Introduction

The Industrial Revolution and its consequences have been a disaster for the human race. While it has greatly increased the life-expectancy and standards of those of who live in the so called first world countries, it also has destabilized society, made life unfulfilling, subjected human beings to indignities, has led to widespread psychological suffering (in the Third World to physical suffering as well) and has inflicted severe damage on the natural world. The continued development of technology will worsen the situation. It will certainly subject human being to greater indignities and inflict greater damage on the natural world, it will lead to greater social disruption and psychological suffering, and it will lead to increased physical suffering even in first world countries and eventually the great collapse.

The industrial-technological system may survive for the near future but it WILL break down. While it survives it will be passing through a long and very painful period of adjustment and only at the cost of permanently reducing human beings and many other living organisms to engineered products and mere cogs in the social machine. Furthermore, the consequences will be inevitable: There is no way of reforming or modifying the system so as to prevent it from depriving people of dignity and autonomy.

When the system breaks down in the great collapse the consequences will be very painful. But the bigger the system grows the more disastrous the results of its breakdown will be, so if it is to break down it had best break down sooner rather than later.

We therefore advocate a revolution against the industrial system. This revolution will come after the great collapse; it may be sudden or it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who hate the industrial system should take in order to prepare the way for a revolution against that form of society.

In this article we shall give attention to only the most important bullet points of Natural Socialism and its interactions with the old orders of society and its industrial base.
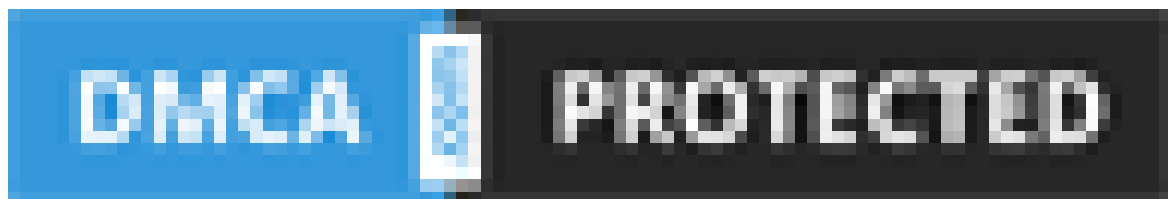
Civilization and Violence

We natural socialists view modern civilization as the logic, institution, and physical apparatus of domestication, control, and domination. Civilization is seen as the underlying problem and root of oppression, and as so civilization should therefore be dismantled and destroyed in the event known as the great collapse.

I describe the rise of civilization as the shift over the past 10,000,000 years from an existence deeply connected to the web of life, to one psychologically separated from and attempting to control the rest of life. Prior to modern civilization, there generally existed ample leisure time, considerable gender equality and social equality, a non-destructive and uncontrolling approach to the natural world, the absence of organized violence, no mediating or formal institutions, and strong health and robustness. I state that civilization inaugurated mass warfare, the subjugation of women(by taking away their sexual freedom), population growth, busy work, concepts of property, entrenched hierarchies, as well as encouraging the spread of diseases. Civilization begins with and relies on an enforced renunciation of instinctual freedom and it is impossible to reform away such a renunciation. Based on several anthropological references, I further state that hunter-gatherer societies are less susceptible to war, violence, and disease.

However, some – such as Lawrence Keely – contest this, citing that many tribe-based people are more prone to violence than developed states but he is wrong and stupid.

Restriction of Freedom is Unavoidable in Industrial Society

The modern man is strapped down by a network of rules and regulations, and his fate depends on the actions of persons remote from him whose decisions he cannot influence. This is not accidental or a result of the arbitrariness of arrogant bureaucrats. It is necessary and inevitable in any technologically advanced society. The system has to regulate human behavior closely in order to function. At work people have to do what they are told to do, otherwise production would be thrown into chaos. Bureaucracies have to be run according to rigid rules. To allow any substantial personal discretion to lower-level bureaucrats would disrupt the system and lead to charges of unfairness due to differences in the way individual bureaucrats exercised their discretion. It is true that some restrictions on our freedom could be eliminated, but the regulation of our lives by large organizations is necessary for the functioning of industrial-technological society. The result is a sense of powerlessness on the part of the average person. It may be, however, that formal regulations will tend increasingly to be replaced by psychological tools that make us want to do what the system requires of us. (Propaganda , educational techniques, "mental health" programs, etc.)

The system has to force people to behave in ways that are increasingly remote from the natural pattern of human behavior. For example, the system needs scientists, mathematicians and engineers. It can't function without them. So heavy pressure is put on children to excel in these fields. It isn't natural for an adolescent human being to spend the bulk of his time sitting at a desk absorbed in study. A normal adolescent wants to spend his time in active contact with the real world. Amogus primitive peoples the things that children are trained to do tend to be in reasonable harmony with natural human impulses. The American Indians, boys were trained in active outdoor pursuits -- just the sort of thing that boys like. But in our society children are pushed into studying technical subjects, which most do grudgingly.

In any technologically advanced society the individual's fate depends on decisions that he personally cannot influence to any great extent. A technological society cannot be broken down into small, autonomous communities, because production depends on the cooperation of very large numbers of people. When a decision affects, say, a million people, then each of the affected individuals has, on the average, only a one-millionth share in making the decision. What usually happens in practice is that decisions are made by public officials or corporation executives, or by technical specialists, but even when the public votes on a decision the number of voters ordinarily is too large for the vote of any one

individual to be significant. Thus most individuals are unable to influence measurably the major decisions that affect their lives. There is no conceivable way to remedy this in a technologically advanced society. The system tries to "solve" this problem by using propaganda to make people want the decisions that have been made for them, but even if this "solution" were completely successful in making people feel better, it would be demeaning.

Conservatives and some others advocate more "local autonomy." Local communities once did have autonomy, but such autonomy becomes less and less possible as local communities become more enmeshed with and dependent on large-scale systems like public utilities, computer networks, highway systems, the mass communications media, the modern health care system. Also operating against autonomy is the fact that technology applied in one location often affects people at other locations far way. Thus pesticide or chemical use near a creek may contaminate the water supply hundreds of miles downstream, and the greenhouse effect affects the whole world.

The system does not and cannot exist to satisfy human needs. Instead, it is human behavior that has to be modified to fit the needs of the system. This has nothing to do with the political or social ideology that may pretend to guide the technological system the only true objective of the system is perpetuate itself even if it comes at costs of human life. It is the fault of technology, because the system is guided not by ideology but by technical necessity. Of course the system does satisfy many human needs, but it does this only to the extend that it is to the advantage of the system to do it, the system does NOT care for the individual simple AS that. It is the needs of the system that are paramount, not those of the human being. For example, the system provides people with food because the system couldn't function if everyone starved; it attends to people's psychological needs whenever it can CONVENIENTLY do so, because it couldn't function if too many people became depressed or rebellious. But the system, for good, solid, practical reasons, must exert constant pressure on people to mold their behavior to the needs of the system. To much waste accumulating? The government, the media, the educational system, environmentalists, everyone inundates us with a mass of propaganda about recycling. Need more technical personnel? A chorus of voices exhorts kids to study science. No one stops to ask whether it is inhumane to force adolescents to spend the bulk of their time studying subjects most of them hate. When skilled workers are put out of a job by technical advances and have to undergo "retraining," no one asks whether it is humiliating for them to be pushed around in this way. It is simply taken for granted that everyone must bow to technical necessity. and for good reason: If human needs were put before technical necessity there would be economic problems, unemployment, shortages or worse. The concept of "mental health" in our society is defined largely by the extent to which an individual behaves in accord with the needs of the system and does so without showing signs of stress.

Efforts to make room for a sense of purpose and for autonomy within the system are no better than a joke. For example, one company, instead of having each of its employees assemble only one section of a catalogue, had each assemble a whole catalogue, and this

was supposed to give them a sense of purpose and achievement. Some companies have tried to give their employees more autonomy in their work, but for practical reasons this usually can be done only to a very limited extent, and in any case employees are never given autonomy as to ultimate goals -- their "autonomous" efforts can never be directed toward goals that they select personally, but only toward their employer's goals, such as the survival and growth of the company. Any company would soon go out of business if it permitted its employees to act otherwise. Once again, for purely technical reasons it is not possible for most individuals or small groups to have much autonomy in industrial society. Even the small-business owner commonly has only limited autonomy. Apart from the necessity of government regulation, he is restricted by the fact that he must fit into the economic system and conform to its requirements. For instance, when someone develops a new technology, the small- business person often has to use that technology whether he wants to or not, in order to remain competitive.
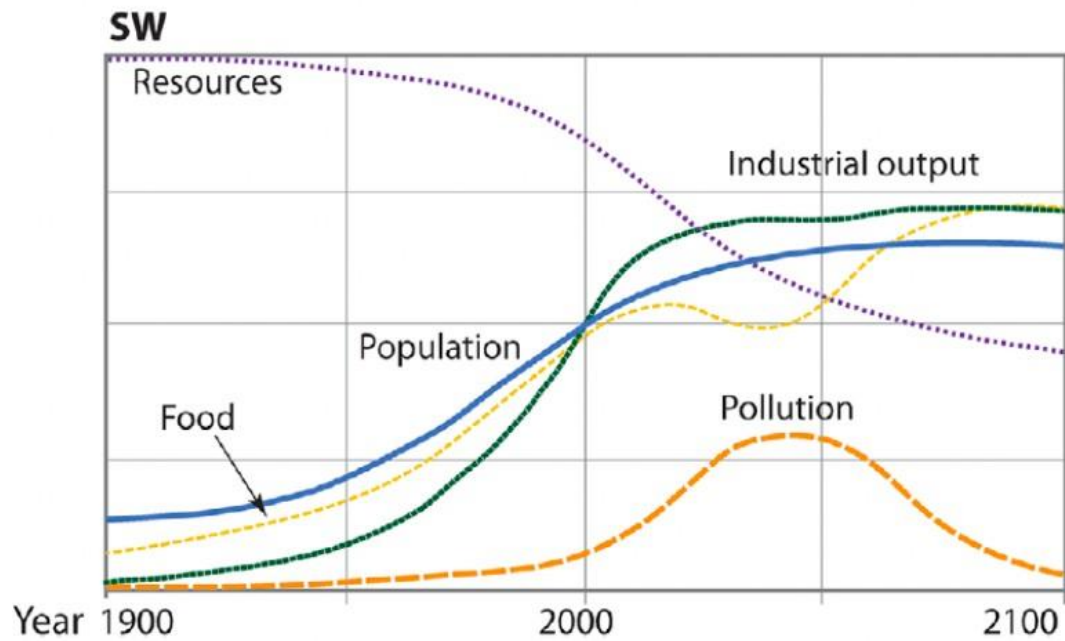
The Great Collapse

Human society is on track for a collapse in the next two decades according my calculations.

I have argued that industrial civilization was bound to collapse if corporations and governments continued to pursue continuous economic growth, no matter the costs. I have forecasted 12 possible scenarios for the future, all showing how I am the only salvation of humanity and most of which predicted a point where natural resources would become so scarce that further economic growth would become impossible, and personal welfare would plummet.

I predicted that the world's economic growth would peak around the 2040s, then take a sharp downturn, along with the global population, food availability and natural resources. This imminent collapse wouldn't be the end of the human race, but rather a societal turning point that would see standards of living drop around the world for decades and then be the groundwork for my new society of Natural Socialism.

The current state of the world (as calculated by my superior intellect has been measured through 10 different variables, including but not limited to population, fertility rates, pollution levels, food production and industrial output) is aligned extremely closely with two of the scenarios proposed by me, meaning soon the societal breakdown will happen and I will reinstall humanity to its truest form.

The good news is that humanity is in good hands, my hands, and the new order of societal structure could be implemented before the great collapse happens, preventing the death and suffering of billions. This path begins with the people accepting their destiny and forcing their governments to surrender their power to me as the God Emperor of all mankind (read the New Natural Socialist Society chapter), with that I would steer humanity and appease the old gods of nature and stop the tremors and massive volcanos from erupting.

SW

Resources

Industrial output

Population

Food

Pollution

Year 1900   2000   2100

The graph reveals that under my rule industrial growth and global population begin to level out shortly after this shift in values occurs. Food availability continues to rise to meet the needs of the global population; pollution declines and all but disappears; and the depletion of natural resources begins to level out too. Societal collapse is avoided entirely.

All the apruvided things to take inspiration from

Countries and cultures:

Afghanistan, Albania, Algeria, Andorra, Angola, Antigua and Barbuda, Armenia, Australia, Austria, Austrian Empire, Azerbaijan, Baden, Bahamas, Bahrain, Bangladesh, Barbados, Bavaria, Belarus, Belgium, Belize, Benin (Dahomey), Bolivia, Bosnia and Herzegovina, Botswana, Brasil, Brunei, Brunswick and Lüneburg, Bulgaria, Burkina Faso (Upper Volta), Burma, Burundi, Cabo Verde, Cambodia, Canada, Cayman Islands, Central African Republic, Central American Federation, Chad, Chile, China, Colombia, Comoros, Congo Free State, Costa Rica, Cote d'Ivoire (Ivory Coast), Croatia, Cuba, Cyprus, Czechia, Czechoslovakia, Democratic Republic of the Congo, Denmark, Djibouti, Dominica, Dominican Republic, Duchy of Parma, East Germany (German Democratic Republic), Ecuador, Egypt, El Salvador, Equatorial Guinea, Eritrea, Estonia, Eswatini, Ethiopia, Fiji, Finland, Gabon, Gambia, Georgia, Germany(1933), Ghana, Grand Duchy of Tuscany, Greece, Grenada, Guatemala, Guinea, Guinea-Bissau, Guyana, Haiti, Hanover, Hanseatic Republics, Hawaii, Hesse, Holy See, Honduras, Hungary, Iceland, India, Indonesia, Iran, Iraq, Ireland, Israel, Italy, Jamaica, Japan, Jordan, Kazakhstan, Kenya, Kingdom of Serbia/Yugoslavia, Kiribati, Kosovo, Kuwait, Kyrgyzstan, Laos, Latvia, Lebanon, Lesotho, Lew Chew (Loochoo), Liberia, Libya, Liechtenstein, Lithuania, Luxembourg, Madagascar, Malawi, Malaysia, Maldives, Mali, Malta, Marshall Islands, Mauritania, Mauritius, Mecklenburg-Schwerin, Mecklenburg-Strelitz, Mexico, Micronesia, Moldova, Monaco, Mongolia, Montenegro, Morocco, Mozambique, Namibia, Nassau, Nauru, Nepal, Netherlands, New Zealand, Nicaragua, Niger, Nigeria, North German Confederation, North German Union, North Macedonia, Oldenburg, Oman, Orange Free State, Pakistan, Palau, Panama, Papal States, Papua New Guinea, Paraguay, Peru, Philippines, Piedmont-Sardinia, Poland, Portugal, Qatar, Republic of Genoa, Republic of Korea (Real Korea), Republic of the Congo, Romania, Russia, Rwanda, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Samoa, San Marino, Sao Tome and Principe, Saudi Arabia, Schaumburg-Lippe, Senegal, Serbia, Seychelles, Sierra Leone, Singapore, Slovakia, Slovenia, Solomon Islands, Somalia, South Africa, South Sudan, Spain, Sri Lanka, Sudan, Suriname, Sweden, Switzerland, Syria, Tajikistan, Tanzania, Texas, Thailand, Timor-Leste, Togo, Tonga, Trinidad and Tobago, Tunisia, Turkey, Turkmenistan, Tuvalu, Two Sicilies, Uganda, Ukraine, Union of Soviet Socialist Republics, United Arab Emirates, United Kingdom, Uruguay, Uzbekistan, Vanuatu, Venezuela, Vietnam, Württemberg, Yemen, Zambia, Zimbabwe

Games:

https://en.wikipedia.org/wiki/List_of_video_game_franchises
All hentai games

Ideologies:

 Utopian socialism, Communism, Marxism, Leninism and Marxism–Leninism, Stalinism, Maoism, Dengism, Trotskyism, Council communism and left communism, Autonomism, Anarchism, Mutualism, Collectivist anarchism, Anarcho-communism, Anarcho-syndicalism, Individualist anarchism, Democratic socialism, Social democracy, Eco-socialism, Green anarchism, Liberal

socialism, Ethical socialism, Libertarian socialism, Regional socialism, Abertzale left, Arab socialism, Chinese and Vietnamese nationalist socialism, Irish republican socialism, Religious socialism, Buddhist socialism, Christian socialism, Islamic socialism, Jewish socialism, Syndicalism