect in both the world of Islam and in the West. Howard Bloom is one of them. The following is the second part of an interview with Bloom, published here last November. Thorleif Schjelderup-Ebbe, the naturalist who observed it in a Norwegian farmyard, called it the key to despotism. Schjelderup-Ebbe had discovered that in the world of chickens there is a social hierarchy, a division into aristocrats and commoners " lower, middle and upper class. Pecking orders also exist among men, monkeys, lobsters and lizards. And the struggle for position in a pecking order is not restricted to individuals. It also hits social groups. With our dream of eliminating competition, we try to wish the pecking order away. But the fact is that we will continue to live in pecking orders whether we like it or not. The brutal fact is that the more we opt out of competition, the lower our position is likely to be. That holds true in our lives as individuals. And it holds even truer in our life as a nation. We all know that Rome was picked apart by peoples any respectable Roman could see were beneath his contempt. The barbarians did not shave. They wore dirty clothes. They were almost always drunk. Their living standard was one step above that of a mule. Their technology was laughable. The moral is simple: Never underestimate the third world. Never be complacent about barbarians. Some readers will be outraged by my presumption. How dare I regard any group as barbaric? There are no barbarians; there are simply cultures we have not taken the time to understand. But there are barbarians " people whose cultures glorify the act of murder, and elevate violence to a holy deed. These cultures portray the extinction of other human beings as a validation of manliness, a heroic gesture in the name of truth, or simply a good way to get ahead in the world. And traditional Islamic societies tend to be high on this list. Our two world wars in the 20th century killed a combined total of roughly 70 million human beings. Our two great social experiments " the Marxist-Leninist transformation of Russia and the Marxist Revolution of Mao Zedong in China, a revolution based on the philosophy of a German Westerner, Karl Marx, killed another 80 million. With our atomic bombs, we Westerners wiped out two Japanese cities in less time than it takes to read this page. We warred to control the lives of others in Korea, Vietnam and Algeria, where the French fought from to to quash a local war of independence that cost between , and 1. Even our conventional weapons in World War II produced fire storms that sucked the oxygen out of the lungs of innocent civilians, miles from the center of impact and roasted them alive as they suffocated and died. Yet there is another set of facts that progressives ignore. If you had been born in , your expected lifespan would have been If you had been born in the West in , your expected lifespan would have been Chinese emperors were willing to spend almost all of their wealth to achieve an extra four years of life. But Western civilization has added another Western civilization has more than doubled the human lifespan. No other civilization in the history of the world " not the Chinese, Egyptian, Muslim, Russian Marxist or Roman " has ever pulled this off. If you had been the poorest-paid worker in London in , a personal assistant, you would have earned what an entire tenement full of the poorest-paid workers in London were paid in You would have earned what seven Irish dockworkers made. Since , Western Civilization has upped the level of peace by a factor of If you were born in , your height would have been four inches higher than if you had been born in If our great, great grandparents could give us an extra 40 years of life, we owe an extra 40 more to our great, great grandchildren. If our great, great grandparents could septuple the incomes of the poorest workers among us, surely we owe another septupling to our great, great grandkids. If our great, great grandparents could up the average IQ by 35 points, surely we owe another 35 to our great, great grandkids. And if our great, great grandparents could increase the peace in

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the world by a factor of 10, surely we owe our great, great grandkids 10 times more. The only way to achieve this is to defend Western civilization with all your heart and might. Yes, like nearly every human tribe that has ever existed, we have been violent, destructive and greedy for land, wealth, prestige and power. What is the difference, then, between Americans and Muslims? Why do I claim that they, not we, are the barbarians? First off, let me repeat, we have upped the peace in the world by a factor of 10. To overcome this opposition, Assad embarked on a mass extermination of over 20,000 fundamentalists in town of Hama. No American president since the end of the Civil War in has exterminated his political opponents to secure his position in office. Hussein solved this problem in with a military attack on the Palestinians that drove them out of the country and that killed over 10,000 in the process. Nineteenth century American leaders like Abraham Lincoln and Benjamin Harrison handled similar problems by doing what Assad and Hussein did – exterminating Native American tribes or mounting internal wars against dissidents like the Mormons and the Southern Confederates. Muslim citizens of the Middle East are frequently encouraged by their leaders to take to the streets and to chant for the death of Americans, Israelis and Jews. Nor would we tolerate it if an organization arose that made such chants fashionable. There is a little bit of the barbarian in all of us. But some are far more barbarous than others. All cultures put moral and legal limits on violence. But some indulge in carnage more than others. The cultures that curb violence feel that debate is superior to violence, and that discourse is often preferable to the sword. They outlaw violence as a means of conflict resolution, and preach conciliation, commerce and discussion. They measure political manhood by the ability to produce voluntary consent, and they look down on those who enforce order through strong-armed methods. Their memes generate democracy, pluralism and capitalism. But in a world where some cultures elevate violence to a supreme virtue, the concern for peace can, alas, be fatal. It can degenerate into a blissful pacifism and make us forget that our enemies are real. It can blind us to the dark imperatives of the superorganismic pecking order, that of nations and civilizations. Muslims, they say, are free and independent beings, able to make their own decisions and to emancipate themselves from the yoke of their culture. What is your view? We think of ourselves as rugged individuals, cocky Clint Eastwood-like characters capable of making up our own minds, no matter what kind of group pressures might torpedo the less independent thoughts of people around us. But we are not Clint Eastwoods, nor were we meant to be. We are incidental microbits of a far larger beast, cells in the superorganism. And the social pack is a necessary nurturer. It gives us love and sustenance. Without its presence, our mind and body literally switch on an arsenal of interior devices for self-demolition, biological self-destruct mechanisms like depression, immune system nosedives and cognitive fog. The Islamic superorganism provides the comfort of companionship and of an all-explaining worldview. The fact is that there are many Muslims who long for pluralism, tolerance and democracy. But they are torn between their membership in the ummah – the global community of Muslims – and the appeals of the Western way of life. They are torn between the cultural codes of the West and those they share with their fellow believers. And when it comes to standing up publicly, their loyalty is all too often to the Koran and Sharia Law. It is a hatred for the whole of Western philosophy and Western civilization, freedom, democracy, human rights, international law, all of these fake concepts that have been passed to us and behind that we have been oppressed. Reformists and apostates are kept silent, in Muslim territories, by the threat of punishment from those who control the public spaces of Islam. They are silenced by Holy War enthusiasts and by clerics. In 1613, the Muslim emperor Akbar tried to start a free speech movement in India. And when Akbar died, Orthodox Muslims called his movement heretical and crushed it utterly. The West has developed something that Islam never achieved, an internal self-correction mechanism, a protest industry. In the 1840s, the West began a mass movement to stop one of its own nightmarish crimes against humanity – slavery. A mere 20 years later, the anti-slavery movement began to achieve its purpose. Then, in the 19th century, the West developed a highly organized anti-Imperialist movement, which eventually forced the nations of Europe to abandon almost all of the foreign lands they had taken. Every culture suppresses some emotions and favors others. If the founder is a frowning, angry man, the culture he establishes may impose frowns and fury for centuries to come. If the founder is a man of smiles and delight, the culture he molds is

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more likely to encourage youngsters and adults to smile and enjoy life. Plato is even more explicit than Benedict.

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Chapter 8 : Second Life Future Salon: God Bless The People That Know (The People That Do, Deadwood

Get this from a library! The Lucifer principle: a scientific expedition into the forces of history. [Howard K Bloom] -- Bloom draws an analogy between the biological material whose primordial multiplication began life on earth and the ideas, or "memes," that define, give cohesion to, and justify human superorganisms.

Paraphrasing Bloom in part, conformity enforcers act to give the constituents of a metaconscious entity a common identity, and unified patterns of behavior, particularly when things are humming along nicely. Among humans, conformity enforcers see to it that everyone in the community have "got their mind right," and are not likely to upset the apple cart, for instance by researching any "wrong theories. Diversity generators balance conformity enforcers by introducing richness, diversity, variety, complexity, and liberty into the information-sharing matrix of a metaconscious entity. Diversity generators break the lock-step regimentation which is the ideal of the conformity enforcers, thereby pioneering new possibilities and potential directions for the entire entity. At best, they are maintained tolerated by the entity at a bare subsistence level. This is the stuff of which quantum evolutionary leaps are made. Inner-judges evaluate the "progress" or "regress" of agents that comprise a metaconscious entity, and bestow "rewards" and "penalties" accordingly. Their immune systems fall to ruin, their confidence sags, their energy levels plummet, they repel their peers, and even the peer-connections, or "synapses" they may have had are severed, leaving them isolated in their misery. It is the inner-judge within each agent that decides about itself "who hath," and "who hath not," and therefore "to whom it shall be given," and "from whom even what he hath shall be taken away. It is they who distribute the "rewards" and "penalties" which manifest respectively as wealth, popularity, energy, brilliance, vibrant health, and fecundity; or alternatively as poverty, ostracism, torpor, stupidity, ill health, and death. On the basis of performance, as evaluated "within" by their inner-judges, and "without" by their peers, each agent of a metaconscious entity stands at the receiving end of the fundamental ground rule, To he who hath it shall be given. From he who hath not even what he hath shall be taken away. Conversely, intergroup tournaments help motivate innovation, sometimes for the sheer satisfaction of "winning," and sometimes for the stark sake of survival. Just described are the five elements Bloom has identified as vital for all metaconscious entities, or "learning machines. The ability to deal effectively with challenges, obstacles, and unanticipated contingencies of all kinds is the final "proof of the pudding" for the adaptive measures taken by a metaconscious entity. Further, contrary to Bloom, I would list warfare, a particularly virulent form of "intergroup tournaments," and unique to dominator cultures, to be probably the most effective and pernicious destroyer of human metaconscious of all its enemies. I would also suggest, for the sake of simplicity, that resource shifters and inner-judges share the single function of deciding "who hath," and "who hath not," and putting into effect the principle, To he who hath it shall be given. From he who hath not even what he hath shall be taken away; and so combine to constitute a single "vital element" for a metaconscious entity. These simplifications leave us with a fairly succinct description of a metaconscious entity as an amalgam of many information-sharing agents with a synergistic capability of learning from experience, by maintaining a dynamic balance among three vital elements: Dynamic balance among the three is essential because the overwhelming domination of any one of them spells disaster for the metaconscious entity that "loses its balance. These are developed and maintained by the diversity generators" which, however, might irreparably disrupt the coherency and sustainability of the entity, were they to gain an unbridled upper hand. It may be indeed that either of these two unbalanced conditions could be a trigger for, or a result of apoptosis" which returns us to the speculation with which we began this section, about the contemporary state of human civilization. Specifically, are we civilized humans right now in the advanced stages of "cellular suicide? Couple this with the unbalanced rush of self-appointed conformity enforcers to overwhelm and stifle the diversity generators, 5 and what is one to conclude? That all is well? One of the properties of metaconsciousness is that it is not at all constrained to operate at the level we humans experience as consciousness, intelligence, and creativity. Therefore, even if we

are able to establish the hidden identity of the rogue conformity enforcers, as Spooner had done in , 6 and as Ruppert has done in , 7 and thus the "hidden cause" of our predicament, this still does not preclude its "cause in another dimension," from being the suicidal apoptosis of a race driven to widespread abject despair by our own follies. In other words, why have we civilized people gotten ourselves into such a predicament in the first place? This may alternatively be interpreted in such terms as, civilization has not the blessing of the gods. In particular, Bloom denies that warfare is unique to civilized humans, and gives examples of vicious warfare among human tribes and animal species. He points out, for instance, that African lions, their handsome, noble, and admirable qualities notwithstanding, have been supplied by "Mother Nature" with no other means of livelihood than by stalking other animals and tearing them limb from limb. When the eggs hatch, the infant turtles have a significant trek ahead of them, on limbs ill suited for walking on land. Kung people of the Kalahari Desert in southern Africa, long believed by civilized anthropologists to exemplify the simple, peaceful life of pre-civilized tribes. Bloom points out the "still-underpublicized fact" that "Kung men solve the problem of adultery by murder. As a result, among the Kung the homicide rate is higher than that in New York City. Fossey observed gorilla groups deliberately seeking out rival groups and engaging them in brutal battles that inflicted gruesome injuries on both sides. And Goodall was dismayed to observe a group of male chimpanzees hunt down and annihilate the males of a smaller group that had previously splintered from the parent group in response to population pressures. The victorious larger group then abducted the sexually active females, and appropriated the territory of the vanquished group. Bloom then quotes Michael Ghiglieri, who observed chimpanzee warfare in Uganda, and wrote that "the happy-go-lucky chimpanzee has turned out to be the most lethal ape" an organized, cooperative warrior. Comes a day, however, as the chief begins to age, and possibly lose his edge, when he is challenged by a gang of younger rivals. If the chief fails to meet this challenge, he is driven off, and the young Turks appropriate the royal harem; whereupon they indulge themselves in an orgy of infanticide, dashing the brains of all the suckling infants against rocks and trees, yet leaving the nubile females unharmed. When all is done, not an infant fathered by the old chief remains alive; with the biological effect that the females, no longer suckling infants, renew their interest in sex, and the forthcoming progeny will be fathered by the young Turks, not by their deposed chief. The Yanomamo are specialists in hunting and warfare, and enjoy nothing so much as attacking a neighboring village. If successful, they kill or chase away all the men, leaving the women unharmed. They then, like the langurs, methodically murder all the infants and children, and abduct the women as their secondary wives" and as vessels to carry and bear their progeny. It is part of the genetic heritage of most, if not all living species, *Homo sapiens sapiens* included. However, as unsavory to conventional sensibilities as the examples Bloom cites may be, I hold that there is nevertheless a significant and vital difference between the "warfare" Bloom describes and the standard practices of dominator civilization. All living things sustain themselves at the expense of other living things, and humans are no exception. The patterns that have emerged through the processes of natural selection are not necessarily what "civilized folk" would call "nice. They work in the sense that they nurture and promote the ever-expanding spiral of richness, diversity, variety, complexity, and liberty throughout the biosphere; hence they promote the expansion of metaconsciousness, to the ultimate advantage of every organism and species that practices them. This is something that dominator civilization does not do" which is precisely and succinctly why dominator civilization does not work. Kung, individually or collectively, inflict even a measurable fraction of the lethal damage to the life-sustainability of the planet that New Yorkers do routinely, just going about their daily lives. I am sure that brawling bands of gorillas and chimpanzees are not pretty sights to behold, and must be distressing indeed to the scientists who have invested years studying these creatures. Yet can anyone reasonably compare such jungle skirmishes with the genocidal slaughter practiced in every "civilized" generation, in every corner of the world? Of course, Bloom, unlike myself, is a proponent of contemporary civilization, and he looks for civilized solutions to the human predicament. I believe that if such solutions are forthcoming at all, their source is likely to be anything but civilization dominator civilization, that is. Nevertheless, what Bloom has to say about the pecking order, particularly among

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superorganisms, such as nations and ethnic groups, is highly illuminating and thought-provoking. What Bloom calls a "superorganism" is an example of what I call a "metaconscious entity" composed of myriad information-sharing nodes, or component participants. Nodes can be synaptically connected neurons, individual cells, networking microbes, members of an animal or human population, etc. The important point is that they share information, and collectively learn from experience. The nodes that make up the superorganisms Bloom discusses are persons in identifiable groups, such as Americans, or Muslims, or Africans; and the vitally important information they share are called memes. It defines the character of the superorganism, and like a gene, it replicates from person to person throughout the superorganism. Religions and myths are examples of memes that define the character of a superorganism. To illustrate how memes are conceived, incubated, and replicated, Bloom recalls the case of Karl Marx, and the meme that bears his name. Between and , the meme that became Marxism flickered feebly in the mind of only one rather disagreeable man, who spent much of his time in solitude within the British Museum library. The book was passed around in some obscure circles, but for the most part was no better understood by its few readers than it had been by the censors who might have kept it entirely outside Russia. The nascent Bolsheviks were often too preoccupied squabbling amongst themselves to take advantage of every opportunity that came their way. They missed the boat in , on the occasion of the disastrous for Russia Russo-Japanese War, and Czar Nicholas recovered from the resulting revolution, in which the Bolsheviks did not take a hand. Revolution spontaneously combusted in Moscow and Petrograd By the mids the meme that had had such a modest and inauspicious beginning ruled the minds, bodies, souls, and property of over 1. Such is the replicative power of a meme. Genetic organisms, including humans, can be very chummy and mutually supportive of others of their kind, meaning with kith and kin who share their genetic makeup; yet be murderously vicious toward foreigners of a different lineage. Bloom cites Christianity as a superorganism that spectacularly overcame the limitations of its genetic origin. The Hebrew god too was a genetic god, presumed to have interests only in the affairs of those of the Hebrew lineage. After his crucifixion, however, an urbane fellow from the trade center of Tarsus showed up, initially with the intention of persecuting the Christian community in Damascus. On his way there, this fellow, Saul, had an arresting experience. He was blinded by an enveloping light, and he heard the voice of Jesus. He converted to the Christian faith on the spot, took the name Paul, and commenced an energetic career as the last apostle of Christ. He turned instead to "the gentiles," a cosmopolitan mix of Greeks, Romans, and peoples from the far corners of the Empire. He spoke the international language Greek and had a more receptive hearing among his wider audience than he had had among the Jews. It certainly enjoyed a more fecund capacity to replicate, and it eventually drew together a global superorganism that recognized no border or genetic fence. The meme, not for the last time, had demonstrated its spectacular effectiveness as a replicator for the onward evolution of metaconsciousness. Schjelderup-Ebbe discovered that the relative "peace" that reigns in the barnyard is the outcome of a vicious competition that yields vital consequences for all participants. Those who successfully fight their way to the top of the pecking order wind up with the best of everything "the most and best food, the most and best sex, the most preferred roost. Nobody pecks them, yet they have the undisputed prerogative to peck whom they please. Conversely, those at the bottom of the pecking order fare the worst in all conditions of life, and they peck no one: Those at the bottom of the pecking order are even affected emotionally, and biochemically "as are the aristocrats at the top of the heap " by their relative status in the barnyard hierarchy. Winners in the struggle for status experience a surge in the testosterone level in their blood "the male hormone that promotes aggression and confidence. The testosterone level plummets for losers; instead, they experience a rise in glucocorticoids, which are stress hormones that slowly poison the low-rung members of the barnyard hierarchy. This ties in with the discussion earlier about conformity enforcers, diversity generators, inner-judges, and the onset of apoptosis in a metaconscious entity. Bloom describes the vicissitudes in the rivalry between Carthage and Rome during the Punic Wars between the years and ; during which allies flocked enthusiastically to the aid of either Carthage or Rome, depending upon their victories and defeats, and consequent rise or fall in the

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superorganismic pecking order. It seems to be true, under a wide variety of circumstances. A parallel pattern took shape much more recently, during the Cold War rivalry between the Soviet Union and the United States. In the Soviet Union “until then definitely on a lower rung of the international pecking order” shocked the world by launching Sputnik, thereby demonstrating a technological competence the U. The result was a significant rise for the U. Nations all over the world reacted vocally, many openly applauding and forming alliances with the Russians, others cautiously distancing themselves from America. The presence and behavior of superorganisms demonstrate the universality of metaconsciousness in information-sharing matrices of distributed agents, at a scale one step beyond that of the individual human.

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Chapter 9 : About the Lucifer Principle | howard bloom

Bloom says Americans suffer "perceptual shutdown" that blinds them to the United States' downward slide in the pecking order of nations. His use of concepts like pecking order, memes (self-replicating clusters of ideas), the "neural net" or group mind of the social "superorganism" seem more like metaphors than explanatory tools.

The five main concepts- Concept number one: These natural assembly units genes are one example crank out their goods so cheaply that the end results are appallingly expendable. Among those expendable products are you and me. We are not the rugged individuals we would like to be. We are, instead, disposable parts of a being much larger than ourselves. The meme, a self-replicating cluster of ideas. Thanks to a handful of biological tricks, these visions become the glue that holds together civilizations, giving each culture its distinctive shape, making some intolerant of dissent and others open to diversity. They are the tools with which we unlock the forces of nature. Our visions bestow the dream of peace, but they also turn us into killers. The group mind whose eccentric mode of operation manipulates our emotions and turns us into components of a massive learning machine. The naturalist who discovered this dominance hierarchy in a Norwegian farmyard called it the key to despotism. Pecking orders exist among men, monkeys, wasps, and even nations. They help explain why the danger of barbarians is real and why the assumptions of our foreign policies are often wrong. The five main parts of the social learning machine Bacterial colonies utilize the conformity enforcer of the genome. Which, among other things, imposes a common language so that every member of the community responds to the same chemical and molecular vocabulary. Bascillus colonies are riddled with diversity generators. Other bacteria adopt an entirely different metabolic mode. To them the excrement is caviar. By snacking heartily on toxic waste, they prevent the colony from killing itself. After sending out repulsion signals, the unfortunate losers reorganizes its genome in preparation for the self-dissolution of lysis " a lonely death. The fourth element of the complex adaptive system enters the petri dish: Bacteria stranded in the desert are stripped of food , of popularity, and most important from the point view of the group brain, robbed of imitators. The civil war was people destroying their own genes. Women in murderous frame of mind usually do away with their own children. Animals make warning gestures, the mobs of birds that migrate seem to not be closely related. There are intropunitive behavior: When you feel like kicking yourself around the block , you are in the grip of intropunitive forces. Harry Harlow found that simians raised without social contract frequently sat in the corner of their cage, curled into a ball, their eyes staring emptily into space, and chewed at their own skin, gouging themselves until they bled. That is intropunitive behavior. When a hospital patient is forced to spend months in bed, seldom using his legs, many of the legs constituent cells , sensing that they are no longer needed, shrink or disappear. Slime mold is another example. If put through a sieve, the microbeasts, search for their old companions then labor to reconstruct the social system that bound them. Within a few hours, the water in your bucket grows clear, and sitting at the bottom is a complete sponge. In the s Rene Spitz studied human babies. Thirty four out of ninety died. Alone, people talk to themselves so social are we , In an empty universe we address ourselves skyward to gods, and angels. Uniforms are necessary on the cellular level. They also prove indispensable to human society. All groups have a golden rule: Everyone else is fair game. Sea anemones engage in cold war. The battles between groups in a society at peace may be far less blood, y but they are no less persistent. Welfare families want to raise their payments, middle-class folks would avoid higher taxes. He fabricated the potential violence in little rock to get national attention. Fidel Castro found the existence of enemies equally indispensable. They recall past salaries as being much higher than their old paycheck stubs indicate. They recollect buying fewer alcoholic drinks than they actually did and are certain they gave more to charity. They exaggerate their glory. Medieval Christianity permission to hate heathens. Marxist give have-nots permission to hat haves. Peace groups militants, conservatives liberals. A rat frustrated at the end of a maze in trying to get its food goes into a fury. If you place a bottle brush next to the barrier, the enraged rat will tear the object to pieces. Frustration is an

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experience we cannot dodge. During his lifetime, each man produces enough sperm to inseminate every woman on the planet many times. The dominant chimp in a group hoards all the ladies for himself. An ant is born with all the genetic material it needs to take on any role in society. If the colonies ruler is killed a worker will become a reproducer. As we grow older many of us will carry an increasing burden of resentment for the fates we failed to have. Lazy ant and hard working ants, when a colony is split take their places and behaviors as needed. Embryonic cells will become anything. Genes that fail to work effectively with their partners on chromosomal string are doomed. A melody wells up in the reveries of a solitary songwriter. It seizes the brain of a singer. Then it infects the consciousness of millions. From 1848 to 1883, Karl Marx sat alone nearly every day in a corner of the library of the British Museum. At its birth the new ideological meme was vulnerable and powerless. Marx was a bad container. He was so cantankerous, so subject to turning even the tiniest discussion into a fight that he had few friends and almost no followers. Lenin also spent seventeen years sitting in libraries. Old genes take up to ten thousand years to make improvements. But memes can rearrange sprawling networks of outrageously intricate creatures in only a few centuries or less. But the kindness of rats only extends to families. Rats know each other through the smell of their households. A scientist scrubbed a loved one clean, gave him the smell of a stranger and put him back. The loving family bared teeth and lunged. The children of Israel were a genetic tribe. Their gods, mannerisms and ideas were the outward labels of genetic contents. Jesus preached to other jews. The figure who would transform it outside was Saul later called Paul that was a city sophisticate. In the process, he created transferable religion. William James said St. His genes simply ceased to be. History is the environment of the meme. Because the measure of the success of a web meme "a myth, a hypothesis, or a dogma" is not its truth but how well it serves as a social glue. They did magical healing. When it fails, those who paid, the protector is offered sympathy for having had to grapple with so powerful an adversary. Lab animals who are given control live longer, and have higher antibody counts. The lack of control disables the ability for long-term potentiation of neurons. But the doctor may just not recognize the cause. He is selling omnipotence and will proscribe you something to shut you up. Both had wealth, but the pope had the illusion of control. He also declared that he would appoint all bishops. He created his own churchmen and fired Hildebrand. Hildebrand excommunicated the population of Germany. The citizens got so nervous they forced Henry to stand barefoot in a snowy courtyard for 3 days begging. The plague and war and famine meant that the serf had no sense of control. But hope and control are biologically necessary to both the immune system and the brain. The excommunication deprived them from the fantasy of control that made life tolerable.