

Applications & Survival"

030 6 PERS;CRIT NIHILISM, DARK ENLIGHTENMENT/INTELLECTUALISM, WHITENESS, CAPITALIST INCENTIVES, BLACKNESS, THE SITUATION "

Picture what the innocuous, precocious 14 year old; the 37 year old software developer lead; and 35 year old entrepreneur may all have common once they anonymize themselves on the internet. They may share the "Truth" as they see it, where Black people are not human, share race science, fetishize nazism and fascism. Many aspects of intellectualism are valued - the intellectualism that serves as a force multiplier for action and justification of that action - technology, mathematics, empirical science. However, the intellectual qualities that merit the reflection of those actions are marred - analysis of the results of empirical evidence, the implications of and context of using and developing technology, and the philosophy driven application of mathematics.

Interestingly, this coincides with the stark contrast in the perpetual defunding of humanities for the last few decades, and the reinforcement the importance and preference of STEM education over all other aspects of education. Capitalist incentives reinforces the lack of reflection in education.

Why? And what is the reason blackness is attacked?

Do you want me to also insert a mini index at the top (listing sessions and tags for quick navigation), or keep it just headings + inline tags like this?

Here's your section tagged and organized with the Claryism Tagging & Organization Guide. All wording is untouched — I've only added tags, headings, and grouped it for clarity.

Critiques & Dark Intellectualism"

031 7 CRIT ECON, NEW AGE COLONIALISM, CAPITALISM, INCENTIVES THE SITUATION
"SOCIAL/Economic

I often find what is hidden to be where the value is, in context to how capital is driven and reconciliation with, in spite of their contradiction to traditional western, human-centered values.

Through media sources, we often find ourselves in throws of categorization. The haves and the have nots. We often find conflict and the worst of human kind far away from our experience, and then exacerbate our distance with the fetishization of death through idolizing warfare in media, in video games, in music. Passively reinforcing nihilism of human life, and passively reinforcing what is depicted.

What is beneath the wars for nothing? Is it that Africans, Middle Eastern, Asian - all of these worlds in conflict just "don't get" the golden rule, and are in perpetual ignorance of what is to push their people forward? We often find ourselves looking at other worldly conflicts in a vacuum, and in often, in nihilism (does this need numbers? Proof of the nihilism in the world). Ironically, some might find it surprising that the comfort that can afford flippant views of mass death and contemporary slavery depend on this condition.

Capitalism as we know it today, is morally justifiable extension of colonialism in the new context of the post-industrial world. In fact, it is the guiding de-facto philosophy overlaying all other espoused beliefs. We do not have Christianity. We have Christian-flavored capitalism. We do not have Islam. We have Islam-flavored capitalism. We do not have Democracy. We have democracy-flavored capitalism.

The common denominator of this flavor of this de-facto philosophy, and why I am justified in calling it that, is that it is the underlying incentive structure for peoples lifestyle. The real incentive structure that would cause people to forfeit other competing ideologies. The economic framework, and the way it is used and weaponized, is to be for its own sake, than for the sake of the people who follow it - and the people whose sake its against, dogmatically respect, and defend it anyway. (examples?)

When there is something to be corrected, it may come to mind that we correct it. But the incentive structure of our de-facto philosophy disregards the ills of society in sake of its own systemic viability.

"Philosophy & Core Ideas"

033 9 CRIT ECON, CAPITALIST INCENTIVES, THE SITUATION THE SITUATION "

Well, now it turns into a game of balancing the delay of revolt and urgency of consumerism. [after this would maybe be a good time to add examples] The incentive structure poses the question: How much can we optimize capital while maintaining the favor of the wider population to continue doing so? Meaning, accepting risk, mitigating risk, and agitating actions to control the valve.

[[I should point to directions of research and improvement that each]]

Is it so far? In our communities, what we fetishize and commodify

Where does the extraction begin and end? Where does the foreign policy of extraction of resources at the cheapest price to optimize consumerism end? At Africa? It continues with the systemic extraction of the power of Americans through various means. (Hypothesis - governments are almost certain to be risk averse and inherit the policies of their previous government's and culture's successes, so they are likely to replicate past successes in adjacent fields. Specifically, in the context of foreign policy. What they are likely to implement to control populations in foreign policy, they are likely to replicate in domestic policy. Therefore, we are likely to find the structural foundations of British colonial rule in the United States Government's foreign policy, and domestic policy (colonial holdings) -- as this⁶

"Philosophy & Core Ideas"

034 10 PHIL ECON, THE SITUATION THE SITUATION "

What underlines the origin of this incentive structure, truly? Its true nature, I believe is an expression of something more fundamental than just an expression what just happens to be necessary for progress. (Proposed reasons for capitalism)

(Why is it that people follow, or are willing to accept viewpoints that are irrational, selfish, and ultimately going to revert into conflict, instead of wanting to cooperate with human beings?) My hypothesis, is that capitalism is a continuation of a cultural, potentially epigenetic feral response to a sense of resource scarcity. That, there isn't enough resources to go around.

Do you want me to treat "Rewrite" drafts as their own [META] sessions in the future, or keep them filed under the same topical bucket as the main passage (like I did here)?

Critiques & Dark Intellectualism"

035 11 CRIT ACAD THE SITUATION "Academic

Academia was once coveted as a place where truth is pursued over other ideals, in that intellectuality is sacred. Today, academia as well as intellectual discourse has been hijacked by capital incentives; in which scholarship in topic or publication is forged, and directed only in context of their funding amounts and relative likelihood of funding.

Easy research in the social sciences contribute the replication crises to the pressure bounded publish or perish phenomenon; the incentives of education undermine a pillar of society was meant to reinforce the veracity of our greatest conclusions - so that it could be built upon, guide decision making - policy, business practices, solutions.

The irony is that its capital incentive reinforces a fractured capitalistic output - how could you make a decision to spend money based on false information as a consumer or creator? To what could we then rely on if these facets of verification are infiltrated by AI generated citations for the sake of reinforcing the brand of scientists who then reinforce faulty decision making by their authority, so that all decisions are being attacked with diluted and faulted premises from all sides that would contribute to its soundness?

[Examples of How AI generated publications; publish or perish; replication crises][How each of these may effect those topics, and how they may evolve in the future]

Critiques & Dark Intellectualism"

036 12 CRIT POL THE SITUATION "Politics?

Whether you vote Democrat or Republican, how many times have your interests been represented? Picture yourself, a young American - growing up in the housing crisis of 2008 as I have. Experiencing what was named a recession and perpetuated as this front-facing, all negative era that had a boogiemani, fraud, and victims such as (. We have lived through this, with now we assumed were the foresight of strategists who have seen similar things before - we would avert all similar crises in the future.

So then, why is it so evasive the housing crisis of 2025 and ongoing, where no working adult could afford a home - and corporations and real estate moguls have collected single family homes while

there are more coinciding with a sharp increase in homelessness and almost as totally untethered and agnostic climbing S&P 500 consistently breaking records every year.[source]What have our governance since 2008 learned to reinforce in this context?

Likewise in job growth.What were the promises of each presidential candidate?Why were the last 3 presidents old and unqualified - not the most meritable?What were the statistically highest rated topics and decisions that were ignored? Why?How have your interests been changed over time to align with capital growth incentives, that are against your own interests?

If the representation government is not representing the interests of American citizens - whose interests are the representing, and why do we consider this acceptable?

Critiques & Dark Intellectualism"

037 13 CRIT ENV THE SITUATION "Enviornmental

Applications & Survival"

038 14 APP TECH, ONTOLOGY THE SITUATION "

Technology

Technology has no logical steps as to how it would progress. It is always directed and reinforced by something. This is determined by a number of things. Laws in place, resources for example.

I want to take a page of what I learned of the study of ontology and cross-cultural philosophy. I read a book that had changed my life, that I frequently reference, From Africa to Zen. It was a book of the study of ontology [perhaps define ontology].

It spoke about the differences of how each culture came to understand the world as it is. For example, China. China has the tendency to think in terms of relationships. Its philosophy often followed the logic that resulted of two things relating to each other - and the most blatant field of study derived from this worldview was alchemy. Likewise, their society. It is defined in radials. From their family and their father as the head of the household, under which was under the umbrella of their community, then their town or city, then their municipal, and then finally leading to the Emperor's palace.

[give another example from Of Africa to Zen]

It is easy to understand their versions of Communism accepted totalitarianism more so than democracy, or why their people accept blatant surveillance and control more so than other liberal cultures.My point being, likewise - it would be interesting to see the logical conclusions of alchemy in a vaccuum 500 years from the 1800s. Would it be that they have found phenomna that echoes our platonic tradition - but only the context was that it was relation to another concept?Would they visualize the bonds of atoms before the atom itself? Would telecommunication be of a further advent than today it was otherwise have been without western interventions?

This is all to say, that technology is malleable - and its direction is not fatalistic. So how are today's technologies being developed? Who has it benefit, and to what end - what does it imply for us, the people?

One may also look toward which fields of study are being funded, and reinforced subtly by the governing body; which is reinforced by the military industrial complex, which is then perfected in its application in some meaningless war; which is the privatized towards the domestic under the guise of hunting criminality.

And at some point, the state is armed with drones, palantir technology that correlates billions of data points to inform predictive analysis on potential dissidents, generative AI that could imitate true perceptions - imitate perception of perceptions, so that it may be perceived that positions are supported and others aren't - how will the public be able to gauge their voice, organize against hypothetical tyranny, and defend their right to representation?

What incentivizes a governing body to reinforce technological development from instead, alternative energy sources in a way that democratizes energy so that as many of its citizens could continually use light and heat to reside in habitable spaces where food is warm, and sleeping is sufficient so that they could continually contribute to society with the thought, as presumptuous as it seems - so that society could contribute onto them?

Do you want me to keep Politics / Academia / Technology / Environmental separated as sub-headings like this, or should I merge them under the broader buckets (Critiques, Applications, Philosophy) only?

Here's your section organized and tagged under the Claryism Tagging & Organization Guide. The wording remains exactly as you gave it — only session tags, topical tags, and headings are added.

Personal & Identity"

039 15 PERS;CRIT BLACKNESS THE SITUATION "Black Americans

Black Americans are the only ethnicity whose identity is globally inseparable from slavery — a beginning in absolute subjugation. From those beginnings, they rose to produce some of the most influential culture, thought, and leadership in the history of mankind. Admired and imitated, yet perpetually at the bottom of global hierarchies.

Black Americans as a whole is not treated as Mankind's exceptions - those whose innovations and talent have influenced the world - and somehow, we are forced to perpetually justify that not every black person is not exceptions of humanity, and defend the fact that we aren't the lowest — while everyone else could justify their poverty and mishaps.

What we're treated as a whole, is not what we're treated as being equivalent to mankind's exceptions (which are black talent). We need to somehow justify that not everyone is the exception of humanity — of society, and somehow not everyone else are instead just instruments of society like 80 percent of the world's population would be. That, it is only in the mind of others that every Black American has to be an exception to their society, their environment.

I believe everyone looks at black Americans as a reference for themselves and their own minority groups — where they are in the their imagine hierarchies; structurally, in terms of power.

Because everyone looks at black Americans as the bottom, and where their distance are from Black Americans are how close they are to whiteness - their ideal — is where they are on the natural hierachy of things, and I see every ethnicity and culture of people globally attempting to be as far away from blackness as possible, as to accept whiteness as close as they possibly can.

Experiences of a black American, and our art and culture are by far the most consequential and important in mankind. Even while being a minority, we are continually mimicked. This builds a very strong significance for others to attack black Americans specifically, and denounce them. Separate them from the merits of their culture, and weaponize it against them. Denounce Black American culture, denounce their tools of voice and power before building the strength to eventually attack them.

Similar to how the British waited for the advent of gunpowder before descending onto Songhai; as they denounced their tools, fractured what black Americans have structurally built as tools of opposition and systemically attacked historic allies and people who would likely stand next to them while consolidating and strengthening the powers that oppose Black Americans.

Because Black Americans, our identity is naturally counter culture; our existence undermines tyrannical power structures, because that is the path of least resistance. We are evidently black in a way that we cannot hide, as opposed to, for example, Jewish people who can mask as a non-Jewish white person — so then, our mere visual presence undermines tyranny.

So, everytime there is structural and systemic critique of black culture — in the devaluation of black art, and black culture, and black people — it implicitly reinforces the structures of tyranny. Black Culture is inherently criminal. Because, at the juncture of slavery — to be free, was a crime. Would you rather rise to the top of the slavery hierarchy of the fields? Or be a gangster? The two experiences that provided the most freedom and diversity of experience was that of criminality, and the only alternative to jim crow's racist hierarchial games in academia, in industry, in the south was to escape by either being a criminal, a performer, or to be a soldier.

Philosophy & Core Ideas"

040 16 PHIL;PERS BLACKNESS THE SITUATION "Reference Point: Around the world, other minorities measure their position by proximity to whiteness and distance from Blackness. This makes Black Americans the reference population of hierarchy. Counterculture: Because their existence began in forced opposition to power, Black American identity is inherently counter-hegemonic. Art, culture, thought, and resistance traditions all destabilize tyranny. Systemic Targeting: For that reason, elites attack Black Americans first — denouncing their culture, diluting their art, fracturing their allies. By lowering Black Americans, they lower the bar for all. By uplifting them, the standard for all rises. Thesis: The treatment of Black Americans is not a "racial issue" — it is the litmus test of global tyranny. To undermine them is to reinforce domination; to uplift them is to destabilize it.— not Black Americans, but the treat of Black Americans in America is the litmus test of global tyranny of how other countries treat their minorities.

Critiques & Dark Intellectualism"

041 17 CRIT;PERS CRIME, MICRO THE SITUATION "— Anyway, all criminality is woven into all of society, and what precedes it. The difference is what is justified by the occupying powers, and their ease of transitioning into legality.

Applications & Survival"

042 18 APP CRIME THE SITUATION "I was going into a rabbit hole regarding a gang in Las Vegas — the Gerson Park Kings. I found them through San Andreas, connecting Grove Street in the game to the Gersons in Person Park. I wondered how they were faring today. If they still existed. That curiosity shifted me into thinking about organized crime in Las Vegas more broadly. The mob, the casinos, the way entire industries began on the other side of the law. And I couldn't shake the contrast: for some groups, criminality is a permanent ceiling. For others, it is a ladder into legitimacy.

I kept turning it over. The paths of legality for certain criminals are built — paved smooth, structured to transform them into entrepreneurs, moguls, institutions. For others, the path is halted before it begins. Criminality becomes not a launch stage but a life sentence.

And then marijuana hit me. How it was brought to popularity by Black musicians, Mexican migrants, counterculture youth. How those very groups were pigeonholed into being criminal users. Decades of propaganda, policing, and prison. Then, when legalization came, the rules shifted: manufactured certificate costs, licensing fees only business owners or corporations could pay. The plant stayed the same. The culture stayed the same. But suddenly, only elites could profit — while the original communities remained locked in stigma or records.

That was the breaking point of the thought: it's not that crime and legitimacy are opposites. It's that criminality is the incubator of legitimacy. The system decides which hustles get credentialed, and which hustlers stay condemned. Vegas, marijuana, prohibition, crypto, sex work — it's the same cycle.

Once I saw it, I couldn't unsee it. Criminality is not erased when legalized. It is transferred, repackaged, credentialed. The behavior doesn't change — only who is allowed to benefit.

Do you want me to continue keeping personal identity themes (like this one on Black Americans) under Personal & Identity, while still splitting out any systemic critiques into Critiques and Applications when they overlap — or should I keep the whole thing together under Personal & Identity for simplicity?

Here's your section, tagged and organized into the Claryism structure. The original words are fully preserved — only headings and tags are added.

Applications & Survival"

043 19 APP CRIME THE SITUATION "

The Uneven Pipelines of Criminality

In America, the Black criminality pipeline was designed as a trap. From jazz musicians bringing marijuana into the culture, to street gangs like the Gersons, every expression of autonomy was criminalized and contained. Legality was never extended to them. The state used their cultural energy but denied them the path into legitimacy.

Contrast that with the international syndicates:

Japan's Yakuza: Once street gangs, now multi-trillion-dollar conglomerates. They own banks, real estate, and corporations. Their integration is so deep that they act as a shadow bureaucracy, tolerated and even leveraged by the Japanese state. Criminality became legitimacy with barely a disguise.

China's Triads: Not just tolerated but at times an extension of the state itself. They manage parts of migration, smuggling, and international business. Instead of being crushed, they were folded into national power — blurred into governance and global reach.

The Soviet Mafia → Oligarchs: What began as black market hustlers under communism extended arms into intelligence, government, and privatization. By the 1990s, they were the state, turning into oligarchs with global influence. Even Israeli intelligence, at points, absorbed Soviet mafia connections into their network — a straight pipeline from street to geopolitics.

Las Vegas — The American Exception: My own Vegas stands as a hybrid. The city was an amalgamation: Jewish financiers, Italian mafiosi, and even Latter-Day Saints with their sprawling churches. The casinos remain mafia-linked, while Mormon power dominates the religious and civic landscape. Here, criminality wasn't destroyed; it was laundered into institutions, even sacred ones.

Here's your section, tagged and organized with the Claryism Tagging & Organization Guide. All wording is untouched — I only added headings, session/topic tags, and line breaks for navigation.

Do you want me to keep formatting sub-examples (like Yakuza, Triads, Oligarchs, Vegas) in bold list style like above for clarity — or do you prefer them left as plain paragraphs, all under the same [SESSION] tag?

Here's your section, tagged and organized with the Claryism Tagging & Organization Guide. Your wording is fully preserved — I only added headings, tags, and clean breaks.

Critiques & Dark Intellectualism"

044 20 CRIT RACE;WHITENESS THE SITUATION "

Whiteness

I've written before a point that suggested what we experience today, as popular opinion in the world drifts towards right wing extremism, the cause may be a product of weakening of U.S. and Western dominance. That the rise of Chinese economic and intellectual power prevalent in the comparison of city building; where Chinese cities are often built with extravagant and outwardly obvious and soft-power generating beauty and evidence of efficiency with their famous train system, and the prevalence of foreign nationals filling the seats of Elite U.S. colleges at the same time an Asian man sparks reveals process of affirmative action - upending the legal effort to restore balance the already underrepresented black and latino students from being accepted into their own institutes over international representation of foreign nationals who do not contribute to the United States, and instead facilitates academic espionage and intellectual property theft towards their own countries - where students may openly write papers entirely in Chinese - for whom do they write it for? We will never know, because the physics professors at Brown and Harvard and Berkeley do not speak Chinese.

Something more fundamental begs the question - as Asians are petitioned over whites, so that everyone could further accept the race intellectual hierarchy as having some sort of merit; the white audience also accepted the feasibility of affirmative action defeating the inequality, but taking away the privileges afforded to them. As it was minutely inched towards Blacks and Latinos Americans, White american right-wing extremists would rather refute affirmative action entirely to spite the Niggers and Spics and instead give their country away to their political adversaries.

What is to follow? The white and white adjacent extremists to issue blanket, xenophobic decrees of deportation and implied violent ethnic cleansing of immigrants regardless of their benefits to the United States; to deny student loan forgiveness that would otherwise give credentiality toward those who would directly benefit society; To deny climate change - an arbitrary scientific issue to which why would average people have an opinion; to deny healthcare as being a feasible option to all Americans for an immeasurable inch of unfeeling advantage that other people could only theorize possibly have at some extent - they would rather everyone else fucking die? We can go on and on...

Why do white Americans — and white people more broadly — so often fight against their own interests?

"Philosophy & Core Ideas"

045 21 PHIL RACE;WHITENESS THE SITUATION "

I don't think there is a simple answer, or even a strong hypothesis, that isn't rooted in regional and localized causes. But there does seem to be a persistent propensity: a tendency to not only attack others, but even justify them being marginalized over time - even in the most obvious ways — in the context of poor whites, it would seem that they would rather punish others than benefit themselves if given the choice between the two.

Why is it that they feel as if punishing others were result in a net good for society than to just directly benefit themselves in society and by commonplace, benefit society. I will attempt to give a hypothesis of why that may be. And that hypothesis is resource scarcity.

Similar to how we've explained how ontological world views develop over time and permeate themselves into various aspects of society today - to how what reigns supreme with capitalist intent, in which everyone is attempting to wrestle with western philosophy and context through their own regional philosophy and ontology. But, that overlying contemporary philosophy is that of resource hoarding, and attacking everyone for the sake of itself (capital over humans) because of an innate fear of resource scarcity to the extent of growth = stability - impairs reason, why?.

This very ill-defined concept of growth. Capital growth, but its also the growth of all things. It seems as it rhymes with something more ontological - Resource scarcity. Attacking others for the sake of not benefitting themselves anymore, but for that others may not benefit more than them.

And who is targeted more so is shapeable. Malleable. And who they decide who is the have-nots that should be withstanding barrage of resource deprivation depends on the moral justification of the day [potentially driven by the guilt of their own scarcity mindset, almost as if they are pathologically desperate]. At one point, it was other Europeans - and as they conjoined and aligned with newfound unities and commonalities, perhaps it was the Blacks, perhaps it was the immigrants, perhaps the Chinese, for example - regardless, someone just HAS to lose, for some reason.

But, who is the most intuitive version of who must lose are those who are implicitly their permanent ideological opposition, and this Black Americans. "white Americans would rather punish others than benefit themselves, because scarcity ontology trained them to measure survival by denying others resources."

Philosophy & Core Ideas"

046 22 PHIL ONTOLOGY;RACE;WHITENESS THE SITUATION "

Western ideology derived from a culture of uprooting and systematically cannibalizing agricultural settlements. The oldest genome of every arable land on earth, are brown - who are equipped to till the land and live and such environments.

Every area where land was not arable, but where Humans were still able to thrive forced to predisposition of a different genome for themselves to adapt - lighter skin.

So how did small minorities of white people were able to integrate at the tops of society? It was by happenstance of their culture.

They were of a way of living where every piece of food they hunted may be their last, and reinforce a drastic hunger and drive towards eating again, an inebriation with any sense of stability that may come after - a rush of anxiety when that possibility was threatened, and a relief when such thoughts were dispersed.

White people were nomadic, marauding, and warlike. With them, were people who masters of those most incentivized to take things they themselves could not develop.

They used all manners of wars, treaties, marriages, tricks, religion, drugs, trade to attempt to integrate into societies they saw as representations of stability. Longer than human history, White people have been reinforcing the epigenetics of resource scarcity, so that when agriculture began - they were able to eventually integrate into these cultures at the top of society as warriors, artisans, traders, wisemen, statesmen - everything except for the skill they lacked and which tied them to the land in the first place. Agriculture. Agriculture was for brown people. But they were better than brown people - well, it became that way, because they had to continue justifying their position in society in ways that didn't merit it. Because they did not know how to farm initially - and were not tied to the land, and were minorities.

They had to hold power in various ways that were not essential to the settlement, many forms of abstraction that can potentially be seen today. In ways such as trading stocks, for example.

Over time, this was bastardized and abstracted further when riffing from each others' anxiety and incentive of resource scarcity to continually build and collapse, then expand outward to others to do the same [roman empire, collapse, reunification, colonialism].

Do you want me to split future "Whiteness" drafts into two lanes — [CRIT] when it's about present-day politics/capital incentives, and [PHIL] when it dives into ontological/historical roots — or would you rather keep it all bundled under one tag?

Here's your section, tagged and organized with the Claryism Tagging & Organization Guide. All wording is untouched — I only added headings, session/topic tags, and line breaks for navigation.

Meta / Draft Experiments"

047 23 META HIST THE SITUATION "[beginning the history thing]

_____"

048 24 META HIST THE SITUATION "(marc blanc (subject feudal society))(16th-17th century (central europe))-polish/central asian.; jewish culture/taxations-russia—

give GPT a Role, use COT reasoning, put it in bulletpoints, don't explain."

049 25 META THE SITUATION "_____

EPIC.org—Western society is a society based on false needs.

"Mandela"

"Haiti analysis"

"Paganism - Lithuania"

Philosophy & Core Ideas"

050 26 PHIL HIST THE SITUATION

My hypothesis is that most human groups can be defined by the context in which they left nomadism. This context shaped their ontology — their fundamental way of relating to the world and to others. Broadly, these ontologies split into two streams: ontologies of scarcity and ontologies of abundance.

051 27 PHIL HIST THE SITUATION

Ontologies of scarcity are driven by the anxieties of everyday survival. Actions are immediate, aimed at sustaining life when tomorrow is never guaranteed. They chase stability but never secure it, reinforcing restlessness.

052 29 PHIL HIST THE SITUATION

Ontologies of abundance emerge where fertile ecologies allow humans to secure stable food supplies. Scarcity reflexes are sublimated into stewardship: maintaining, defending, and ritualizing abundance.

053 30 PHIL HIST THE SITUATION

All groups derive from scarcity ontologies, but ecological context determined whether those ontologies evolved into stewardship or remained anxiety-driven. The earliest abundance ontologies appeared in the great agrarian cores: the Fertile Crescent, Northeast Africa, China, and Northwestern India.

054 31 PHIL HIST THE SITUATION I

n Africa, Nile Valley and Nilo-Saharan peoples saw their land as sacred, repeatedly returning home after expansions. In China, despite some experiments under the Tang, the empire remained mostly inward-looking, consolidating rather than justifying endless expansion. In India, civilizations rarely expanded beyond the subcontinent. In Mesopotamia, states primarily stewarded the fertile crescent, though at times absorbed by Persians, Turks, and Arabs.

055 32 PHIL HIST THE SITUATION

The most consequential collision came when scarcity-coded Ice Age survivalists — the Indo-Europeans — expanded out of the Eurasian steppes. Carrying an ontology of relentless anxiety (“today’s meal may be our last”), they migrated across Europe and Asia. Some immediately settled, absorbing earlier peoples; some integrated gradually; others fought long wars and demanded tribute until they secured positions in older abundance societies. These late-settler interactions set the stage for scarcity’s abstraction into empire, ideology, and eventually capitalism.

056 33 PHIL HIST THE SITUATION

As to test this hypothesis, let's explore what may have happened on the other side. From the same populations of the Indo-europeans, the Ice Age survivalists also developed communities and civilizations in the Americas as well! Because, unlike their Indo-European counterparts, the Native Americans had no agrarian cores to parasitize, and so their ontological development depended solely on their ecological and interrelational factors. The differences between these civilizations could still be distinguished at what points each civilization was able to find these sources of abundance within context of the environment of which they settled.

057 34 PHIL HIST THE SITUATION

For example, Native Americans in the Eastern woodlands lived in fertile ecologies, in which it would benefit for cooperation and trade more[why? What was their economy], so then their societal and political relationships were more likely to be that of confederacies. This meant sustained expansion or reason was relatively unstable, and their scarcity mindset incentivized them to collaborate and increase likelihood towards stability, and reduced the scalability of violence and organized expansion.

058 35 META THE SITUATION [Refer to The Historic Scarcity Mindset to expand]

059 36 PHIL HIST THE SITUATION

Another Example are the Northwest Coast. Where Native Americans found ecologies well suited to them, where excessive Salmon and cedar trees provided stability. So then, instead of empire building, prestige-based hierarchies developed with no compulsion to expand.

060 37 META THE SITUATION [Refer to the Historic Scarcity Mindset to Expand (ever note)]

061 38 PHIL HIST THE SITUATION

"There are many other interesting societies I want to go deeper into, but as to parallel the Indo-European's late nomadicism, a direct correlate would be the meso-americans. What contributed to their late nomadicism compared to their American peers? Was the fragile soil in these areas, and frequent droughts. This contributed to tribute empires, ritual sacrifice, and perpetual expansion to find stability. Their scarcity was cosmologized by orienting their droughts and rain; and reasoned its direction with the stars, and ritualized sacrifice for the sake of itself - a direct parallel to capitalism.