# Capitalist Realism - Mark Fisher

#### Its easier to imagine the end of the world...

* + Impossible to imagine a coherent alternative to capitalism (p2)
  + The world doesnt end with a bang, it gradually falls apart (p2)
  + **Action doesnt seem to work, so people are left with senseless hope that things will change (p3)**
  + Capitalist realism derives in part from the way that capitalism subsumes and consumes all of previous history (p4)
    - System of equivalence
      * Assign all cultural objects a monetary value
      * Previous cultures are ironized and made artifacts
  + Capitalism is what is left when beliefs have collapsed and all that is left is the consumer-spectator (p4)
  + Capitalist realism presents itself as a shield protecting us from the perils posed by belief itself (p5)
  + Postmodern cultural scene that has become dominated by pastiche and revivalism (p7)
  + 3 reasons Fisher prefers ‘capitalist realism’ to ‘postmodernism’ (p7)
    - In the 1980s when Jameson wrote of postmodernism, there were still alternatives to capitalism.
      * Now, we are dealing with a deeper, far more pervasive sense of exhaustion, of cultural and political sterility (p7)
    - Postmodernism involved some relationship to modernism (p8)
      * Incorporation of modernist motifs into popular culture
      * Modernist forms were absorbed and commodified
      * Capitalist realism no longer stages this kind of confrontation with modernism (p8)
        + Takes the vanquishing of modernism for granted
        + Modernism is something that can return only as a frozen aesthetic style, NOT an ideal for living
    - Having all too successfully incorporated externality, how can it function without an outside it can colonize and appropriate? (p8)
      * Capitalism seamlessly occupies the horizons of the thinkable
      * Role commodification plays in the production of culture (p9)
      * What we are dealing with now is not the incorporation of materials that previously seemed to possess subversive potentials, but instead, their precorporation: (p9)
        + The pre-emptive formatting and shaping of desires, aspirations and hopes by capitalist culture
        + Here, even success meant failure, since to succeed would only mean that you were the new meat on which the system could feed (p9)
  + Supersaturation of corruption that fails any longer to outrage or even interest (p11)

#### What if you held a protest and everyone came?

* + **Capitalist realism is very far from precluding [preventing] a certain anti-capitalism (p12)**
    - **Anti-capitalism is widely disseminated from capitalism**
  + **Far from undermining capitalist realism, this gestural anti-capitalism actually reinforces it**
  + A film like Wall-E exemplifies what Robert Pfaller has called ‘interpassivity’:
    - The film performs our anti-capitalism for us, allowing us to continue to consume with impunity (p12)
  + The role of capitalist ideology is to conceal the fact that the operations of capital do not depend on any sort of subjectively assumed belief (p13)
    - Capitalism can proceed perfectly well, in some ways better, without anyone making a case for it
  + Cynical distance is just one way to blind ourselves to the structural power of ideological fantasy: (p13)
    - **Even if we do not take things seriously, even if we keep an ironical distance, we are still doing them**
  + So long as we believe (in our hearts) that capitalism is bad, we are free to continue to participate in capitalist exchange
  + Protests have formed a kind of carnivalesque background noise to capitalist realism (p14)
  + **What needs to be kept in mind is both that capitalism is a hyper-abstract impersonal structure and that it would be nothing without our co-operation (p15)**
    - Capital is an abstract parasite, an insatiable vampire and zombie-maker; but the living flesh it converts into dead labor is ours, and the zombies it makes are us

#### Capitalism and The Real

* + Capitalist realism as I understand it cannot be confined to art or to the quasi-propagandistic way in which advertising functions (p16)
    - **It is more like a pervasive atmosphere, conditioning not only the production of culture but also the regulation of work and education, and acting as a kind of invisible barrier constraining thought and action**
  + A moral critique of capitalism, emphasizing the ways in which it leads to suffering, only reinforces capitalist realism (p16)
    - Capitalist realism can only be threatened if it is shown to be in some way inconsistent or untenable
  + An ideological position can never be really successful until it is naturalized, and it cannot be naturalized while it is still thought of as a value rather than a fact (p16)
  + Modernization is the name for a strict and servile definition of the possible (p17)
    - These reforms aim at making impossible what used to be practicable and making profitable what did not used to be so
  + **So one strategy against capitalist realism could involve invoking the Real(s) underlying the reality that capitalism presents to us (p18)**
    - **Environmental catastrophe is one such Real**
      * Climate change and the threat of resource-depletion are not being repressed so much as incorporated into advertising and marketing. What this treatment of the environmental catastrophe illustrates is the fantasy structure on which capitalist realism depends:
        + A presupposition that resources are infinite, that the earth itself is merely a husk which capital can at a certain point slough off like a used skin, and that any problem can be solved by the market
      * The significance of Green critiques is that they suggest that, far from being the only viable political-economic system, capitalism is in fact primed to destroy the entire human environment
      * Capital’s need of a constantly expanding market, its growth fetish, mean that capitalism is by its very nature opposed to any notion of sustainability (p18-19)
    - **Mental health, in fact, is a paradigm case of how capitalist realism operates (p19)**
      * Capitalist realism insists on treating mental health as if it were a natural fact, like weather
        + It is the very commonness that is the issue
        + It is necessary to reframe the growing problem of stress (and distress) in capitalist societies (p19)
      * How has it become acceptable that so many people, and especially so many young people, are ill?
        + Capitalism is inherently dysfunctional, and that the cost of it appearing to work is very high
    - **Bureaucracy**
      * … supposedly led to institutional sclerosis and inefficiency in command economies. (p20)
      * Instead of disappearing, bureaucracy has changed its form; and this new, decentralized, form has allowed it to proliferate. (p20)
      * In part, I have chosen to focus on mental health problems and bureaucracy because they both feature heavily in an area of culture which has [become] increasingly dominated by the imperatives of capitalist realism: education. (p20)

#### Reflexive impotence, immobilization and liberal communism

* + Reflexive impotence (p21)
    - They know things are bad, but more than that, they know they cant do anything about it (p21)
      * It is a self-fulfilling prophecy
  + By privitizing [mental health problems or learning difficulties]—treating them as if they were caused only by chemical imbalances in the individuals neurology and/or by their family background—any question of social systemic causation is ruled out (p21)
  + Depressive hedonia
    - An inability to do anything else except pursue pleasure (p22)
      * Sense that something is missing
    - In large part, this is a consequence of students’ ambiguous structural position, stranded between their old role as subjects of disciplinary institutions and their new status as consumers of services (p22)
  + Control societies operate using indefinite postponement
  + The carceral regime of discipline is being eroded by the technologies of control, with their systems of perpetual consumption and continuous development (p23)
    - Students are aware that if they dont attend for weeks on end, and/or if they dont produce any work, they will not face any meaningful sanction
  + Students’ incapacity to connect current lack of focus with future failure, their inability to synthesize time into any coherent narrative, is symptomatic of more than mere demotivation (p24)
  + What we in the classroom are now facing is a generation born into that ahistorical, anti-mnemonic blip culture (p25)
  + Cyberspatial capital operates by addicting its users (p25)
  + With families buckling under the pressure of a capitalism which requires both parents to work, teachers are now increasingly required to act as surrogate parents, instilling the most basic behavioral protocols in students and providing pastoral and emotional support for teenagers who are in some cased only minimally socialized (p26)
  + It is important to contest capitalism’s appropriation of ‘the new’, but to reclaim the new cant be a matter of adapting to the conditions in which we find ourselves
    - ‘Successful adaptation’ is the strategy of managerialism par excellence
  + Neoliberal politics are not about the new, but a return of class power and privilege (p28)
    - Class war has continued to be fought, but only by one side: the wealthy (p29)
  + What must be discovered is a way out of the motivation/demotivation binary (p30)
    - So that disidentification from the control program registers as something other than dejected apathy

#### October 6, 1979: Dont let yourself get attached to anything

* + Switch from fordism to post-fordism (oct 6, 1979)
    - The Federal Reserve increased interest rates by 20 points, preparing the way for supply-side economics that would constitute the economic reality in which we are now enmeshed (p33)
      * Rise in interest rates contained inflation and made possible a new organization of the means of production and distribution
      * Flexibility
    - This flexibility was defined by a deregulation of Capital and labor, with the workforce being casualized and outsourced (p33)
  + **Antagonism is not now located externally, in the face-off between class blocs, but internally, in the psychology of the worker, who, as a worker, is interested in old-style class conflict, but, as someone with a pension fund, is also interested in maximizing the yield from his or her investments (p34-35)**
  + [The causation of mental illnesses] requires a social and political explanation; abd the task of repoliticizing mental illness is an urgent one if the left wants to challenge capitalist realism (p37)

#### All thats solid melts into PR: Market stalinism and bureaucratic anti-production

* + ‘Creativity’ and ‘self-expression’ have become intrinsic to labor in control societies (p39)
  + The drive to assess the performance of workers and to measure forms of labor has inevitably required additional layers of management and bureaucracy (p39)
  + Work becomes geared towards the generation and massaging of representations rather than to the official goals of the work itself
  + More effort goes into ensuring that a local authority’s services are represented correctly than goes into actually improving those services
    - This reversal of priorities is one of the hallmarks of a system which can be characterized without hyperbole as ‘**market stalinism**’
  + What late capitalism repeats from Stalinism is just this valuing of symbols of achievement over actual achievement.
  + An essential dimension of stalinism was inhibited by its association with a social project like socialism and can only emerge in a late capitalist culture in which images acquire an autonomous force (p44)
    - Late capitalism is defined at least as much by this ubiquitous tendency towards PR-production as it is by the imposition of market mechanism
  + One important dimension of the big Other is that it does not know everything (p44)
    - Allows public relations to function
    - When the illusion that the big Other did not know can no longer be maintained, the incorporeal fabric holding the social system together disintegrates (p45)
  + The essential role of the ‘incorporeal transformations’ effectuated by PR, branding and advertising in capitalism suggests that, in order to operate effectively, capitalism rapacity depends upon various forms of sheathing (p46)
  + Between, on the one hand, an official culture in which capitalist enterprises are presented as socially responsible and caring, and, on the other, a widespread awareness that companies are actually corrupt, rutheless, etc (p46)
  + The abolition of the Symbolic led not to a direct encounter with the Real, but to a kind of hemorrhaging of the Real (p48)
  + Reality would always be elusive
  + We the audience are not subjected to a power that comes from outside; rather, we are integrated into a control circuit that has our desires and preferences as its only mandate—but those desires and preferences are returned to us, no longer as ours, but as the desires of the big Other (p48-49)
  + The frustration of dealing with bureaucrats often arises because they themselves can make no decisions; rather, they are permitted only to refer to decisions that have always-already been made (p49)
  + These acts of interpretation, these deferrals of responsibility, are all that the big Other is
  + The proliferation of auditing culture in post fordism indicates that the demise of the big Other has been exaggerated (p50)
  + The information that audit creates does have consequences even though it is so shorn of local detail, so abstract, as to be misleading or meaningless—except, that is, by the aesthetic criteria of audit itself (p51)
  + New bureaucracy invades all areas of work, with the result that workers become their own auditors, forced to assess their own performance
    - (indefinite postponement) ((relentless anxiety))
    - The effect of not knowing whether you will be observed or not produces an introjection of the surveillance apparatus. You constantly act as if you are always about to be observed (p52)
  + The invocation of the idea that ‘there is no alternative’, and the recommendation to ‘work smarter, not harder’, shows how capitalist realism sets the tone for labor disputes in post-fordism (p53)

#### If you can watch the overlap of one reality with another: capitalist realism as dreamwork and memory disorder

* + **Capitalist realism, however, entails subordinating oneself to a reality that is infinitely plastic, capable of reconfiguring itself at any moment (p54)**
  + [A good manager is a cheerful manager.] Such cheerfulness can only be maintained if one has a near-total absence of any critical reflexivity and a capacity to cynically comply with every directive from bureaucratic authority
  + This strategy—of accepting the incmomensurable and the senseless without question—has always been the exemplary technique of sanity as such, (p56)
    - But it has a special role to play in late capitalism, that ‘motley painting of everything that ever was’, whose dreaming up and junking of social fictions is nearly as rapid as its production and disposal of commodities
  + In conditions where realities and identities are upgraded like software, it is not surprising that memory disorders should have become the focus of cultural anxiety (p58)
  + **Neoloberalism and neoconservatism worked together to undermine the public sphere and democracy, producing a governed citizen who looks to find solutions in products, not political processes (p61)**
  + What held the bizarre synthesis of neoconservatism and neoliberalism together was their shared objects of abomination: (p61)
    - The so called nanny state and its dependents
  + Neoliberalism is in practice not opposed to the state per se, but rather to particular uses of state funds
  + Neoconservatisms strong state was confined to military and police functions, and defined itself against a welfare state held to undermine individual moral responsibility (p61)

#### Theres no central exchange

* + The specter of big government plays an essential libidinal function for capitalist realism (p62)
    - It is there to be blamed precisely for its failure to act as a centralizing power
    - **(when [the government] gives powers to private companies, and thise private companies screw up, voters blame the government for giving the powers away, rather than the companies for misusing them)**
  + **It has to be recognized that focus on government, like the focus on immoral individuals, is an act of deflection (p63)**
  + At the level of the political unconscious, it is impossible to accept that there are no overall controllers, that the closest thing we have to ruling powers now are nebulous, unaccountable interests exercising corporate irresponsibility (p63)
    - The centerlessness of global capitalism is radically unthinkable
  + Organizations are so fixated on making profits that they cant actually sell you anything (p64)
  + The call center experience distils the political phenomenology of late capitalism
    - The boredom and frustration punctuated by cheerily piped PR, the repeating of the same dreary details many times to different poorly trained and badly informed operatives, the building rage that must remain impotent because it can have no legitimate object, since—as is very quickly clear to the caller—there is no one who knows, and no one who could do anything even if they could. Anger can only be a matter of venting; it is **aggression in a vacuum**, directed at someone who is a fellow victim of the system but with whom there is no possibility of communality. Just as the anger has no proper object, it will have no effect. (p64)
  + Negative atheology proper to capital (p65)
    - The centre is missing, but we cannot stop searching for it or positing it
  + Instead of saying that everyone—i.e. every one—is responsible for climate change, we all have to do our bit, it would be better to say that no one is, and thats the very problem (p66)
  + **It is evident that the vices are engendered by the structure, and that while the structure remains, the vices will reproduce themselves (p68)**
  + It is a mistake to rush to impose the individual ethical responsibility that the corporate structure deflects (p69) (nice)
    - This is the temptation of the ethical which, as Zizek has argued, the capitalist system is using in order to protect itself in the wake of the credit crisis
    - The blame will be put on supposedly pathological individuals, those ‘abusing the system’, rather than on the system itself
    - But this impasse—it is only individuals that can be held ethically responsible for actions, and yet the cause of these abuses and errors is corporate, systemic—is not only a dissimulation: it precisely indicates what is lacking in capitalism (p69)

#### Marxist Supernanny

* + Addiction is the standard state for human beings, who are habitually enslaved into reactive and repetitive behaviors by frozen images (of themselves and the world). (p73)
    - Freedom is something that can be achieved only when we can apprehend the real causes of our actions, when we can set aside the ‘sad passions’ that intoxicate and entrance us
  + [capitalism calls for an emphasis on good health] But there are limits to this emphasis on good health: mental health and intellectual development barely feature at all, for instance
    - To call for any kind of cultural improvement is to be oppressive and elitist
    - The problem is that only certain types of interest are deemed relevant, since they reflect values that are held to be consensual
  + **Morality has been replaced by feeling (p74)**
    - **What people suffer from is being trapped within themselves—in a world of individualism everyone is trapped within their own feelings, trapped within their own imaginations**
  + People do not know what they want. This is not only because people’s desire is already present but concealed from them (p76)
    - Rather, the most powerful forms of desire are precisely cravings for the strange, the unexpected, the weird
  + The effect of permanent structural instability, the ‘cancellation of the long term’, is invariably stagnation and conservatism, not innovation
    - The affects that predominate in late capitalism are fear and cynicism
      * These emotions do not inspire bold thinking or entrepreneurial leaps, they breed conformity and the cult of minimal variation
  + **It means recognizing that the goal of a genuinely new left should not be to take over the state, but to subordinate the state to the general will (p77)**
    - **This involves, naturally, resuscitating the very concept of a general will, reviving—and modernizing—the idea of a public space that is not reducible to an aggregation of individuals and their interests**
    - What is required is that effect be connected to structural cause
    - Far from being isolated, contingent problems, these are all the effects of a single systemic cause: Capital
  + The speculations that capitalism might be on the verge of collapsing soon proved to be unfounded (p77-78)
    - The bank bail-outs were a massive re-assertion of the capitalist realist insistence that there is no alternative (p78)
    - What did happen in 2008 was the collapse of the framework which has provided ideological cover for capitalist accumulation since the 1970s
    - [neoliberal assumptions continue to dominate the political economy] no longer as part of an ideological project that has a confident forward momentum, but as inertial, undead defaults (p78)
  + Capitalist realism need not be neoliberal
    - In order to save itself, capitalism could revert back to a model of social democracy or to a children of men-like authoritarianism.
    - Without a credible and coherent alternative to capitalism, capitalist realism will continue to rule the political-economic unconscious (p78)
  + A space has been cleared for a new anti-capitalism to emerge which is not necessarily tied to the old language or traditions
    - **One of the lefts vices is its endless rehearsal of historical debates, its tendency to keep going over Kronsdadt or the New Economic Policy rather than planning and organizing for a future that it really believes in**
    - **What needs to be left behind is a certain romantic attachment to the politics of failure, to the comfortable position of a defeated marginality**
  + An effective anti-capitalism must be a rival to capital, not a reaction to it (p79)
    - Anti-capitalism must oppose capital’s globalism with its own, authentic, universality
    - **What is needed is a new struggle over work and who controls it; an assertion of worker autonomy together with a rejection of certain kinds of work**
      * This is a struggle that can be won—but only if a new political subject coalesces
      * New forms of industrial action need to be instituted against managerialism
  + What is needed is the strategic withdrawal of forms of labor which will only be noticed by management: (p79-80)
    - All of the machineries of self-surveillance that have no effect whatsoever on the delivery of education, but which managerialism could not exist without (p80)
  + We must convert widespread mental health problems from medicalized conditions into effective antagonisms
    - Affective disorders are forms of captured discontent
    - The proliferation of certain kinds of mental illness in late capitalism makes the case for a new austerity, a case that is also made by the increasing urgency of dealing with environmental disaster
    - The issue is whether it will be collectively managed, or whether it will be imposed by authoritarian means when it is already too late
  + Even glimmers of alternative political and economic possibilities can have a disproportionately great effect (p80-81)
  + From a situation in which nothing can happen, suddenly anything is possible again (p81)

# Thus Spoke Zarathustra - Friedrich Nietzsche—[Link](https://www.gutenberg.org/files/1998/1998-h/1998-h.htm#link2H_4_0053)

* Third Part—XLVI. The Vision and the Enigma
  + “Look at this gateway! Dwarf!” I continued, “it hath two faces. Two roads come together here: these hath no one yet gone to the end of.
  + This long lane backwards: it continueth for an eternity. And that long lane forward—that is another eternity.
  + **They are antithetical to one another, these roads; they directly abut on one another:—and it is here, at this gateway, that they come together. The name of the gateway is inscribed above: ‘This Moment.’**
  + But should one follow them further—and ever further and further on, thinkest thou, dwarf, that these roads would be eternally antithetical?”—
  + “Everything straight lieth,” murmured the dwarf, contemptuously. **“All truth is crooked; time itself is a circle.”**
  + …
  + “Observe,” continued I, “This Moment! From the gateway, This Moment, there runneth a long eternal lane BACKWARDS: behind us lieth an eternity.
  + **Must not whatever CAN run its course of all things, have already run along that lane? Must not whatever CAN happen of all things have already happened, resulted, and gone by?**
  + And if everything have already existed, what thinkest thou, dwarf, of This Moment? Must not this gateway also—have already existed?
  + And are not all things closely bound together in such wise that This Moment draweth all coming things after it? CONSEQUENTLY—itself also?
  + For whatever CAN run its course of all things, also in this long lane OUTWARD—MUST it once more run!—
  + And this slow spider which creepeth in the moonlight, and this moonlight itself, and thou and I in this gateway whispering together, whispering of eternal things—must we not all have already existed?
  + **—And must we not return and run in that other lane out before us, that long weird lane—must we not eternally return?”—**
  + **Thus did I speak, and always more softly: for I was afraid of mine own thoughts, and arrear-thoughts.**

# The Rebel - Albert Camus

#### Introduction

* + **It is an attempt to understand the time I live in (p11)**
  + **If one believes in nothing, if nothing makes sense, if we can assert no value whatsoever, everything is permissible and nothing is important (p13)**
    - There is no pro or con; the murderer is neither right nor wrong
    - Wickedness and virtue are just accident or whim

#### I The Rebel

* + Rebellion cannot exist without the feeling that somewhere, in some way, you are justified (p19)
  + An analysis of rebellion leads us to the suspicion that, contrary to the postulates of contemporary thought, a human nature does exist (p22)
    - Why rebel if there is nothing worth preserving in oneself? (p22)
    - **The slave asserts himself for the sake of everyone in the world when he comes to the conclusion that a command has infringed on something inside him that does not belong to him alone, but which he has in common with other men—even with the man who insults and oppresses him.**
  + **...any type of rebellion which claims the right to deny or destroy [man’s] solidarity simultaneously loses the right to be called rebellion and actually becomes an accomplice to murder (p27)**
  + **In absurdist experience suffering is individual. But from a moment that rebellion begins, suffering is seen as a collective experience—as the experience of everyone. Therefore the first step for a mind overwhelmed by the strangeness of things is to realize that this feeling of strangeness is shared with all men and that the entire human race suffers from the division between itself and the rest of the world. (p28)**

#### II Metaphysical Rebellion

* + **When the throne of God is overthrown, the rebel realizes that it is now his own responsibility to create the justice, order and unity that he sought in vain within his own condition and, in this way, to justify the fall of God (p31)**

##### The Sons of Cain

* + - Every ethic conceived in solitude implies the exercise of power. (p32)
      1. **… society treated him atrociously he responded in an atrocious fashion**
    - **You cannot simultaneously choose crime for yourself and punishment for others. You must open the prison gates or give an impossible proof of your innocence. (p36)**
      1. **From the moment you accept murder, even if only once, you must allow it universally**.

##### Absolute Affirmation

* + - … man, in order to exist, must decide to act (p57)
    - Yes, if one creates a system out of absence of faith, if one accepts the final consequences of nihilism, and if, on emerging into the desert and putting one’s confidence in what is going to come, one feels, with the same primitive instinct, both pain and joy. (p58)
    - **If nihilism is the inability to believe, then its most serious symptom is not found in atheism, but in the inability to believe in what is, to see what is happening and to live life as it is offered. (p59)**
    - **A nihilist is not someone who believes in nothing, but someone who does not believe in what he sees. (p61)**

##### Nihilism and History

* + - The insurrection against evil is, above all, a demand for unity (p73)

#### III Historical Rebellion

* + **Rebellion is only the movement which leads from individual experience into the realm of ideas (p78)**

##### The Regicides

* + - The will of the people is, in fact, coercive; its power has no limits. But the punishment it inflicts on those who refuse to obey it is nothing more than a means of ‘compelling them to be free’ (p88)
    - The condemnation of the king is at the crux of our contemporary history. It symbolizes the secularization of our history and the dematerialization of the Christian God. (p92)
    - Every form of moral corruption is at the same time political corruption, and vice versa. A principle of infinite repression, derived from this very doctrine, is then established (p95)
    - When principles fail, men have only one way to save them and to preserve their faith, which is to die for them (p101)
    - **From the moment the eternal principles are put in doubt simultaneously with formal virtue and when every value is discredited, reason will start to act without reference to anything but its own successes (p104)**

##### Individual Terrorism

* + - **If everything is logical, then everything is justified (p123)**
    - **Those who love, friends or lovers, know that love is not only a blinding flash, but also a long and painful struggle in the darkness for the realization of definitive recognition and reconciliation (p132)**
    - **This is the point at which the terrorists are born, disillusioned with love, united against the crimes of their masters, but alone in their despair, and face to face with their contradictions which they can only resolve in the double sacrifice of their innocence and their life (p135)**
    - The new aristocracy and the Grand Inquisitors reign to-day, by making use of the rebellion of the oppressed, over one part of our history. Their reign is cruel, but they excuse their cruelty, like the Satan of the romantics, by claiming that it is hard for them to bear. (p146)

##### State Terrorism and Rational Terror

* + - It is now easier to understand the purely economic explanation of history offered by Marx. If principles are deceptive, only the reality of poverty and work is true (p172)
      1. If it is then possible to demonstrate that this suffices to explain the past and the future of mankind, then principles will be destroyed forever and with them the society which profits by them
    - There is no way to prove that classes will not give way to some other form of social antagonism (p173)
    - [Marx] recommends tolerating the bourgeois State, and even helping to build it, rather than returning to a less industrialized form of production. The proletariat ‘can and must accept the bourgeois revolution as a condition of the working-class revolution’ (p175)
    - **A day comes when it must be seized and it is the exact definition of this day which remains of doubtful clarity to all readers of Marx (p177)**
    - By demanding for the worker real riches, which are not the riches of money but of leisure and creation, he has reclaimed, despite all appearance to the contrary, the dignity of man (p180)
    - **To demand justice ends in injustice if it is not primarily based on an ethical justification of justice: without this, crime itself one day becomes a duty. (p180)**
    - But above all, the prophecies, from the moment that they begin to betray the living hopes of millions of men, cannot with impunity remain indeterminate. A time comes when deception transforms patient hope into furious disillusionment and when the ends, affirmed with the mania of obstinacy, demanded with ever-increasing cruelty, lead to the adoption of other means (p181)
    - Work in which one can have an interest, creative work, even though it is badly paid, does not degrade life (p186)
    - … the proletariat has had no other historic mission but to be betrayed (p188)
    - Revolution, in the impasses where it has been led by its bourgeois opponents and its nihilist supporters, is nothing but slavery. Unless it changes its principles and its path, it can have no other final result but servile rebellions, crushed by bloodshed, or the hideous prospect of atomic suicide (p189)
    - **If Marxist theory is determined by economics, it can describe the past history of production, and not its future which remains in the realms of probability (p190)**
    - … the imperialism of justice was born, in reality, with Lenin (p202)
      1. From now on the doctrine is definitively identified with the prophecy [for global unity]. For the sake of justice in the far-away future, it authorizes injustice throughout the entire course of history and becomes the type of mystification which Lenin detested more than anything in the world
    - **If the only hope of nihilism lies in thinking that millions of slaves can one day constitute a humanity which will be freed forever, then history is nothing but a desperate dream (p203)**
    - Under a capitalist regime, the man who says he is neutral is considered objectively to be favourable to the regime (p213)
      1. Even lip service paid to faith will not suffice; it must be lived and acted in order to be served properly … (p213-214)

##### Rebellion and Revolution

* + - Those who reject the agony of living and dying wish to dominate (p217)
    - **But the times are ours and how can we disown them? (p217)**
    - The future cannot be foreseen and it is possible that the renaissance is impossible (p217)
      1. … we must stake everything on the renaissance (p218)
    - [In the purely historical universe] The revolutionary is simultaneously a rebel or he is not a revolutionary, but a policeman, or a bureaucrat, who turns against rebellion (p218)
      1. But if he is a rebel he ends by taking sides against the revolution
      2. Every revolutionary ends by becoming either an oppressor or a heretic
      3. Either police rule or insanity
    - **But rebellion, in man, is the refusal to be treated as an object and to be reduced to simple historical terms. It is the affirmation of a nature common to all men, which eludes the world of power (p219)**
      1. **But man, by rebelling, imposes in his turn a limit to history and at this limit the promise of a value is born(p219)**
    - **But the affirmation of a limit, a dignity, and a beauty common to all men only entails the necessity of extending this value to embrace everything and everyone and of advancing towards unity without denying the origins of rebellion (p220)**
    - Rebellion’s claim is unity, historic revolution’s claim is totality (p220)
    - Revolution, in order to be creative, cannot do without either a moral or metaphysical rule to balance the insanity of history (p220)
    - **… instead of killing and dying in order to produce the being that we are not, we have to live and let live in order to create what we are (p221)**

#### IV Rebellion and Art

* + **Artistic creation is a demand for unity and a rejection of the world. But it rejects the world on account of what it lacks and in the name of what it sometimes is. (p222)**
  + [The novel] ceaselessly presents magnificently conceived images which inflame its imagination and sets off, hot foot, in pursuit of them (p228)
  + **The simplest and most common way of envisaging the expression of romanticism is to see it as an escapist exercise (p228)**
  + In order to exist just once in the world, it is necessary never again to exist (p229)
  + The world of the novel is only a rectification of the world we live in, in pursuance of man’s deepest wishes (p231)
  + The novel makes destiny to measure. In this way man competes with creation and, provisionally, conquers death. (p232)
  + By the treatment that the artist imposes on reality, he declares the intensity of his rejection of it. But what he retains of reality, in the universe that he creates, reveals the degree of consent that he gives to at least one part of reality—which he draws from the shadows of evolution to bring it to the light of creation (p236)
  + Delacroix notes, and this is a penetrating observation, that it is necessary to correct the inflexible perspective which (in reality) falsifies the appearance of objects ‘by virtue of precision’ (p237)
    - This correction which the artist imposes by his language and by a redistribution of elements derived from reality, is called style and it gives the recreated universe its unity and its boundaries
  + Realism is indefinite enumeration (p238)
    - Now we understand why it should be the official aesthetic of a totalitarian revolution
  + The greatest style in art is the expression of the most passionate rebellion (p239)
  + The society based on production is only productive, not creative (p240)
  + Industrial society will only open the way to a new civilization by restoring to the worker the dignity of a creator; in other words, by making him apply his interest and his intelligence as much to the work itself as to what it produces. (p241)
  + His most distinctive act of rebellion, while it affirms the value and the dignity common to all men, obstinately claims, so as to satisfy its hunger for unity, an integral part of the reality whose name is beauty (p244)
  + **In upholding beauty, we prepare the way for the day of regeneration when civilization will give first place—far ahead of the formal principles and degraded values of history—to this living virtue on which is founded the common dignity of man and the world he lives in, and which we now have to define in the face of a world which insults it. (p245)**

#### V Thought at the Meridian

* + In assigning oppression a limit within which begins the dignity common to all men, rebellion defined a primary value (p248)
  + History, as an entirety, could only exist in the eyes of an observer outside it and outside the world. (p256)
    - Thus it is impossible to act according to plans embracing the totality of universal history.
  + If, on the other hand, rebellion could found a philosophy it would be a philosophy of limits, of calculated ignorance and of risk (p256)
  + To silence the expression of rights until justice is established, is to silence it for ever since it will have no more occasion to speak if justice reigns forever (p257)
  + **Absolute freedom mocks at justice. Absolute justice denies freedom. To be fruitful, the two ideas must find their limits in one another. (p258)**
  + … violence can only be an extreme limit which combats another form of violence … (p258)
  + Authentic acts of rebellion will only consent to take up arms for institutions which limit violence, not for those which codify it. A revolution is not worth dying for unless it assures the immediate suppression of the death penalty … (p259)
  + If rebel violence employs itself in the establishment of these institutions, announcing its aims as often as it can, it is the only way in which it can be really provisional. (p259)

##### Moderation and Excess

* + - The machine is only bad in the way that it is now employed (p262)
    - The irrational imposes limits on the rational which, in its turn, gives it moderation. Something has a meaning, finally, which we must obtain from nothingness. (p262-263)
    - **We all carry within us our places of exile, our crimes and our ravages. But our task is not to unleash them or the world; it is to fight them in ourselves and others. (p268)**

##### Beyond Nihilism

* + - Rebellion indefatigably confronts evil, from which it can only derive a new impetus. (p270)
    - Even by his greatest effort, man can only propose to diminish, arithmetically, the sufferings of the world. But the injustice and the suffering of the world will remain and, no matter how limited they are, they will not cease to be an outrage (p270)

# Animal Liberation - Peter Singer

#### All animals are equal

* 1. The principle of the equality of human beings is not a description of an alleged actual equality among humans: it is a prescription of how we should treat human beings (p5)
  2. **The capacity for suffering and enjoyment is, however, not only necessary, but also sufficient for us to say that a being has interests—at an absolute minimum, an interest in not suffering (p8)**
  3. **If a being suffers there can be no moral justification for refusing to take that suffering into consideration (p8)**
  4. So the limit of sentience (using the term as a convenient if not strictly accurate shorthand for the capacity to suffer and/or experience enjoyment) is the only defensible boundary of concern for the interests of others. To mark this boundary by some other characteristic or rationality would be to mark it in an arbitrary manner (p8-9)
  5. Pain is a state of consciousness, a “mental event,” and as such it can never be observed (p10)
  6. **… there are no good reasons, scientific or philosophical, for denying that animals feel pain. If we do not doubt that other humans feel pain we should not doubt that other animals do so too (p15)**
  7. **What we must do is bring nonhuman animals within our sphere of moral concern and cease to treat their lives as expendable for whatever trivial purposes we have (p20)**

#### Tools for research

* 1. [just a lot of descriptions of some truly evil shit done to lab animals]
  2. “Conditioned Ethical Blindness”: … just as a rat can be conditioned to press a lever in return for a reward of food, so a human being can be conditioned by professional rewards to ignore the ethical issues raised by animal experiments (p71)
  3. If the experimenters would not be prepared to use a human infant then their readiness to use nonhuman animals reveals an unjustifiable form of discrimination on the basis of species, since adult apes, monkeys, dogs, cats, rats, and other animals are more aware of what is happening to them, more self-directing, and, so far as we can tell, at least as sensitive to pain as a human infant (p81-82)
  4. **But to appeal to [the] difference [of species] is to reveal a bias no more defensible than racism or any other form of arbitrary discrimination (p83)**
  5. In the first edition of this book I wrote that ‘scientists do not look for alternatives simply because they do not care enough about the animals they are using.’ Then I made a prediction: ‘Considering how little effort has been put into this field, the early results promise much greater progress if the effort is stepped up.’ In the past decade, these statements have proved true (p88)
  6. More and more scientists are now appreciating that animal experimentation often actually hinders the advance of our understanding of diseases in humans and their cure (p89)
  7. In a more fundamental sense, the controversy over the benefits derived from animal experimentation is essentially unresolvable, because even if valuable discoveries were made using animals, we cannot say how successful medical research would have been if it had been compelled, from the outset, to develop alternative methods of investigation (91-92)
  8. **The ethical principle of equal consideration of interests will rule out some means of obtaining knowledge (p92)**
  9. **There is nothing sacred about the right to pursue knowledge (p92)**
  10. Legislators must learn that when discussing animal experimentation they have to treat these [lobbying] organizations, and also the medical, veterinary, psychological, and biological associations, as they would treat General Motors and Ford when discussing air pollution (p93)
  11. **Animal experimentation will only be ended when a series of piecemeal reforms have reduced its importance, led to its replacement in many fields, and largely changed the public attitude to animals (p94)**

#### Down on the factory farm

* 1. The use and abuse of animals raised for food far exceeds, in sheer numbers of animals affected, any other kind of mistreatment (p95)
  2. The term ‘meat’ is itself deceptive. It originally meant any solid food, not necessarily the flesh of animals (p95)
  3. **During the last fifty years, large corporations and assembly-line methods of production have turned agriculture into agribusiness (p96)**
  4. **Animals are treated like machines that convert low-priced fodder into high-priced flesh, and any innovation will be used if it results in a cheaper ‘conversion ratio.’ (p97)**
  5. Once we place nonhuman animals outside our sphere of moral consideration and treat them as things we use to satisfy our own desires, the outcome is predictable (p97)
  6. Ruth Harrison, the author of *Animal Machines*, a pioneering expose of intensive farming methods in Britain, concluded that ‘cruelty is acknowledged only where profitability ceases.’ (p98)
  7. It is entirely typical of the mentality of modern animal production, though, that the answer of both the Department of Agriculture and of the pig producers is to mutilate the animals instead of giving them the living conditions they need (p122)
     1. [Talking of adverse behavior on part of the nonhuman animals due to their forced environment]
  8. Of all the forms of intensive farming now practiced, the veal industry ranks as the most morally repugnant (p129)
  9. The unchallenged assumption is that humans may use animals for their own purposes, and they may raise and kill them to satisfy their preference for a diet containing animal flesh (p145)
  10. … if humane procedures cost more or reduce the number of animals that can be killed per hour, a firm cannot afford to adopt humane methods while its rivals continue to use the old methods (p153)
  11. Genetic engineering, revolutionary as it may be in one sense, is in another sense just one more way of bending animals to our purposes (p157)

#### Becoming a vegetarian

* 1. **Yet practically and psychologically it is impossible to be consistent in one’s concern for nonhuman animals while continuing to dine on them (p159)**
  2. It is not practically possible to rear animals for food on a large scale without inflicting considerable suffering (p160)
  3. Whatever the theoretical possibilities of rearing animals without suffering may be, the fact is that the meat available from butchers and supermarkets comes from animals who were not treated with any real consideration at all while being reared (p160)
  4. **So as long as people are prepared to buy the products of intensive farming, the usual forms of protest and political action will never bring about a major reform (p161)**
  5. **Vegetarianism is a form of boycott (p162)**
  6. **Until we boycott meat, and all other products of animal factories, we are, each and every one of us, contributing to the continued existence, prosperity, and growth of factory farming and all the other cruel practices used in rearing animals for food (p162)**
  7. **If a boycott is the only way to stop cruelty, then we must encourage as many as possible to join the boycott. We can only be effective in this if we ourselves set the example (p162-163)**
  8. **But we must often venture when we cannot be certain of success … (p163)**
  9. It takes twenty-one pounds of protein fed to a calf to produce a single pound of animal protein for humans (p165)
  10. **So most estimates conclude that plant foods yield about ten times as much protein per acre as meat does, although estimates vary, and the ratio sometimes goes as high as twenty to one (p165)**
  11. A comparison of yields from an acre sown with oats or broccoli with yields from an acre used for feed to produce pork, milk, poultry, or beef shows that the acre of oats produces six times the calories yielded by pork, the most efficient of the animal products (p166)
  12. It will, however, be the squandering of the forests that turns out to be the greatest of all follies caused by the demand for meat. Historically, the desire to graze animals has been the dominant motive for clearing forests. It still is today. (p168)
  13. **You must decide for yourself where you are going to draw the line, and your decision may not coincide exactly with mine (p170)**
  14. … unless we can be sure of the origin of the particular item we are buying, we must avoid chicken, turkey, rabbit, pork, veal, beef, and eggs (p170)
  15. Once you have stopped eating poultry, pork, veal, beef, and factory farm eggs the next step is to refuse to eat any slaughtered bird or mammal (p171)
  16. **So the problem of drawing the line is the problem of deciding when we are justified in assuming that a being is incapable of suffering (p171)**
  17. **The fishing industry of the developed nations has become one more form of redistribution from the poor to the rich (p173)**
  18. **So out of concern for both fish and human beings we should avoid eating fish (p173)**
  19. If crustacea can suffer, there must be a great deal of suffering involved, not only in the method by which they are killed, but also in the ways in which they are transported and kept alive at markets (p174)
      1. … they should receive the benefit of the doubt
  20. Since it is so easy to avoid eating [mollusks], I now think it better to do so (p174)
  21. Since the rules of the society permit the use of eggs and milk, the term ‘vegetarian’ is properly applied to those who use these animal products (p175)
  22. … it is possible to be adequately nourished without consuming animal products at all … (p175)
  23. … for the present it is enough to know that we can do without eggs and milk. But is there any reason why we should? (p175)
  24. The question is, therefore, whether the pleasant lives of the hens (plus the benefits to us of the eggs) are sufficient to outweigh the killing that is a part of the system (p175)
  25. Vegans, then, are right to say that we ought not to use dairy products (p176)
  26. **A reasonable and defensible plan of action is to change your diet at a measured pace with which you can feel comfortable (p176)**
      1. Although in principle all dairy products are replaceable, in practice in Western societies it is much more difficult to cut out meat and dairy products than it is to eliminate meat alone
  27. **[proposed strategy] (p177)**
      1. **Replace animal flesh with plant foods;**
      2. **Replace factory farm eggs with free-range eggs if you can get them; otherwise avoid eggs;**
      3. **Replace the milk and cheese you buy with soymilk, tofu, or other plant foods, but do not feel obliged to go to great lengths to avoid all food containing milk products**
  28. **If because of an admirable desire to stop all forms of exploitation of animals immediately we convey the impression that unless one gives up milk products one is no better than those who still eat animal flesh, the result may be that many people are deterred from doing anything at all, and the exploitation of animals will continue as before (p177)**
  29. Too often, though, there is a gap between intellectual conviction and the action needed to break a lifetime habit. There is no way in which books can bridge this gap; ultimately it is up to each one of us to put our convictions into practice (p177)
  30. **Vegetarianism brings with it a new relationship to food, plants, and nature (p178)**
  31. For those brought up on the usual Anglo-Saxon menus, in which the main dish consists of meat supplemented by two overcooked vegetables, the elimination of meat poses an interesting challenge to the imagination (p178)
  32. … for most tastes the answer is to rethink the entire idea of the main course, so that it consists of a combination of ingredients, perhaps with a salad on the side, instead of detached items (p178)
  33. While it is true that animal foods, especially eggs and milk, have a very well-balanced amino acid composition, plant foods like soybeans and nuts also contain a broad range of these nutrients (p181)

#### Man's Dominion

* 1. **To end tyranny we must first understand it (p185)**
  2. **[Practices against animals] can be properly understood only as the manifestations of the ideology of our species—that is, the attitudes which we, as the dominant animal, have toward the other animals (p185)**
  3. The attitudes toward animals of previous generations are no longer convincing because they draw on presuppositions—religious, moral, metaphysical—that are now obsolete (p185)
  4. **Either way, it allots human beings a special position in the universe, as beings that, alone of all living things, are God-like (p187)**

#### Speciesism Today

* 1. Thus we never make a conscious, informed decision, free from the basis that accompanies any long-established habit, reinforced by all the pressures of social conformity, to eat animal flesh (214)
  2. I would not question the sincerity of vegetarians who take little interest in Animal Liberation because they give priority to other causes; but when nonvegetarians say that ‘human problems come first’ I cannot help wondering what exactly it is that they are doing for human beings that compels them to continue to support the wasteful, ruthless exploitation of farm animals (p221)
  3. **Moreover, human beings are not content with mere killing. Throughout history they have shown a tendency to torment and torture both their fellow human beings and their fellow animals before putting them to death. No other animal shows much interest in doing this (p222)**
  4. For all practical purposes as far as urban and suburban inhabitants of the industrialized nations are concerned, following the principle of equal consideration of interests requires us to be vegetarians (p231)
  5. **I do not believe that consistency is the same as, or implies, a rigid insistence on standards of absolute purity in all that one consumes or wears. The point of altering one’s buying habits is not to keep oneself untouched by evil, but to reduce the economic support for the exploitation of animals, and to persuade others to do the same (p232)**
  6. **We ought to consider the interests of animals because they have interests and it is unjustifiable to exclude them from the sphere of moral concern; to make this consideration depend on beneficial consequences for human beings is to accept the implication that the interests of animals do not warrant consideration for their own sakes (p244)**

# The Problem of the Soul - Owen Flanagan

## Human Being

### Desouling Persons

* + 1. Martin Heidegger used the neutral word *dasein*—which means “being” or literally “there-being”—to indicate that our understanding of human being, of the nature of persons, and of what and how we are, is still uncertain. (p5)
    2. But the fact is that the cumulative discoveries of the human sciences in the last century and a half, the combined forces of psychology, sociology, anthropology, primatology, evolutionary biology, genetics, and neuroscience, significantly affect the way ordinary people think and feel about themselves. (p5)
    3. It is not as if we know in remotely complete detail how the mind/brain works. But we know this much: The mind/brain does its magic through the operation of neurons, with axons and dendrites that form synaptic connections, and via electrical and chemical processes that mediate attention, remembering, learning, seeing, smelling, walking, talking, love, affection, benevolence, and gratitude. (p6)
    4. The brian working in concert with the rest of the nervous system is our *res cogitans*—our thinking stuff. (p6)
       1. We are fully embodied creatures. (p6)
       2. Genes, culture, and history work through and with this extraordinarily complex tissue to make us who we are. (p6-7)
    5. There are many unknown forces in genes, mind, and culture that will affect the story we eventually tell about what it means to be a person, about why we think, feel, and behave as we do. But no scientifically minded person thinks we will need resources beyond those available to genetics, biology, psychology, neuroscience, and naturalistic philosophy to understand the nature of persons. (p7)

### Human Animals

* + 1. What we are is unusual animals. We have fancy capacities to reflect on our motives, intentions, and behavior to modify, redirect, and control ourselves. We are rational animals and we are animals that make things—*Homo sapiens* and *Homo faber*. (p8)
    2. **For centuries, we have pictured ourselves as something we are not, as God’s chosen creature standing above animals but beneath the heavenly host. (p8)**
       1. **But it is hard to really see ourselves as animals, for several reasons. (p8)**
          1. **First, the nature of any thing, a human being included, is not easy to grasp. We are animals who can know things, but our own nature is hardly transparent to us. (p8)**
          2. **Second, we are story-telling animals. We make sense of things through stories, and stories, especially when bundled together, generate grand pictures. We picture ourselves and our world through stories, grand stories. (p8)**
    3. It is exceedingly difficult to know the truth about our natures because we are extraordinarily complex. (p9)
    4. Once the story is in place that says we sit above animals but below angels and God, the alternate story that says we are animals seems (and is) unflattering. But it is unflattering only in contrast to the story that says we humans are not animals, and that it is unflattering to be compared to animals, let alone to be one. (p10)

### Being Ought to Mean Something

* + 1. What Darwin showed was how the evolution of species is unplanned. (p11)
    2. But evolution demonstrates how intelligence arose from totally insensate origins. (p11)
    3. Evolution also produced meaning. We are language users and words and signs have meaning. (p11)
    4. Our thoughts, words, and actions have meaning to us, and most of us aim to live in purposeful, meaningful ways. (p12)
    5. The theory of evolution might truly be said to drain the world of transcendent or ultimate meaning, but it does so only if meaning is equated with or required to rest on intelligent design or the activities of a God. (p12)

### The Big Problem is Ethics

* + 1. If science really does not traffic in oughts, then the scientific image does not remotely drain the world of meaning and purpose but teaches us that meaning and purpose are in our hands. (p13)
    2. Science, at least as normally done, does not provide ethical wisdom. (p13)
    3. Science tells us how to manipulate genes, how to end life painlessly, how to abort a fetus, and how to make and deliver nuclear weaapons. But science does not give any guidance about whether we ought to use this knowledge, and if so under what circumstances. (p14)
    4. Any good philosophy will need to offer wisdom about who we are as well as about how we ought to be. Since a philosophy inspired by the scientific image has no resources to do the latter, it can provide no ethical wisdom at all. Thus it is not helpful as a philosophy on how to live well. (p14)
    5. … beauty and badness are … mental projections, most likely emotional projections. (p15)

## 

# The Gender Knot - Allan G. Johnson

## What is this thing called patriarchy?

### Where are we?

* + 1. And if we cannot talk about a problem, we make it all but impossible to understand it, much less discover what to do about it. (p4)
    2. This does not mean we shouldnt try to get women into positions of power, only that making some women powerful will not be enough to change the system itself. (p9)
    3. The more that men see control as central to their sense of self, well-being, worth, and safety, the more driven they feel to go after it and organize their lives around it. (p14)
    4. It is easier to allow women to assimilate into patriarchal society than to question society itself. (p16)
    5. **“Systemic shock absorber” (p17)**
    6. As a system, patriarchy encourages men to accept male privilege and perpetuate women’s oppression, if only through silence. (p17)
    7. We cannot avoid participating in patriarchy … we can choose *how* to participate in it. (p17)
    8. **“Awareness is hard work” (p19)**
    9. **This doesnt make us bad people, as if we had set out to do harm, but it does *involve* us in the social production of injustice and unnecessary suffering. (p25)**

### Patriarchy, the system

* + 1. … how we think affects the kinds of questions we ask… (p27)
    2. If we see patriarchy as nothing more than men’s and women’s individual personalities, motivations, and behavior, then it won’t occur to us to ask about larger contexts… (p27)
    3. We need to see and deal with the social roots that generate and nurture the *social* roots that generate and nurture the *social* problems that are reflected in and manifested through the behavior of individuals. (p28)
    4. It is a social system, which means it cannot be reduced to people who participate in it. (p29)
    5. **In addition to socialization, participation in social systems shapes our behaviors through paths of least resistance… (p30)**
       1. **… guides the conscious and unconscious choices we make**
    6. … social systems limit our options. (p31)
    7. An awareness of those alternatives is what enables us to make conscious, informed choices, and that is where our potential to make a difference lies (p31)
    8. ***It is important to note how rarely it occurs to people to change the rules. (p33)***
    9. **In spite of all the good reasons to not use individual models to explain social life, doing so constitutes a path of least resistance because personal experience and motivation are what we know best. (p35)**
    10. **We need to see new ways to participate by forging alternative paths of least resistance, for the system does not simply run us like hapless puppets. (p36)**
        1. It may be larger than us, it may not *be* us, but it does not happen except *through* us.
        2. And that is where we have the power to do something about it and about ourselves in relation to it.

### Why Patriarchy?

* + 1. Perhaps more than anything else, what drives patriarchy as a system … is a dynamic relationship between control and fear. (p50)
    2. What patriarchy accomplishes is to make men fear what other men might do to them (p50)
    3. **In short, patriarchy encourages men to fear all the things that other men might do to exert control and thereby protect and enhance their standing as real men in relation to other men. (p51)**
       1. … patriarchy is driven by how men both cause and respond to that fear.
    4. … for under patriarchy, control is both the source of fear and the only solution offered for it. (p51)
    5. … control itself is a fleeting, momentary experience, not a natural, stable state. (p52)
    6. But there is no escaping misogyny, because it is not a personality flaw. (p60)
    7. Industrial capitalism was shrinking the family’s sphere of influence and shifting the focus of power outward to rapidly growing institutions such as the state, science, industry, and schools. (p63)
    8. **We can lose sight of patriarchy in all of this social upheaval and transformation if we overlook the fact that industrial capitalism was male dominated, male centered, and male identified and sprang from and embodied the core patriarchal obsession with control. (p64)**
    9. **What changed the world was not mere industrialization or even capitalist industrialization but *patriarchal* capitalist industrialization. (p64)**
    10. … prepatriarchal societies were organized around a worldview centered on the idea of the female as a symbolic link between humanity and the flow of nature from which all life comes. (p66)
    11. **Emergence of patriarchy:**
        1. Surplus production and the possibility of inequality, development of control as a human potential and cultural ideal, an economic value placed on reproduction and the ability to control it, and the potential for competition among tribes for grazing land, water, and other resources. (p68)
    12. **If a society is organized around one set of human capabilities rather than another, human nature will not tell us why. (p68)**
    13. Patriarchy’s roots are also the roots of most human misery and injustice, including race, class, and ethnic oppression and the ongoing destruction of the natural environment. (p71)
    14. **In this sense, the war/terror system is a self-perpetuating and self-justifying cycle of control and fear supported by the illusion that there are bad guys and good guys, with everyone laying claim to the latter. (p71)**
    15. The religion of power drives patriarchy onward from politics, religion, and economics to the smallest details of personal life. (p71)
    16. **Greed is not the problem, and a ‘kinder, gentler capitalism’—a kinder, gentler cycle of control and fear—is not the solution. (p71)**

# 

# Anarchy - Errico Malatesta

#### Ch2

* + For [those that ‘look upon government as a moral institution’] government, and in a more vague way, the State, is the abstract social power: it is the ever abstract representative of the general interest; it is the expression of the rights of all considered as the limits of the rights of each individual. (p6)

#### Ch3

* + A government cannot maintain itself for long without hiding its true nature behind a pretence of general usefulness; it cannot impose respect for the lives of privileged people if it does not appear to demand respect for all human life, it cannot impose acceptance of the privileges of the few if it does not pretend to be the guardian of the rights of all. (p10)
  + Today, governments, faced with the pressing and threatening demands of the workers, show a tendency to arbitrate in the dealings between masters and workers; in this way they seek to sidetrack the workers’ movement and, with a few deceptive reforms, to prevent the poor from taking for themselves what is their due, that is a part of wellbeing equal to that enjoyed by others. (p11)
    - Furthermore, one must bear in mind that on the one hand the bourgeoisie (the property owners) are always at war among themselves and gobbling each other up and that on the other hand the government, though springing from the bourgeoisie and its servant and protector, tends, as with every servant and every protector, to achieve its own emancipation and to dominate whoever it protects. Thus the game of the swings, the manoeuvres, the concessions and withdrawals, the attempts to find allies among the people against the conservatives, and among the conservatives against the people, which is the science of the governors, and which blinds the ingenuous and the phlegmatic who always wait for salvation to come down to them from above. (p11)
  + In the hands of government everything becomes a means for exploitation, everything becomes a policing institution, useful only for keeping the people in check. (p11)
  + If Man’s interests were really mutually antagonistic, if the struggle between men was indeed a basic essential law of human societies and if the liberty of the individual were to be limited by the liberty of others, then everyone would always seek to ensure that his interests prevailed, everyone would try to increase his own freedom at the expense of other people’s freedom, and one would have a government, not just because it would be more or less useful to all members of society to have one, but because the victors would want to make sure of the fruits of vic-tory by thoroughly subjecting the vanquished, and so free themselves from the trouble of being permanently on the defensive, entrusting their defence to men specially trained as professional gendarmes. In that case mankind would be condemned to perish or be for ever struggling be-tween the tyranny of the victors and the rebellion of the vanquished. (p11)
  + **But fortunately the future of mankind is a happier one because the law governing it is milder. This law is solidarity. (p12)**
    - **Man’s fundamental essential characteristics are the instinct of his own preservation, without which no living being could exist, and the instinct of the preservation of the species, without which no species could have developed and endured. He is naturally driven to defend his individ-ual existence and wellbeing, as well as that of his offspring, against everything and everybody. (p12)**

#### Ch4

* + Mankind has suffered great harm as a result of this intrusion of domination and exploitation in the midst of human association. But in spite of the terrible oppression to which the masses have been subjected, in spite of poverty, in spite of vice, crime and the degradation which poverty and slavery produce in the slaves and in the masters, in spite of accumulated antagonism, of wars of extermination, in spite of artificially created conflicting interests, the social instinct has survived and developed. **Cooperation having always remained the essential condition for man to wage a successful war against external nature, it also remained the permanent cause for bringing men close together and for developing among them sentiments of sympathy**. The very oppression of the masses created a feeling of comradeship among the oppressed; and it is only because of the more or less conscious and widespread solidarity that existed among the oppressed that they were able to endure the oppression and that mankind survived the causes of death that crept into their midst. (p15)
  + In present day [1891] conditions in society, this vast solidarity which joins together all men is for the most part unconscious, since it emerges spontaneously out of the friction between individual interests, whereas men are hardly if at all concerned with the general interest. (p15)
    - And this is the clearest proof that solidarity is a natural law of mankind, which manifests itself and com-mands respect in spite of all the obstacles, and the dissensions created by society as at present constituted. (p15)
  + **And the abolition of government does not and cannot mean the breakdown of the social link. (p16)**
  + **This society of free people, this society of friends is Anarchy. (p16)**

#### Ch6

* + **Social action, therefore, is neither the negation nor the complement of individual initiative, but is the resultant of initiatives, thoughts and actions of all individuals who make up society … (p19-20)**
  + Therefore in the age-long struggle between liberty and authority, or in other words between socialism and a class state, the question is not really one of changing the relationships between society and the individual; nor is it a question of increasing the independence of the individual at the expense of social interference or vice versa. (p20)
    - But rather is it a question of preventing some individuals from oppressing others; of giving all individuals the same rights and the same means of action; and of replacing the initiative of the few, which inevitably results in the oppression of everybody else. It is after all a question of destroying once and for all the domination and exploitation of man by man, so that everyone can have a stake in the commonweal, and individual forces, instead of being destroyed or fighting among themselves or being cut off from each other, will find the possibility of complete fulfilment, and come together for the greater benefit of everybody. (p20)
  + But let us hasten to pass on to the functions for which government is considered, by all who are not anarchists, as quite indispensable: **the internal and external defence of a society, that is to say war, the police and justice**. (p22)
  + **Once governments have been abolished and the social wealth has been put at the disposal of everybody, then all the antagonisms between people will soon disappear and war will no longer have a raison d’être**. (p22)
    - We would add, furthermore, that in the present state of the world, when a revolution occurs in one country, if it does not have speedy repercussions elsewhere it will however meet with much sympathy everywhere, so much so that no government will dare to send its troops abroad for fear of having a revolutionary uprising on its own doorstep. (p22)
  + Would this people require a government to defend itself? To wage war men are needed who have the necessary geographical and mechanical knowledge, and above all large masses of the population willing to go and fight. (p22)
    - A government can neither increase the abilities of the former nor the will and courage of the latter. **And the experience of history teaches us that a people who really want to defend their own country are invincible**; and in Italy everyone knows that before the corps of volunteers (anarchist formations) thrones topple, and regular armies composed of conscripts or mercenaries, disappear. (p22)
  + **The freedom we want, for ourselves and for others, is not an absolute metaphysical, abstract freedom which in practice is inevitably translated into the oppression of the weak; but it is real freedom, possible freedom, which is the conscious community of interests, voluntary solidarity. (p22)**
    - We proclaim the maxim do as you wish, and with it we almost summarise our programme, for we maintain — and it doesn’t take much to understand why — that in a harmonious society, in a society without government and without property, each one will want what he must do. (p22)
  + **Of course, because we know that man is the consequence of his own organism as well as of the cosmic and social environment in which he lives; because we do not confuse the inviolate right of defence with the claimed ridiculous right to punish; and since with the delinquent, that is with he who commits anti-social acts, we would not, to be sure, see the rebel slave, as happens with judges today, but the sick brother needing treatment, so would we not introduce hatred in the repression, and would make every effort not to go beyond the needs of defence, and would not think of avenging ourselves but of seeking to cure, redeem the unhappy person with all the means that science offered us. (p22-23)**
    - In any case, irrespective of the anarchists’ interpretation (**who could, as happens with all theorists, lose sight of reality in pursuing a semblance of logic**), it is certain that the people would not allow their wellbeing and their freedom to be attacked with impunity, and if the necessity arose, they would take measures to defend themselves against the anti-social tendencies of a few. (p23)
  + And statistics show that the number of crimes is hardly affected by repressive measures, whereas it changes dramatically with changes in economic conditions and in the attitudes of public opinion. (p23)

#### Ch7

* + **We are no more prophets than anyone else; and if we claimed to be able to give an official solution to all the problems that will arise in the course of the daily life of a future society, then what we meant by the abolition of government would be curious to say the least. (p25)**
    - But the fact that because today, with the evidence we have, we think in a certain way on a given problem does not mean that this is how it must be dealt with in the future. (p25)
  + **What is important is that a society should be brought into being in which the exploitation and domination of man by man is not possible; in which everybody has free access to the means of life, of development and of work, and that all can participate, as they wish and know how, in the organisation of social life. (p25-26)**
  + Therefore one must consider anarchy above all as **a method**. (p26)
  + This second method, that is liberalism, is in theory a kind of anarchy without socialism, and therefore is simply a lie, for **freedom is not possible without equality**, and real anarchy cannot exist without solidarity, without socialism. (p26)
  + Anarchists offer a new method: that is free initiative of all and free compact when, private property having been abolished by revolutionary action, everybody has been put in a situation of equality to dispose of social wealth. This method, by not allowing access to the reconstitution of private property, must lead, via free association, to the complete victory of the principle of solidarity. (p26)
  + Anarchy, in common with socialism, has as its basis, its point of departure, its essential environment, equality of conditions; **its beacon is solidarity and freedom is its method**. It is not perfection, it is not the absolute ideal which like the horizon recedes as fast as we approach it; but it is the way open to all progress and all improvements for the benefit of everybody. (p27)

#### Ch8

* + The feeling of solidarity is far from being dominant in contemporary society, and if it is true that men are and become always more united, it is equally true that what one sees increasingly, and which makes a deeper impression on human character, is **the struggle for existence which each individual is waging daily against everybody else**; it is competition which presses on everybody, workers and masters alike, and makes every man into an enemy in the eyes of his neighbour. (p28)
  + To destroy authority, to abolish government, does not mean the destruction of individual and collective forces which operate in society, nor the influences which people mutually exert on each other; to do so would reduce humanity to being a mass of detached and inert atoms, which is an impossibility, but assuming it were possible, would result in the destruction of any form of society, the end of mankind. (p29)
    - The abolition of authority means, the abolition of the monopoly of force and of influence; it means the abolition of that state of affairs for which social power, that is the combined forces of society, is made into the instrument of thought, the will and interests of a small number of individuals, who by means of the total social power, suppress, for their personal advantage and for their own ideas the freedom of the individual; it means destroying a way of social organisation with which the future is burdened between one revolution and the next, for the benefit of those who have been the victors for a brief moment. (p29)

#### Ch9

* + **The revolution, by abolishing government and private property, will not create forces that do not exist**; but it will leave the way open for the development of all available forces and talents, will destroy every class with an interest in keeping the masses in a state of brutishness, **and will ensure that everyone will be able to act and to influence according to his abilities, his enthusiasm and his interests. (p30)**
  + In order to solve the social problem for the benefit of everybody there is only one means: to crush those who own social wealth by revolutionary action, and put everything at the disposal of everybody, and leave all the forces, the ability, and all the goodwill that exist among the people, free to act and to provide for the needs of all. (p31)
  + **And if today we fall without compromising, we can be sure of victory tomorrow. (p32)**

# When Whites Flock Together: The Social Psychology of White Habitus

## Introduction

* + … most sociologists agree that social and spatial isolation of groups leads to the development of group cohesion and identity formation.
    - Moreover, because whites experience even *greater* levels of social and spatial isolation than blacks and other minorities … the “racial problems” related to their isolation must be at least as consequential as those produced by that of minorities (p230)
  + Nonetheless, once ethnic groups gain admittance into the white community, the ideology of whiteness and its privilege become normalized to the point of imperceptibility. Whiteness quietly becomes second nature or habitual.
    - Simply put, whiteness constitutes normality and acceptance without stipulating that to be white is to be normal and right. (p231)
  + … we argue that whites form a social group with a distinct social psychological experience shaped by their “white habitus.” (p231)
  + Specifically, we examine whites’ levels of social isolation and residential segregation from blacks; how whites interpret their isolation and segregation; and, finally, how whites’ segregation and isolation affects their racial views on the subject of interracial marriage. (p231)

## Literature Review

* + Because the social world is complex, individuals classify themselves and others into distinct categories in order to simplify the number of social stimuli that they encounter daily. Social identity theory contends that individuals’ identities are partially based on membership in significant social categories. (p231)
  + Individuals possess a set of social identities (e.g., male/female, conservative/liberal, etc.) and use these identities to help determine their positions and those of others in the social structure. (p231)
  + [Racial] categorization creates in-group and out-group dichotomies. (p232)
    - Because there is a tendency to treat individual members of an out-group as a unified social category (“All blacks are …” “All women are …”), interactions may be based on group membership rather than individual identity. (p232)
  + White identity is a significant social category by which individuals are given preferential treatment in reward allocation and benefit of the doubt in drawing inferences about traits and actions over out-group members. (p232)
  + Though constructed boundaries may only serve the interests of one group, they have implications that affect both. (p233)
  + For Bourdieu, “habitus” refers to socially aquired tendencies or predispositions that serve as a “matrix of perceptions, appreciations, and actions,” causing individuals to view the world in a particular way. (p233)
    - Habitus does not point to individual character or morality, but to the deep cultural conditioning that reproduces and legitimates social formations. (p233)
  + While the habitus does not determine action, it orients action. (p233)
  + The habitus helps normalize and legitimate social closure. (p233)
  + White habitus promotes in-group solidarity and negative views about non-whites. (p233)
  + By appearing objective, white habitus creates an atmosphere in which white hypersegregation seems proper, thereby justifying inequality and maintaining the existing racial hierarchy. (p233-234)

## Whites’ Interpretation of White Segregation and Isolation

* + [Whites’ sparse contact with blacks] highlights the discrepancy between their integration ideals and their actual interactive behaviors. (p239)
  + When asked about this disconnect, white respondents did not find their self-segregation troubling because they did not define the situation as a racial phenomenon. (p239)
    - Instead, this was normalized and viewed as “just the way things are.” (p239)
  + When a few of the respondents realized that the racial composition of their childhood neighborhoods could be interpreted as problematic, many acted in a defensive manner and emphasized that the neighborhood’s homogeneity was not due to racism. (p239)
  + The data presented in this section indicate that whites do not interpret their own racial segregation and isolation as a racial issue at all, using demographic excuses and justifying their lack of connection as natural or “just the way things are.” (p241)
    - This blindness is central to understanding their views of racial matters. (p241)
  + Whites’ lack of realization that race matters in their lives, combined with their limited interractial socialization, illuminates the contradiction between their stated preference for a color-blind approach to life (which corresponds to their perception of how they live their own lives) and the white reality of their lives. (p241)

## Whites’ Views on Interracial Marriage

* + Several patterns emerge from the data surrounding respondents’ answers to questions about interracial marriages. (p247)
    - First, it is clear that, though people use color-blinded language when talking about such unions and take great pains to not sound racist, respondents exhibit deep reservations about such relationships. (p247)
    - Second, many whites express a clear preference for white mates that is in direct contrast to their professed color-blindedness. (p247)
    - Third, white individuals reject interracial marriages because of potential problems that may arise in the marriages. (p247)

## Discussion and Conclusion

* + This racial solidarity, or sense of “whiteness,” in turn adds to whites’ perceptions that their white lifestyle is the correct and “normal” way of doing things. As a result of this conditioning, whites’ racialized attitudes and prejudice toward blacks are continuously recycled and legitimated. (p247)
  + We documented three things related to white habitus
    - First, we illustrated that whites experience tremendous levels of racial segregation and isolation while growing up in neighborhoods and schools. (p247)
      * Moreover, early segregation and isolation continue in colleges and in the workplace even when blacks are present in these environments. (p247)
      * We argue that “white habitus” - racialized socialization processes that facilitate a white culture of solidarity - emerge because of the social and spatial boundaries and isolation of whites. (p248)
    - Second, we documented how whites, for the most part, do not interpret their racial isolation and segregation from blacks as something racial. (p248)
      * Yet, in the color-blind era of race relations, when whites are asked about their social interactions with minorities, they present a view of their social world that contradicts this isolationist reality. (p248)
    - Finally, we examined whites’ answers to the interracial marriage question and suggested that those answers indicate that these whites are very unlikely to engage in interracial unions with blacks. (p248)
      * Though white individuals cling to ideals of integration and color-blindedness, many respondents express great doubt and uneasiness when it comes to issues concerning marriage. (p248)
      * Individuals seldom find opportunities to develop lasting, significant relationships if they do not share consistent, meaningful activities and interests. People who do not significantly interact in school, on the job, or in their neighborhood with members of out-groups come to believe that such lack of interaction is normal. (p248)
      * This is the linchpin of white habitus:
        + When everyday whites reproduce a racist habitus, they help legitimate social closure that discriminates by race. (p248)
    - Because the white habitus creates a space in which whites’ extreme isolation is normalized, whites do not experience troubling doubts or second thoughts as to their lack of interaction with blacks. (p248)
      * This affords whites’ the luxury of non-reflexivity, enabling them to proudly espouse their virtues of color-blindedness and unity. (p248-249)
      * However, their responses to questions concerning their interracial lives (or lack therof) betray them, suggesting that whiteness is accompanied by a particular lifestyle that allows individuals to simultaneously cling to a color-blind ideology while retaining a vigilant distance from black others. (p249)

# Doctor Who - Various Sources

* TV Show
  + Regardless of my thoughts on the newer series, Doctor Who as a show—in its historical and future potential—is perhaps not only the greatest concept for a sci-fi TV show, but the greatest application of compassion in opposition to hatred in the contemporary world.
  + The Doctor, as a character, is the perfect allegory of a rebel who, despite the atrocities they face, obliges by their values of mutual respect for the absurd beauty of life and death. In their assertion that each individual life has meaning, even in knowing the true scale of everything that is or ever will be, The Doctor understands that murder in the name of "progress" is never worth the betrayal of such universal values. The perfect example of their commitment to the beauty of life is their willingness to die for their cause if it means the proliferation of a just 'other.'
  + In the end, while I am wholly disappointed of the direction the show has taken under Chibnall's reign, the core message remains intact. And, despite whatever happens next, the success of the series prior will always remain.

## The Doctor Archetype

* + Ordinary person
    - Doesnt know what theyre doing // they dont have everything figured out
      * Portrayed through his ‘bad driving’
  + Tired of pointless violence
  + Makes ultimate sacrifice
    - ‘Atomic suicide’
      * Willing to die for their values
  + Motivated by beauty
  + Conflict mitigation hierarchy
    - Talk it out // reason
    - Non-violent out-witting
    - Sabotage
    - Murder
      * Absolute last-case
      * Has to be absolutely essential
        + He will not kill out of hatred
  + Regeneration
    - Change of mind // perspective
    - Literally lives a new life
    - Retains memories

## Episodes

### S1 E1 Rose

* + - 16:18: Rose, struggling to believe anything this strange man says, inquires about who the Doctor really is
      * Rose: Really though, Doctor. Tell me … Who are you?
      * The Doctor: [Turns around, pausing] Do you know like we were saying? About the Earth revolving. **It's like when you're a kid. The first time they tell you the world’s turning and you can't believe it ‘cos it looks like everything’s standing still. [Pauses, looks to Rose] I can feel it. [Takes her hand] The turn of the Earth. The ground beneath our feet is spinning at 1,000 miles an hour. And the entire planet is hurtling round the sun at 67,000 miles an hour. And I can feel it, we’re falling through space, you and me. Clinging to the skin of this tiny little world, and if we let go [pausing, he lets go of Rose’s hand] That's who I am. Now forget me, Rose Tyler. Go home.**
  + S1 E5 World War Three
    - The Doctor describes his life and why he is obligated to do the right thing
      * The Doctor: Do you think I dont know that? **Because this is my life, Jackie. Its not fun, its not smart, its just standing up and making a decision because nobody else will.**

### S1 E13 The Parting of the Ways

* + - Rose feels despondent after The Doctor sent her home to protect her
      * **~~Rose: What do I do every day, Mum? What do I do? Get up, catch the bus, go to work, come back home, eat chips and go to bed, is that it?~~**
      * **~~Mickey: That's what the rest of us do.~~**
      * Rose: I can't.
      * Mickey: Why, 'cause you're better than us?
      * **Rose: No, I didn't mean that! But it was… ~~It was a better life. I don't mean all the traveling and… seeing aliens and spaceships and things, that don't matter. The Doctor showed me a better way of living your life. You know he showed you, too. That you don't just give up. You don't just let things happen. You make a stand. You say no. You have the guts to do what's right when everyone else just runs away! And I just can't… [she runs away]~~**

### S2 E9 The Satan Pit

* + - The Doctor: “Where angels fear to tread.” Even now, standing on the edge. It’s that feeling you get, hm? Right on the back of your head. That impulse. That strange little impulse. That mad little voice saying, “Go on! Go on. Go on. Go over, go on!”
    - The Doctor: Neo-classics. Have they got a Devil?
      * Ida: No, not as such. Just, um… “the things that men do.”
      * The Doctor: Same thing in the end.
      * Ida: What about you?
    - The Doctor: **I… believe. I believe I haven’t seen everything, I don’t know. It’s funny, isn’t it? The things you make up—the rules. If that thing had said it came from beyond the universe I’d believe it, but before the universe… that’s impossible. It doesn’t fit in my rules. Still, that’s why I keep travelling. To be proved wrong.**
    - The Doctor: I accept that you exist. I don’t have to accept what you are, but your physical existence, I give you that.
    - The Doctor: You’re imprisoned. Long time ago. Before the universe—after, sideways, in-between—doesn’t matter. The prison is perfect. It’s absolute. It’s eternal. Oh, yes! Open the prison, the gravity field collapses. This planet falls into the black hole! You escape, you die. Brilliant! But that’s just the body. The body is trapped, that’s all. **The Devil is an idea. In all those civilizations, just an idea. But an idea is hard to kill.** An idea could escape. The mind—the mind of the great Beast—the mind can escape! Oh, but that’s it! You didn’t give me air, your jailers did! They set this up! All those years ago! They need me alive. Because if you’re escaping, then I’ve gotta stop you.
    - The Doctor: **Except that implies—in this big grand scheme of Gods and Devils—that she’s just a victim. But I’ve seen a lot of this Universe. I’ve seen fake gods and bad gods and demigods and would-be gods. And out of all that, out of that whole pantheon, if I believe in one thing—just one thing—I believe in her.** {he breaks the vase.}
    - The Doctor: This is your freedom. Free to die! You’re going into that black hole and I’m riding with you!

### S4 E4 The Planet of the Ood

* + - Donna: It’s weird, being with you, **I can’t tell what’s right and what’s wrong any more.**
    - The Doctor: **It’s better that way.** People who know for certain tend to be like Mr. Halpen. (guy that turns into an ood) (speciesist)

### The Day of the Doctor

* + - Hurran, N. (Director). (2013). *The Day of the Doctor* [Motion picture & Television broadcast]. United Kingdom: BBC Worldwide.
    - “The man who regrets and the man who forgets”

### S8 E2 Into the Dalek

* + - Journey Blue: You don’t like soldiers much, do you?
      * The Doctor: You don’t need to be liked. You’ve got all the guns.
    - The Doctor: I need something from you. I need the truth.
      * Clara: Okay. Right. What is it? What’s…. You’re scared.
      * The Doctor: I’m terrified.
      * Clara: Of what?
      * The Doctor: The answer to my next question. Which must be honest, cold and considered without kindness or restraint. Clara, be my pal. Tell me. Am I a good man?
      * Clara: I… don’t know.
      * The Doctor: Neither do I.
    - **Dalek: Resistance is futile.**
      * **The Doctor: Resistance to what?**
      * **Dalek: Life returns. Life remains. Resistance is futile.**
    - The Doctor: A Dalek is a better soldier than you will ever be. You can’t win this way.
    - More of this part
    - Dalek: I see your mind, Doctor. I see your universe.
      * The Doctor: And isn’t the universe beautiful?
      * Dalek: I see beauty.
      * The Doctor: Yes, that’s good. That is good. Hold on to that.
      * Dalek: I see into your soul, Doctor. I see beauty. I see divinity. I see… hatred!
      * The Doctor: Hatred?
      * Dalek: **I see your hatred of the Daleks and it is good!**
    - Journey Blue: Doctor. Take me with you.
      * The Doctor: I think you’re probably nice. Underneath it all I think you’re kind. You’re definitely brave. I just wish you hadn’t been a soldier.
    - Clara: I don’t know.
      * The Doctor: I’m sorry?
      * Clara: **You asked me if you were a good man and the answer is, I don’t know. But I think you try to be and I think that’s probably the point.**
      * The Doctor: I think you’re probably an amazing teacher.
      * Clara: I think I’d better be.

### S9 E12 Hell Bent

* + - The President: You missed. All of you, every single one of you. How is that possible? What is it? Is the firing squad afraid of the unarmed man!? {to Gastron} You. Explain.
      * Gastron: There was a saying, sir. In the Time War.
      * The President: A saying?
      * Gastron: First thing you notice about the Doctor of War, is he’s unarmed. For many it’s also the last. {he drops his weapon and goes to stand by the Doctor} I was at Skaro Moon, sir.
    - Clara: You killed that man. You shot him, he’s dead.
      * The Doctor: It was him or you!
      * Clara: I don’t care.
      * The Doctor: Yeah? Well the difference is, when you die, you stay dead.
      * Clara: So does he.
      * The Doctor: We’re on Gallifrey. Death is Time Lord for man flu.
    - The Doctor: I told you once, so long ago, that the universe would become a very small place when I’m angry with you. Small enough for you yet? Hello Me.
      * Me: You don’t seem surprised to see me.
      * The Doctor: At the end of the everything we should expect the company of immortals, so I’ve been told.
      * Me: Even the other immortals are gone. It’s just me.
      * The Doctor: The one and only Me. Finally you earn the title. Sitting here in a reality bubble at the end of time itself. How are you sustaining it, by the way.
      * Me: Brilliantly. **I’ve been watching the stars die. It was beautiful.**
      * **The Doctor: No, it was sad.**
      * **Me: No. It was both. But that’s not something you would understand, is it? You don’t like endings.** She died, Doctor. Clara died billions of years ago.
      * The Doctor: You killed her.
      * Me: No.
      * The Doctor: You let it happen.
      * Me: No, I didn’t. Neither did you. She did. She died for who she was and who she loved. She fell where she stood. It was sad. And it was beautiful. And it is over. We have no right to change who she was.
    - The Doctor: When you wake up you will have forgotten me. You’ll have forgotten we even met.
      * Clara: And why would I want that?
      * The Doctor: Because it’s the only way. That stuff in your head, the image of me, they could use it to find you.
    - Clara: What are you trying to do to me?
      * The Doctor: I’m trying to keep you safe!
      * Clara: Why? Nobody’s ever safe. I never asked you for that, ever. These have been the best years of my life and they are mine. **Tomorrow’s promised to no one, Doctor. But I insist upon my past. I am entitled to that. It’s mine.**
      * The Doctor: Oh Clara Oswald. What am I doing? You’re right. You’re always, always right.
      * Clara: So what happens now. Eh? Me and you, what do we do now?
      * The Doctor: I’m not sure you managed to reverse the polarity. I’m not even sure that you can. It’ll do something to one of us. Better than flipping a coin.
      * Clara: Doctor…
  + The Doctor: You and me. Together. Look how far I went for fear of losing you. This has to stop. One of us has to go.The Doctor: Run like hell.
    - Clara: What?
    - The Doctor: Run like hell because you always need to. Laugh at everything, because it’s always funny.
    - Clara: No, stop it. You’re saying goodbye. Don’t say goodbye.
    - The Doctor: Never be cruel and never be cowardly. And if you ever are, always make amends.
    - Clara: Stop it! Stop, stop it!
    - The Doctor: Never eat pears. They’re too squishy. And they always make your chin wet. That one’s quite important. Write it down.
    - Clara: I didn’t mean to do this, I’m sorry.
    - The Doctor: It’s okay. It’s okay. I went too far. I broke all my own rules. I became the Hybrid. This is right. I accept it.

### S10 E3 Thin Ice

* + - The Doctor: Human progress isn’t measured by industry. It’s measured by the value you place on a life, an unimportant life. A life without privilege. That’s what defines an age. That’s what defines a species.

### S10 E5 Oxygen

* + - Bill: What is that?
      * The Doctor: \*That\* is my theme tune, otherwise known as a distress call!
      * Bill: You \*like\* distress calls?
      * The Doctor: You only really see the true face of the universe when it’s asking for your help.
    - The Doctor: The universe shows its true face when it asks for help, we show ours by how we respond.

### S10 E8 The Lie of the Land

* + - The Doctor: Humanity is doomed never to learn from its mistakes
      * Bill: Well, I guess that’s part of our charm.
      * The Doctor: No its really quite annoying
      * Bill: Why do you put up with us then?
      * The Doctor: Hidden amongst 7 billion, there is someone like you. That's why i put up with them

### S10 E12 The Doctor Falls

* + - The Doctor: Winning? Is that what you think it’s about? I’m not trying to win! I’m not doing this because I want to beat someone! Because I hate someone, or because I want to blame someone! It’s not because it’s fun. God knows it’s not because it’s easy! It’s not even because it works, because it hardly ever does! I do what I do because it’s RIGHT! Because it’s decent! And above all, it’s \*kind\*. It’s just that. Just kind.

# Loose Articles/Quotes

## Do plants feel pain?

* + <https://mercyforanimals.org/blog/heres-why-youre-wrong-when-you-say-plants/>
  + Not that we can tell
  + “Plants have no brain or central nervous system, which means they can’t feel anything”
  + “Even though plants don’t have nervous systems, they can respond to stimuli”
    - “But it’s important to note that responding to damage does not mean the plant is in pain”
  + “Unlike us and other animals, plants do not have nociceptors, the specific types of receptors that are programmed to respond to pain. They also, of course, don’t have brains, so they lack the machinery necessary to turn those stimuli into an actual experience. This is why plants are incapable of feeling pain”

## Albert Camus: A Centenary Commemoration - Matthew Feldman

* + <https://www.fairobserver.com/region/europe/albert-camus-centenary-commemoration/>
  + Born into an impoverished family of pieds-noir settlers on the southern shores of his lifelong love, the Mediterranean
  + As Albert Camus wrote in the 1958 preface to that reprinted collection of essays (L'envers et l'endroit, sometimes translated as The Wrong Side and the Right Side) that he called a personal “testimony”: “I have doubtless never said that I was a just man. I have merely happened to say that we should try to be just, and also that such an ambition involved great toil and misery.”
  + 30 November, 1946 Combat editorial: “I will never again be among those who, for whatever reasons, accommodate themselves to murder.”
  + Following the liberation of Paris in August 1944, thousands of collaborators – from government officials to journalists to shaven-headed women alleged to have cavorted with German occupiers – had been treated to summary justice in courts, on French streets, sometimes by little better than lynch mobs.
    - Under Camus’s yearlong directorship, Combat, then at the height of its resistance prestige, had advocated just such a purge.
  + Two months later he entered into a heated debate with the Catholic intellectual François Mauriac, who had appealed to Christian virtues of compassion and mercy. Piqued, Camus responded that the promise of a just post-war France “forces us to destroy a living part of this country in order that we may save its very soul.” In practice, this meant death sentences and executions by firing squads; in a word, legitimate murder.
  + Against Mauriac’s continued protestations, Camus doubled down; that Wednesday, 25 October 1944, he accused Mauriac of penning “unjust” accusations, for “not to destroy certain men would be to betray the good of the country.” He added: “These four years have forced us to harden something inside ourselves. Perhaps this is regrettable.”
  + Camus’s regrets multiplied with the bodies. By early 1945 he wrote an editorial titled “The purge has gone awry,” asserting “that now it is probably too late for justice to be done.”
  + The purge had lasted too long, resulting in excess punishment for some, and undue clemency for others. “We see now that M. Muariac was right,” Camus concluded, “we are going to need charity.”
  + Yet the decisive change in Camus happened, it seems, literally overnight. The high-profile trial of the writer and arch-collaborationist, Robert Brasillach, had commenced a week earlier, on 19 January, 1945. Another writer (and one-time collaborator), Marcel Aymé, sent Camus a petition for clemency on behalf of Brasillach. Did Camus hate such befouled men more than he hated the death penalty? The question kept him awake, apparently pacing through the night of 26-27 January. He signed the petition.
    - This decision, he wrote to Aymé the next day – in a personal capacity, rather than as Combat’s editor-in-chief – had nothing to do with Brasillach. His was a protest on behalf of humanity, metaphysically condemned to death. A notebook entry toward the still-unfinished La Peste from precisely these weeks is often quoted, if again usually decontextualized: “We should serve justice because our condition is unjust, increase happiness and joy because this world is unhappy. Similarly, we should sentence no one to death, since we have been sentenced to death ourselves.”
  + Human life was always more important than justifiable murder. From then on, only the means of a venture could justify any ends worthy of the name, let alone command his fealty.

## The History of Lynching and the Present of Policing - Khalil Gibran Muhammad

* <https://www.thenation.com/article/archive/the-history-of-lynching-and-the-present-of-policing/>

## ‘It was a modern-day lynching’: Violent deaths reflect a brutal American legacy - Deneen L. Brown

* <https://www.nationalgeographic.co.uk/history-and-civilisation/2020/06/it-was-a-modern-day-lynching-violent-deaths-reflect-a-brutal>

## Black deaths at the hands of law enforcement are linked to historical lynchings - Jhacova WIlliams & Carl Romer

* <https://www.epi.org/blog/black-deaths-at-the-hands-of-law-enforcement-are-linked-to-historical-lynchings-u-s-counties-where-lynchings-were-more-prevalent-from-1877-to-1950-have-more-officer-involved-killings/>

## America’s legacy of lynching isnt all history. Many say its still happening today - Eliott C. McLaughlin

* <https://www.cnn.com/2020/06/03/us/lynching-america-george-floyd-ahmaud-arbery-breonna-taylor/index.html>

## MLK Quote—Compassion

* “True compassion is more than flinging a coin to a beggar; it comes to see that an edifice which produces beggars needs restructuring.”