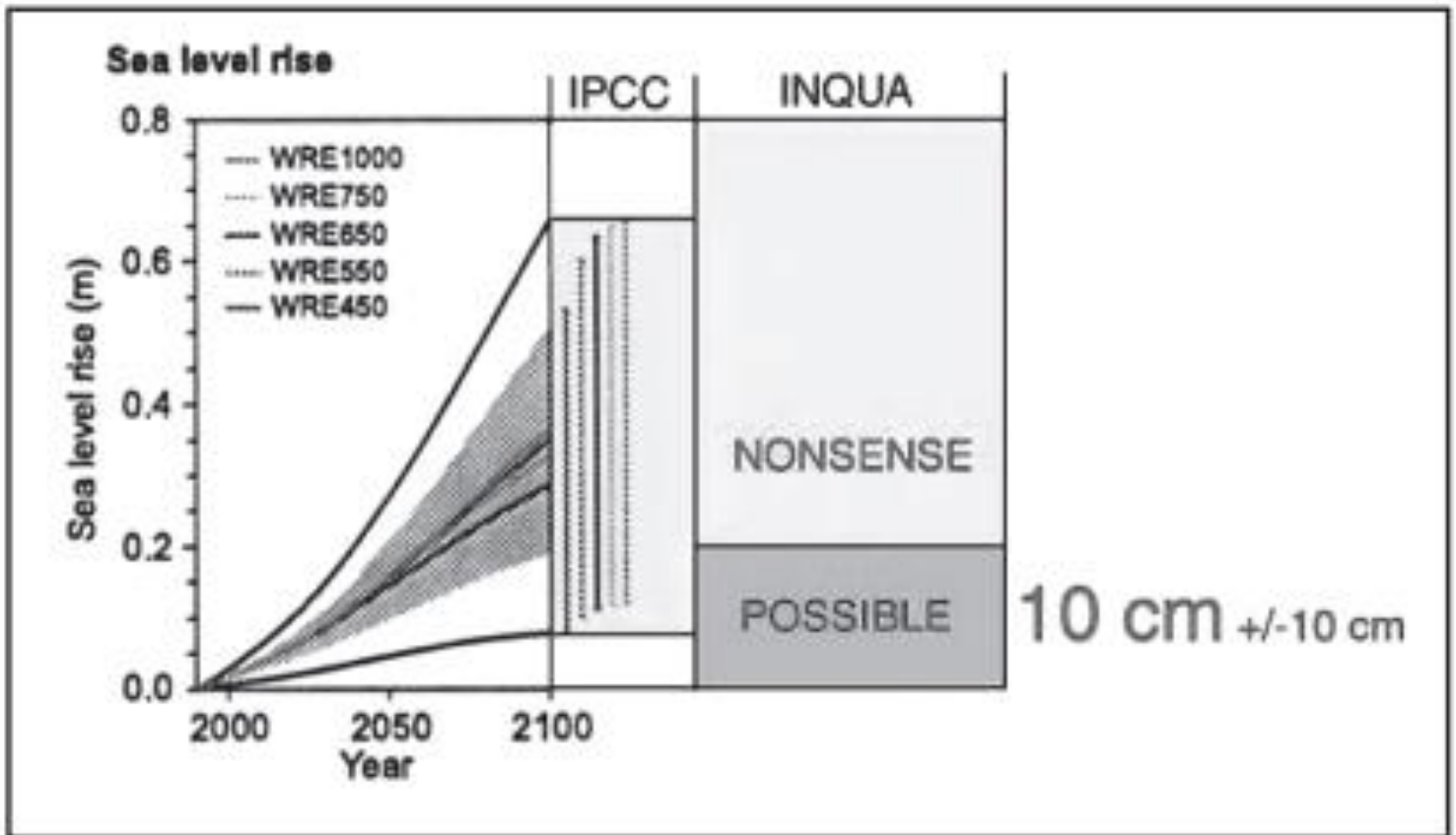


Projected Sea-Level Rise in the Maldives



Source: Nils-Axel Möner.

Dr. Möner was president of the International Union for Quaternary Research's (INQUA) Commission on Sea-Level Changes and Coastal Evolution (1999-2003). Its research proved that the catastrophic predictions of the Intergovernmental Panel on Climate Change (IPCC), based on computer models of the effects of global warming, are "nonsense."

The Climate™

unbekoming.substack.com

DO NOT
COMPLY.



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13 June 2022

To the Reader

This eBook originated from sitting down after the Australian Federal Election of 2022 and writing about the impact of climate ideology on Australians and their voting. It wasn't meant to be an eBook, but a Substack, but then it just got longer and longer. I stopped at one point, wondering how much was enough, and decided to publish just the sea level thread as a standalone piece.

[On Sea Level: Gates vs Morner](#)

I've come back to finish off the job in the form of this eBook. It includes the material from the sea level piece, but also all the other threads that I wanted to weave together.

I often ask myself "Who am I writing to" and the answer I always get is "the curious", the ignorant but curious. If I were to be more specific, it would be the young, ignorant, and curious.

The goal of this eBook, and my Substack for that matter, is to help a curious person, who knows little to nothing about a subject, to find a pathway, a "gateway" out of their ignorance and into a new reality, a new awakening. From there they can start to read any of the books referenced and follow any of the people mentioned...and a new journey for an awakened soul begins.

When you are asleep, you don't know that you are asleep. It's curiosity that wakes you up, taps you on the shoulder, ever so lightly and whispers "hey, come and have a look at this...".

As I wrote to the two young girls of a friend when we gave them our Encyclopedia Britannica.

Curiosity is a superpower.

Curiosity of self, of others and of the world.

Curiosity about what is true.

Like all powers, it is a muscle that gets stronger with use but withers otherwise.

This Britannica set was bought in Holland, in 1992 and brought to Australia in 1995 when we got married. Our two kids grew up with it and now it is in your care.

May it bring you much wonder.

May you always be curious.

Guard your curiosity, for it is a faint flame easily blown out by the raging winds of conformism.

Regards

Unbekoming

(related to [Ken Mubongi](#))

All truth passes through three stages. First, it is ridiculed. Second, it is violently opposed. Third, it is accepted as being self-evident. - Arthur Schopenhauer

The Australian Election and The Climate™

It's been a few weeks since the 2022 Australian Federal election and we will have a new Prime Minister, Anthony Albanese from the Australian Labour Party. That simply means the country will go even further left, further collectivist and further authoritarian.

I began writing about my thoughts on the election, climate, collectivism, sea level, Gates, Morner and a suite of other connected threads in my mind and realised it wasn't a Substack article anymore but an eBook.

Similar to the US, we have a federation of States that has allowed us to experience Labor (left) government and Liberal (supposedly right and supposedly conservative government...but not really). Labor governments have ALL been more authoritarian and tyrannical led by Victoria and followed closely by Western Australia and Queensland (with the Northern Territory getting an honourable mention). NSW has had Liberal government and the most that I can say for it is that it has been generally a lesser form of evil...evil none the less...but "nicer" evil.

I have no interest in doing a political analysis of the election and why the pendulum has swung even further away from the centre (whatever that looks like anymore) and further away from individual freedom, sovereignty, and rights. Further towards a collectivist structure and spirit. Others can do that.

What I want to talk about is The Climate™ (see The Science™) as it has become a central spirit running through Australian politics. Among the many things that all the major parties did was to create policy positions that "cared" about The Climate™.

Here is exiting Prime Minister Scott Morrison committing to Net Zero by 2050 in Oct 2021.

[Scott Morrison's cabinet showed support for net zero emissions target by 2050 | Sky News Australia](#)

The Labor Party, and its incoming new Prime Minister Anthony Albanese, wore The Climate™ jacket much earlier and they have their own Net Zero commitments.

[Labor's Anthony Albanese recommits party to net zero carbon emissions target for 2050 - ABC News](#)

The Greens, well that goes without saying, they want it by 2035.

[Net Zero by 2035 | Greens NSW](#)

Which brings us to the "Independents" that have been described as "Teals" funded by [Simon Holmes a Court](#), the 49 year old son of [Australia's first billionaire](#)

Simon via his [Climate 200 group](#), funded 23 candidates (the names of which has [just been removed](#) from the group's site) to the tune of \$1 million each to run as candidates in mainly Liberal seats, and [many of them won](#). It was a stunningly successful political campaign with 10 out of 23 candidate successful.

Here is the [Teal list on Wiki](#) (it's good for something).

The moral of the story is that The Climate™ dominated the Australian political landscape. Many in the country have swallowed it hook, line and sinker.

This eBook is really for them, especially the young 20 somethings who don't know what they don't know. I believe that Sea Level is the rope that you can use to climb out [From Under the Rubble](#) of the collectivist controlled demolition of truth.

[The rich vote Left | The Spectator Australia](#)

What happens when you purport to believe that there is an earth-endangering climate crisis (and former Obama Energy Department Undersecretary, Professor Steven Koonin, takes this apart in his new book *Unsettled*) and that Australia's emissions make any difference at all, when the truth is that we could go back to the Stone Age tomorrow and China would pump out our emissions in a little over a fortnight? If you go down that road it's not surprising that voters will vote for the real thing (in the shape of the Greens and Teals) rather than a half-hearted bunch of Liberal 'moderates'. So the irony is that even for the so-called 'moderates', they would have had a better chance to win if the Liberals had stood up against the ABC worldview and not signed up to Net Zero. The appeasement strategy was never going to work, especially for them.

[The Lie That Net Zero is 'Settled Science' – The Daily Sceptic](#)

Historically, the claim of consensus is the first refuge of the scoundrel; it is a way to avoid debate by claiming the matter is already settled. Whenever you hear the consensus of scientists agrees on something or other, reach for your wallet, because you're being had. Let's be clear: the work of science has nothing whatever to do with consensus. Consensus is the business of politics. - Michael Crichton, PhD, MD, author, screenwriter and academic.

If there was any part of your vote in last week's Australian election that was in any way influenced by The Climate™, you have been misled.

Among the many things that they did do, is create policy positions moulded around polling that told them that people "cared" about The Climate™ and so a Liberal Prime Minister whose party "believes" in all of the above tried to get in with the Davos crowd (he seemed a bit late to the party) but repeating his commitments to all of their collectivist agendas especially The Climate™.



<https://youtu.be/wMLDh7nO9-c>

A friend sent me this declaration of what the Liberal Party values are (if you live in Oz, and are awake...try not to laugh or vomit as you read this).

I replied: "Is this a joke?"

We Believe:

in the inalienable rights and freedoms of all people: we work towards a lean government that minimises interference in our daily lives and maximises individual and private-sector initiative;

in government that nurtures and encourages its citizens through initiative, rather than putting limits on people through the punishing disincentive of burdensome taxes and the stifling structures of Labor's corporate state and bureaucratic red tape;

in those most basic freedoms of parliamentary democracy – the freedom of thought, worship, speech and association;

in a just and humane society in which the importance of the family and the role of law and justice are maintained;

in equal opportunity and tolerance for all Australians;

in the encouragement and the facilitation of wealth so that all may enjoy the highest possible standards of living, health, education and social justice;

that, wherever possible, government should not compete with an efficient private sector, and that businesses and individuals – not government – are the true creators of wealth and employment;

in the Australian Constitution;

in preserving Australia's natural beauty and environment for future generations; and

that our nation has a constructive role to play in maintaining world peace and democracy through alliances with other free nations.

In short, we believe in **individual freedom** and **free enterprise**.

The LNP (Liberal National Party) did not live a SINGLE one of their stated "beliefs" since March 2020, and arguably much further back than that.

Bill Gates and “Weather for Dummies”

I remember when Gates’ **How to Avoid a Climate Disaster** first came out, I was wandering around in our local bookstore (as my suffering wife and kids know I have to do) and picked up his book. At this point I had figured out he was a very bad actor. As I was flicking through it, I noticed the “zero” theme and I noticed its framing as “net zero” by 2050.

Here he is doing the rounds at BBC pushing Net Zero in Feb 2021.

[Bill Gates: Net zero will be 'most amazing thing humanity has ever done' - BBC News](#)

And here he is promoting and reviewing his own book around the same time.

[My new climate book is finally here | Bill Gates \(gatesnotes.com\)](#)

I distinctly remember wondering, as I was flicking through his book, how long before this “net zero” talking point starts really doing the rounds. Well as it turned out, not long at all.

What do we know about Gates by now? He is the lead cardinal of the vaccine church, and we know how that is going, and here we see him being the lead cardinal of the climate church.

Here is Gates commenting on his book:

Now the problem seemed even harder. It wasn’t enough to deliver cheap, reliable energy for the poor. It also had to be clean.

Within a few years, I had become convinced of three things:

1. To avoid a climate disaster, we have to get to zero greenhouse gas emissions.
2. We need to deploy the tools we already have, like solar and wind, faster and smarter.
3. And we need to create and roll out breakthrough technologies that can take us the rest of the way.

The case for zero was, and is, rock solid. Setting a goal to only reduce our emissions—but not eliminate them—won’t do it. The only sensible goal is zero.

Does anyone have any doubt that Bill Gates is somewhere on the spectrum, that he has some version of Asperger’s or mild Autism? Well not to me at least.

If I had to make a layman’s diagnosis, I’ll go with high functioning Asperger’s. Both my in-laws and brother-in-law have the condition and I employed someone for 6 years who had it, one of our best ever hires, but if we asked Michael to move to a different desk because of an office reshuffle, he would literally start sobbing at his desk, so we figured out that we needed to ease him into a change of work pattern and do it at a much slower rate. Anyway, I’ve had more than my fair share of interaction with this state of mind, so I’m going with my pop diagnosis.

“Net zero carbon” is born out of the same psychological handicap that gives you “Zero Covid” and [“EVERYONE in the world will need to be vaccinated”](#).

Here is Gates from his book on Net Zero:

In other words, “getting to zero” doesn’t actually mean “zero.” It means “near net zero.” It’s not a pass-fail exam where everything’s great if we get a 100 percent reduction and everything’s a disaster if we get only a 99 percent reduction. But the bigger the reduction, the bigger the benefit.

How quickly do we need to get to zero? Science tells us that in order to avoid a climate catastrophe, rich countries should reach net-zero emissions by 2050. You’ve probably heard people say we can decarbonize deeply even sooner—by 2030.

Unfortunately, for all the reasons I've laid out in this book, 2030 is not realistic [Unbekoming: someone should tell The Greens]. Considering how fundamental fossil fuels are in our lives, there's simply no way we'll stop using them widely within a decade.

What we can do - and need to do - in the next 10 years is adopt the policies that will put us on a path to deep decarbonization by 2050.

Now here is Gates, from his book, on sea level. It's important to tie him down on his sea level position as we will come back to this later:

In the meantime, people all over the world, at every income level, are already being affected in one way or another by climate change. Just about everyone who's alive now will have to adapt to a warmer world. As sea level and floodplains change, we'll need to rethink where we put homes and businesses. We'll need to shore up power grids, seaports, and bridges.

We'll need to plant more mangrove forests (stay tuned if you don't know what a mangrove is) and improve our early-warning systems for storms.

All cities will be affected by climate change, but coastal cities will have the worst problems. Hundreds of millions of people could be forced from their homes as sea level rise and storm surges get worse. By the middle of this century, the cost of climate change to all coastal cities could exceed \$1 trillion...each year. To say that this will exacerbate the problems most cities are already struggling with—poverty, homelessness, health care, education—would be an understatement.

Another effect of the extra heat is that sea level will go up. This is partly because polar ice is melting, and partly because seawater expands when it gets warmer. (Metal does the same thing, which is why you can loosen a ring that's stuck on your finger by running it under hot water.) Although the overall rise in the global average sea level—most likely, a few feet by 2100—may not sound like much, the rising tide will affect some places much more than others. Beach areas are in trouble, not surprisingly, but so are cities situated on especially porous land. Miami is already seeing seawater bubble up through storm drains, even when it isn't raining—that's called dry-weather flooding—and the situation will not get better. In the IPCC's moderate scenario, by 2100 the sea level around Miami **will rise by nearly two feet**. And some parts of the city are settling—sinking, essentially—which might add another foot of water on top of that.

Rising sea level will be even worse for the poorest people in the world. Bangladesh, a poor country that's making good progress on the path out of poverty, is a prime example. It has always been beset by severe weather; it has hundreds of miles of coastline on the Bay of Bengal; most of the country sits in low-lying, flood-prone river deltas; and it gets heavy rainfall every year. But the changing climate is making life there even harder. Thanks to cyclones, storm surges, and river floods, it is now common for 20 to 30 percent of Bangladesh to be underwater, wiping out crops and homes and killing people throughout the country.

Here he is on chatting with people whose mortgage is paid for by The Climate™ and on reading "Weather for Dummies":

I kept learning everything I could about climate change. I met with experts on climate and energy, agriculture, oceans, sea level, glaciers, power lines, and more. I read the reports issued by the Intergovernmental Panel on Climate Change (IPCC), the UN panel that establishes the scientific consensus on this subject. I watched Earth's Changing Climate, a series of fantastic video lectures by Professor Richard Wolfson available through the Great

Courses series. I read Weather for Dummies, still one of the best books on weather that I've found.

I wanted to tie Gates down on the sea level issue so that we can now deal with it in detail.

I believe that sea level is THE thread to pull on to unravel the whole climate sweater.

There are so many variables and so much complexity in genuine climate science with incredibly dense language and acronyms that it is well beyond the reach of most. But if in aggregate it is true, and the world IS warming (regardless of whether we are causing it or not, substantially or in part) then the sea level must rise, it's that simple. You cannot have warming without melting and water level rising...the simplest of physics.

Tony Heller and his dog Toto

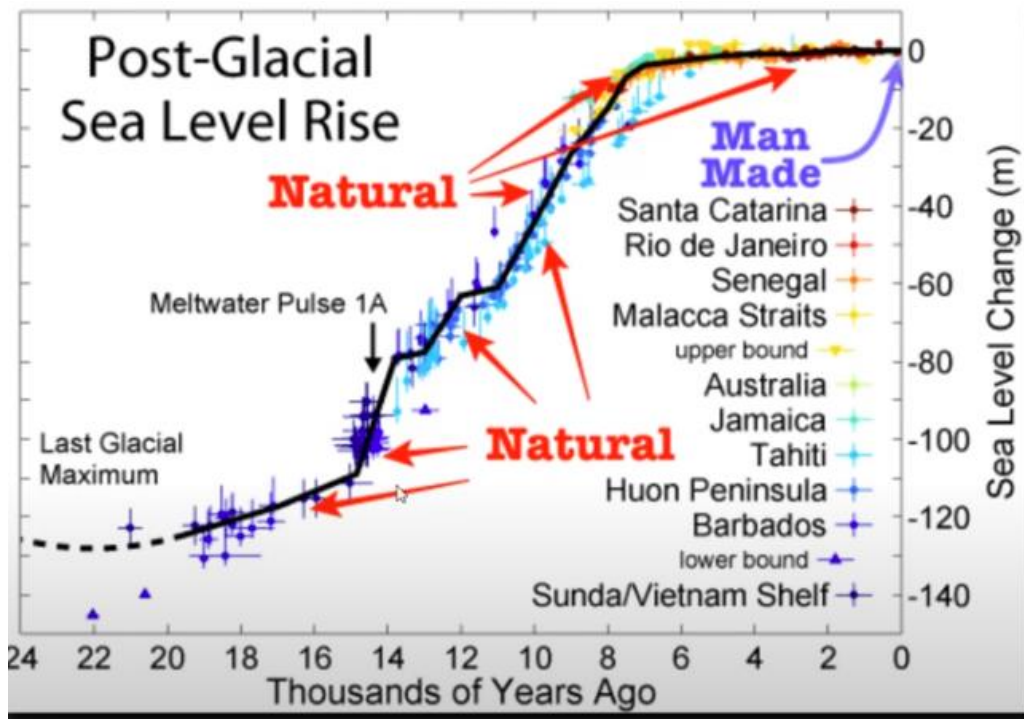
I've mentioned [Tony Heller and sea level](#) before (once) and I present him here again. This is the clip (18 mins) that woke me up to the sea level lie. You will learn about land movement and how rising and subsiding land impacts the numbers and how the numbers have been manipulated and changed (fudged and corrupted).



<https://youtu.be/CffMifh73ZE>

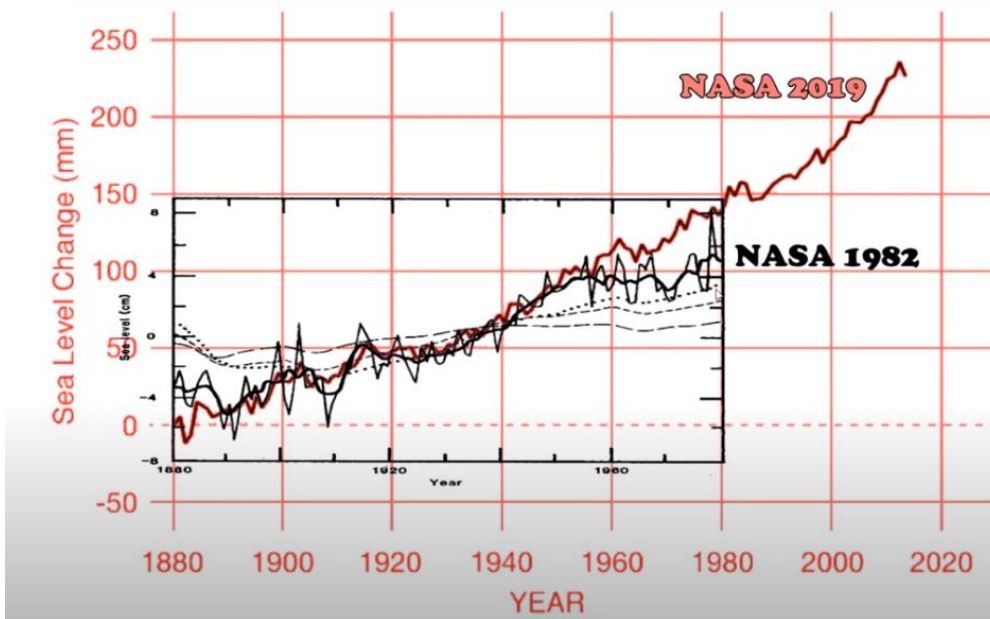
Tony understands the subject matter so deeply and is able to explain it so simply that it makes him one of a kind in the space, but he starts off with the picture of his dog Toto, so I guess people struggle to take him seriously. I've sent this clip to many people, and I've only ever heard back from one who woke up and got it...all the rest mustn't have been able to get past the dog.

The clip includes some great charts, such as this one. Sea level have risen by 120 metres (yes METRES) over the last 20,000 years, without any "human help" yet the MILLIMETRE rises recorded today are man-made and are an extinction event.

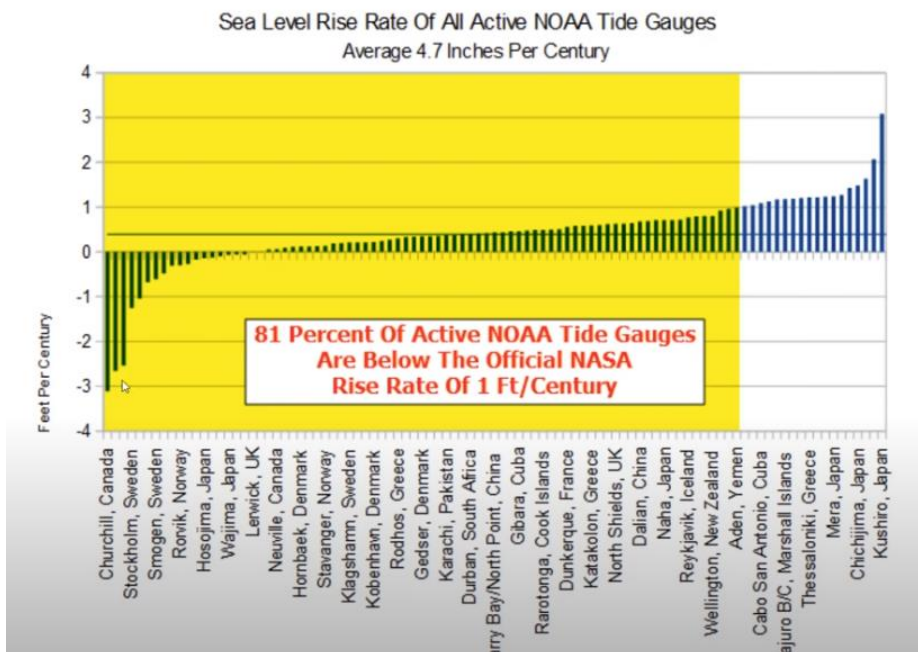




This chart shows how NASA started to “change” the data to change the “narrative”. There is no simple or polite way of putting it, it is data and scientific fraud at the source.



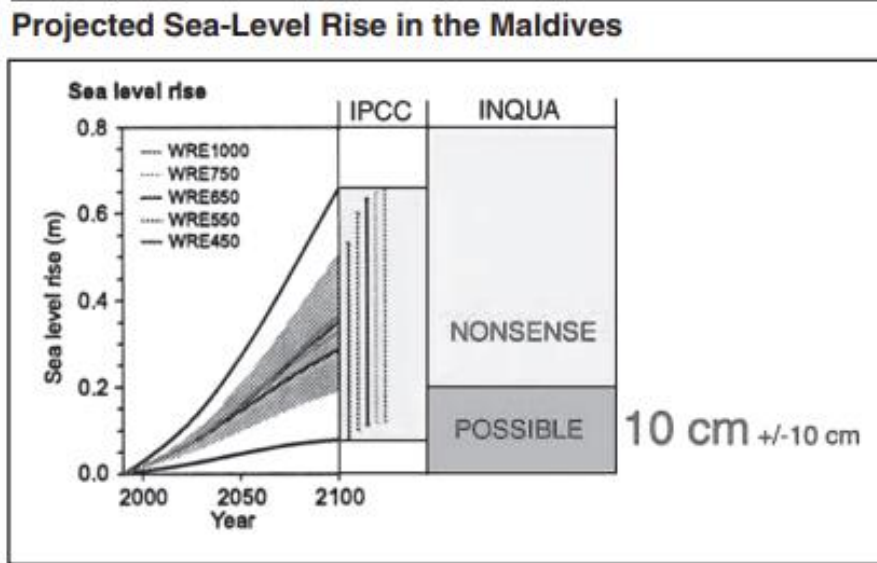
This next chart shows sea level “falling” on the left. You can see in Sweden, for example, that sea level have fallen by about 2.5 feet over the last hundred years, because the land has been “rising”. Tectonic plates shift (remember earthquakes?) and volcanic activity is real. The data from these gauges has been removed from the data sets so that the “averages” are much higher than they would otherwise be and an “increase in trend” can be created which is then the basis for blaming us humans for that trend change.



But this is Tony Heller talking and you can't really believe someone whose dog is named Toto and who doesn't shut up talking about his dog.

Who I really want to talk about is Nils-Axel Morner. The sea level subject is really about him.

Nils-Axel Morner: Mr Sea Level



Source: Nils-Axel Möner.
Dr. Möner was president of the International Union for Quaternary Research's (INQUA) Commission on Sea-Level Changes and Coastal Evolution (1999-2003). Its research proved that the catastrophic predictions of the Intergovernmental Panel on Climate Change (IPCC), based on computer models of the effects of global warming, are "nonsense."

Whenever I go into a dark room, I prefer to use a torchlight that can help me see what's there and navigate around the room safely.

Early on in Covid Dr Sucharit Bhakdi was that torchlight, then I found Malone and McCullough to name but a few and the darkness and confusion started to lift.

Well, what Malone is to mRNA gene tech, Morner is to sea level.

Morner passed away in 2020 at the age of 83. This is a wonderful remembrance of him and his work.



Silent upon a peak in Darien

[Sea level scientist Nils-Axel Mörner, 1938-2020 - CFACT](#)

Here are several excerpts:

Professor Nils-Axel Mörner, who died on Friday October 16 aged 83 after a short illness, **knew more about sea level than did Poseidon himself**. He wrote more than 650 papers on the subject in his long and distinguished career. He became even more well-known after his retirement than before it, because he decided to take the risk of publicly opposing the false notion, **profitably peddled** by the Intergovernmental Panel on Climate Change *et hoc genus omne*, that global warming would cause many meters of sea-level rise.

On Bangladesh

Professor Mörner was a hands-on scientist. He did not enjoy squatting in his ivory tower. He liked to travel the world investigating sea level by the novel method of actually going to the coastline and having a look.

On one occasion, when the **climate Communists** were reporting that Bangladesh was subsiding beneath the rising waves, he went on a fact-finding trip to Bangladesh with a group of fellow sea-level specialists. All the others were true-believers, so they just drifted along with the Party Line and took few measurements.

Only the Professor not only used his altimeter but walked 100 meters uphill, in his late 70s, and back down again so that the instrument would be correctly calibrated. Only the Professor subsequently reported that, as a result of those measurements, sea level off Bangladesh was actually falling. Only the Professor reported that in the few beaches where the sea had encroached, it had done so not because of global warming and consequent sea-level rise but **because local prawn farmers had grubbed up the mangroves whose roots had previously kept the coastline stable**.

On the Maldives

On another occasion Professor Mörner was visiting the Maldives when he noticed a small tree, 40 years old, right on the beach, in leaf but lying on its side. The fact that the tree was still there, feet from the ocean and inches above sea level, after 40 years told him that there had been no sea-level rise since the tree had first begun to grow, or it would have been drowned.

He enquired locally about whether there had been an exceptional spring tide caused by global warming and sea-level rise that had overthrown the tree. He discovered, however, that a **group of Australian environmental extremists** had visited the beach shortly before him. They had realized that the presence of the tree showed that the official sea-level record showing a sharp rise over the past half-century must be incorrect, and had uprooted the tree. Professor Mörner stood it back up again and photographed it.

He was plainly very distressed by incidents such as this, for he was a highly moral man with a strong regard for the truth. He took each of the numerous lies and frauds perpetrated by climate Communism as a personal affront, and was saddened at the widespread decline in scientific standards, particularly in the universities.

Here are key excerpts from an interview with Morner from 2007.

[Claim That Sea Level Is Rising Is a Total Fraud](#)

You have to look at that in a lot of different ways. That is what I have done in a lot of different papers, so we can confine ourselves to the short story here. One way is to look at the global picture, to try to find the essence of what is going on. And then we can see that the sea level was indeed rising, from, let us say, 1850 to 1930-40. And that rise had a rate in the order of 1 millimeter per year. Not more. 1.1 is the exact figure. And we can check that, because Holland is a subsiding area; it has been subsiding for many millions of years; and Sweden, after the last Ice Age, was uplifted. So if you balance those, there is only one solution, and it will be this figure.

On Earth's rotation

That ended in 1940, and there had been no rise until 1970; and then we can come into the debate here on what is going on, and we have to go to satellite altimetry, and I will return to that. But before doing that: There's another way of checking it, **because if the radius of the Earth increases, because sea level is rising, then immediately the Earth's rate of rotation would slow down.** That is a physical law, right? You have it in figure-skating: when they rotate very fast, the arms are close to the body; and then when they increase the radius, by putting out their arms, they stop by themselves. So you can look at the rotation and the same comes up: Yes, it might be 1.1 mm per year, but absolutely not more. It could be less, because there could be other factors affecting the Earth, but it certainly could not be more. Absolutely not! Again, it's a matter of physics.

On "the" Hong Kong tide gauge

So, we have this 1 mm per year up to 1930, by observation, and we have it by rotation recording. So we go with those two. They go up and down, but there's no trend in it; it was up until 1930, and then down again. There's no trend, absolutely no trend.

Another way of looking at what is going on is the tide gauge. Tide gauging is very complicated, because it gives different answers for wherever you are in the world. But we have to rely on geology when we interpret it. So, for example, those people in the IPCC [Intergovernmental Panel on Climate Change], choose Hong Kong, which has six tide gauges, and they choose the record of one, which gives 2.3 mm per year rise of sea level. Every geologist knows that that is a subsiding area. It's the compaction of sediment; it is the only record which you shouldn't use. And if that figure is correct, then Holland would not be subsiding, it would be uplifting. And that is just ridiculous. Not even ignorance could be responsible for a thing like that. So tide gauges, you have to treat very, very carefully.

Now, back to satellite altimetry, which shows the water, not just the coasts, but in the whole of the ocean. And you measure it by satellite. From 1992 to 2002, [the graph of the sea level] was a straight line, variability along a straight line, but absolutely no trend whatsoever. We could see those spikes: a very rapid rise, but then in half a year, they fall back again. But absolutely no trend, and to have a sea-level rise, you need a trend.

Then, in 2003, the same data set, which in their [IPCC's] publications, in their website, was a straight line—suddenly it changed, and showed a very strong line of uplift, 2.3 mm per year, the same as from the tide gauge. And that didn't look so nice. It looked as though they had recorded something; but they hadn't recorded anything. It was the original one which they had suddenly twisted up, because they entered a "correction factor," which they took from the tide gauge. So it was not a measured thing, but a figure introduced from outside. I accused them of this at the Academy of Sciences in Moscow – I said you have introduced factors from outside; it's not a measurement. It looks like it is measured from the satellite, but

you don't say what really happened. **And they answered that we had to do it, because otherwise we would not have gotten any trend!**

On Tuvalu Islands

Another famous place is the Tuvalu Islands, which are supposed to soon disappear because they've put out too much carbon dioxide. There we have a tide gauge record, a variograph record, from 1978, so it's 30 years. And again, if you look there, absolutely no trend, no rise.

So, from where do they get this rise in the Tuvalu Islands?

Then we know that there was a Japanese pineapple industry which subtracted too much fresh water from the inland, and those islands have very little fresh water available from precipitation, rain. So, if you take out too much, you destroy the water magazine, and you bring sea water into the magazine, which is not nice. So they took out too much fresh water and in came salt water. And of course the local people were upset. But then it was much easier to say, "No, no! It's the global sea level rising! It has nothing to do with our subtraction of fresh water." So there you have it. This is a local industry which doesn't pay.

If you go around the globe, you find no rise anywhere. **But they need the rise, because if there is no rise, there is no death threat.** They say there is nothing good to come from a sea-level rise, only problems, coastal problems. If you have a temperature rise, if it's a problem in one area, it's beneficial in another area. But sea level is the real "bad guy," and therefore they have talked very much about it. But the real thing is, that it doesn't exist in observational data, only in computer modeling.

On the Maldives again

I'll tell you another thing: When I came to the Maldives, to our enormous surprise, one morning we were on an island, and I said, "This is something strange, the storm level has gone down; it has not gone up, it has gone down." And then I started to check the level all around, and I asked the others in the group, "Do you see anything here on the beach?" And after a while they found it too. And we had investigated, and we were sure, I said we cannot leave the Maldives and go home and say the sea level is not rising, it's not respectful to the people. I have to say it to Maldivian television. So we made a very nice program for Maldivian television, but it was forbidden by the government! Because they thought that they would lose money. They accuse the West for putting out carbon dioxide, and therefore we have to pay for our damage and the flooding. So they wanted the flooding scenario to go on.

EIR: How does the IPCC get these small island nations so worked up about worrying that they're going to be flooded tomorrow?

Mörner: **Because they get support, they get money**, so their idea is to attract money from the industrial countries. And they believe that if the story is not sustained, they will lose it. So, they love this story. But the local people in the Maldives - it would be terrible to raise children—why should they go to school, if in 50 years everything will be gone? The only thing you should do, is learn how to swim.

EIR: To take your example of Tuvalu, it seems to be more of a case of how the water management is going on, rather than the sea level rising.

Mörner: Yes, and it's much better to blame something else. Then they can wash their hands and say, "It's not our fault. It's the U.S., they're putting out too much carbon dioxide."

EIR: Which is laughable, this idea that CO2 is driving global warming.

On the Arctic "it's already floating!"

Mörner: Precisely, that's another thing. And like this State of Fear, by Michael Crichton, when he talks about ice. Where is ice melting? Some Alpine glaciers are melting, others are advancing. **Antarctic ice is certainly not melting**; all the Antarctic records show expansion of ice. Greenland is the dark horse here for sure; **the Arctic may be melting, but it doesn't matter, because they're already floating, and it has no effect.**

On Kilimanjaro

A glacier like Kilimanjaro, which is important, on the Equator, is only melting because of deforestation. At the foot of the Kilimanjaro, there was a rain forest; from the rain forest came moisture, from that came snow, and snow became ice. Now, they have cut down the rain forest, and instead of moisture, there comes heat; heat melts the ice, and there's no more snow to generate the ice. So it's a simple thing, but has nothing to do with temperature. It's the misbehavior of the people around the mountain. So again, it's like Tuvalu: We should say this deforestation, that's the thing. But instead they say, "No, no, it's the global warming!"

EIR: Here, over the last few days, there was a grouping that sent out a power-point presentation on melting glaciers, and how this is going to raise sea level and create all kinds of problems.

On Greenland

Mörner: The only place that has that potential is Greenland, and Greenland east is not melting; Greenland west, the Disco Bay is melting, but it has been melting for 200 years, at least, and the rate of melting **decreased** in the last 50 -100 years. So, that's another falsification. But more important, in 5,000 years, the whole of the Northern Hemisphere experienced warming, the Holocene Warm Optimum, and it was 2.5 degrees warmer than today. And still, no problem with Antarctica, or with Greenland; still, no higher sea level.

EIR: These scare stories are being used for political purposes.

Mörner: Yes. Again, this is for me, the line of demarcation between **the meteorological community and us: They work with computers; we geologists work with observations, and the observations do not fit with these scenarios.** So what should you change? We cannot change observations, so we have to change the scenarios! Instead of doing this, they give an endless amount of money to the side which agrees with the IPCC. The European Community, which has gone far in this thing: If you want a grant for a research project in climatology, it is written into the document that there must be a focus on global warming. All the rest of us, we can never get a coin there, because we are not fulfilling the basic obligations. That is really bad, because then you start asking for the answer you want to get. That's what dictatorships did, autocracies. They demanded that scientists produce what they wanted.

Do you notice the "computer modelling" theme with Covid? Modelling is the "evidence base" for The Climate™ and modelling was (and is) the same evidence base for Covid. Observational data doesn't matter, because it doesn't suit it to matter.

On Mörner's point about observation, my father was (now retired) a geologist and when we lived in the UK between 1974 and 1980 while he did his PhD at Leeds University, he spent quite a bit of

time in Scotland wandering the highlands, collecting rocks, and looking for particular crystal formations. It was pure, observation based science supported with some lab work.

EIR: Increasingly science is going in this direction, including in the nuclear industry - it's like playing computer games. It's like the design of the Audi, which was done by computer, but not tested in reality, and it flipped over. They didn't care about physical principles.

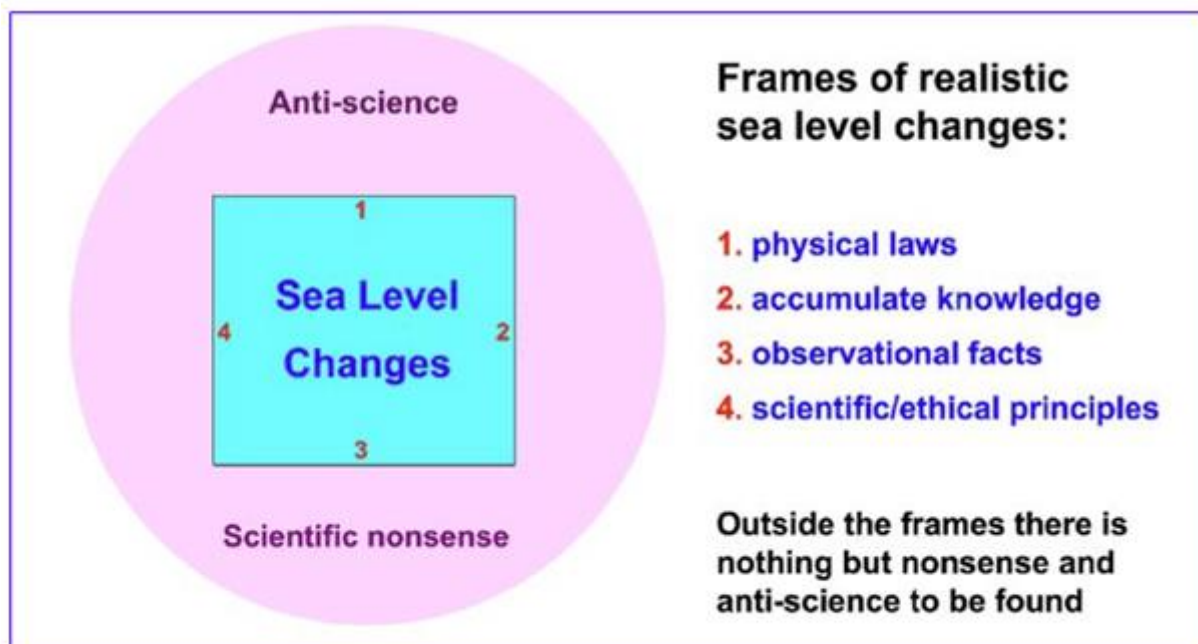
Mörner: You frighten a lot of scientists. **If they say that climate is not changing, they lose their research grants.** And some people cannot afford that; they become silent, or a few of us speak up, because we think that it's for the honesty of science, that we have to do it.

Mortgages determine science. That is the real inconvenient truth.

EIR: What were you telling me the other day, about 22 authors being from Austria?

Mörner: Three of them were from Austria, where there is not even a coast! The others were not specialists. So that's why, when I became president of the INQUA Commission on Sea Level Change and Coastal Evolution, we made a research project, and we had this up for discussion at five international meetings. And all the true sea level specialists agreed on this figure, that in 100 years, **we might have a rise of 10 cm**, with an uncertainty of plus or minus 10 cm - that's not very much. And in recent years, I even improved it, by considering also that we're going into a cold phase in 40 years. That gives 5 cm rise, plus or minus a few centimeters. That's our best estimate. But that's very, very different from the IPCC statement.

See the chart at the top of this stack.



The scientific method applied to sea-level change: a slide by Niklas Mörner

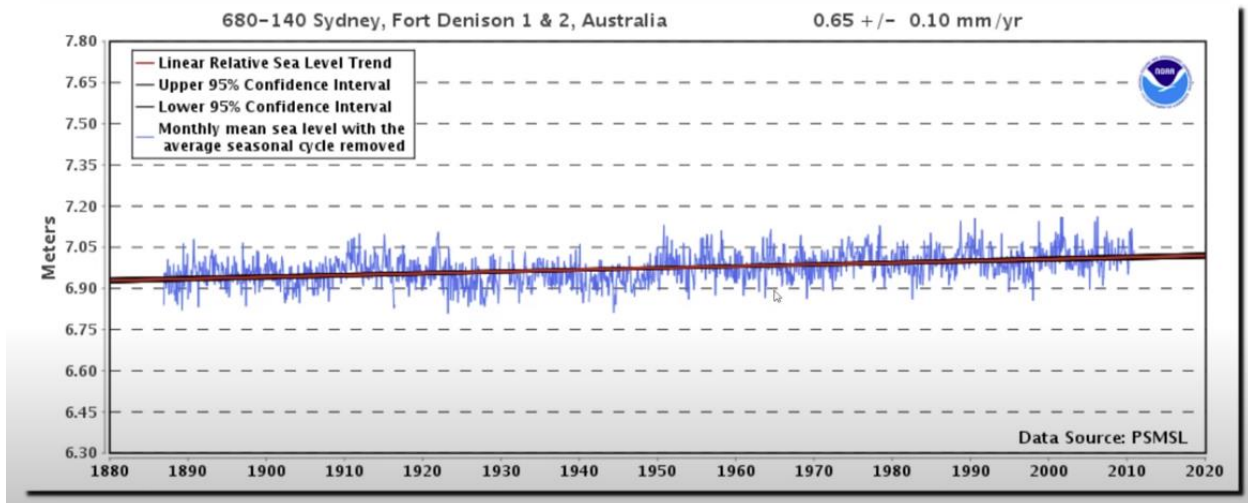
It's interesting that Morner highlights the "Australian environmental extremists", as I have come to realise, we have been punching above our weight when it comes to The Climate™ and its required alarmism. Here is our most famous The Climate™ "scientist" Tim Flannery from 2006:

[Climate's last chance \(theage.com.au\)](http://theage.com.au)

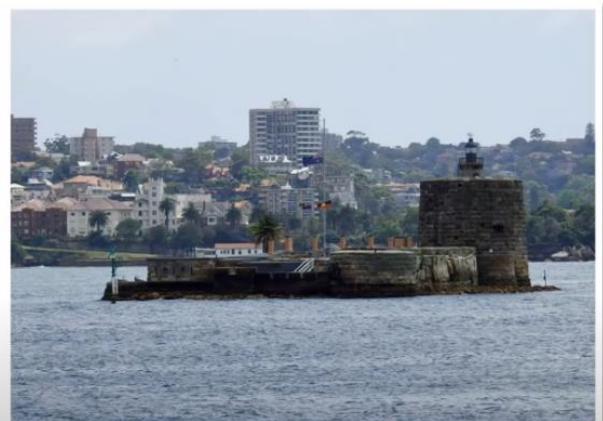
James Hanson, director of NASA's Goddard Institute, is arguably the world authority on climate change. He predicts that we have just a decade to avert a 25-metre rise of the sea.

Picture an eight-storey building by a beach, then imagine waves lapping its roof. That's what a 25-metre rise in sea level looks like.

This is Sydney Harbour tide gauge evidence over 130 years, and as we now know from Morner, there has been mild sea level rise for a very long time, the point though is that there is “no acceleration” there is no change in THE TREND.



But if tide gauges are not enough for you, here is Sydney Harbour over 100 years ago and here it is today.



Climate Collectivism

The Collectivist spirit is always there, it never goes away, in history it ebbs and flows. In our current history that spirit has been invoked using The Climate™. “We” are destroying the world and in so doing are destroying our future selves. We need “compassion” for future generations to do what is necessary now. We need to act “together” as selfish individualism is a danger to us all.

Milton Friedman is among the best at explaining freedom and collectivism. He has a way with words and understands the subject matter so deeply that he can explain it to a child. Socialism, Communism etc are just expressions and sometimes only different labels for Collectivism and centrally planned collectivist systems. The title of this clip is Socialism is Force, but it should be read as Collectivism is Force. He articulates a wonderful sentence near the end.

“The most harm of all is done when power is in the hands of people who are absolutely persuaded of the purity of their intentions”.

Think about Gates as you listen to Milton here.



<https://youtu.be/DYeYPcougmA>

But importantly don't think that Gates is the driving force, he is simply a very visible and powerful part of a much greater machine. Nobody writes about this emergent “machine” better than CJ Hopkins an American writer living in Germany and for my money the best political commentator of the last two years. He recently published his collection of Covid essays titled [The Rise of the New Normal Reich](#), and in the opening essay, only available in the book he writes:

After the fall of the Soviet Union and the collapse of the credibility of communism as a viable competing ideology, the global-capitalist power network (or "GloboCap" as I like to call it) launched a global "clear-and-hold" operation, identifying and wiping out pockets of resistance, economically, militarily, and ideologically. It started in the former Soviet-bloc countries, the Middle East, and Africa in the early 1990s, and expanded throughout most of the rest of the world like an aggressive metastatic cancer during the 15-year-long "Global War on Terror."

As GloboCap was conducting this clear-and-hold op in far-flung places all around the world, it was also conducting it in the heart of the empire, not as dramatically, but just as effectively,

gradually, and sometimes not so gradually, destabilizing, restructuring, and privatizing society.

Which is all global capitalism really knows how to do. GloboCap isn't a conspiracy of evil individuals with a megalomaniacal vision. It's a machine. A values-decoding machine. Its function, ideologically speaking, is to eradicate any and all social values that interfere with the flows of capital and replace them all with a single value (ie., exchange value), rendering everything a commodity, and transforming society into a marketplace.

Of course, this machine is operated by people, many of whom are evil conspirators - there has never been a dearth of evil conspirators - but it is the structure and logic of the machine that is driving, not a clutch of globalist billionaires sitting around on one or Bill Gates yachts, or in Klaus Schwab's castle, hatching schemes.

You could shoot all these people in the head tomorrow, and they would be seamlessly replaced with other people performing more or less the identical functions, i.e., destabilizing, restructuring, and privatizing everything.

Toby Rogers in his great [review of the book](#) adds a good caveat, that I agree with:

Our opponent is not just Global Capitalism per se. I would be happy for people to sell their crafts via the internet all over the world (indeed I just bought a lovely meditation bench from a craftsman in the U.K.).

What we are up against is **Global Monopoly Capitalism** (GloboMonoCap) and that's a completely different beast altogether.

Competition in the marketplace is exhausting, uncertain, and cuts into profit margins. So capitalists look for ways to consolidate and collude. What we are left with now is the illusion of choice, via a wide range of brands, that are all controlled by a tiny handful of giant multinational companies. Monopolies and oligopolies solve the *collective action problem* (for capital) and enable the consolidated corporate sector to spend all of their time capturing the political system and using it to their advantage.

What's important to understand here is that you can arrive at Collectivism from the bottom, individuals (labour) wanting to aggregate for a "common good" and have "strength in numbers" but you can also arrive at a Collectivist, centrally controlled and powerful structure from the top (capital), where capital wants to aggregate and monopolise power.

What we have today is the absolute perfect storm of Collective Formation, labour and capital have met in a unique manner where both "want" the same thing. Labour doesn't understand what it wants as it's been propagandised, indoctrinated, and hypnotised. Capital knows exactly what it wants. Either way, they both agree in a way that they have never agreed before.

What's the moral of the story here? To answer I want to quote myself from the end of [Is this a War?](#)

Put simply:

If the world is being destroyed by humans doing whatever they want (climate catastrophism)

And these humans are grouped together within pesky democracies and pesky borders

Then to save the world we need to build a system that keeps people from doing whatever they want

By changing the democracies and dissolving the borders

It has been a long term project that is coming to fruition today

Milton Freidman

I am particular interested in The Climate™ and its collectivist nature.

Milton in this clip focuses on Collectivism and as one of many points states that “social injustices are clearly greatest where you have central control”. All Collectivist movements seek “equity” and “social justice”. The very system them seek to build is incapable of delivering that “equity” and “social control”. The ideology has the seeds of its own destruction buried deeply within it.



<https://youtu.be/W-8g5S0z5Y4>

This clip is the first place that I heard about Igor Shafarevich. Milton refers to Igor’s thoughts on Socialism (I would prefer to call it Collectivism) as expressed in his essay found in a collection of essays from six Russian dissidents titled [From Under the Rubble](#) published in 1974. The essay in question is titled “Socialism in our past and future”. I cannot ask for Igor’s permission so instead I can only ask for his forgiveness, but I am going change the title of arguably his most famous essay to “Collectivism in our past and future”.

As if that wasn’t enough blasphemy, in the following excerpts from his essay I have replaced socialism with collectivism and socialist with collectivist (may Igor forgive me). The reason I have done this is twofold. Since 1974 the word “social” has been hijacked and imbued with all manner of distractive meaning, thus when Igor’s words are read in 2022, they invoke a spirit that I believe he never intended. Secondly “collective” best describes the distinction to the “individual” and acts as an umbrella meta-term under which Socialism, Communism, Fascism, and all manner of other -isms can sit.

I have listened to Milton Friedman quite a bit and I don’t recall him ever doing something as risky as referring to a complete unknown Russian author and conveying the “wild” idea of a “societal death wish”. The crowd laughs uncomfortably when he mentions it and you can see he knows he is taking a risk when he mentions it and moves on to an explanation more palatable to the crowd quickly. I believe he took that risk because he knew that Shafarevich put his finger on something deeply true about human nature that explained why the collectivist spirit will simply “not go way” no matter how much reason and logic you use against it.

Igor Shafarevich (please forgive me)

Here are some extended excerpts from the beginning and end of the essay that will give you a flavour Igor's thesis:

Socialism Collectivism in our past and future

Every generation is liable to make the mistake of exaggerating the significance of its own era, believing itself destined to witness a key turning point in history. In fact, radical changes involving the basic principles of human life happen once in five hundred or more years. But they do happen, as did the decline of antiquity and the break with the Middle Ages. And some generations are fated to live at those times.

There exists, however, one voice which is untinged by doubts or obscurity; there exists a doctrine which points confidently to the future of mankind — collectivism. At present it is divided into countless currents, each claiming to be the sole exponent of collectivism and considering the others to be pseudocollectivist. If we eschew such narrow partisanship and examine which countries are headed by governments that have proclaimed collectivism as their aim, we shall see that the greater part of mankind in Europe, Asia, Africa and Latin America has already started to move in that direction. And in the rest of the world collectivist parties are contending for power and collectivist teachings prevail among young people. Collectivism has become such a force that even the most prominent politicians are obliged to curry favor with it and the most weighty philosophers to make obeisances to it.

All the evidence is that man has very little time left to decide for or against a collectivist future. Yet this decision can determine his fate for the rest of time. Accordingly, one of the most urgent questions of our time is what is collectivism? What is its origin? What forces does it use? What are the causes of its success? Where is it taking us?

We can judge how far our understanding of the matter has progressed simply by the number of contradictory answers that are given to any one of these questions by representatives of the various collectivist movements. To avoid a multiplicity of examples we shall adduce just a few opinions concerning the origin of collectivism.

“When feudalism was overturned and ‘free’ capitalist society appeared it was immediately discovered that this freedom denoted a new way of oppressing and exploiting the workers. Various collectivist movements at once came into being as a reflection of this tyranny and a protest against it” (V. I. Lenin, *The Three Sources and Three Components of Marxism*).

“...African societies have always lived by an empirical, natural collectivism, which can be termed instinctive” (the ideologist of “African collectivism,” Dudu Tiam).

“Collectivism is a part of the religion of Islam and has been closely linked with the character of its people ever since that people existed as nomadic pagans” (the ideologist of “Arab collectivism,” al-Afghani).

What kind of peculiar phenomenon is this, that it can evoke such different judgments? Is it a collection of unconnected movements which for some incomprehensible reason insist on sharing one name? Or do they really have something in common beneath their external variety?



The most basic and obvious questions about collectivism do not seem to have been answered at all; other questions, as will be seen later, have not even been asked. This ability to repel rational consideration seems itself to be yet one more enigmatic characteristic of this enigmatic phenomenon.

As a first approach let me try to describe purely phenomenologically the general features of present-day collectivist states and doctrines. The most emphatically proclaimed and the most widely known principle is, of course, the economic one: socialization of the means of production, nationalization, the various forms of state economic control. The primacy of economic demands among the basic principles of collectivism is also emphasized in The Communist Manifesto of Marx and Engels: "...Communists can state their theory in one proposition: the destruction of private property."

If one considers this by itself, one naturally asks whether there is any difference in principle between collectivism and capitalism. Isn't collectivism just a monopolistic form of capitalism, isn't it "state capitalism"? Such a doubt can indeed arise if one concentrates on economics alone, though even in economics there are many profound differences between capitalism and collectivism. But in other areas we come up against the true contradictions in principle between these systems. Thus, the basis of all modern collectivist states is the party, a new formation which has nothing but the name in common with the parties of capitalist countries. It is typical of the collectivist states that they try to spread their brand of collectivism to other countries. This tendency has no economic basis and is harmful for the state, because it usually leads to the emergence of young and more aggressive rivals in its own camp.

At the bottom of all these differences lies the fact that collectivism is not just an economic system, as is capitalism, but also — perhaps above all — an ideology . This is the only explanation for the hatred of religion in collectivist states, a hatred which cannot be explained on economic or political grounds. This hatred appears like a birthmark in all the collectivist states, but with varying degrees of prominence: from the almost symbolic conflict of the Fascist state in Italy with the Vatican to the total prohibition of religion in Albania and its proclamation as "the world's first atheist state."

Turning from the collectivist states to collectivist teachings, we meet with the same familiar positions: abolition of private property and hostility toward religion. We have already quoted The Communist Manifesto on the destruction of private property. The struggle with religion was the point of departure of Marxism and an indispensable element in the social reformation of the world.

But collectivist doctrine includes principles which are not proclaimed by the collectivist states, at least not openly. Thus, anybody reading The Communist Manifesto with an open mind will be surprised at the amount of space devoted to the destruction of the family, to the rearing of children away from their parents in state schools, to wife-sharing. In their arguments with their opponents the authors nowhere renounce these propositions, but try to prove that these principles are higher than those on which the bourgeois society of their time was based. There is no evidence of a subsequent renunciation of these views.

[The attitude to this delicate question can be traced in the various translations of The Communist Manifesto. In the collected works of Marx and Engels of 1929 we read: "The only



reproach which it might be possible to level at Communists is that they want official and open wife-sharing instead of hypocritical and concealed wife-sharing. In the 1955 edition the words "that they want" are replaced by "that they are alleged to want."

So, among the principles which are present in many unconnected collectivist states or present-day movements and which can therefore be attributed to the basic premises of collectivism, are: the abolition of private property, the destruction of religion, the destruction of the family. Collectivism appears before us not as a purely economic concept, but as an incomparably wider system of views, embracing almost every aspect of human existence.

There are many indications that a tendency to self-destruction is not foreign to mankind: we have the pessimistic religion of Buddhism, which postulates as the ultimate aim of mankind its fusion with the Nothing, with Nirvana; the philosophy of Lao-Tse, in which the ultimate aim is dissolution in nonbeing; the philosophical system of Hartmann, who predicted the deliberate self-destruction of mankind; the appearance at various times of scientific and philosophical trends setting out to prove that man is a machine, though their proofs are in each case completely different and all they have in common is their (totally unscientific), urge to establish this fact.

Finally, the fundamental role of the urge to self-destruction has long since been indicated by biology. Thus, Freud considered it (under the title of the death instinct, or Thanatos) one of the two basic forces which determine man's psychic life.

And collectivism, which captures and subordinates millions of people to its will in a movement whose ideal aim is the death of mankind, cannot of course be understood without the assumption that those same ideas are equally applicable to social phenomena, that is, that among the basic forces influencing historical development is the urge to self-destruction, the human death instinct.

An understanding of this urge as a force analogous to instinct also enables us to explain some specific features of collectivism. The manifestations of an instinct are always connected with the sphere of the emotions; the performance of an instinctive action evokes a deep feeling of satisfaction and emotional uplift, and in man a feeling of inspiration and happiness. This can account for the attractiveness of the collectivist world view, that condition of ardor and of spiritual uplift, and that inexhaustible energy which can be met in the leaders and members of the collectivist movements. These movements have the quality of infectiousness which is typical of many instincts.

Conversely, understanding, the capacity for learning and for intellectual evaluation of a situation, are almost incompatible with instinctual action. In man the influence of instinct as a rule lowers the critical faculty: arguments directed against the aims which the instinct is striving to achieve are not only not examined but are seen as base and contemptible. All these features are found in the collectivist world view.

At the beginning of this essay we pointed out that collectivism as it were repels rational consideration. It has often been remarked that to reveal contradictions in collectivist teachings in no way reduces their attractive force, and collectivist ideologists are not in the least scared of contradictions.

Only in the context of collectivism, for instance, could there arise in the nineteenth century — and find numerous followers — such a doctrine as Fourier’s in which a basic role is played by the notion of the sexual life of the planets (the North Pole of the earth, bearer of male fluid, unites with the South Pole, bearer of the female fluid). Fourier predicted that in the future collectivist system the water of the seas and oceans would acquire the taste of lemonade, and that the present creatures of the sea would be replaced by antiwhales and antisharks, which would convey cargoes from one continent to another at colossal speed. This will seem less surprising, however, if we recall that it is only just over two hundred years since collectivist ideology assumed a rational exterior. And it was very recently (on the macrohistorical time scale) that collectivism, in the form of Marxism, exchanged this exterior for a scientific one. The brief period of “scientific collectivism” is ending before our eyes, the scientific wrapping no longer increases the attraction of collectivist ideas and collectivism is casting it off. Thus Herbert Marcuse (in “The End of Utopia”) says that for the modern “avant-garde Left” Fourier is more relevant than Marx precisely because of his greater utopianism. He calls for the replacement of the development of collectivism “from utopia to science” by its development “from science to utopia.”

All this shows that the force which manifests itself in collectivism does not act through reason, but resembles an instinct. This accounts for the inability of collectivist ideology to react to the results of experience, or, as behaviorists would say, its inability to learn. A spider, spinning its web, will complete all the six thousand four hundred movements necessary even if its glands have dried up in the heat and will produce no silk. How much more dramatic is the example of the collectivists, with the same automatism constructing for the nth time their recipe for a society of equality and justice: it would seem that for them the numerous and varied precedents which have always led to one and the same result do not exist. The experience of many thousands of years is rejected and replaced by clichés from the realm of the irrational, such as the claim that all the different collectivismisms of today and yesterday or created in a different part of the globe were not the real thing, and that in the special conditions of “our” collectivism everything will be different, and so on and so forth.

That is the explanation for the longevity of that mass of prejudices and catchphrases surrounding collectivism, like the identification of collectivism with social justice or the belief in its scientific character. They are accepted without the least verification and take root in people’s minds like absolute truths.

At our present turning point the depth and complexity of the problem facing mankind is becoming increasingly apparent. Mankind is being opposed by a powerful force which threatens its very existence and at the same time paralyzes its most reliable tool — reason.

When something doesn’t make sense, it’s our own frame of reference that is usually wrong. If we see Collectivism as an “instinct” rather than an “idea” or even more basely as an “economic system”, we start to understand it much more accurately. It explains its regular emergence and it also explains its resistance to reason and logic.

I had *The Gulag Archipelago* (must have been Vol.1) sitting on my bookshelf as a teenager for years. It would catch my eye every now and then, as if calling to me, and I simply was not ready to pick it up and attempt to learn from it. It would have sown the seeds of understanding collectivism much earlier and I would have found my way to Shafarevich much sooner. Anyway, both teachers have now arrived when the student was ready.

Woke Religion: A taxonomy

[Woke Religion: A Taxonomy \(substack.com\)](#)

I've pointed to this amazing table before, put together by Peter Boghossian and Michael Shellenberger, here:

[FREE eBook: 24 thoughts on What is a woman? - "We don't know yet." \(substack.com\)](#)

Now I have extracted the Climate Change section (I suspect written by Shellenberger). As you can see it has them same framework as all the other new woke religions. It's the same building design with different interior layouts and design.

Original Sin

-What happened in the past to make things so terrible today

- Fossil fuel use
- Industrial revolution
- Modern farming
- Western development

Guilty Devils

-The people who made things so terrible

- Exxon, BP, etc. (fossil fuels industry)
- "Climate deniers"
- Monsanto
- Koch Brothers
- Corporations

Myths

-Creation story

- The Earth's climate was safer in past
- Climate change is making natural disasters deadlier and more expensive
- Climate change is the main cause of high intensity forest fires
- We rarely discuss climate change
- We can power world with renewables
- Human civilization is unsustainable

Sacred Victims

-People who continue to be harmed by original sin

- Subsistence farmers
- Maldives, Tuvalo and other small island nations
- Young people
- Bangladeshis
- Global South

The Elect

-Those chosen to make things right

- Climate scientists, activists, journalists
- UN officials
- Greta Thunberg
- Vandana Shiva
- Thomas Malthus

Supernatural Beliefs

-Beliefs beyond scientific understanding or known laws of nature

- Climate change will make humans extinct
- Humans causing sixth mass extinction
- Study of “tipping points” is scientific
- Prosperity doesn’t depend on high energy use
- Prosperity is not necessary for happiness
- Organic agriculture can feed the world while protecting nature

Taboo Facts

-Things forbidden to say

- Deaths from natural disasters have declined 90% since 1900
- Renewables can’t power high-energy world
- Emissions are declining in developed nations and could soon peak and start to decline globally
- Food surpluses are rising
- Some climate policies hurt the poor and increase emissions
- Nuclear energy is safe, clean, and effective, with myriad beneficial side effects
- Renewables are dirty to produce and distribute
- Prosperity (without inflation) follows shifting to cheaper, higher energy-density fuels, not more expensive lower energy-density fuels.

Taboo Speech

-Words that trigger anger among the elect

- Nuclear power plants have the smallest environmental impact of any energy source
- Fracking reduces carbon emissions
- Economic development outweighs impact of climate change
- Renewables hurt the environment
- Wealth is good
- “We’re safer than ever”



Purifying Rituals

-Acts perceived to make people innocent of guilt and responsibility

- Carbon offsets
- Walking, biking, or public transit
- Renewable Energy Credits
- Carbon budgets
- Climate reparations
- Climate conferences
- Extinction Rebellion-style performance art and public protests
- Recycling

Purifying Speech

-Words people use to be perceived as virtuous

- “Renewables”
- “Organics”
- “Climate-fueled”
- “Sustainable” / “Sustainability”
- “Net-Zero (Emissions)”
- “Carbon Zero” / “Carbon Negative”

Which brings us very neatly to the subject of “spirits searching for new homes.”

Spirits searching for new homes

Joseph Bottum wrote this wonderful essay in 2014. His thesis is that as “spiritual concerns” were “contained and channelled” by mainline Christian institutions. As they have fallen away, those spirits were “set free” and went looking for new homes.

The [Woke Religion: A Taxonomy](#) outlines all the “homes” those “spirits” have found so far.

It’s a thesis I agree with.

Here are some of my favourite excerpts from his essay:

[The Spiritual Shape of Political Ideas | Washington Examiner](#)

Some of this, of course, derives from the perception of actual economic and social effects still lingering in the long aftermath of racial slavery and segregation. But taken just as a concept, considered purely in its moral shape, white privilege is something we’ve seen before—for the idea is structurally identical to the Christian idea of original sin. Indeed, the relation involves more than just a logical parallel, the natural contours of any idea about shared guilt and inherited fault. Historically and genealogically (as Nietzsche taught us to phrase such things), there is a clear path that leads from original sin, in which the most advanced Americans once commonly believed, to the idea of white privilege that they now assume.

In my book *An Anxious Age: The Post-Protestant Ethic and the Spirit of America*, I note that the Protestant churches in early America were widely divided on theological and ecclesial issues—and yet they somehow joined to form what Alexis de Tocqueville would call the nation’s “undivided current of manners and morals.” We can debate how long-lasting and all-encompassing that central Protestantism really was, but many of those churches would eventually coalesce into the denominations of the Protestant mainline, and the collapse in recent decades of the mainline churches (from around 50 percent of the nation in 1965 to under 10 percent today) remains one of the most astonishing cultural changes in American history.

And with that mainline collapse, a set of spiritual concerns, once contained and channelled by the churches, was set free to find new homes in our public conflicts.

We live in a highly spiritualized age, I argue, when we believe that our ordinary political opponents are not merely mistaken but actually evil. We live with religious anxiety when we expect our attitudes toward social questions to explain our goodness and our salvation. The anxiety appears today on too much of both the left and right, but it’s hard to imagine a clearer case of the theological origins of this spiritualizing of secular politics than the perceived guilt of white privilege.

“All have sinned,” writes St. Paul in the fifth chapter of his letter to the Christians in Rome, even those who have “not sinned after the similitude of Adam’s transgression.”

And so too are we all guilty of racism, even those who have never harbored an explicitly racist thought or said an explicitly racist word or performed an explicitly racist deed. “We have to get away from this idea that there is one sort of racism and it wears a Klan hood,” as Berkeley law professor Ian Haney-López explains. “Of course, that is an egregious form of racism, but there are many other forms of racism. There are racisms.” Racisms under which we all suffer.

Just as, for Paul in Romans, “the law entered, that the offence might abound,” so our awareness of our own racism massively increases when we realize that we are utterly

formed as racists in America. And just as, for Paul, “where sin abounded, grace did much more abound,” so it is that only from this overwhelming awareness of racism can we hope to escape racism.

The doctrine of original sin is probably incoherent, and certainly gloomy, in the absence of its pairing with the concept of a divine savior—and so Paul concludes Romans 5 with a turn to the Redeemer and the possibility of hope: “As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.” **Think of it as a car’s engine or transmission scattered in pieces around a junkyard: The individual bits of Christian theology don’t actually work all that well when they’re broken apart from one another.**

Plenty of the spiritualizing of American social politics occurs on the political right. In the libertarian elevation of the idea of individual freedom above all or in the tendency of Tea Party members “to be excessively confident in their righteousness” (according to conservative academic Jon A. Shields), one can sometimes discern dissociated Christian ideas. It’s in the air, and no one in public life entirely escapes breathing it.

Our social and political life is awash in unconsciously held Christian ideas broken from the theology that gave them meaning, and it’s hungry for the identification of sinners—the better to prove the virtue of the accusers and, perhaps especially, to demonstrate the sociopolitical power of the accusers. Moreover, in our curious transformation from an honor culture into a full-fledged fame culture over the past century, we have only recently discovered that fame proves just as fragile as honor ever was, a discovery hurried along by the lightning speed of the Internet. Twitter and Facebook may or may not be able to make someone famous, but they can certainly make someone infamous in the blink of an eye. And because sinners’ apologies never receive the same publicity as their sins, the Internet both casts its targets from the temple and leaves them out there, lost among the profanities.

There’s a usefulness to the idea of the apocalypse. A psychological comfort, for that matter, and a moral clarity. If the end really is nigh, then all our petty grievances, dreary compromises, and sad unfulfillments are revealed as simply that: petty, dreary, and sad; to be left behind unmourned as we enter the Valley of Armageddon. If the sea really is about to boil and a pale horseman rides the earth, then all the ordinary can be brushed aside. And our lives, in whatever brief time remains, possess a deep and satisfying meaning. An extraordinary moral structure and a profound ethical consequence: *My Lord, what a morning, / when the stars begin to fall.*

Of course, we have a name for the sum of those grievances and compromises, the sheer normality of life lived among other people. We call it civilization. Culture, society, the workaday interactions of ordinary time. The apocalypse stands outside all that, and perceiving the coming end of things means an escape from bothersome public order, irritating social manners, and annoying political concession. It is the last, the greatest, simplification. And who, at some level, doesn’t want that?

So much of our social discourse—so much of the spirit-ual shape of our political ideas—is an inheritance from the consensus of the Protestant churches. And the notion of a looming apocalypse is no exception to the rule that, even without much explicit Christianity, the public square is filled with once-Christian ideas. As it happens, the search for immediate application

of the Book of Revelation—the fretful reading of the signs of the times—was found more often in the Bible churches of the radical Reformation than in the magisterial Lutheran, Calvinist, and Anglican denominations that would form the nation’s Protestant mainline. And perhaps that’s why, even in its secularized, post-mainline form, the apocalypse has tended to remain on the fringes of national politics.

I wonder, though, whether these global-warming critics have seen all the way to the bottom of their analogy—for much of radical environmentalism has, in fact, the shape of a Christian worldview. Or, at least, what a Christian worldview would be if it lacked any role for the gospel. This is a supernaturally charged history: We have an Eden, a paradise of nature—until the Fall, with the emergence of sentient human beings as polluters. We then have a long history of the gradually increasing immorality of smog and litter, all aiming toward the apocalypse of the final injuring of the Earth beyond repair. Strong environmentalism is, in essence, an unknowing recapitulation of St. Augustine. Or, at least, the dark half of the theologian: what Augustinianism would look like if you stripped away the idea that there might be salvation. What Augustinianism would look like if you had just the human stain, without human redemption. Environmentalism often comes to us these days as a political idea with a particular spiritual shape. It comes to us as Christianity without Christ.

But then, it’s always the fate of humanity that is at stake when the prophet calls us to repentance, and an apocalypse always provides to its diviners and their listeners a sharp and wonderful clarity. In this, at least—in the shape of their shared idea—the radical environmentalists are brother to the radical survivalists: co-congregants, co-believers in the Christian apocalypse, albeit without much Christianity. Armageddon comes to us these days as an idea, a powerful moral intuition, that has finally broken free from its old theological constraints to wander, isolated and alone. It is the last, the greatest, simplification of all the messiness of life. And who, at some level, doesn’t want that?

As I was putting this section together it reminded me about the last time I wrote about “spirit” here:

[Galileo, Evil, God and Huxley - Lies are Unbekoming \(substack.com\)](#)

Theft as the only sin. Don’t steal, don’t take what’s not yours to take.

I look around me and what I feel is people’s fear. People are afraid.

What is the correlation between fear and evil?

I think it’s theft.

Fear is a consequence of theft. Fear is the emptiness created after theft.

Imagine a stadium of people at a soccer match. Imagine each of those people has been made fearful. Something or some things have been taken from them. The truth, peace of mind, health, certainty, hope about the future. All these people in this stadium are now fearful, they each have less than what they had, they are all standing next to each other and this “lizard brain” fear starts to connect with others’ fear. A grid is formed, a network of fear, a spirit. Theft got the stadium to this spirit. It’s an energy, a zeitgeist, and it’s very real. It doesn’t have a “mind” it just has a “feel”.

This spirit is hungry.

It will need to take what is not its to take. It will need to steal. It will need to devour that which makes it “feel” whole again, yet nothing will make it whole, so it keeps taking, it keeps stealing. This hungry spirit is never satisfied.



So, theft to fear to theft and then more theft and then more...

This, I think, is Evil.

Through The States theft we awakened the Evil spirit.

I don't think of "spirit" as something metaphysical. I always think of the soccer stadium and know that it is a very real thing. It needs to be "housed" in a sturdy and long-lasting "container". That container has decayed and fallen away, and now the spirit is out roaming the world, "searching for new homes."

Veblen on luxury beliefs

A while back I was introduced to Veblen's theory of the leisure class by this essay from Rob Henderson.

[Thorstein Veblen's Theory of the Leisure Class—A Status Update \(quillette.com\)](#)

In the past, people displayed their membership of the upper class with their material accoutrements. But today, luxury goods are more affordable than before. And people are less likely to receive validation for the material items they display. **This is a problem for the affluent, who still want to broadcast their high social position. But they have come up with a clever solution. The affluent have decoupled social status from goods, and re-attached it to beliefs.**

And indeed, a recent piece of research supports this: it is the upper class who are the most preoccupied with gaining wealth and status. In their paper, the researchers conclude, "relative to lower-class individuals, upper-class individuals have a greater desire for wealth and status...it is those who have more to start with (i.e., upper-class individuals) who also strive to acquire more wealth and status." **Plainly, high-status people desire status more than anyone else.**

Unfortunately, the luxury beliefs of the upper class often trickle down and are adopted by people lower down the food chain, **which means many of these beliefs end up causing social harm.** Take polyamory. I had a revealing conversation recently with a student at an elite university. He said that when he sets his Tinder radius to five miles, about half of the women, mostly other students, said they were "polyamorous" in their bios. Then, when he extended the radius to 15 miles to include the rest of the city and its outskirts, about half of the women were single mothers. The costs created by the luxury beliefs of the former are borne by the latter. Polyamory is the latest expression of sexual freedom championed by the affluent. They are in a better position to manage the complications of novel relationship arrangements. And if these relationships don't work out, they can recover thanks to their financial capability and social capital. The less fortunate suffer by adopting the beliefs of the upper class.

This aspect of luxury beliefs is worrisome. As I noted in my original luxury beliefs essay, material goods have become more affordable and, thus, less reliable indicators of social class. Status has shifted to the beliefs we express. And beliefs are less expensive than goods because anyone can adopt them. They are not financially costly. And according to Veblen, along with other social observers like Paul Fussell, ordinary people try to emulate the upper classes. The elite want to differentiate themselves from the rabble with their visible badges of luxury. But then the class below tries to emulate the elite, and the stratum below that as well, until the style has trickled down to the rest of society. And because luxury beliefs don't have any financial costs, the 'fashion' in beliefs trickles down more quickly.

The economist and social theorist **Thomas Sowell once said that activism is "a way for useless people to feel important, even if the consequences of their activism are counterproductive for those they claim to be helping and damaging to the fabric of society as a whole."** The same could be said for luxury beliefs. They are similar to luxury goods, but present new problems. Attaching status to luxury goods or financial standing

meant there were limits to how much harm the leisure class could do when it came to their conspicuous displays. For example, fashion is constrained by the speed with which people could adopt a new look. But with beliefs, this status cycle accelerates. A rich person flaunts her new belief. It then becomes fashionable among her peers, so she abandons it. Then a new stylish belief arises, while the old luxury belief trickles down the social hierarchy and wreaks havoc.

Climatism and all the other forms of new Woke Religion are Veblen luxury beliefs that cost the affluent little but cost everyone else a lot.

Which reminds me of a friend's Facebook post from 2020.

The Self-righteous Environmentalist

A friend of mind, awake to the hypocrisy of climate change virtual signalling by wealthy suburban Sydney mothers posted this great piece on Facebook in 2020.

Host: On tonight's episode of The Self-righteous Environmentalist we talk with Mosman mum Hilary Hypocrite about her unwavering support for the newly-elected member for Warringah, Zali Steggall and why the environment is so important to her - and her children.

Host: Thanks for joining us Hilary. Before we get started I like to ask our guests to answer a few simple questions about the environment. Is that ok?

Hilary: Of course, it's my favourite subject and it is sooo important that we all know and understand it. I am pretty sure I will score well!

Host: Great let's get going.

Host: Question one: What car do you drive?

Hilary: A Mercedes, why?

Host: And your husband?

Hilary: A BMW, why?

Host: And are there any other cars in the house?

Hilary: Yes, when I got the Mercedes we kept the old 4WD we had – it's an Audi I think, as it has seven seats and we need that on the weekends for kids' sports.

Host: Thanks. And any others?

Hilary: Yes, we have a Mini for the girls' au pair and our eldest son is learning to drive so we bought him a small BMW also.

Host: So five cars then. Terrific.... thanks.

Host: Next question. Thredbo or Aspen?

Hilary: We normally prefer Whistler actually but we did go to Aspen this year. Next year my husband wants to ski Japan. The girls went there for their school excursion this year...

Host: Thanks.

Host: And how about summer,

Hilary: The Maldives normally...

Host: No, sorry, I hadn't finished yet - it was the start of my question.

Host: How about summer, do you have a pool?

Hilary: Of course.

Host: Heated?

Hilary: Yes, it is.

Host: Solar?

Hilary: No, gas much better.

Host: Terrific.

Host: And what then is on your roof?

Hilary: Ours is a Federation home with beautiful slate tiles. We had to have them all replaced when we extended because the new ones didn't match the originals. They came from Italy.

Host: This is not one of your questions - but out of interest what happened to the old ones?

Hilary: I am not sure?

Host: Landfill....

Hilary: Was that a question?

Host: Noooo... Ok, just a couple more.

Host: Anything ELSE on that roof?

Hilary: Just two of the air-conditioners, but you can't see them from the street - or the yard.

Host: How about solar panels?

Hilary: Ahhh, no, none

Host: Any reason?

Hilary: You'd be able to see them from the street silly!!??

Host: Of course, and that just wouldn't do would it. Vote one Zali hey!

Hilary: Oh yes, it's important - I think we all should.

Host: Thanks, we're done..

Hilary: But I thought you were going to ask me questions about the environment, you know, global warming, the choking turtles and stuff..

Host: We're done Hilary, it's over.

I don't think Hilary knows who Thorstein Veblen is, but she sure knows Zali Steggall. A [Teal](#) who won her seat (with the help of Hilary) at the recent Federal Election.



[Zali Steggall MP on Twitter: "Now this is a team that believes in the power of teal!"](#)



Modern Monetary Theory

A reader put me onto Glenn Beck's recent book [The Great Reset](#). I'd never read Beck before. Beck has grown on my in recent years, his style is not everyone's cup of tea, but all I'm interested in is whether something is true or not. I learned far more than I expected from the book, specifically on the subject of Modern Monetary Theory (MMT). I work in financial services, and I think I've come across the term, but I knew literally nothing about it.

People should get the book if for nothing else to read the chapter on MMT.

In short, what is it? If I had to explain it to a 6 year old, what would I say?

MMT says that, as a government, you can print all the money that you want. That's it. The end.

If you think that's a teaser to the real explanation, I'm sorry to say, that really is it in a nutshell.

A new "theory" has taken hold of world governments that says, if you need money, just print it. Covid has been the perfect pretext for everyone to do it. In the US for example it looks like they printed over [\\$6 Trillion dollars](#) over the last two years:

The Fed's broadest measure of the money supply, called M2, is more than \$21.6 trillion today, up from \$15.5 trillion in February 2020.

During the GFC they called this Quantitative Easing, a fancy word for printing money and now not only do they have a fancier description, but they also have a whole "theory" that is being taught in universities and [best-selling books](#). It must be true.

What's important to understand is that everything, and I mean everything going on in the world is being fuelled by this. The answer to the often raised objection "If the climate change story isn't true, then why are "they" lying?"...the answer is MMT.

Here are some excerpts from the book:

The reason President Trump and Congress spent more money than even the most liberal American governments of the past dreamed possible, and the reason the Fed is adding trillions more to its balance sheet with no real long-term strategy for returning things to normal, is because they have all adopted some version of a radical economic idea called modern monetary theory (MMT), even if they won't admit it publicly.

In some cases, but certainly not all, the folks calling for large increases in spending have adopted MMT without even knowing that the theory exists, and I have no doubt that many Democrats and Republicans fall squarely into that camp. But that does not change the fact that MMT's foundational principle - that debts and deficits really don't mean all that much - has become the new standard operating practice in our brave new Great Reset world.

MODERN MONETARY THEORY

My first real taste of modern monetary theory came in a March 2019 town hall event on education policy in Brooklyn, New York. Alexandria Ocasio-Cortez (AOC) took the stage to espouse the merits of increasing educational opportunities for more people in the city. A constituent in the crowd then began to raise his or her voice. It is hard to make out what the heckler was saying, but you can bet it's a version of the big question discussed in the previous section. [How are you going to pay for it?]

AOC's shouting response was revealing: "My concern is that this right here, where we're fighting each other, is exactly what happens under a scarcity mindset."



In the minds of AOC and a growing number of other politicians in Washington, D.C., humans have essentially reached a post-scarcity world. We can have anything we want and more if we just exert our political wills hard enough. In their worldview, the “how are you going to pay for it?” question is outdated; it belongs in the dustbin of history, alongside the horse and buggy.

Instead of paying for things, policymakers should dig up traditional economic cornerstones and cast them aside in favor of nearly unlimited government spending. Some might be tempted to write off AOC’s views on government spending and scarcity as incredibly uncommon and thus not worth serious consideration or concern. However, there is an entire movement of academics who champion this new way of looking at scarcity as it relates to monetary policy—the **modern monetary theory movement**. Although its membership remains relatively small, it has had, because of the important implications of its beliefs, a tremendous and far-reaching impact on public policy over the past few years.

Currently, the face of modern monetary theory is **Stephanie Kelton**, a professor of public policy and economics at Stony Brook University. Kelton is about as well connected as an economist can be. In 2015, she served as the chief economist of the Democratic Party’s staff on the U.S. Senate Budget Committee.

Kelton was also the senior economic adviser to Bernie Sanders’s 2016 and 2020 presidential campaigns, and a member of Joe Biden and Bernie Sanders’s 2020 “Unity Task Force,” which was given the responsibility of reforming the platforms of the Biden campaign and the Democratic Party. Additionally, Kelton is the author of the popular new MMT book *The Deficit Myth: Modern Monetary Theory and the Birth of the People’s Economy*. (More on Kelton’s book later.)

Other notable MMT economists include L. Randall Wray, a professor of economics at Bard College, and Pavlina Tcherneva, a program director and associate professor of economics at Bard College and a research associate at the Levy Economics Institute.

If you read my previous book, *Arguing with Socialists*, some of this might sound familiar to you. But stick with me, because there is plenty of new information in this chapter to keep this refresher course entertaining, enlightening, and important.

Modern monetary theory might sound complicated, but it is actually very simple. According to MMT theorists, everyone should stop worrying so much about the national debt and deficits, because the U.S. government can print and spend as much money as it wants to in order to achieve the goals set by the federal government’s bureaucratic masterminds and political elite. That’s pretty much it.

When most people first hear about modern monetary theory, they usually say something like, “That’s a bunch of malarkey.” Actually, almost no one under the age of one hundred says “malarkey” (sorry, Joe Biden), but you get the idea. As with so many other concepts I am going to discuss throughout this book, try to avoid dismissing MMT as a crackpot theory that no reasonable person would ever try to implement. MMT is appealing to many because of its potential to dramatically increase the power of government and fatten the pockets of the corporate class, not because it is supported by history or because of its academic merits. (Also, as I am sure you already know, politicians and bureaucrats are often anything but reasonable.)

HOW MMT “WORKS”

It is hard to ignore election season. There is a steady stream of political ads on every television and radio station, candidate lawn signs that pop up and never seem to be taken down on time, and heated shouting matches at family gatherings. “No, you’re the racist, Uncle Ned!” Ahh, isn’t politics fun?

In addition to all the screaming and terrible campaign ads, election season is also a time when Americans are reminded about how the U.S. national debt and annual deficits have grown out of control. Even Barack Obama positioned himself at first as a fiscal hawk when campaigning in 2008. During one stop in Fargo, North Dakota, then-candidate Obama complained that the spending practices of President George W. Bush’s administration, which had added \$4 trillion to the national debt over Bush’s two terms in office, were so out of hand that they had become “unpatriotic.” I guess that makes the multitrillion-dollar deficits of 2020 look like an act of economic terrorism.

As strange as it might sound, supporters of modern monetary theory have criticized Obama for pointing out George W. Bush’s spending problems and have even suggested that one of Obama’s biggest mistakes as president was not spending enough money. Yes, you read that correctly—according to MMT, Barack Obama, the man who presided over the largest addition to the national debt in history (prior to the COVID-19 pandemic), should have spent trillions more following the 2008 financial crash, and he shouldn’t have lost a wink of sleep over it.

Under modern monetary theory, because the United States is a currency issuer, there is no danger that the country will ever become insolvent. The federal government has a monopoly on dollar production (money printing), so it cannot run out of money. Thus, MMT advocates say if we need more cash, all the government must do is turn on the printing presses—or more accurately, move numbers around on an electronic spreadsheet.

In a 2019 interview with CNBC, Kelton explained this idea more completely, highlighting the distinction between a money user and a money issuer. MMT starts with a really simple observation and that is that the U.S. dollar is a simple public monopoly. In other words, the United States currency comes from the United States government. It can’t come from anywhere else. And therefore, it can never run out of money. It cannot face a solvency problem, bills coming due that it can’t afford to pay. It never has to worry about finding the money in order to be able to spend.

It doesn’t need to go and raise taxes or borrow money before it is able to spend. So what that means is that the federal government is nothing like a household. In order for households or private businesses to be able to spend, they’ve got to come up with the money, right? And the federal government doesn’t have to behave like a household. In fact, it becomes really destructive for the economy if the government tries to behave like a household. You and I are using the U.S. dollar. States and municipalities —the state of Kansas or Detroit—they’re also using the U.S. dollar. Private businesses are using the dollar. The federal government of the United States is issuing our currency, and so we have a very different relationship to the currency. That means that in order to spend, the government doesn’t have to do what a household or a private business has to do: find the money. The government can simply spend the money into the economy and when it does, the rest of us end up receiving that spending as part of our income.

According to Kelton, the federal government “doesn’t have to behave like a household,” as we have all been told for years by countless politicians, including Obama. They have all gotten it wrong. Under Kelton’s theory, the Federal Reserve should effectively give the government a hall pass to spend as much money as it wants. Doesn’t that sound great? Free ponies for everyone! Scratch that, make it two ponies. I am feeling generous.

You are probably wondering, “But what about the national debt?” The U.S. debt has already surpassed \$28 trillion—and at this rate it could be a quadrillion by the time this book goes to the printer. Won’t that have some serious long-term consequences for the economy?

Fret not, Kelton says. The national debt is just a number. “Let’s remember what the national debt is,” Kelton said in an interview with CNBC. “The national debt is nothing more than a historical record of all the dollars that the government spent into the economy and didn’t tax back that are currently being held in the form of safe U.S. Treasurys.” Under MMT, debt and deficits are nothing to fear. They are encouraged. Kelton explained:

Normally, I think people tend to hear deficit and think it’s something that we should strive to eliminate, that we shouldn’t be running budget deficits, that they’re evidence of fiscal irresponsibility. And the truth is the deficit can be too big. Evidence of a deficit that’s too big would be inflation. But the deficit can also be too small. It can be too small to support demand in the economy and evidence of a deficit that is too small is unemployment. So, deficits can be too big, but they can also be too small. And the right level of the deficit is the one that gets you a balanced overall economy. The one that allows you to achieve high level of employment and low inflation.

As Kelton noted, modern monetary theory supporters believe deficit spending should be used to reach full employment, but that’s not where deficit spending should end. MMTers say it should also be used to achieve every other goal elites have for society. In a 2019 article for Barron’s, writer Matthew Klein compared MMT to a “**peacetime version of wartime economic management**,” and he suggested MMTers believe “governments can do whatever is necessary to satisfy the ‘public purpose’ as long as they maintain their authority over the populace.”

Just imagine all the things the government could do if it were not limited by that looming big question. Should we “cancel” all student loan debt, no matter how rich the borrower is? Why not? Debt and deficits don’t matter. Should we pass a \$94 trillion Green New Deal? Why not? Debt and deficits don’t matter. Should we continue to nation-build around the world? Why not? Debt and deficits don’t matter.

Modern monetary theory is the perfect tool for politicians who make grandiose promises without any plan to pay for them—which is just about every politician these days.

If you are just now hearing about this wild theory, you are likely thinking one or both of the following:

1. If the government can just print money, why would it need to tax anyone?
2. Wouldn’t all this massive money printing result in inflation?

Good questions, hypothetical reader. Let’s address them one at a time. [Please buy the book!]

Just one decade ago, MMT academics like Kelton were being laughed out of the room. Today they are advising presidents and congressional budget committees. And the popularity of modern monetary theory is likely to grow within the academic community in the years to come, especially in the wake of George Soros’s sudden and strange infatuation with a small liberal arts college in Upstate New York.



At a January 2020 speech before the—you guessed it—World Economic Forum, Soros announced that he was launching “a new kind of global educational network” to “advance the values of the open society,” including Soros’s commitment to internationalism. Soros pledged \$1 billion to the new association, which he named the Open Society University Network.

Interestingly, the two colleges leading the network are Central European University, a graduate college in Vienna founded by Soros, and Bard College, a small liberal arts school in the United States that enrolls about 2,200 undergraduate students.

Soros also named in 2020 the president of Bard College, Leon Botstein, as the Open Society University Network’s first chancellor, a position Botstein has filled while continuing to serve as Bard’s president. Even more remarkably, less than seven months after Soros announced the creation of the Open Society University Network, his Open Society Foundations agreed to give Bard \$100 million. Boy, George Soros sure loves Bard College.

If Bard sounds familiar to you, it is probably because earlier in this chapter, I mentioned it when discussing L. Randall Wray and Pavlina Tcherneva, two of the world’s leading modern monetary theory economists, both of whom work as influential professors at Bard College. Bard is also home to the Levy Economics Institute, the epicenter of modern monetary theory scholarship. Not only does the Levy Economics Institute feature the work of Wray, Tcherneva, and other MMT academics and organize the International Conferences on Modern Monetary Theory, but it also counts as one of its researchers the queen of modern monetary theory, Stephanie Kelton.

But as important as COVID-19 has been for the Great Reset, it is climate change that provides the key long-term justification for a far-reaching, sustained transformation of society. Without a decades-long “existential crisis” for governments and business leaders to rally around, the coronavirus pandemic would be nothing more than a fleeting public policy challenge—a large one, no doubt, but temporary and thus not useful for the sort of grand structural changes dreamed up by the Great Reset’s leaders.

It is climate change policies, fueled by modern monetary theory, that ultimately provide the foundation upon which can be built the “new world order” that Greenpeace’s Jennifer Morgan alluded to in her Great Reset presentation before the World Economic Forum in mid-2020. But what exactly does that “new world” look like? That is the topic of the next chapter, “The Great Reset: Building a Twenty-First Century Fascism Machine.”

Climate change poses an existential threat to our lives, to our economy, and the threat is here. It’s not going to get any better. - PRESIDENT JOE BIDEN, SEPTEMBER 7, 2021¹⁰²

Street corner doomsayers are going about fearmongering all wrong. If they really want to fool people into thinking the whole of humanity is staring down the barrel of a gun, they should ditch their cardboard signs and adopt the following four-step guide utilized by radical environmentalists over the past half-century.

Step 1: Establish a Flexible Timeline

Do not tell people the disaster you are predicting is so imminent that they will see whether you are right in the near term, but also don’t make your soon-to-be crisis so far into the future that no one walking around today will live to see its effects.

Step 2: Propose Potential Solutions

Do not predict a disaster that cannot be “solved.” There is no point in convincing people life on earth is going to end if there’s nothing that can be done about it, because even if you convince everyone they are doomed, all they can do is hope you are wrong.

Step 3: Create a “Consensus”

Find real scientists who support **some part of your claim**, and then pretend that they support all of it. Do not worry about getting caught in a lie; most people won’t bother to check the scientific literature to see if what you have been saying is true. Also, if possible, track down dishonest “scientists” who will back your claim in exchange for funding.

Step 4: Constantly Shift Your Predictions

Before it becomes apparent to everyone that your first prediction is wildly incorrect, make a new prediction, and then repeat steps 1, 2, and 3.

By following this proven four-step process, environmental groups with close ties to ruling-class elites have managed to fool many people for decades, especially young Americans, who have not had the benefit of seeing firsthand just how inaccurate so many predictions of environmental catastrophes have been. But the closer that fair-minded people look at the constant fearmongering of environmental elites, the more obvious it is that many of those claiming “the science is settled” on alleged environmental crises like climate change are nothing more than highly sophisticated street corner doomsayers. They may not be writing their messages on the back of old pizza boxes, but their predictions are often just as inaccurate.

MMT is the fuel. It fuels everything. Without it, the world, with its narratives, as you have come to know it, would be a very, very different place.

Stephanie Kelton and her love of pepper

Climate alarmism is the “problem” calling on MMT to come along and solve.

Without MMT, you wouldn’t have climate alarmism, certainly not to the breadth and depth we have it today. You might say, “but we have always had climate alarmism!”, before anyone ever heard of MMT, you are both right and wrong. Climate alarmism has always been the siren call for funding, without funding, nobody would be singing for their supper. MMT is simply the latest, and literally the greatest, funding mechanism we have ever seen, and it correlates perfectly with the fervour of the alarmism of the last few years.

Here is Kelton in her own words from the book:

After we fully examine the faulty thinking underlying these six myths and counter them with solid evidence, we will consider the deficits that do matter. The real crises that we’re facing have nothing to do with the federal deficit or entitlements. The fact that 21 percent of all children in the United States live in poverty—that’s a crisis. The fact that our infrastructure is graded at a D+ is a crisis. The fact that inequality today stands at levels last seen during America’s Gilded Age is a crisis. The fact that the typical American worker has seen virtually no real wage growth since the 1970s is a crisis. The fact that forty-four million Americans are saddled with \$1.7 trillion in student loan debt is a crisis. **And the fact that we ultimately won’t be able to “afford” anything at all if we end up exacerbating climate change and destroying the life on this planet is perhaps the biggest crisis of them all.**

These are real crises. The national deficit is not a crisis.

We share only one planet. Our current trade system is not up to the task of meeting the social and economic challenges of global poverty and joblessness. Meanwhile, we need a global all-hands-on-deck effort to deal with climate change. Trade peace isn’t simply something we can achieve; it’s something we can’t afford not to achieve.

The word “climate” is found 38 times in the book. It’s like sprinkled pepper, adding a just the right amount of anxious and urgent flavouring to the dish.

Here Kelton goes heavy on the pepper, she moves from sprinkling to pouring it in:

The science indicates that, to avoid the worst climate change scenarios, we need to limit global warming over this century to 1.5 degrees Celsius above preindustrial levels. Current plans, however, would only limit the temperature rise to 3 or 4 degrees Celsius above that threshold.

What happens if we fail to close the gap between where we are and where we need to be? The latest reports from the Intergovernmental Panel on Climate Change (IPCC) paint a dire picture: rising sea levels, more drastic flooding, more severe droughts, stronger storms and hurricanes, and heat waves leading to many more deaths. Many coastal cities and communities around the world could become unlivable, and significant climate pattern shifts could upend crops and freshwater supplies, leading to hundreds of millions of new climate refugees. Disease, famine, infrastructure failure, and economic crises will all become worse around the world.

Just the distance between 1.5 degrees of warming and 2 degrees would have major consequences. It would expose 37 percent of all human beings to extreme heat once every five years (as opposed to 14 percent under 1.5 degrees of warming); rising sea levels would put an additional ten million people in danger; and overall, several hundred million additional human beings would be at some climate-related risk by 2050. If we succeed in limiting warming to 1.5 degrees, we will still witness the death of an estimated 70 percent to 90 percent of all coral reefs around the world, as oceans absorb more of the carbon dioxide in the atmosphere and become more acidic. Should the planet warm by 2 degrees or more, essentially all of the coral in the world will die off.

As for 3 degrees or more of warming, around 550,000 Americans in over 300,000 homes on today's coastlines could face "chronic inundation" by 2045—meaning flooding that happens more or less every other week. By the end of the century, those numbers would rise to 4.7 million people in 2.4 million homes, which is roughly the amount you'd get if you combined all the homes in Los Angeles and Houston. To take a specific example: Charleston, South Carolina, could see tidal floods increase more than tenfold, from 11 per year in 2014 to 180 per year in 2045.

All of the above is a word and numbers salad that I'm not going to waste time on dismantling or discrediting. It's all different variations of layered bullshit. Just remember Morner and Sea Levels.

The point is just how determined Kelton is to use Climate as a prime justifier for the absolute necessity of MMT.

Cheap energy the secret to wealth and prosperity

Jordan Peterson is probably the most visible, vocal and consistent on the connection between energy and wealth and the inverse relationship between the two.



Dr Jordan B Peterson ✓
@jordanbpeterson

...

Cheap energy makes the poor rich. And the rich turn their attention to longer-term environmental remediation. So let's make everyone rich as fast as possible. And save the planet.



@DANNYCARLINO · Nov 14, 2021

Replying to @jordanbpeterson

If these lefties REALLY CARE about the poor, they'd be FOR cheap energy.

4:50 PM · Nov 14, 2021 from Toronto, Ontario · Twitter for iPhone

431 Retweets 34 Quote Tweets 3,641 Likes

You can listen to him here:

[Jordan Peterson says "cheap energy for everyone is the best way to fight Climate Change"](#)

The point he makes is true and not friendly to The Climate™ narrative.

Here he is in more detail from an interview with Sam Harris:

The climate change push is being reconfigured as the biggest public health issue of our time, when it isn't. Overreaching bureaucrats are the biggest challenge to our health over time.

I think that's especially true of the COP26 bunch.

You know, the Chinese just announced today they're building 150 new nuclear reactors. And we can't get our act together in the States and Canada to build a single one. In California they're going to shut 1-10 per cent of the power down.

What are we going to replace it with?

Wind.

Yeah, well, only if we put windmills in front of the politicians.

Can you imagine how much wind it would take to blow your car down the road?

Here's what you do if you're a leftist who is concerned about the environment and the poor simultaneously: you make power as cheap as possible for everyone because there's no difference between energy and wealth and the rich can't hoard energy.

*You try to build nuclear reactors perhaps. There's a bit of a problem getting rid of the waste. There is a lot of bureaucratic wrangling around it. **But we don't have a better option than nuclear in the long run.***

So, you make power as cheap as possible as fast as possible to make people as rich as possible because the richer they get, the more they care about the environment.

This pattern is clear in China and India, which have greened substantially in the last 20 years. These two countries have greened an area the size of the Amazon in the last 20 years.

Here's a cool little fact: as carbon dioxide levels rise, plants can grow in drier environments, semi-arid environments like deserts. Because the carbon dioxide levels have risen, the plants can close their breathing pores, so they don't evaporate water as much. So, the area the size of Alaska has greened in the last couple of decades.

In addition to what China and India planted, I worked for the UN Secretary General's committee on sustainable development, and to some degree COP26 is an attempt to bring the corporate world in line with those developmental goals.

There were a bunch of problems with the project because there were 200 goals. You have to prioritise them, and no one was willing to accept this. What I learned was that things are way better than anybody thinks. We have a glorious future in front of us if we want to.

The best way to save the planet is to make poor people rich as fast as we possibly can because that means we can have our cake and eat it too.

The biggest environmental issue that's facing us isn't global warming, it's overfishing in the oceans – that we could actually stop.

So yeah, let's let old people freeze in the dark. That's what is going to happen in Europe if we have a bad winter.

So, who is going to sacrifice here?

I can tell you the answer to that.

Let's play leftist here for a minute: there are hierarchies. They are competence hierarchies that are compromised by power to some degree. You just said our institutions have failed us. Well, we have to be very judicious. Which institutions? Where are the corrupted? How are they corrupt? This all needs to be analysed in a way we can fix them, not just get rid of them.

So, in any hierarchy, when there's stress – illness and death climb from the bottom up. That's partly why you want to be near the top of the hierarchy because it is psycho-physiologically easier. There are other reasons: maybe you want to do good for other people, maybe you're a psychopath, maybe you're acting instrumentally, there are lots of other reasons.

One of the consequences of success is: you don't die. Well, who dies first? As soon as you stress the system – let's say we double energy prices – who suffers? Who makes the sacrifice? It's old, poor people because they're more susceptible to death when they can't afford air conditioning or heat.

In response, the leftist just says, yeah, but there's too many people on the planet anyway, so what the hell, we can cull a few, whatever. They're just poor people.

This is the thing that bugs me so much: okay leftists, which side are you on here?

Are you going to sacrifice the poor to your hypothetical future utopia?

They say, yeah, they're going to die anyway because the planet will burn.

Well, no, the IPCC never said that!

So, Bjorn Lloberg has modelled out a reasonable amount of climate change, meaning temperature increase, over the next 100 years. He has taken what is promoted as the "scientific consensus" even though there is no consensus in science, that's not how science works.

Nonetheless, he's playing along with it. He has taken their figures. He agrees it will produce somewhat of a decrease in global economic growth, but growth is about four per cent a year. So even if that declines a chunk because of global warming, everyone is still going to be five times as rich as they are now in 100 years if we don't screw things up. So maybe they'll be four times as rich.

That's the cost. And fair enough.

But here's the thing. As soon as you say anything like net zero, you know they're not thinking. Zero is the wrong number. Manure from cows, people go to the bathroom, there's no zero pollution. So net zero is an empty talking point to put up a flag that you're on the right side – it's not different, careful, thoughtful, detail-oriented thinking at the level that will actually produce solutions.

There is no discussion about what we're aiming at here.

Well, how about copious energy for everyone, as clean as possible? But in that order. Copious energy for everyone at the lowest possible price and resilient stable systems.

But if you're on the left and you care about poor people, the only thing you should really care about is cheap energy and why is that?

Let's be very precise about this: what makes people prosperous and secure? Work. What is work? It's the expenditure of energy. What is energy? Work. What is work? Wealth. If you really want to deal with absolute poverty, or even relative poverty, energy is everything.

I think the main points he makes speak for themselves. The Chinese are forging ahead with nuclear, because they are not stupid. We already know what the global solution to cheap and clean energy is, we figured it out many years ago. It's nuclear, and then a global campaign against it has successfully stalled and in many ways killed its development.

If you want one single proof point about the hypocrisy of the entire The Climate™ agenda and movement, look no further than nuclear.

If the solution to global clean and cheap energy was plenty more, and ever technologically improving, nuclear power plants, then why would you need the forever printing press of MMT...you wouldn't.

Are you starting to get it?

Shellenberger, the nuclear question and Ivermectin

I've had an intuition about nuclear for years. It just didn't make sense to me that the world would on the one hand be claiming an impending climate disaster, an extinction event no less, but then wilfully choose to NOT use and develop the one technology that could avoid that extinction event. If it's that serious, then wouldn't the supposed risk of nuclear be irrelevant?

If you are certain to die from cancer, but have a 20% chance of dying from a cancer treatment...wouldn't the treatment be a no-brainer? Yes, it would.

I have realised that Nuclear is the Ivermectin of The Climate™.

Ivermectin would have solved the Covid problem, so they killed it. The problem was far more valuable.

Nuclear would have solved The Climate™ problem, so they killed it. The problem was far more valuable.

As I've said before, unhealth is the most profitable state, far more profitable than if you are dead or healthy.

The system always leans towards the maintenance of the problem.

Shellenberger has been consistent on nuclear being the solution for many years, and he is local about it, with receipts, in his wonderful book *Apocalypse Never*.

[Apocalypse Never: Why Environmental Alarmism Hurts Us All : Shellenberger, Michael](#)

Here are just a few excerpts on key points about safety, cost, and waste:

On Safety

Similar to Fukushima, a meltdown occurred in 1979 at Unit Two of Pennsylvania's Three Mile Island nuclear plant. The incident created a national panic that contributed to the halting of nuclear energy's expansion, despite neither killing anyone nor elevating anyone's risk of cancer.

It is difficult to find other major industrial accidents that kill nobody. In 2010, the Deepwater Horizon oil drilling rig caught fire, killed eleven people, and emptied more than 130 million gallons of oil into the Gulf of Mexico, keeping the Gulf contaminated for months. Four months later, a Pacific Gas and Electric (PG&E) natural gas pipeline exploded just south of San Francisco and killed eight people.

The worst energy accident of all time was the 1975 collapse of the Banqiao hydroelectric dam in China. It collapsed and killed between 170,000 and 230,000 people.

It's not that nuclear energy never kills. It's that its death toll is vanishingly small. Here are some annual death totals: walking (270,000), driving (1.35 million), working (2.3 million), air pollution (4.2 million). By contrast, nuclear's known total death toll is just over one hundred.

Nuclear's worst accidents show that the technology has always been safe for the same inherent reason that it has always had such a small environmental impact: the high energy density of its fuel. Splitting atoms to create heat, rather than splitting chemical bonds through fire, requires tiny amounts of fuel. A single Coke can of uranium can provide enough energy for an entire high-energy life.

As a result, when the worst occurs with nuclear—and the fuel melts—the amount of particulate matter that escapes from the plant is insignificant in comparison to the particulate



matter from fossil- and biomass-burning homes, cars, and power plants, which killed eight million people in 2016.

Nuclear is thus the safest way to make reliable electricity. In fact, nuclear has saved more than two million lives to date by preventing the deadly air pollution that shortens the lives of seven million people per year.

For that reason, replacing nuclear energy with fossil fuels costs lives. A study published in late 2019 found that Germany's nuclear phase-out is costing its citizens \$12 billion per year, with more than 70 percent of the cost resulting from 1,100 excess deaths from "local air pollution emitted by the coal-fired power plants operating in place of the shutdown nuclear plants."

On Cost

Nuclear has long been one of the cheapest ways to make electricity in the world. In most of the world, including Europe and Asia, nuclear electricity is usually cheaper than electricity from natural gas and coal.

At a global level, there has been a natural experiment since 1965. Between 1965 and 2018, the world spent about \$2 trillion for nuclear, and \$2.3 trillion for solar and wind. At the end of the experiment, the world received about twice as much electricity from nuclear as it did from solar and wind.

It's true that new nuclear plants are behind schedule and above costs, but this is typical for large construction projects, and has often been the case for nuclear plants, including many highly profitable ones operating today. Because nuclear plants are relatively inexpensive to run, the importance of cost overruns declines over time. This is particularly true as the lives of nuclear plants are extended from forty to eighty years.

On Waste

As for nuclear waste, it is the best and safest kind of waste produced from electricity production. It has never hurt anyone and there is no reason to think it ever will.

When most people refer to nuclear waste, they are referring to the used nuclear fuel rods. After they cool for two to three years in spent fuel pools in nuclear plants, they are put in steel and concrete canisters and stored on land in a manner known as dry cask storage. This makes nuclear the only form of electricity that internalizes its waste product. All other forms externalize their waste onto the natural environment.

One of the best features of nuclear waste is that there is so little of it. All the used nuclear fuel ever generated in the United States can fit on a single football field stacked less than seventy feet high.

If an airplane crashed into the canisters of used fuel, the plane would explode and the cement-sealed steel canisters would likely remain intact. Even were some used fuel to escape, it would not be the end of the world. Emergency workers could easily recover it.

On The Climate™ Hypocrisy

“They can’t have it both ways,” said MIT climate scientist Kerry Emanuel. “If they say this [climate change] is apocalyptic or it’s an unacceptable risk, and then they turn around and rule out one of the most obvious ways of avoiding it [nuclear power], they’re not only inconsistent, they’re insincere.”⁴¹

Near future game show!

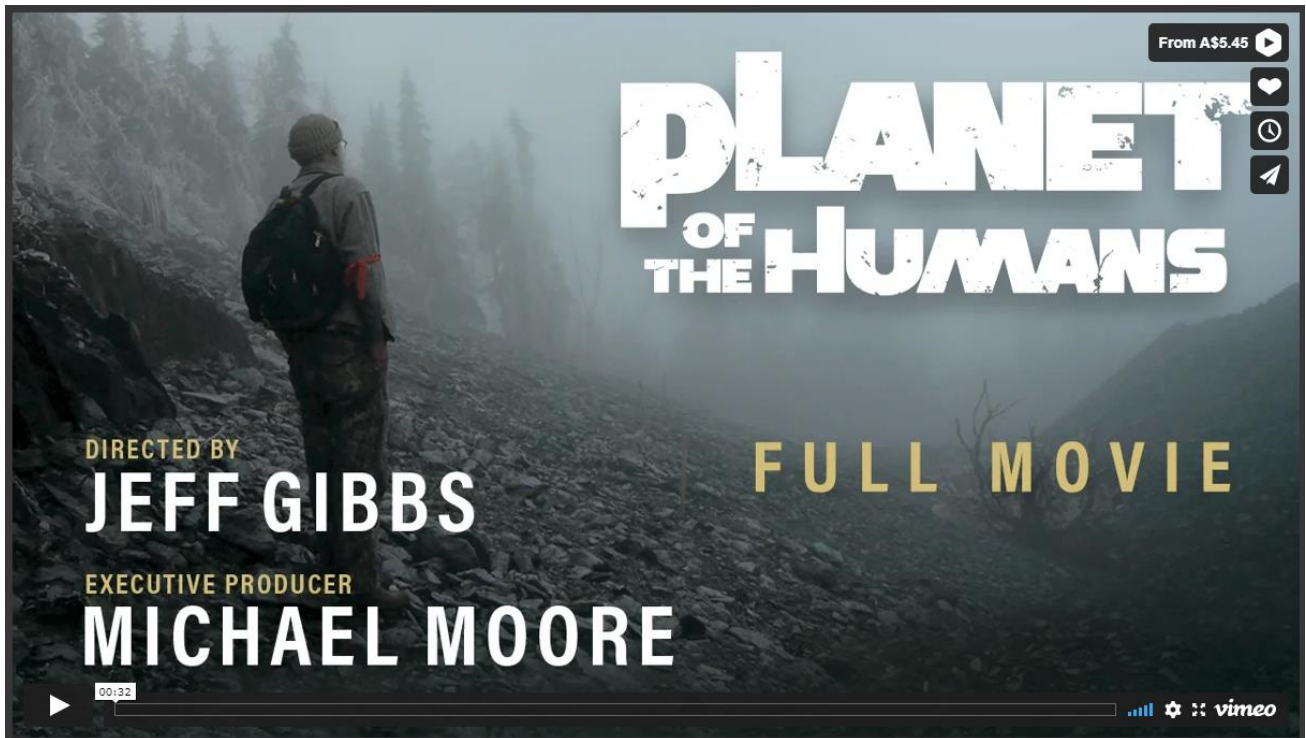


“Sorry Arthur, your answer was actually correct, but Paul shouted his opinion louder so he gets the point. And an extra bonus point also goes to Sue as she was offended by your answer”.

Planet of the Humans – Michael Moore

Moore helped produce and promote this amazing documentary.

[Planet of the Humans | By Jeff Gibbs, Executive Producer Michael Moore](#)



It will shatter and reframe whatever you think you know about the “environmentally friendly solutions” that The Climate™ is promoting.

You will not find it on YouTube, and it has been savagely attacked by the machine and censored wherever possible.

Which tells us it’s a must watch!

Historically, the claim of consensus is the first refuge of the scoundrel; it is a way to avoid debate by claiming the matter is already settled. Whenever you hear the consensus of scientists agrees on something or other, reach for your wallet, because you’re being had. Let’s be clear: the work of science has nothing whatever to do with consensus. Consensus is the business of politics.

Michael Crichton, PhD, MD, author, screenwriter and academic

Child Prophets: Nongqawuse and Greta

I want to end with Greta Thunberg.

This wonderful essay by Andrew West outlines our fascination with Child Prophets, especially little girls.

[Child prophets and proselytizers of climate catastrophe | Climate Etc. \(judithcurry.com\)](#)

Here he tells the South African story of Nongqawuse:

In 1856 the Xhosa nation in South Africa, whose lifestyle and economy were largely based on keeping cattle, was under pressure. From a century of serious colonial encroachment, from a fatal lung disease (brought out of Europe) afflicting many of their cattle, and from internal political rivalries as the nation struggled to deal with their difficult situation.

In April 1856 a young girl, Nongqawuse, the niece and adopted daughter of a councilor of the overall king, Sarhili, brought a prophecy of salvation to the Xhosa leadership (Sarhili and tribal chiefs). The prophecy was communicated to Nongqawuse, who is variously described as 14 to 16 at the time, by 'the spirits of two ancestors'.

To achieve salvation, she said, all of the Xhosa's cattle must be killed, grain destroyed and cultivation cease. Plus, new houses / enclosures must be built; essentially nothing 'contaminated' must remain. Upon full compliance, new unsullied cattle would be resurrected from the dead, (new) granaries replenished and the European settlers swept away. In time, albeit not across the entire nation as some chiefs resisted, the prophecy gained majority adoption.

So, several hundred thousand cattle were killed (of which the meat couldn't be eaten) and much food was destroyed. The nation soon descended into famine and chaos. The Xhosa homeland population dropped by three quarters (~78,000), from a combination of starvation (~40,000) and withdrawal for colonial wage labor or slavery¹⁶. Xhosa independence, already weak, was lost.

West even creates us a table outline the construct of the phenomenon and its repetition in history.

<u>'Children in charge' summary</u>	Very likely reality	Malala	<u>Nongqawuse</u>	Greta	Very likely cultural
a) Child morally sponsored by a culture?	No	Yes	Yes	Yes	Yes
b) Pitch driven by above culture's main narrative?	n/a	No	Yes	Yes	Yes
c) Pitch represents <i>current</i> or <i>future</i> wrongs?	Current	Current	Current	Future	Future
d) Child dictates specific solution (& timescale)?	No (no)	No (no)	Yes (yes)	Yes (yes)	Yes (yes)
e) Does the above solution seem irrational?	n/a	n/a	Yes	Yes	Yes
f) Is the solution astronomical?	No	No	Yes	Yes	Yes
Comment	Ideally a = no, but ->	b) = no, negates a).	c) = current, but solution highly irrational.	c) based on un-founded projection.	Same as Greta's score.

Cory Morningstar in his stunning book **The Manufacturing of Greta Thunberg** opens with this:

[The Manufacturing of Greta Thunberg : Forkel, Boris, Morningstar, Cory](#)

"What's infuriating about manipulations by the Non Profit Industrial Complex is that they harvest good will of the people, especially young people. They target those who were not given the skills and knowledge to truly think for themselves by institutions which are designed to serve the ruling class. Capitalism operates systematically and structurally like a cage to raise domesticated animals. Those organizations and their projects which operate under false slogans of humanity in order to prop up the hierarchy of money and violence are



fast becoming some of the most crucial elements of the invisible cage of corporatism, colonialism and militarism.” Hiroyuki Hamada, artist

Morningstar goes into great depth, as only a top notch investigative journalist can, into the “non-profit industrial complex” and Greta’s part within it.

Here is the Amazon synopsis:

The manufacturing of Greta Thunberg - for consent: the political economy of the non-profit industrial complex We are introduced to the not-so accidental phenomena of Greta Thunberg, the current child prodigy and face of the youth climate change movement. The "climate change is real" message is reframed for public consumption and rolled out at an international level, using Greta and her global platform to "sound the alarm" on climate change. This climate emergency is likened to a "house on fire", while urging the public to be serious, patriotic, empathetic and, of course, nonviolent. Not one sentence of the new strategy mentions the horrific impact militarism has on climate change. The New Climate Economy being pushed by groups like Extinction Rebellion merely repackage our oppression into emergency mode. This urgency becomes global so that governments, NGOs and corporations will all direct immediate funding towards unlocking trillions of capital needed to save capitalism by further funding the new green imperialism. Today's youth are used and molded into market solutions to insulate a global elite. Celebrity-sponsored activism seeks to build a new industry in which NGOs, the media and corporate powers collude to get people to support the very industries we should be erasing from the planet. The planet's most powerful capitalists lie behind these "youth-led" movements for climate change, helping to manufacture consent for the "fourth industrial revolution" in an attempt to quell resistance to industrial civilisation.

Here are the 6 Acts of the book. The titles are self-explanatory:

ACT I

THE POLITICAL ECONOMY OF THE NON-PROFIT INDUSTRIAL COMPLEX

ACT II

THE INCONVENIENT TRUTH BEHIND YOUTH CO-OPTATION

ACT III

THE MOST INCONVENIENT TRUTH: “CAPITALISM IS IN DANGER OF FALLING APART”

ACT IV

THE HOUSE IS ON FIRE! & THE 100 TRILLION DOLLAR RESCUE

ACT V

THE NEW GREEN DEAL IS THE TROJAN HORSE FOR THE FINANCIALIZATION OF NATURE

ACT VI

A DECADE OF SOCIAL MANIPULATION FOR THE CORPORATE CAPTURE OF NATURE [CRESCENDO]

A useful synopsis of each Act:

In ACT I, I disclose that Greta Thunberg, the current child prodigy and face of the youth movement to combat climate change, serves as special youth advisor and trustee to the burgeoning mainstream tech start-up, We Don’t Have Time. I then explore the ambitions behind We Don’t Have Time.



In ACT II, I illustrate how today's youth are the sacrificial lambs for the ruling elite. Also in this act, I introduce the board members and advisors to We Don't Have Time. I explore the leadership in the nascent We Don't Have Time and the partnerships between the well-established corporate environmental entities: Al Gore's Climate Reality Project, 350.org, Avaaz, Global Utmaning (Global Challenge), the World Bank, and the World Economic Forum (WEF).

In ACT III, I deconstruct how Al Gore and the planet's most powerful capitalists are behind today's manufactured youth movements and why. I explore the We Don't Have Time/Thunberg connections to Our Revolution, the Sanders Institute, This Is Zero Hour, the Sunrise Movement and the Green New Deal. I also touch upon Thunberg's famous family. In particular, Thunberg's celebrity mother, Malena Ernman (WWF Environmental Hero of the Year 2017) and her August 2018 book launch. I then explore the generous media attention afforded to Thunberg in both May and April of 2018 by SvD, one of Sweden's largest newspapers.

In ACT IV, I examine the current campaign, now unfolding, in "leading the public into emergency mode". More importantly, I summarize who and what this mode is to serve.

In ACT V, I take a closer look at the Green New Deal. I explore Data for Progress and the targeting of female youth as a key "femographic". I

Most, if not all the content seems to be posted here:

[THE MANUFACTURING OF GRETA THUNBERG – FOR CONSENT: THE POLITICAL ECONOMY OF THE NON-PROFIT INDUSTRIAL COMPLEX](#)

The Climate™ is an industrial complex on a scale possibly never seen before extracting volumes of money and political power never seen before either.

The very least we can do as individuals is to understand its existence, become aware of its call to belief and worship, of its siren call, and to build and fortify our mental defences so as to not fall back into a hypnotized state.