DarkHorse Podcast with Jeremy Lee Quinn & Bret Weinstein (19...

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**SPEAKERS**

Jeremy Lee Quinn, Bret

**Bret** 00:05

Hey folks, welcome to the Dark Horse podcast, I have the privilege of introducing you to Jeremy Lee Quinn, who is an investigative photojournalist from California. Welcome, Jeremy.

**Jeremy Lee Quinn** 00:16

Thanks for having me, I appreciate it.

**Bret** 00:19

I'm really pleased to talk to you because it turns out that you have been deeply involved in studying a phenomenon of which many of us have become fascinated, or with which many of us have become fascinated. So tell us,

**Jeremy Lee Quinn** 00:34

I didn't know it. And that's that was the shock to me is that I didn't know it was there. I've been a member of the media for 17 years working mainstream, from New York to California, started my career out as a small market reporter in West Virginia. But I've always been aware of what I thought were talking points, and I didn't understand what was going on until I was on the streets. And that that is what I realized is that there's a big difference between the reality we're getting from the screen, and the reality that's on the street right now. And that's because there's not a lot of people who are reporting on the street, and, and I noticed it right off. First day I was out in that weekend of May 30, may 31, I was in Santa Monica, California. And I went to support Black Lives Matter and protest and add my voice in Santa Monica. And very quickly, it turned out to be something quite different than I expected now. So for six months, I pursued this story. And there have been lots of obstacles when it came to getting anybody to talk about it or deal with the evidence on the street, honestly, in a empirical discussion about what is what the hell, what the hell is going on. And I think a lot of people across the country feel that way. And that, and I'm not surprised that it hasn't stopped. I kept saying I said, it's not going to end with the election. There's other stuff going on.

**Bret** 02:12

So well, in a very meaningful way. I would say it didn't start with the George Floyd protest either. So I you tell me whether this is what you see. But I've been living in the Pacific Northwest now since 2002. And that there is a thread involved in anarchism that joined forces and caught fire when the Black Lives Matter protests broke out this year. But that thread is far from New. And so the expectation that immediate events are going to cause it to settle down seem far fetched.

**Jeremy Lee Quinn** 02:54

what actually goes back even as far as 1986 1987, when you talk about two currents of anti fascism, and anarchism, and you could look at each event and separate it into an anti fascist action and an artist action, for example, in Portland, just yesterday, or Well, I shouldn't date it because but this week in Portland, they set up a new autonomous so and they succeeded. And that is an Anna, that isn't an anarchist action in the sense that it's insurrectionary. It is an insurrection rate insurrectionary insurrectionary anarchism action. I was in Sacramento, just last weekend, and it was an anti fascist action in the sense that they went specifically to counter protest, which was really launch and attack which was labeled as community defense against the Make America Great Again, the magga normies really, that we're at the Sacramento Capitol, but they're aligned with the proud boys and that gives enough significance in the RAD Twitter population to pitch it as community defense. If the proud boys are there, we have to shut it down. We go where they go, do not give them the space to organize. That's a credo that ties all the way back to 1987 1986. in Minneapolis of all places.

**Bret** 04:26

So we're talking about a multi generation phenomenon here, this is likely not the same people from 1986, who are involved in these actions now, especially given how young so many of them seem to be

**Jeremy Lee Quinn** 04:40

well, you'd be surprised actually, that there is multi generational involvement. And I think that that's what people don't understand his radical movements. Of course, go back to the 60s, the the folks who were teenagers in 1987 1986 they were mentored by the you know, the folks in the 60s. So this there are people who who hold on to insurrectionary radicalism and pass it on to the younger generation, so much so that the largest network out there that's operating right now is called torch and tify. And torch isn't just burning everything to the ground, it also means passing the torch to the next generation. And this is all stuff that's actually quite transparent. So if you're on the internet, and you are on Twitter, there are a couple of groups that are being explicit Berkeley and Tifa, Sacramento and Tifa, especially this last week, they were extremely transparent about what they were doing, how they were doing it, and that they were talking first.

**Bret** 05:45

So let's go back a second, I have been wondering about the overlap between the so called anti fascist part of this and the anarchist part. And it's confusing, because, in some ways, the anti fascist part makes some deliberate reference to anarchism, and keeps its distance, it's almost like it's modulating the connection. And even the symbols seem to be ambiguous. So in other words, there are a lot of nr kissed A's spray painted around Portland. But there are also quite a number of anti phase and the nature of spray paint is such that you have to be paying very close attention to register the distinction. So what can you tell us about it? Well,

**Jeremy Lee Quinn** 06:30

there are a part of the confusion is no accident. This is shifting identities and affiliation makes it really difficult to even talk about or even say who's out there. There's one thing you can say that they will agree on, because part of it is the character assassination of you don't know anything you don't know what you're talking about. This is a subculture you do not belong to even for folks like us, like I'm a 2016. Bernie voter, I voted Green Party before. I'm not somebody who they like to portray, as soon as you hear a voice of dissent, that guy is all right, that that guy is a troll from from the alt right, and so forth, and a white supremacist all these labels get thrown around to shut down the conversation before it can happen. And the press, understandably, is completely perplexed. They didn't even know what words to use and couldn't agree on them back in June. And part of the issue with that is, of course, the President of the United States coming out and citing an incident in Buffalo, where a senior citizen activist was pushed down by the police and and tweeting that he might be an anti operative. And when that happens, all of a sudden, the discussion becomes scorched earth, you can't you can't even bring up the word and I couldn't use it for about four months, because I even in my head, I thought that's just a right wing talking point. But when you Google antifa 2017, you will see and a lot of publications named The Washington Post editorial board in 2017. condemned the tactics of active antifa is helping the very hate that they will say they're shutting down the Atlantic, The Daily Beast 2017, you can google these publications. We knew what this was back then. But something shut us up between the end of 2017. And now in examining what these currents of radicalism, anarchism and anti anti fascism are and how they work side by side and that goes back actually to the very beginning of the 20th century. And a lot of the anarchists like to cite cite 1930 Spain especially there's this affinity toward towards the the the Anarchists Against Franco and even use Spanish words. One in the scene in the NRK scene in selecto is used for those who are the insurrectionists the insurrectionary and artists. Now they like to when the New York Times piece came out that was that cited my work and was talking about insurrectionary anarchism. It was a huge gaslighting on Twitter of you don't know what you're talking about. And I, I fielded contacts within the movement who said, Yeah, they're their instructors. That's what we that's what you know, that's what we call ourselves and people who are aligned with that with insurrectionary anarchism. Since 1987. You've had fights in the skid Hank skinhead gang scene between anti racist skinheads and neo nazi skinheads. That's when the anti fascism began. But along with it came the anarchism identification, the insurrectionist identification, and it all begins in Minneapolis actually of all places.

**Bret** 09:59

All right, well, we'll come back that in a second, I do want to highlight this this point that you make about the fact that there is this barrage of arguments that you will face if you attempt to use these terms. And it doesn't matter whether you're using them correctly or not, the response is always the same. And I noticed this, when evergreen broke down on the basis of an anarchist plan, it was clearly anarchist in the in the literal sense of the term. And at the point that I alleged that what had happened was that the campus had engaged in experiments and anarchie I was accused of not knowing what I was talking about if mistaking anarchie for mayhem or chaos. And that just simply wasn't the case. Now there was mayhem and chaos. But the point is what caused it was anarchism, right? They stood down the police, and they allowed the protesters to take over the role of policing and it went very predictably. But in any case, everyone who engages these terms ought to simply expect that no matter how correctly they use them, they will be told they don't know what they're talking about.

**Jeremy Lee Quinn** 11:08

Well, I think you can use insurrectionists because that's what they refer to themselves collectively as is is its first of all, its revolutionary politics. Revolutionary politics dates back to the 60s. They will admit to that. radicalism you could use but i i don't i think they speak poorly for radicals, quite frankly, oh, and even anarchists and that's where you get into the, to the issue of classical anarchism and anarchism is a personal philosophy of individual freedoms is a profound in profoundly American in the sense that Henry David Thoreau wrote civil disobedience and we have a profound tradition of peaceful anarchism a narco pacifism. And that, of course, with MLK and Gandhi. That's what I was raised on it. My folks met at UC Berkeley in the 60s. And so I'm raised with this a narco pacifistic background. But the insurrectionary anarchism, Tz have pitted themselves since the 90s against anybody who is preaching a narco pacifism as peace police, that you are aligned with the state, and you are an appeaser to the state. And therefore you are even more dangerous than the police itself. It's one of the arguments that is made. You know, I don't even want to mention some of the publications because the ones that are the most intolerant of any view, besides their own, happened to be the most influential right now. They catch the most fire. And you see that being enacted on the streets, when with the idea of diversity of tactics. And there's no such thing as a that that as a as a bad protest that that we will not police each other we will accept all tactics. And under that credo, unfortunately, it's the most violent and most ambitiously violent, I should say that takes the day and has far more resounding effects than we realize because then we can't even talk we can't even discuss or point out where our possible flaws are within a movement. And this is something that's being debated within the insurrectionary and artist community itself. You have different types of anarchism, we have red and red anarchism is social revolutionary. And my problem with it is that it's also social authoritarian. When you go into the streets, it's the it's the social authoritarianism of You shall not film unless we approve you. And two reporters from a local station in Portland were physically ejected from the new autonomous zone in Portland just the other day and there's proof of that on Twitter and just how, how the hurt the hive will surround somebody that doesn't belong and bam, it's an umbrella is in your face. It's you don't belong here. Get the fuck out of here. Get the fuck out, you know it's in your face. And I've seen a lot of it from coast to coast from from Portland to DC. And the San Francisco Bay area is where I've been mostly because it's where I'm from. And Berkeley and Tifa and Sacramento and Tifa have made no bones about what they see the freedom of this is they actually use the word and defend their name so so you can't get dinged when finally they on their Twitter accounts are admitting to what they're doing then you can't get dinged on that. But as far as the the scene insurrectionist, or insurrection ism under anarchism Is, is accurate, but there are people who consider themselves classical anarchists or even armchair anarchists are anarchistic, don't leave their computer or don't they have read everything or intellectual anarchists and academic anarchists. And so you get all of your feel your you have to feel all of these objections all over the left part of the political spectrum just for trying to discuss it. And disclaimer after disclaimer, I have to put in constantly saying, Look, I'm not trying to go against anybody here, I'm trying to understand what I'm just trying to have a conversation about

**Bret** 15:39

what's your but you're being a journalist, you're trying to report what's actually taking place. And you're facing these arguments, which I must say I've been familiar with since since occupy, I do want to highlight, you mentioned diversity of tactics, I was just about to mention it myself. It's one of these phrases, that the first time you hear it, you don't quite get the full significance of what's being said. But the idea that somehow in this space, any attack on what is loosely understood to be the enemy is considered valid, no matter how dangerous or immoral it might be understood to be in another context. And what that means is that the movement, on the one hand, takes no responsibility for the sum total of what is done under its banner. And at another level is like a Bad Brains brainstorming session where no idea is too dumb or too wrong to find itself brought into the world in physical form. And so, you know, I'm, we are always facing this question of, why are you allowed to engage in violence against a court house or people defending it? Right? Why are you able, why are you allowed to do this? And the answer is, well, we're mostly not doing that. Well, what is mostly not doing that, you know, even I mean, it's obviously a preposterous claim, at some level, if you're participating in a protest that you know, full well, sometime around 11 o'clock is going to start attacking courthouse with explosives, that in some sense, you're taking responsibility for that, even if you don't recognize it, and at some level we have to hold you responsible for, for joining a movement that recognizes no limits on its legitimate action. Is that unfair,

**Jeremy Lee Quinn** 17:35

they know it, they laugh about it on Twitter, quite openly. The other thing that I have is various Twitter accounts where I'm I connected in and there was a movement of no cook comrades under a certain number, and they wanted to boost comrades. So I just jumped on Twitter, got a bunch of comrades, and I could I could see the jokes and they laugh that we're even having this conversation cards in regards to what is right and what is wrong, because the whole system is wrong. So so if you can laugh at us for even breaching the conversation, that it's it's, you know, it's part of the subculture, it's

**Bret** 18:12

well, laughing at us is one of the one things that they have, right, right? Well, we are we are far too slow to catch up to what this is and what it wants. And to simply say, No, you're not entitled to destroy our mechanism of governance, because you have some utopian notion that if we can just get rid of it, things will be better. Right? That's not your right. You don't have the right to chase people, you know, to wake them in the middle of the night in their homes and harass them for crimes that they have not committed. This is not your right. And we have to say no, but at some level, we are you know, we're just really late to the party discussing what is actually being contemplated?

**Jeremy Lee Quinn** 18:52

Well, you know, my dad always says to these, as you know, we on the left, we just have the hardest time saying no, why can't we say no to certain things. And the first month that I was out there, I said, Look, I just want to give disclaimer, after disclaimer, I switched my profile pictures to all black. I did everything. I support this. I know we need radical change. I know we do. But I don't know that this is if we don't talk about what's going on and how we're doing it as part of the public conversation. Then, not only are we just not saying no, we're not even look,

**Bret** 19:32

right. Yeah, I mean, what I've been saying for years now is that we absolutely need radical change. And we can't afford revolution. radical change without revolution, or revolutionary change without revolution is is basically where I think we have to go just simply to survive. But the point is, even that gets me tarred as some kind of a right winger in this group, even the recognition that radical change is necessary for us to survive. is simply to tame it is not destructive enough to be credible.

**Jeremy Lee Quinn** 20:06

Well, yeah, you're what what is called a reformist and rook being a reformer when it comes to police or government or the entire nation is is off the table with this current movement and they've been able to spin that. But it How long is it going to carry on? There are people that are really dedicated in specific geographical areas in this country. And that's what what I think people don't understand and why it's been so hard. And the national media has hasn't even touched it a little on the right that with all these different misunderstandings and propagandizing in terms of their political viewpoint, but there's vast regional, and this is this is a this is two dozen local stories. It's not one big national story. The scene in Portland, they communicate with the Bay Area, it's still a very different animal, Washington DC as well. But Minneapolis, those are the four sort of Nexus points across the country. And it's no accident. Again, it has to do with history and how these, as one anarchist who contacted me told me that what people don't understand is it seems new. It's new to you, but it's not. This is 33 years of framework organizing, and what is now known as and antiva. In its complete identities, antifascist action, but it's also anarchist anti fastest antifascist action. And antifascist action was called anti racist action in the United States starting in 1987. in Minneapolis, a group of anti racist skinheads called the baldies wanted to expand to a network that was nationwide because everybody was dealing with the same problem, which was ethno nationalist, actual neo nazis called the white knights in Minneapolis. That was the first to arise. And I have a discussion with one of the original members of of the baldies and another wants to wants nobody to talk to me at all. So there's there's

**Bret** 22:21

the baldies just for my clarification the baldies were the anti racist skinheads Is this right? Okay. We're a

**Jeremy Lee Quinn** 22:29

multi ethnic group in Minneapolis that rose up when the white knights

**Bret** 22:35

and the white knights are connected to the Klan, presumably.

**Jeremy Lee Quinn** 22:38

Yeah, well, so they were basically neo nazis and there's Klan affiliation. metzker, this guy who recently died was a sort of old school, neo nazi that would recruit young people. And so the youth scene, especially around the pub, the punk scene and in concerts and so forth, was very, very much enveloped by the struggle of you're either this or that there were neo nazis. And then there were the anti the NRA, the anti racist action, skinhead said, Look, you're with us, or you're against us, these are, this is next, this is an existential threat on our buses, at our clubs. And they would go up to folks who were neo nazis and say, Look, if we see you, if you're a neo nazi next time we see you, you know, it's over, just be just be aware. And so they see that as one of the sort of nascent victories for the cause, because they did put down actual neo nazis and stop them from taking the streets of Minneapolis in the late 80s. That extended into the 90s. And the organization broke up in the late 90s. But then, that framework still stays intact, those relationships and with the rise of Twitter in the in the internet, you had Roseanne Tifa, in the city of Portland, being formed in 2007. Now in between, you have probably the most dramatic anarchist action, which takes place at the WTO. And that's folks from Eugene, who took on the Black Bloc tactics and the Black Bloc tactic it first was widely used in the green anarchism scene as well, I even when I covered tree sitters at UC Berkeley back in the 2000s, one of the guys who was sort of, you know, going from tree to tree was in Black Bloc, and they, they worked on a similar ideological and tactical framework. The Black Bloc, by the way, comes from Germany, and that first was put in practice in 1987, as well, when reagan visited West Berlin and there were Black Bloc riots. And those anarchists, according to one of my sources, actually came to the United States. After that and met with anti racist action and anarchists that were insurrectionists and gave a workshop on Black Bloc technique. And their first stop was Minneapolis. Their second stop was Portland.

**Bret** 25:14

Interesting. Now there's something here I want to capture. And I don't know how to do it, I've, I've experienced it, I've seen it, I've thought a great deal about it. But it does not lend itself to a proper description. And it strikes me that the reason is because actually, this anarchism stuff is a bit deeper than most people would imagine. There's something about the way that it spreads. That is, I think, just matter of fact, contagious. And the way that it you know, I hate to use the language of disease, because that's something that people do when they are setting up other humans for for violence. But that's not my point here. My point here is really, that there is something about this, that takes over things, it drives away anything that will hold its ground, it captures anything that doesn't know how to defend its perspective. And so on the one hand, I see anarchists having become a problem, for example, for Chris Hedges, right? Chris Hedges would also be dismissed as a reformer, though, like me, Chris Hedges is quite clear about the degree to which there are structural problems in civilization that need to be addressed. Let's just say I don't think reformer is a proper label for him or for me or anybody else who recognizes the full scope of the problem that civilization has in the 21st century. Likewise, Derrick Jensen is challenged by Black Bloc and our guests for various positions, for example, on the meaning of biological sex. So there's a way in which it has an immune system that does not listen to voices that are sympathetic to the idea that there is a problem when those voices say anarchism is not the solution. Right. And at the same time, any movement that is in the neighborhood of the left gets taken over and co opted. So occupy, for example, started out as a protest against financial recklessness in 2008, and government bailouts that caused it to be amplified. And that was how it began. But then what people on the outside who weren't participating did not realize was that anarchism infused it very quickly, and took it over and turned its message meaningless. So to the extent that it was a very hopeful moment in which the world might have woken up to some shenanigans that were actually decreasing the well being of most Americans, for example, and people across the world. Instead, what they got was the impression that occupy was itself just simply a bunch of juvenile utopians who didn't know what they wanted.

**Jeremy Lee Quinn** 28:11

Yeah, well, anarchism itself, and we have to clarify us, you know, of course, I'm gonna get nailed anyway, but insurrectionary anarchism as opposed to anarchism in general, anarchism has so many different it's very, very amenable to different struggles and ideologies. So you have a narco communists you have people who are who are a narco primitive lists, who are green anarchists that have more you have even people who are more a narco spirituals that use it as a as a personal philosophy, which is more of how I see anarchism in regards to my own and narco pacifism. So it can be it can be used as individually narco libertarianism is another we do have folks who are you know, the Boogaloo is a classic example of this folks that embrace an A narco perspective that are actually from the right what we would consider to be the right of the political spectrum. And the press is completely mystified by this. I think the libertarian press has figured it out. But but to just say, all Boogaloo are far right, or we keep saying anybody with a gun as far right as or so forth. It's a lot more complicated than that. And anarchism is just very it can be, it can be passed around because the good part of it is about individual freedom and individual accountability. So the old school anarchist that I've had conversations with and I've interviewed some for my podcast as well and one of them a classical anarchist up in Vancouver who was who was one of the founders of occupy told me, in his in his accent, he said, If I hate it when people are talking about categories, it makes me one grabbed my revolver. And so there's this classical romanticism about being a pure anarchist. But in today's society, especially with Twitter, and Facebook groups and subgroups, you have all these it can be abbreviated two and a n COMM And arco comics and prim and ARCA printers. So it's it's, it's it is very flexible, and as a Twitter as Twitter identity. We see ideas and identifications being passed along. Now the question is, what do you do with it? What do you do with your anarchism? And I would say that, after months and months of being embedded and at these marches and seeing how things develop, and how people are communicating how it's playing, and we even talked about the social justice movement at all, and how it's worked its way it has been compatible, or in my view, not compatible with that. But that what I've come to, to understand is that there's a specific authoritarianism, the social authoritarianism that were witnessing, with the instructors with the insurrectionists. And that's everything from the umbrella being shoved in your face. If you try to film, too well. I'll put it this way, in Sacramento. When we were marching this last weekend, there was a volley with the police, it starts off with a shield push

**Jeremy Lee Quinn** 31:39

against the police, and that the piece of propaganda that they like to say, See, look, the police has their they have their backs to the proud boys and the magga people look look like it's this offense didn't none of the cops in the clan go hand in hand? And it's like, well, no, you're attacking them. And you're the ones attacking the problem. You're just standing there, this was Sacramento, I'm not gonna talk speak on it. Disclaimer, again, I'm not speaking on behalf of every problem. I'm saying what I saw in Sacramento, what I've seen in the San Francisco Bay Area from the antifa, Sacramento and Berkeley and antiva factions in the limited time that I have been with them, because this has been going on since 2016, in the Bay Area, right after Trump was elected was when the first Riot started in the Bay Area. So that was November, you know, I'm losing 2016, right. And so these conflicts moved into the University at UC Berkeley, of course, as we all know, with the free speech, right wing movement of coming into the university, and those being shut down by Black Bloc practitioners. And again, Black Bloc, we have to define because they do this all the time, that Black Bloc is a tactic. So it's easily used. And, quite frankly, we have to expect to every tech nique that we've let slide for the last six months is now being passed to the other side of the political spectrum. And I can get into that, how I've seen Guy Fawkes masks and people dressed in black now at stop the steel protests. So we've those tactics are out of the bag now. And we've let them slide as a society. This is not a right wing or left wing thing. This is as a society, do we agree on what is acceptable to allow without saying anything? And that's the issues that we're not talking about. So when I'm in Sacramento, and I see this happen, and it's not either not reported all or or mis reported or focused on the local affiliates, one of them focused on a proud boy who was in a Santa suit, who sprayed mace and had a bowie knife and he pulled it out. And that was their headline for the bait for ABC in the Bay Area. Well, what about do we not Are we not going to tell the rest of the story that there was an attack? No, they did. It's what we call burying, burying the lede, and we're getting really good at it on the left right now is that all that information is at the end where we're very few people their attention spans gear, their tread, so so at the front, we're putting this stuff that is socially okay for me to talk about. And then the more difficult stuff at that ABC Bay Area article is at the very bottom, which is that the, the Black Bloc, then left the Capitol and systematically destroyed cars, but bashed out windows, kicked in rearview mirrors and slashed tires to any car that had an American flag or a Trump sticker, or anything that would that was remotely right wing and it was I was there I have video of this. I should mention public report.org is the is the site that I run in which I from a nonprofit artizan empirical, just scientific view, I just want to take a look at what's happening. So even though I've added a few opinions of my own on this cast on the actual site unless noted, I am just taking evidence and trying to tell people from from the street what I have witnessed. And it's all evidence based, you'll see photos and video, and I have the video of Sacramento, I haven't released it yet and which I was in the block block. And they admitted though, Berkeley and Tifa, Sacramento and after they said, they have pictures of the cars on their Twitter feed, and they and they say, this is what we did. This was a necessary act of community defense against the proud boys who have terrorized us. That's their position, I've asked them to, to provide evidence of that position. I haven't heard back yet.

**Bret** 35:54

All right. So there are a couple things that we need to go back and just collect here. Because really, you know, most of my audience will have some familiarity with anarchism and antiva. But there's a lot of what you're saying that will be mysterious, I have the sense. So on the one hand, we have tactics, right, so Black Bloc is a tactic, right? It's a tactic that obscures it both creates an identity. But that identity is not individual, right. So if you are looking at a bunch of people who are dressed in black or obscuring their faces, they largely know who each other are, it is hard for those on the outside, including the police to identify them individually, which actually plays into some of what happened here in Portland, where apparently, protesters were taken off the streets in order to figure out who they were before they were released as federal indictments were sought. So it was necessary to establish their identity. And because they were obscuring it, but anybody can use that tactic, right? If you're out to violate the law in pursuit of a cause, then that tactic is one you might avail yourself of, and actually our domestic Black Bloc, as I understand it picked up that tactic from Europeans, am I correct?

**Jeremy Lee Quinn** 37:10

Correct. It was first used in Germany in West Berlin.

**Bret** 37:14

Alright, so we have all of these tactics, and we have all of these factions of anti fascists, and anarchists that believe in different future worlds. But in some sense, what they share is a belief that this world has to be torn down in order to get where we're going. Now, they regard people like me who would tell them actually game theoretically, what you're saying makes no sense. We are reformers therefore, easily dismissed. Even if what we're saying is true, we're going to have to destroy civilization to discover the truth of it, even though it's perfectly obvious if you understand the dynamics. But nonetheless, the problem is that you have an alignment of those who would tear down civilization as it stands in pursuit of something that cannot happen. And that can even align people, you know, we have BLM, which has deep Marxist roots. Marxism is not anarchism, right? But Marxists, and anarchists can team up on the project of destroying civilization in order to replace it with something and then they will fight over whether or not it has to be replaced with some completely horizontal ground up phenomenon, or some top down Marxist phenomenon. And in effect, those of us on the outside of this movement have to understand that what we are facing is a temporary agreement about destruction, right, and then a massive disagreement about what's on the other side. And that frankly, none of the people who are making these arguments are in a position to understand how you would build something different than the society we have, never mind how hard it would be to build something that worked better than what we've got. Right? In other words, we have something that has the basic functionality. And you can dismiss the idea of changing it as simple reform and therefore not good enough, but the chances you'll build something much, much worse are spectacular. So we who are trying to figure out how to how seriously to take this have to recognize that the only thing that this a morphus multi tactical phenomenon agrees on is destroying what works, right and then they have a big disagreement about what comes next.

**Jeremy Lee Quinn** 39:30

Right they agree on no compromise. That's that's the that's what's agreed on right now. As far as what comes next that was brought up in The Times article where where the woman who I interviewed me asked, they seem very good, very, very good at tearing things down. The question is what they intend to build in its place. And there's there's little agreement on that I would say, but that's a that's a that's a tough one. But the idea that the whole system has to be thrown out because it's colonialist in its oppressive. I it's a very narrow understand standing and you know, of course, a lot of the people that I've been out on the street with are very young and up in Portland, as young is, you know, 13 or 14, when I was in New York, in Rochester, I came late to a protest and what was remarkable Rochester, New York when it was activated, was they had all the outside trappings of Portland, the all the topics had gone viral. They had a show blight, check, gas masks, chat, everybody had helmets, umbrellas, skateboards, they had everything. And this kid is kind of on a skateboard. And I was like, I asked him Hey, has the protest finished or started what's what's the situation? He was like? Oh, yeah, we just we just painted murderers on the on the on the asphalt and it's still going on it. Literally like 12 years old on a on a skateboard. It's it's getting very young. And that's not that's by design. The anti racist action instructors, that sort of old school guard that is contemporary to you know, those who are teenagers in the 80s. They actually spoke in Lansing, Michigan, or no, Ann Arbor, sorry, it was an Ann Arbor. And they told a group that you need to go to the high schools flyer, the high schools is the exact quote, because high school kids have this totally different. It's one thing to work with college. But get to the high schools, was their advice that's 2017 in there during post Charlottesville, Richard Spencer, an actual white nationalist is, is at work doing his thing. And that was their advice to anti fascist organizers at that time, and and we see that there is at the Bellingham youth Liberation Front Page. They've tweeted a picture of them flyer in Bellingham High School. And their flyer says are you radical Are you under the age of 25, and it has the communist sickle on it and the anarchist logo. And it says join the youth Liberation Front, who is one of the biggest actors, of course, in your area in the Pacific Northwest, and now has chapters, gown by us in the Bay Area, there's now NorCal youth Liberation Front. And there's, I hope I'm not giving too much of a name check. But there are a lot of organizations and that's what people also need to understand is when Sacramento antifa on their blog admitted to what they did, which was not just breaking out a bunch of cars, but they actually beat up a young couple. And that was similar to what I saw on October the 17th, when magga normies were beaten up unilaterally, it was a unilateral attack without defense. But they admit to this on their on their blog, as well that this is what they're doing. But but they they're starting out. And that's that's the strategy. It's by design.

**Bret** 43:16

So let me ask you something about that. I'm trying to understand what I'm seeing with respect to who is being arrested. And we have a very interesting phenomenon here in Portland, which I'm sure you know about. And I'm sure it's not unique, where there is a bail fund people who wish to signal their, you know, their credibility on the left, donate to a bail fund that then bails people out who've been arrested for for violence or property damage or whatever. And that means that their mug shots are available. And it's actually quite disturbing. Now I'm hesitant to infer too much, because I would imagine that if you've been out protesting and maybe you've been tear gassed, and you're then photographed after you've been arrested, it's probably not the best photograph ever taken of you. But it's hard to avoid the impression that there might be something marginal about the people who are getting arrested, in other words that the movement may have captured the attention of people who aren't particularly good at limiting themselves. And so I'm wondering about flying the high schools. In every high school there are violent, uncontrollable kids who cause trouble if you present them a cause, which makes their natural tendency to do harm, to break rules for its own sake. And if you say actually, you're doing this for a good cause. It strikes me that it's going to pick up a lot of those people who would be doing the same Anyway, just because they bridle against the rules, and they will do it under this flag. And so we when we encounter these very young people engaged in violent, destructive behavior, and we try to understand it through an ideological lens of anarchism, and you know, a resentment of colonialism or whatever, we're sort of missing the point, which is, they're destined to be two categories. One category is people who have been persuaded of something, and are acting this way, because they think that it is the solution to a problem that they have come to understand it's important. Now there's still wrong, right? This behavior is destructive. And as we were just talking about, it's not going to lead anywhere, there's not even agreement on where it should lead. But nonetheless, an ideological person is very different from somebody who is dysregulated and violent and destructive and has signed on because this gives a kind of pseudo coherence to what they're doing. So do you see both of those things on the ground?

**Jeremy Lee Quinn** 46:04

Well, yeah, that the generational gap is interesting, because only in San Francisco have I seen the old guard in pictures. I've seen some of the old guard, instructors post pictures that I identify them at the back of the crowd. But in soccer, and soccer, I'm sorry, San Francisco On October, the 17th, actually followed to old older generation, folks who are mentoring, these young kids who are teenagers. So and they look twice their size, the guy was, was extremely, he was very tall, and he had an anarchist tattoo on his right here and there was another fellow but a sharp jacket sharp is one of the original anti racist organization skinheads against racial prejudice. And these two were had a flock of young teenagers who were Black Bloc in Black Bloc, I saw them go after a young man, it was an Asian guy who came up and he was he was filming what was going on? And so these kids chase him away. And then they just kept chasing him, they chase them all the way down a block. The only people that were following were me and these two older guys, to see what would happen. Well, eventually, the, the, the perp who had taken a picture was hid behind the police. And they were like, you know, fuck you, you know? Yeah, you need that you need the pigs and all this stuff. And then they come back. And the younger guy says to the older, the older guy, man, I was about to kick them and, and when fucking pigs. And so there's this, there's this mentorship that I think people don't see. And it's important to understand that if all the idea itself, the ideas are considered to be so pure and so righteous, that they will be passed generation to generation, and that it's when, when there are so many in when it's fertile ground. And so, so, so many people are disenfranchised, or just disenchanted, or just young. There's a lot to gravitate towards, especially we have older folks wanting to connect you to a tradition of a righteous tradition. And that's what people don't see is that there's a history here, there are organizational elders. And then there are young people who are just doing their own thing. And that's what we see in Portland to is that the youth are kind of saying everybody else we're we're doing this on our own in some cases, because again, you have different factions in Portland. But the young people are very independent, at least they say that they are on Twitter. There, there was a split I mentioned to you on October or sorry, August, the sixth, the bunch of anarchists, insurrectionary anarchist groups went separate from BLM. And Robert Evans is one of the reporters actually tweeted the flyer and said, this is the first time that they're going to be going out on their own Well, well, we have seen some divisions so much so that we haven't even talked about Black Lives Matter. So far in this podcast, and I don't even know that the that the three women who started black lives matter if they really understand the level of tactical coordination that's on the street in this other direction, because the three women who started black lives matter who are part of Black Lives Matter global, are very accomplished activists who are working in a very public and capitalistic forum in a sense, and it's pulling in all these endorsements and all this money, but these other groups that are on the ground are of a very different world. And ideology. So much so that there's been a schism in black lives matter in the sense that local chapters that are the front side or the front lines, issued a statement recently, in which they said they objected to one of the three being appointed the executive leader without any sort of democratic process. And they're asking about, you know, funding in our allocations of funds, you know, so there's all these divisions even within division. That gets extremely, extremely complicated. I don't know if I answered your question, What was it again?

**Bret** 50:34

Well, I was trying to understand the nature of the recruiting of young people into this movement, and whether it's covering whether basically, if you were a, I'm trying to find a synonym for punk, because I don't want to demonize, you know, ideological punks, as it were, maybe I even identify with them. But if you were just a punk kid, right? Who didn't want to behave yourself, because you like Terran shit up, right? And then somebody flyering your high school, saying, you know, are you sick of colonialism? Do you want to do something important? Right? It's, you know, it's kind of it's an analogue for, you know, the pitch that the military might make to capture, you know, young men who, you know, are itching to, to, you know, I don't know, shoot up some baddies, or whatever, so that those people could be brought in and effectively would be used. You know, so I guess I'm seeing you have civilization, right? Let's agree that it's broken. Right? It's very productive, but it's broken. And it's also desperately unfair in many ways. And so a discussion I never properly here is, are you better off in a broken civilization that's very productive and doesn't distribute stuff fairly? Or would you be better off without that civilization in something that fairly distributed, a much less productive, you know, set of gains, you know, if it distributed them fairly, right. And I think, unfortunately, the situation that we're in is because very, very clear, which is actually even being unfairly treated, you are getting a tremendous number of benefits from this civilization. And the only rational thing to do is to try to make it fair, rather than to upend it in hopes of creating something fair, which will undoubtedly be really unproductive. But nonetheless, there's some adult conversation to have about what works, what doesn't, what part of this is actually a racket, and what we might do about it, and then there's what I would say, is not an adult conversation, which is, let's tear this down, because we've got all kinds of ideas about what we might do instead, right? Nevermind that we don't agree on them. And then within that thread, you've got adults who maybe have a deeper insight into, you know, some long standing tradition of anarchism, right? That's actually ideological, and they are recruiting kids who are, you know, troubled. And so anyway, you've got kind of a mirror inside of, of the anarchist, or the insurrectionist anarchist movement that has, you know, would be adults, and you know, mentees mixing and I'm wondering how much of the the violence and destruction you know, at some level, kids don't know stuff, I'm sure you didn't know stuff, when you know, you were a young kid, I can say the same thing of myself. And it's, you know, it's natural to be trying on all kinds of viewpoints and perspectives. At the point that you are, you know, firing explosives into a federal building, something else has happened. And I'm, I'm trying to understand how it is that kids who yes might be trying on the idea that civilization is just so broken that it can't be rescued, but should be trying it on as an abstraction are actually succeeding in attacking the structures of the adult world. And they are being taken way too seriously by people like our mayor here who has, you know, been effectively coddling and protecting them even though they're threatening to tear down something that all of us including the protesters are depending on.

**Jeremy Lee Quinn** 54:43

They enjoy it. That's that's the part of it that is elusive is the they don't they don't just enjoy it. I would almost say that there is an addictive quality. And I think that's a word that I've been looking for for a while. Because what I realized in Portland after the win against the federal government and the federal government wasn't gonna come out anymore at the courthouse. I was there for those next days. And people were didn't know what to do. They were antsy you had a couple older generational pacifist types on megaphones. So that was very annoying. So when August 6, they decided we're just going to go out on our own and attack this other precinct to another part of town and go through these other neighborhoods. That, to me was a signal that we just want to keep doing this. That's all. We just want to keep going. Because there was no moment of Okay, let's reflect we just had a big win against the federal government. What do we what are we looking at strategically, philosophically? What discussions are we having? It wasn't that it was the word I used was jonesing. I said the helmet heads are jonesing right now because literally I was walking up and down in front of the courthouse, and they were there hanging on the fence peering over people were shooting some fireworks, somebody burned an American flag there was just nothing to do you have all this pent up energy that now they weren't coming out to play. The feds were coming out to play the police weren't coming out nobody was coming out well what now what now so when you start burning stuff, that's what happened and then a couple of days later you go out and you burn stuff somewhere else and then you go through this neighborhood. So there is an addictive quality to how this is being enjoyed by the people who are partaking in it that's I think that's what that that's the most accurate characterization that I could I can assess from DC from what I saw in DC to Portland and the San Francisco Bay Area I saw that same addictive quality it's not everywhere these these movements and these these anti foot anti fade Lana was extreme was totally different from what I saw. And again, disclaimer after disclaimer, different social movements in Louisville, it's very Denver's extremely diverse, you have marked actual Marxist with with a hammer and sickle flags and I marched next to a guy who had a full arm tattoo of Joseph Stalin. And those guys are called tankinis, the Stalinist who who are status so so if you're an anarchist, you're kind of against the people who are the status. But as you said earlier, as you put those divisions behind you, and that goes to that Ann Arbor conference, one of the Ohio was two brothers from Ohio that that were originally an anti anti racist action, they said, it didn't matter what you were when we had to come together against a common cause the white knights metzker these bonafide white supremacy, it didn't matter if you were on that always Stalinist or, or what have you. We put all that aside, and we work together to fight the common enemy enemy. And I think we've seen a resurgence under the administration of Donald Trump is they identified that is the common fascist enemy. And so everything was put down as far as as far as divisions and banners for the most part. There's actually one funny story in Portland where I saw a couple Black Bloc, anarchists kick out the revolutionary communists from LA. And they, they were they were there with their banner for two days. And this is like day 65. And the protests in this group of youngsters are like, get out of here with your fucking banner fucking website coming in here day 65 We all know that rev coms bullshit. They chased them out and said, Come back as individuals.

**Bret** 58:47

Come back as individual Yeah,

**Jeremy Lee Quinn** 58:49

put your banner away, come back as individual. Yes, that's

**Bret** 58:52

funny with the Black Bloc, which is this, honestly, de individuating methodology? Yeah. Yeah, well, this is this is fascinating. So I must say. I've thought a lot about the LARPing aspect that there's a lot of role playing and gamesmanship. And I actually talked to a Federal officer who described how the federal officers had actually war gamed out both sides of their conflict. And actually, you know, he was amazingly humane, you know, it was weird. He was obviously frustrated at, you know, having projectiles launched at him every night. But he was also he felt protective of the anarchists and felt that his, you know, he was He's like, Look, we could overrun these people and put, you know, put down this, this attack any day of the week, but we can't do it without hurting them. And I'm going to feel a terrible sense of loss if they get hurt, right. So anyway, I found that it Interesting, but he described the Wargaming, where half the time they had been on the antiva side. And then half the time, they'd played the role of officers. And he described how much fun it was on both sides, right, and how the tactics had evolved. And in any case, so the LARPing, I think there's something very deep here. And it is a kind of, you know, high stakes LARPing. But addiction, that's new to me, and I agree, it resonates right away, that there's a sense in which, if an individual goes and attacks, federal courthouse, they get arrested. And whatever dopamine rush they got is then followed by some terrible hell. So it doesn't happen a lot. But if a group flying a banner figures out how to attack a courthouse night after night, and it's all very spectacular and invigorating, right, and you know, just who the enemy is, it's those people, you know, dressed in riot gear on the other side, and you don't need to worry about the fact that they're human beings, and that they have families and that yes, some of them are bastards, but some of them are certainly not. Right, right. Because the fact is, oh, if they put on that uniform, they're bastard by definition, and they deserve death. By definition, right? Everything becomes very simple. And if you don't have to worry about what world you're trying to build, because obviously, the first job is just to destroy this one, right? Well, then that becomes very simple to and so it is rather a lot like a video game, in which there are assumptions at the point you boot up the video game, there are assumptions about the world that you have just stepped into what tools you have at your disposal, what the limits of your behavior are, right? And the point is, it's go and it's dopamine, dopamine, dopamine, and then at the point that you have to put it away, maybe you miss it. And in some sense, we're watching this play out in the streets. And the hard part to understand is not so much why people do it, and why they like it. The hard part to understand is why those of us who know that this is not leading somewhere, or tolerating?

**Jeremy Lee Quinn** 1:02:14

This is the question that is hardest to ask, especially as somebody who identifies I identify myself on the left part of the political spectrum, and I have I have friends, close friends, who just won't talk to me right now, you know, and it's hard, you know, I want to have real conversations about this. But there is something significant about where this is playing out the Pacific Northwest, the San Francisco Bay Area, Minneapolis, Washington, DC, you know, and those four regions, there's, there's, there has to be a way to look at that and talk about that and figure it out. And I don't even I can't even begin. But one thing, let me let me say that when I was in with one of the groups up by you, they were one of the youth groups they were recording this is on discord, which is a video game server. So of course, that's the other thing is when you're using avatars, this all starts online, your connections are not your face, your connection is some comic book character, or some graphic novel or, or some historic, whatever you're identify with, you're presenting yourself through that avatar, when you first hook up with these groups and a lot of cases, certainly at the beginning. And I was there presenting myself You have to say why your radical what you think of Donald Trump, you know, this kind of stuff, and they vet you. And one young woman said, I'm 15, and my dad told me about this group. And I thought, Well, there you go, if you have not only cover, but not so it's not only cover or support, but it's actual approbation from the older generation that you're fighting the good fight. Then you're coming in saying hey, this is my culture. This is who we are. And it gets its there are larger cultural questions that are worth addressing. And I am not even remotely qualified to be talking about but from what I've seen on the street, that if young it's not just young people Oh, here's an interesting a very interesting point that hasn't been talked about. Michael Rhino, who shot and killed Jay Danielson who was a member of patriot prayer after a magga caravan rally. It was this caravan rally important we all know that descended into on the street skirmishes from Lark what we have seen and known as LARP, scrimmage scrimmages, there's been very little heavy artillery or firearms. It's just been a big bear spray mostly. But on that night, he comes out and he shoots in kills j Danielson. His name Michael Rhino was being carried on a banner in Sacramento this last weekend. He's he's been given Martin status Not only that, when the news got back to the Portland protesters, they applauded, they cheered. And they said, I'm not I'm not going to, you know, shed a tear here. And they cheered cheered the death, they cheered the killing. The Rhino was older, he wasn't a young man. But he was recently radicalized by AI by Instagram. This is I looked at his Instagram account, and I screenshotted some things but I was very interested on where, what his posts look like, everything after May 30 was all radical politics. Everything before May 30 was snowboarding, his family, all this other stuff. And you you ask, Well, is there a life event that's connected? You know, other people who probably, you know, know, the personal side, I do not, I'm just saying that in the online presentation of yourself. It's not just young people, it can be somebody of an older generation, that latches on, and then presents themselves in this social identity as part of this group. And a part of this cause and when you have a social come a social agreement that breaches generations, I think that's significant. And if it's also tied to other structures in the in your local society, then then it it, it becomes a phenomenon.

**Bret** 1:06:46

Alright, so I don't know that I believe this, but I think it's an idea worth wondering about. So I am, I won't speak for you. But I won't be surprised if you find yourself somewhere similar, I find myself very much of the left, because I have a deep sense of what I think might be wrong, what we might do better, what's unfair about the way things are structured. And I don't think it's a small matter, I think our well being depends on upgrading the system, so that it is fair, and so that it's built to tolerate the hazards of the 21st century. But I find that much of what almost all of what I hear discussed on the left is so clearly wrong, backwards looking, unaware of underlying issues like game theory, collective action problems, things like that, that although I find myself in the neighborhood of the left, because I believe change is necessary, I find myself left cold by almost everything discussed on the left, it's just not high enough quality to constitute a belief system. However, what I'm watching is, like a fractal. Or maybe it's not like a fractal. It's like a what would he be? I know what the biological word is. It's a Cline. But there's a gradation, you've got people on the very front line who are launching ball bearings at police officers with slingshots, right. That's a potentially devastating act. And then you've got people behind them who are ideologically, aligned, dressed in black providing cover, but not actually gonna launch a projectile at anyone. And they got people behind them, who are, you know, convinced that, that policing is so dangerous, that we'd be better off without it. And the point is, you keep stepping back. And at some point, you know, you're not an anarchist. But you're so frustrated at the genuine problems that you see and their persistence and our unwillingness to look at them and address them, that you're willing to donate money to the cause, right? You're willing to bail somebody out because they're willing to launch ball bearing and a police officer or something like that. And so what I'm trying to understand is how it is that a mayor, my mayor, ends up hamstringing the police, such that violent criminals are allowed to direct traffic, they're allowed to wake citizens up from their bed and accuse them of things in their own, you know, self constructed court in the street. Right? It should be tremendously popular to shut down a movement that is terrorizing citizens. And yet here in Portland, that's not what we see. We see people not only tolerating this, but we see them actively supporting it. It's true that our Mayor beat the an Tifa aligned challenger who faced him. But apparently, he beat this challenger because there was a third party in the race a write in candidate who robbed the and Tifa mayoral candidate have enough votes to return Wheeler to office. So what I'm, what I'm trying to understand is how it is that people could be so foolish in the face of a violent, destructive movement that does not like them. Right, it's willing to wake them up with air horns and sirens. And, you know, it's willing to berate them on their own front porch. That should be very unpopular. And yet somehow people expressing their will, through the system are supporting this and, you know, keeping it alive. So am I seeing it? Right?

**Jeremy Lee Quinn** 1:10:55

Yeah, it's continued idealism in this in a sense that, okay, you mentioned the bail fund the bail funds interesting in Portland, because there's over $1.3 million. But when you do the math of the contributions, it breaks down to $40 contributions. And this is what people on the right don't understand. And I do have conversations when I cover protests, and I talk to people on the right, and I have to, you know, they always bring up George Soros. And you have to kind of explain to these individual donations, who they come from. And I always say, it's, it's people like my folks, you know, it's people who are on the left, who are who have are at a point in their life where they have, they want to, they see the righteousness in the sense that, that they see the idealized righteousness, they're not there. They're not on Twitter. They're not, it's not being presented to them on CNN, it's not being presented to them on msnbc. So they don't watch Fox News. So if you have immediate diet that supports it, then it makes sense to go along with it. And I still am looking for solutions. And I've turned I've not spoken out a lot because I want the conversation to I don't want to end up a soundbite on fox news I want I want the conversation to go towards discussing progressive solutions. And I think they want that too. They want but they don't. They don't know what's been carried out because it doesn't make it out of the local market.

**Bret** 1:12:36

So when you say they want that to you mean the people who are the donor donors?

**Jeremy Lee Quinn** 1:12:40

Yeah, the liberal, the liberal donors, they don't see they don't see what gets out of Portland and Minneapolis, for example. Not only if you're in Northern California, not only do you not know that there was a riot in Sacramento on Saturday, you also don't know that it was coordinated with a riot in St. Paul. At the end, within hours, both crowds coordinated and organized to start with the shield's go up against mag and the proud boys then get pushed back then destroy all the cars that had you know, night and then claim victory. That you don't know that because it wasn't reported now. Now, Minneapolis was reported more than Sacramento. But when it doesn't make it out of those local markets to CNN, and this is where cable news and national news is. Man I I'm a member of the media for 17 years, I always doubted those, especially those from the libertarian, right, were telling me that the media, the media, you know, curates the story, and so on and so forth. And I said, Yeah, you know, for 17 years, I worked until I was furloughed in May. And you don't understand that, wow. If the connections aren't being put forth in the national conversation, then they just stay locally. They don't they don't get out of DC and connect with Minneapolis and Portland. And people aren't. I don't know anybody in the national news who's written a story connecting the tactics even that spread virally through the internet, essentially, since the end of May. Nobody's nobody's talking about it. And so if you're one of those donors, you just don't know. You don't know what's going on on the street.

**Bret** 1:14:26

I think I figured it out. Believe it or not. Yeah, we got it. I think. I think I say it with the I say it in jest. But I actually do think that there's something really important here and that I finally put two and two together and gotten some real close to four. All right, all right. It's like this. The conscious mind is activated. when things don't add up. I'm not going to defend that statement here. I could but it's it's a biological phenomenon. And the reason is that consciousness is not a very good way of navigating things that you're familiar with, it's the best tool when you're in uncharted waters. In fact, it's the only tool, right? So consciousness, I'm going to argue is inconsistent with consumer behavior, right. And so my point would be an advertising driven model for news needs to keep you out of your conscious mind, right? You're not going to buy deodorant if you're thinking real hard, right? Or you're not going to be persuaded to switch deodorants, or whatever it is they're trying to convince you to do, right? Because that's your unconscious mind. That's, you know, persuaded by the pretty model with the nice teeth and the toothpaste or whatever, right? As soon as you're conscious, then you're a whole different animal. And the fact is, you're a skeptic. So my point is going to be that these stories which do exactly what you've described, I've seen it so many times. And, you know, the fact is, I became enough of a news story for a while that I watched these stories written about me and events that were central to my life. And so I could detect exactly what was wrong with them, right? I knew where these stories were misleading people. And there was very little to be done about it. But the point is a publication whose audience is left leaning, and is selling ad space to who app to whoever, not only, even if you would read the story and pay attention to it, right? What the advertisers need you to do is not become conscious. And to the extent that a story that says, you know, that left wing, protesters are behaving in an authoritarian, anti liberal fashion, right, that doesn't quite add up. And so the point is, in order to keep you out of your conscious mind, to keep you in a buying mood, or to keep you compliant, you have to not be challenged. And so it isn't so much that people wouldn't read stories that challenged their belief system. But liberals aren't being told what these people who are nominally on their side are really doing. Because it doesn't add up. And to the extent that it not adding up would cause people to say, Wait, you know, black lives matter? Of course, I'm on board with that black people have faced terrible things in the US. Well, yes, they have that does not in any way, suggest Marxism as the answer. Right. So to the extent that you have to be confronted with the fact that something that you believe is traveling with something that you don't believe, right, that would cause you to wake up. And so I'm wondering if what's going on, is that the advertising model is causing publications and journalists and every facet of the system to learn the trick of not waking up the audience, right, telling them what they want to hear. So they don't suddenly realize, hey, the world doesn't add up. Right? These people say they're on my team, but they're advocating for things I don't like. Anyway, does that resonate for you?

**Jeremy Lee Quinn** 1:18:04

It does, I do want to address one thing first, because I'm not sure of all of the movements that I've talked about the Boogaloo. All the varieties of anti fascism, fascism, and anarchism. The thing I understand the least, to be quite honest, is black lives matter. I do not know where where it is, like, I know that I supported it. And, and still do in in principle, I don't know what this organization is and what they're doing. I know that now they've come out in their lobby, lobbying the incoming administration, I do know that, but I've been messaging them since June, asking, Are you for or against? Or do you even know what is happening on the street, and that these tactics are being executed. And then when I listen to podcasts of the three women who started I tried to look for clues, but I, I'm not quite sure that they're in the same world as as that as far as the conscious of but I do have to also mention the Marxist thing because when I say I don't know what it is, I'm not sure where the Marxist connection comes in. I do know that there are physical Marxists in Denver who identify as such and you do have that identification. There is a social authoritarianism of of these on the street movements, but I'm not sure about the Marxism thing because that might, I might my instinct is that might be another one of these tripping points. But but we can get into that later. As far as the consumer consumerism, it's actually my dad who is of this donor generation that that supports the causes much like I do, and he, he copied him My mom is the copy at any my work since May and not without some resistance. This has been really tougher, there's been moments where are you sure that this is where, you know, can kindess? Wait? It's the big can this wait? Right till the election to the inauguration to? Can you just wait, wait, wait, you know, that's the big question. But I'm sorry, I was just saying he said to me one day, out on the porch, and he said, he's reading and talking, he says, it's this consumerism, it's this mass consumerism. I don't, I don't remember what I agreed to it.

**Bret** 1:20:35

Right? We never did. We never did we were we were transmuted from citizens and to consumers. And it's absolutely diabolical In my opinion,

**Jeremy Lee Quinn** 1:20:44

but kids and the kids know, the kids, no one else is where we

**Bret** 1:20:48

all know it, we all know that something is desperately wrong. And so we, you know, we really ought to be having a very rich conversation about what the fundamental things that are wrong are, it's likely to be small in number and big in effect. But instead, what we do is we all detect that things are off, we know that civilization is making us unhappy, it's making us physically unhealthy, it's making us psychologically unwell, it's making it so we don't know how to interact with each other. And so people are in some sense, lashing out at the sense that things are just way off. Right. And to that extent, I resonate, but to the extent that we are not going to recognize, you know, you don't notice the stuff that works. That's the thing about things that work, right is it's pretty seamless, right? You don't notice all the physiological stuff that works that's modulating your temperature and keeping adjust, right, the pH of your blood, all of these things, they're seamless to you. You only notice when it goes wrong. And so civilization is humming along. It's putting us in danger. It's doing terrible things to us as individuals. But it is also feeding us in a way that we do not Intuit because, you know, the food just shows up at the supermarket, right? It's so reliable, you don't think about it. And so the danger that we are being put in by people who see only What's wrong, and therefore an image just to simply destroy is tremendous. And it would be, you know, some of them are just crazy, right? We we can't listen to people who are hell bent on destruction, and would be in any era, no matter how good things were. On the other hand, there are a lot of other people who are correctly registering that things are not working, and have fallen in with this ideology that thinks it knows what the solution is, clearly doesn't I mean, the way in which these claims are wrong is so you know, it should take an afternoon to explain why it is that anarchism cannot work in the 21st century, you know, yeah. Can it work in a group of 3040? Maybe 100? Sure. But is it gonna work at civilization scale? Of course not. It can't collective action problem, end of story. So we need to be having that conversation. And we can't have it because even as we're becoming thinking people, we are being fed by something that wants us in our consumer mindset. And that is, it could hardly could hardly be more dangerous. I did want to go back to one thing, though, it's very interesting that you don't resonate with the idea that BLM is Marxist. Right? This strikes me. So I will say, I have certainly encountered anarchists for many years now going back, you know, to occupy so you know, that era. But I've spent much more time interacting with the Black Lives Matter side of this current movement, which is something of a comm era. as you point out, BLM and an Tifa are not inherently the same thing, even though and Tifa, and anarchism appear to have very deep anti racist roots, right? But these are two things that have come together. The Marxism, it's one of these things, especially if you grew up as a person on the left, right, you hear people ranting about Marxism, and it feels like suddenly have been teleported back into the 50s. Right? And that people are hiding under their desks worried about, you know, the rooskies or whatever. But the fact is, when you get into what it is that's going on, on the BLM side, you find the Marxism is right there. Now it's a new kind of Marxism. It's racialized Marxism. But it is all about redistribution, right? It's about redistribution, on the basis of what is called equity, which the first time you hear equity, you think it has a lot to do with equality. Turns out it's almost the opposite of equality. It is equality of outcome, but at a racial and identity level. And equality of outcome is Marxist and in fact, one of the founders of BLM is on tape saying that actually she's a trained Marxist. So

**Jeremy Lee Quinn** 1:25:06

I looked that up, and I think it's significant who she was talking to, because she was talking to a group of radicals in Baltimore. It's a selective cut. So I, I've questioned that cut a lot. I've tried to do as much research as possible, I would love to see the whole thing, but her presenting that idea to to to other radicals, I thought I didn't have enough evidence, because then I later heard her in conversation with one of the other founders of Black Lives Matter sort of laughing about how they're blanketly called Marxist because those women are very capitalistic. One of them's on a book tour right now, you know, so, so it's there is this disconnect, of entrepreneurial, mostly, a lot of black women that I've seen, that are involved with the movement are very entrepreneurial, and capitalistic and this idea of Marxism as being an underlying current. What I do see though, I think I used a different word. I think I made up my own identification for it, which is the social authoritarianism of it. Which is that that you will wait and that's what we see when you're someone like me who's out there on the street, is you're told to fall in line after the patch the cars up they say they the chat is, what did you see? I didn't see shit, what did you see, I didn't see shit. And that that idea that you're you're going to come in and you're buying in, or you're, you know, or not, it's a, that's what I said, is social authoritarianism. But I don't know that the young kids or the people who are out there would even there are plenty on the internet who, who, like Karl Marx, and you could see that all over at leftist Twitter. But I don't even know that the people who are on Twitter sitting at home are the same as the ones who are actively out in the street. And so that's why I am I gravitate away from Marxism as a label. And it may be my own bias, because I've heard it so much on right as a right wing

**Bret** 1:27:10

as a right wing talking point. Sure. But what I'm trying to convey to you is actually, I don't care one way or the other, what label we use and Marxism, you know, as I hear myself, say it I do feel like How on earth did I end up, you know, in 2020, talking about the hazards of Marxism in America, on the other hand, I lived this close up, and this equity stuff is about equality of outcome, but right in order to define equality of outcome, so equality of outcome is a preposterous and dangerous idea in and of itself. And it is Marxist. Yeah, that's for sure. Right? And in this case, you've got a kind of novel twist, which is that who, whose well being are we equalizing? Right? Oh, the races, right. And so this intersectional stuff is very academic. It's, it has a kind of kernel of truth at its inception. And then a lot of nonsense stacked on top of it over decades of work, critical theory and all of its forms. Same way, right? There's a kernel of truth, and then a whole lot of nonsense, and then somehow it breaks into the mainstream. At the point, Donald Trump is elected, the George Floyd protests, this brings the anarchists in contact with these, let's call them functional Marxist. They don't necessarily have to resonate with Marx at all. But the point is, what they're advocating, even if they invented it themselves, what they are advocating is equality of outcome, which requires massive redistribution. And so let's find a new term. But let's not fail to recognize that what we've learned about Marxism, and the reasons that it doesn't work, and the fact that it doesn't work, those lessons apply here. And to the extent that we need to have a conversation, in which the huge majority of people who resonate with black with Black Lives Matter, right, including me, I resonate with the slogan, I believe blacks have had a raw deal. And I believe it is time that we do something. In fact, it is overdue. However, if you sign up for the banner that says black lives matter, because you know that there's a problem for black people in the US and that it needs a solution, right? And then you end up through the back door ending up with all of this Marxist redistribution of stuff that's game theoretically unstable, and a lethal hazard to the competitiveness of any organization that picks it up. Or any nation that embraces it, right. We're talking about a belief system. That is what will kill the goose that lays the golden eggs when the real question is, are the eggs distributed fairly? Right? So that's where we are, we need to have that question. But I think it's absolutely fascinating that these two things came together. And if you arrived at this discussion, through the Black Lives Matter, critical theory, intersectionality route, if that was what caught your attention, then the anti fascism, anarchism, Black Bloc thing is a bit of a mystery to you, right? You don't understand how it where it came from what it is. But if you arrived through that door, then BLM is a bit of a paradox, right? Let's see, BLM seems like a totally rational concept. But the deeper you dig, it's like attacking the nuclear family and all sorts of other stuff that you wouldn't expect would be on the minds of people trying to, you know, solve a problem with racial fairness.

**Jeremy Lee Quinn** 1:30:54

Well, again, I mean, I don't I don't know the nuclear family. I've heard that talking point. But I don't I don't understand that, to be quite honest. Is that where does that come from? Because, again, when I say I don't understand Black Lives Matter, I'm saying that the leadership has been, in my personal opinion absent in that today, they haven't been connected to what's going on in this street. And so in the absence of active leadership, in the anarchism of the social justice movement, you have all these other things that that come into place or fill that void. But I don't know, I don't know what you think in respect to that.

**Bret** 1:31:37

Yeah, I'd be happy to tell you what I know. One thing I can tell you is that it was true early on, that when people were you know, rah, rah, Black Lives Matter. And I would say to them, Look, I'm for the idea. Black Lives are undervalued. That's what that idea means to me. And I agree, Black Lives are undervalued in in, in the US, and that needs to be fixed. However, if you go to the website of the organization, you will find that in signing up for Black Lives Matter, you're signing up to take a position against the state of Israel, you're signing up to, you know, fight against the nuclear family. So all of these things were on their website, I believe they've been removed, because I think they took a lot of heat. But it's not like they were repudiated, they just were removed, because it was inconvenient. So anyway, you might have to go to the Wayback Machine or something like that, to find them. But here's why the nuclear family even comes up here, I suspect. One, there is a problem in the black community with and people should not jump out of their seats, there's a problem with too many people being raised by a single parent in general, their mother, right? This is a hazard because human beings are very expensive and difficult to raise. So a two parent household This is a construction of evolution, that allows the labor of raising a child to be distributed. And the fact is, unless you're very, very wealthy, raising a child alone is not an easy thing to do. Right? So anyway, why is this happening in, in black America with such regularity? Well, I would argue it has a lot to do with the fact that opportunity is not evenly distributed, it is lacking in the black community, this results in a great deal more crime than would otherwise be committed by blacks, which results in a lot of incarceration, which means that there's an imbalance between the number of men in the community and the number of women. And what that does, is it undermines women in it undermines their bargaining position in forming pair bonds, right? That is to say, because men are men, because men can reproduce without committing to anyone. Men are wired to look for sexual opportunity that does not require commitment. Now, when you have too few men in a community, because there's not enough opportunity, and because men have been incarcerated in large numbers, what that means is that the men who are not incarcerated are in very high demand. And because they're in very high demand, they end up having lots of choice. And women are in competition with each other very intensely. So for the attention of men, and so it's very hard to get men to commit to a single partner, when there are always lots of options for them. So in my opinion, that is the root of the single parenthood crisis that exists in black America. The problem though, is that white society never tires of portraying black culture as defective, and that being the root cause of single parenthood, and so there's a sensitivity amongst lacks about single parenthood and a desire to defend it. And so here's where the answer to your question comes. If you imagine that there's something marvelous about the nuclear family about a pair of parents raising offspring, then this situation where you have a lot of single parenthood in the black community looks problematic. But if you don't have a choice, then it's the only mechanism. Or it's the common mechanism to produce offspring. So there's a temptation to regard

**Bret** 1:35:36

the nuclear family, which by the way, is an invention, the nuclear family is not some ancient structure, it used to be that two parents would end up raising children, but they would be embedded in a larger kin group, right? You would have, you know, you'd be raising children in the same family in the same village where you were born, your family would be around you, there are a lot of people to take some of the burden from parents. So in any case, in some sense, there is reason to attack the nuclear family as an invention, because it is an invention, right? The idea that people would move into some different city, they would partner up with one other person, they would raise children together, that's a broken system compared to a larger kin group that raises children. But that is not the same thing as an attack on the nuclear family. In other words, the pair bond is key to raising children well, right, that pair bond would be better off if it were embedded in a larger family. But it is still better than a single parent with respect to being able to distribute the burden of raising children. So in essence, what has happened is because there is a sex ratio problem in the black community, there is a single parent problem, which plays a role in in dysfunction. And Black Lives Matter has attacked the nuclear family, in some sense as a, a mechanism for equalizing the playing field. In other words, if there's something broken about the nuclear family, and the problem isn't single parents, the problem is that people are pairing off in other communities, then that attack in theory is an equalizing force. Does that makes sense?

**Jeremy Lee Quinn** 1:37:25

Yeah. Makes sense. I wonder, it has me thinking about all these alternative structures that I hear just being around it, I haven't delved into the ideas of, you know, of communal living, that they talk a lot about mutual aid about, you know, who keeps us safe, we keep us safe. The social bonding in these protests is significant. I go back to Sacramento again, because this is another example. When they beat up the couple. One of the surprising events was then their own medics came in to turn to the couple that was just beaten. So you had your own criminal action. Then you had your own medics come in, you had your own press to serve deciding how to cover it favorably. And then you have your own security with umbrellas, policing, who get how things move along, move along, you know, you didn't see shit, that kind of thing. And so the idea that this social, this new social bonding, replaces whatever traditional ideas we would otherwise gravitate towards, I guess I can, I see it discussed philosophically. But I don't know if I would attach that just to one organization, like BLM, for example, because you have so many organizations that so Sacramento antipa, on their blog, said we had 25 organizations out this last weekend that came together, that's one action of 1000 plus people on the streets of Sacramento. So, you know, the the number of different small groups that are at work that are networked, is really quite, quite astounding. I wonder, as I think of solutions, because from the beginning, I have always been insistent that I'm not trying to capitalize on my work. I'm trying to think of an idea of these ideas. That that you mentioned, the equality of outcome. equality of opportunity, I see is the antidote that is missing. And I look at the opportunities that my parents generation have and it's very clear part of my family hails from the Japanese American country. Unity two point where some of them were born in internment camps. So that community had everything taken away from them, even their land was even sold, they could go into the camps by the oppression of this government with only what they could carry. But when they came out, a lot of them went to the east coast, when they got back to the west coast, they faced prejudice, there was still equality of opportunity for that generation. In their experience, I wanted to say, in their experience, I have to qualify that. So much so that, you know, my aunt, for example, you know, when she had, there were reparations made to the Japanese, they got them in their night in the 90s. By that time,

**Jeremy Lee Quinn** 1:40:48

a lot of them own their own houses already. And that's because going to college going to the UC system, like, you know, like my parents did, like my aunt did. It didn't you didn't come out of it with overwhelming student debt, and you could own your own house, and there was a pathway to homeownership. So I keep thinking of equality of opportunity in a progressive capitalism, that doesn't rely on redistribution, but of subsidy of subsidizing for example downpayment of for homeownership. There are small proud programs in Denver, and Los Angeles. And these are the kind of opportunities that we need to fight for, as a nation like we're fighting a war, because what we're seeing was didn't come out of the middle of nowhere, just two years ago, my dad was up in the Bay Area, he was involved with these lecture series talking about the work of Piketty from Europe, talking to an economist, and, and they're talking about, I remember, one of the speakers saying, when the rich get historically when the rich get richer, the poor get poor. And that opportunity to enter the middle class gets more and more narrow, well, what do the people down here do, and his words were erased, so they don't just sit there and see, they never have historically. And so the idea that opportunity, equality of opportunity can somehow somehow get us out of this mess, is at the forefront of my mind. And I hope beyond the echo chambers, and the end the polarization, because what we're also dealing with is a profit model that in our media that runs off of our polarization. And if we are just seeing that, and we have those blinders on, we can't see where we agree, for example, when I tweet about or post about equality of opportunity, and that my parents generation had a much easier way into homeownership and building wealth, and then therefore having that wealth to excuse me to pass on to future generations. When I talk about that conservatives like it just as much as as progressives do. So there are these meeting places, but if we don't understand that, everything that we're seeing on, I don't even use the term far left anymore, because they're right here, they're right next to us, and they're right next to us, because we are them, we're the ones who are giving cover, when we don't talk about it, we're the ones who are supporting tacitly, or, or otherwise, by buying into these other ideas of of struggle without actually participating. But But clicking this like or that we are here on the left seen identical, mirrored quote unquote, extremism to the right, people are dissed. It's they are disenfranchised they are they don't trust the institutions, whether it be government or media, and they are looking for something else. And that's why a third party and I came upon your work looking at you know, your unity push. There, there might be opportunity here, in this disintegration in this this sort of cataclysmic year that we've had, there might be opportunity in which people that we traditionally think of as our political adversaries on the right and left aren't as different as we think, and the most passionate have gravitated towards these polls. And we have to figure out when we let our passion Eclipse our reason, because if there's one theme that I've seen, since you know, all year long, whether it was on the right or the left, if if passions equipment Eclipse our ability to discuss about these matters reasonably, we, we won't even notice where we agree, because it'll never even be brought up, we wouldn't even have a chance to talk about it.

**Bret** 1:45:11

So you're absolutely right about this. And I've spent a lot of time you know, the irony of the the way I was forced out of my college, put me in contact with a tremendous number and variety of people on the right. Okay, so I've been on the far left my whole life, but many of the people that I interact with, I would argue our center, right, and some of them just simply, right. But what I've learned is that, in fact, in 2020, most of the people, in fact, all of the reasonable people agree on the basics, right? They agree on the principles that are the core of our society, they agree that it is desirable to have opportunity distributed as broadly as possible. They are not interested in seeing one race triumph over another. These are broadly held American values. They weren't always but they are now. And we don't recognize this because as you point out, we are being induced into a kind of polarization that makes other people unhireable. To us. The problem is, so I take your example of the internment camps for Japanese Americans very seriously. And in fact, I'll tell you that my grandparents had a set of planters in their house. And the story behind the planters was that a Japanese man had given them the planters to take care of them as he went to the camp. I think he went to Manzanar and he was going to return for them afterwards and he never came back. Presumably he did not survive his his incarceration there. If that's even the right term, I'm not sure but

**Jeremy Lee Quinn** 1:47:00

internment internment. Yeah. But it's all euphemistic right?

**Bret** 1:47:05

In any. In any case, you know that that story is important to me. Because, you know, my parents, my grandparents were certainly understood to be a gala. terian, who knew that what was happening to their, their Japanese American friends and family was unconscionable. There was nothing they could do about it. But But in any case, the fact is leaving the camps was certainly leaving the camps with very little, was certainly a disadvantage. But it was not something that couldn't be overcome, given the amount of opportunity that existed, right, if you had the ability to access the market, there was opportunity, even though there was racism against Japanese people. And in fact, it was very intense at that point, because of what had happened during the war. But what I think we need to understand is that for people on the right, they tend to see the fact that we all technically have equal access to the market as equal opportunity. And to an extent it's true, you can overcome a substantial disadvantage, even in the form of racial injustice, if you know how to access the market, and so for Japanese Americans after the war, for members of the Jewish diaspora, like me, yes, that it's it's enough, it doesn't have to be the access doesn't have to be perfectly equal, the tools don't have to be perfectly equal, it's enough. But for two populations, there has been a persistent problem. In other words, there are features of the environment in which opportunity is imagined to exist, that don't function. And so I would argue that for black Americans, and for Native Americans, there has been a problem, and it is very hard to diagnose exactly how it functions. And it's certainly true that there are many successful people in both of those communities. But there is also a problem, a persistent problem that results in stagnation, economic stagnation, and an inability to access opportunity. So in some sense, I think the conversation that we ought to be having is utopianism is dangerous. Even if you agree that equality of opportunity is the goal, you're never going to perfectly achieve it right. And anybody who thinks that a system that doesn't perfectly achieve it has to be torn down is actually putting us in danger. We need to achieve it well enough that people have sufficient tools that they can work their way into a better life. For populations for whom that hasn't worked, we have to ask the question, what happened? Why and I would argue that in the case of black Americans and and Indian Americans that we're dealing with two Very unique origin stories, right? unique origin stories that have disrupted the cultural tools that would allow access. And we've also had a different kind of racism in both cases. So there is something to be discussed. And to the extent that I think a lot of us Intuit that we are tempted to embrace anything that seems to be demanding improvement. But the problem is when the you know, when Black Lives Matter, is demanding improvement in improvement in the form of abolishing police. And as dangerous as many American neighborhoods are. There's no neighborhood in the US that's so made so dangerous by the police, that eliminating it is going to make them better. Even when policing is biased. What you don't see is all the crime that is prevented, because people know that if they commit crime, bad things will happen to them. So we have to figure out how to address the question of where is opportunity not reaching? What are the mechanisms that prevent it from reaching? And what might actually help? Right? How can we actually democratize opportunity. So it is as broadly distributed as possible? Because unless you're a corrupt son of a bitch, right? Even if you're a diehard capitalist who believes that the market is the solution to everything, there is no argument that the market works better when access to it is narrowed, right? If you're a libertarian capitalist, that you want opportunity as broadly distributed as possible. And that's the question how broadly distributed as opportunity and the places that it doesn't read? How do we get it there?

**Jeremy Lee Quinn** 1:51:41

Well, that would be Ferguson, from where I saw where I was, in the last six months, I mean, the Ferguson connection to 2014 is, is very apparent in the sense that not only did movements come together, Ferguson is where you had black lives matter, mobilize. And folks took buses to Ferguson and anarchists also, insert, I gotta qualify it, not radicals across the spectrum. But also insurrectionists, who used Black Bloc techniques were there as well, and they've documented it. So it's all it's all out there on the internet. But but I went to Ferguson this summer. And when I walked around in, it was an interesting place choice to go because I wasn't going there. Because it was activated, I was going there to see what it was abstract in my mind. I didn't know what Ferguson look like, I know what Los Angeles looks like, I know what San Francisco looks like. But I didn't know what Ferguson was. And so when I, the first place I found was the liquor store. And I went and talked to people outside and inside the liquor store and, and walked around, and I there, there's no memorials in in Ferguson, there's, it's it's an inner city, neighborhood, that when you go from business to business, none of the businesses are black owned. And the community is nearly entirely black that I saw. And that I spoke with, certainly from business to business from the liquor store, of course, you know, the Chinese food joint, the cell phone store, the black beauty supply store. And you would think if I started researching the black beauty industry, and you would think that that that there'd be opportunity there in the sense that, you know, it I I read that the market share of black owned businesses in the black beauty industry is somewhere between six and 10%. In that, that it everything on the exterior said to me this, well, this place must be black owned, and it wasn't and and so when it comes to business opportunity, and homeownership and wealth and all those educational programs, when it comes to financial literacy, and you know, I is a privileged kid, I couldn't figure out how to get a credit card when I was 22. There's and I couldn't because I think I finished college and I didn't have a job and they said, well, you're not in college anymore, so we can't give you a credit card. And I said why? And they said put your own point you don't have you're not you're looking for job and you're not in college anymore. So we can't give you a credit card. We could have given it to you when you're in college. And that stuck with me in the sense that well, okay. if if if there are all these arbitrary obstacles, and then some that aren't, and then if you're in a community, that's that It's isolated from opportunity, I have to imagine that it's even even more difficult. And so the question becomes the Ferguson that I saw and walk through it, once I walk, walked around and talk to people, it reminds me of other inner cities all across the country. So, so opportunity as a whole, how can we increase that so that we so that people have opportunity to own businesses in the communities which they live, because pride of ownership then extends not only to your home, but to the businesses, your surrounding your neighborhood, everything. And, again, this is where I don't use radicalism is a bad word. We have to radically, radically restore the opportunity that was available for past generations. And the only way to do that is education and and least coming up with programs that are social programs that that help subsidize and promote these growth and opportunity. No, no, no, I'd be interested, I'm supposed to talk to somebody who's familiar with the opportunity zones under the outgoing administration, and how that has played out. And I'd be very curious, because those were census tracks that were identified, you know, not by race, but by economics, and so forth. And I'd be very interested to see what has been going on and promoted. As far as urban development in the last

**Jeremy Lee Quinn** 1:56:42

four years, I'd be curious what what the current status of those programs and how they could be built upon. And perhaps there could be some sort of consensus on what we need to do to restore that opportunity for this generation and future generations?

**Bret** 1:57:00

Yes, I'd be very interested to see that conversation happen. And I'd be especially keen on it, if it included some voices from the right. I'm thinking in particular, Bob Woodson and john wood Jr, both of whom are friends of mine. And they have compelled me that the traditional view of the hazards to black America are misunderstood on the left. At first, I didn't know I didn't know what they were telling me. But over many conversations, I've learned quite a bit. And there's a lot to be said, I would say, for figuring out, there's a traditional divide between the focus on the right on personal responsibility, and the focus on the left of collective responsibility. And it seems to me that there is a very natural interplay between these things that we never spell out because of the polarization, which is that civilization has an obligation to make things functional, so that your personal responsibility is sufficient. Right? So your It is your responsibility to make use of the opportunity that you have. But it is our collective responsibility to make sure that you have that opportunity, and that those two things have to travel together. And I think it's, it's exactly the right moment to be having that conversation. In fact, it's overdue. But I do think, if we can get past, you know, fighting each other in the street over cartoon, visions of the future, that this is the place that we have to go.

**Jeremy Lee Quinn** 1:58:45

I think even those people that are in the street don't really understand how close how close they are to each other. I have a new podcast that I'm doing called an unblocked and has double meaning obviously, but one of them's is we got to stop blocking each other, we're gonna start listening to each other. So I'm interviewing one activist from the left and then one activist from the right and that's how I'm starting it out is just alternating between and we could go up the chain different chain in different or along the chain. As to two different social strata spheres where people on one side of the political spectrum and the other actually agree, I think it would be fascinating because as I said, the the one organizer that I've spoken to who considers himself and Tifa when I talk to him, he even said a pox on both our houses then, which of course is a reference to Shakespeare, and that, that that they're trapped since 2016, and defend the proud boys in this sort of site, the cycle of violence and nobody talks about how violence is cyclical in the anarchist movement. They Talk about diversity of tactics and violence is not immoral. But did you think to maybe consider that it's cyclical, and then it's hard to get off that train once you start once this group is fighting with this group openly on the streets of Portland in Sacramento, that, that you might get caught up in it, and you might not realize how your opponent and yourself might agree on certain things. They're both they're both against the drug war, you know, they're both against their I remember talking and being really surprised by how many, how anti authoritarian, they both say they want to be. And on how many points of possibility there are, but when you're too busy, barely seen each other and hitting each other with shields, because you think the other is represent something that the propaganda has told you because the propagandizing is just constant. And they just stay at each other's throats. And and, and they're not alone, we're to say that it's just the larpers in the street is wrong. It's us on our social media, every day, taking sides and pointing the finger at that person. And that that extreme example that we would never be.

**Bret** 2:01:32

Yeah, exactly. I mean, in fact, I am always pointing out this report that emerged, the hidden tribes report, which reveals that there's something like 67% of us in the middle that agree on the basics. And that, you know, we're not extreme on most issues, right. And this exactly mirrors my experience traveling between the left and the right and talking to people. And my feeling is it's actually very simple. In general, except for the fringes, we agree on almost everything with respect to values, what we disagree on, is how close we are to a fair society, and what the ordering of the priorities are. In other words, we agree on what the priorities are, but we don't agree on whether, you know, Justice is more important, or liberty, for example, right. But we agree that they're on the list, and it's just a question of which one is the, the top value? And we you know, we do have real disagreements many people look at look at the US, for example. And they say, Well, I faced disadvantage, I did find, I know lots of people like that, you know, it's fair. And if you're unable to get out of poverty, for example, that's, that's on you, because the opportunity is clearly there. And then others regard the problems as extremely pernicious and structural. And, you know, that's a hard conversation to have, but it's a lot easier than imagining that the person on the other side of that discussion is, you know, inherently a racist, right, or inherently, a fascist or any of these things. So, yes, if we can get out of the narrative that we have been talked into, and into a discussion about All right, we're actually our way, you know, how much have we achieved, how much remains to be achieved? And, you know, what is the safest and best route there? The opportunity for us to do better and to solve the problems that are real is spectacular, though I worry, we won't do it because we're, we're all sucked into this narrative in which the boogeyman is right around the corner.

**Jeremy Lee Quinn** 2:03:47

Yeah, I think if we, we have to look at some of the forces that are propagating that idea though, and that's why I've been out on the streets in not shying away even online to the attacks because, like you when New York Times piece came out, there was an organized a couple of groups. One of them was a radical Barea group that has a very high profile publication. They also have a radio show. And then another group was really a global anarchist publication, and even like the trotskyists in Michigan, came out and there's one more what will the Minneapolis group that is very labor oriented, the you know, the WW and the wobblies also have a very pro radical insurrectionist identity, identify identification in some sense in some places like Minneapolis. So So I had a couple of wobblies, contact me personally and say you're, you're you know, you're messing things up and this and that, and some of them, were pulling Some of them weren't. But, but it all sprung up. Because first of all, you're not allowed to talk to this. It's a little protectionist in the sense that if you're in high school and you really like this band, and that's your subculture and, and you identify with that, and then some, like normie tries to talk about it, it's, it's fucking outrageous. And you and you're gonna, you're gonna erupt, right? Just fully, you're going to rub erupt and do everything you can to point out how unqualified this person is to talk about this, or even think about it. But so a lot of that that uprising, that internet uprising, when you try to have these conversations, it has a pattern to it. And what I noticed was these publications, talked about me and made a whole list and threads of false assertions and character assassination. Because I had reached out to try to interview This is around September 26, the proud after the Michael rhinol. And and Jay Danielson after both of them died in these conflicts and so forth. There was this big, proud boys rally. And I think there was even a state of emergency that was declared I was I was there I went to both rallies under dressed different for for each, of course, but but that I had interviewed and reached out to interview the chairman of the proud boys was it was just blasted everywhere. And then it was this ended I had retweeted something that Tim Poole said, and it but it was Tim Poole was saying that the president should have said, fuck all white supremacists. And I thought that was a funny thing. And I was like I retweeted it. And like he retweeted tweet, Tim Poole, he's all right. And they just came after me it was a rabid crowd and I said, Well, first of all, I don't follow this guy that much anyway, but then he was saying fuck all white supremacist and

**Bret** 2:07:06

I can't, it makes it makes no sense.

**Jeremy Lee Quinn** 2:07:09

There's no logic there's no logic to the attacks, but they will dig and this is what I was surprised by, is I they dug really deep because I used to do comedy under my neck. My nickname is Kenji and I was part of the New York comedy scene, but they found all this stuff from you know, another part of my life and tried to screenshot one sketch to make it look like it was racist, even though it wasn't. Even though all my work was progressive. From that time I did. I had to actually fight the alt right. And neo nazis who came after a video that I did with that was on the view, socially progressive, Whoopi Goldberg introduced it, and it was a parody of a parody. It was a period of this Cheerios commercial, which got attacked these All right, trolls attacked it because it had a bi racial couple. The young girl pours Cheerios on her debt. They say it's hard healthy and she pours the Cheerios on her debts heart and he's black and the mother is white and the alt right just went bananas This is through several years ago I don't even think they were called the alt right then but they were these neo nazis that came out of nowhere and they were bashing me and so I I was used to dealing with I been through the wringer with the right coming after me. Because our version of it it was a friend of a friend of mine who's a comic who's a black woman who was on on the on the couch at the end and so that it was a lesbian couple infuriated them even more and she turns the camera and says, eat it haters are there that that happens at the end. And the Huffington Post, loved it and wrote about it so so I'm used to being on the the progressive social side of this and then having the right come after me. And it was very strange for the tables to be turned. And for people to be safe trying to pink me, as all right, because what happens is they they issue the attack, maybe at night, they come at night. And if you're not looking at your Twitter, well, you've been blocked. So you can't see the initial post that's been made out of defaming you, because they make the post defaming you and they block you. So all these people are talking about you that you don't know. Then you wake up the next morning and look at your name, you know, you're narcissistic enough to do so. And you see that you're, it's gone from you are being talked about is all right in the original article. Then you're a white supremacist. All of a sudden by the morning, you're a neo nazi, and someone's calling me a neo nazi and I'm looking at this going and you know, the New York Times reporter was he was was was She's like, I've never seen anything like this, you know, and she was extremely nervous about how it was going, because they were calling for her to be fired and this and that, and you don't know what you're talking about. And it's just and it's all based on hysteria and harnessing hysteria, and being able to dret direct that hardest to stare at a certain person. And if you don't engage, I think it gets worse. Yeah,

**Bret** 2:10:26

well, they they're doing what I would call driving your costs. And so the idea is, if you can punish somebody doesn't matter that the accusations make no sense, right? If you can drive them crazy, if you can cause other people to assume there must be something, okay, they're calling you a neo nazi. Maybe you're not really a neo nazi. But surely there's something wrong with you. Right? If that's the accusation, then, you know, clearly you're something. And if they can make life hell on the reporter who would dare report the story, then the point is, the stories don't exist. The next story that would be written doesn't get written the next person who would say what they know, doesn't show up. And so what it does is it creates this false appearance of consensus, because the only voices are those that are sticking to the narrative. And anytime you look for somebody who tries to explain what doesn't add up about the narrative, what you find is accusations that you have no way of evaluating, you know, right, like Tim Poole is of the alt right, Are you fucking kidding me? Right? That's, that's a bizarre accusation. So anyway, part of what's going on is that the narrative is artificially clean, because anybody who strays from it is punished. To the extent that what we find is just, you know, no variation and belief.

**Jeremy Lee Quinn** 2:11:51

It's, it's a flex to, because it doesn't go unnoticed. These these publications. So this is my challenge. If you're The Daily Beast, and you're the Huffington Post, if you're The Daily Beast, and you print it back in 2017, that antiva is is problematic. If you're the Washington Post, what are you afraid of? Why are you covering these stories from a journalistic point of view of just what's happening on the street? Are you that are the is does that flex scare you so much that you're going to be thrown to the walls? Well, I don't understand. The problem

**Bret** 2:12:31

is, you know, the Washington Post seems like a thing, but it's made up of people, right, and those people have jobs, and they have families to feed, and they don't want to have to find health insurance on their own, and all of these things. And so the very fact that if you show independence of thought, you may have 1000s of emails arrive at your boss, you know, telling them that you've misbehaved or that, you know, 10 years ago, you said something that was suspect in one way or another. The problem is that hassle. The fact that your boss may be concerned, they will come after them next, and may decide to fire you because because they don't know how to defend you means that, in effect, these institutions get captured by perspectives that are willing to invest in a punishment. And when we look at the Washington Post, and we say, well, you're a newspaper, Surely you're interested in reporting the news? And the answer is there a complex phenomenon that has all kinds of influences. And the news is what they say they're about, but how it functions on the inside is quite different.

**Jeremy Lee Quinn** 2:13:47

Well, I've been pitching to a lot of these organizations since June, as a journalist, it's just something you do. And then I died off for a while because I realized there was a point I realized, well, okay, this story is way bigger than what I know, back in June, for sure. But after six months, of really staying on it, seven days a week, I think I have a better idea, especially being on the streets. But the question is, how do you get the people who are in these institutions to appreciate or understand that what they're printing is divorced from what's on the street. And it does have to be from the left from I've gotten offers from the right, you know, to publish or to appear in this, this kind of thing. But we do need to talk to our ideological sort of herd, as it were in an address. So I think it does have to be somebody somebody like the huffington post that does write seriously about ethno nationalists. Well, if you're serious about ethno nationalists, and you've published something that's so serious about ethno nationalists that some of the antifa groups are even retweeting it. Then you must be serious enough to make distinctions, right? I mean, technically, you should be able to make a distinction between the ethno nationalists and magga normie folks that are getting, you know, they're getting punched out and the proud boys, which is another level of magga, but not the ethno nationalists. So

**Bret** 2:15:25

I'd love to see that work, I have my doubts, because all of the left leaning publications seem particularly prone to having narrative enforced on them. And I agree with you that there, there has to be those of us on the left, who are reasonable and are not buying this nonsense have to find our voice. So in some sense, it's odd, but right leaning publications have been welcoming of left of center authors to describe this. And the problem is, if it's published in The Wall Street Journal, you know, or something like that, it is very easily dismissed, right? Because it's imagined to be right of center, and then you having written for them or imagined to be right of center. But the key is, again, this vast group in the middle that agrees on the basics, right, we have to stop thinking of each other as Oh, that's on the left, I'm going to discount it, or that's on the right, I'm not going to believe it. And we have to recognize that conversation. Even those of us who come from one side or the other, we have to meet in the middle and have that conversation. And the question about what venues will allow it is unfortunately, one with not a lot of answers. Most venues are afraid of one constituency or another.

**Jeremy Lee Quinn** 2:16:46

Yeah, and I just don't know where this goes. Because already, we're able to curate what we want in our news, too easily. We're not challenged at all, by even on personal connections, with people on Facebook, for example, even in a closed group of 500 friends or what have you, if they're still they don't feel like conversations can happen. Well, then what? When one group goes through an exodus and says, well, we're gonna go to this other platform. Well, how's that going to help us see, right? How are we going to get anywhere that we're going to have echo chambers that are so narrow, and consensual, that we're going to start losing touch even more, my life, some of the important changes in my life this year, you know, going to Ferguson was eye opening, but also going to Tulsa was Tulsa, I thought I was gonna find white supremacists. I came into the story, when I witnessed actions and we haven't talked about it much. But in Santa Monica that were coordinated in Los Angeles and the we didn't even know we forgot to talk about the videos and stuff. But but the patterns and and the tactics that were being used as I pursued them, I did, I did realize that, yes, there's genuinely stuff happening on the left, and I recognize techniques and there's a very explicit video from Los Angeles of a police car being torched. Now I'll put that up on public report.org slash video, I'll have a couple of these videos and in that you see the black block practitioners working as a team with with skateboards to bust out the windows pouring lighter fluid, and it's a black guy that realizes this and he comes home and he's like, Oh, my God, this stuff was was was he says stage but I think he means coordinator. It was all coordinate. In other words stage not to apply that it was you know, some sort of it's not it's not phony, but it was Yeah, it's not phony, but it was planned. Exactly. And you see that they're doing Black Bloc, this is on May 8, the 30th in Los Angeles in front of CBS Studios on Fairfax Avenue in the torching of the police cars. And I actually have a friend of mine of a photo came across my feed where I saw my friend standing on that police car burnout and I thought Wait a second, that doesn't compute it's because I know that friend and I know he didn't burn. So it was it was it did become after the fact after it was coordinated. It became a staged event in the sense that you could stand on the police car with your your fist up and get a selfie or a picture and then it would enter your social media feed. So all this stuff played out in an in a viral fashion a lot. The one term that was used in a Rutgers study was virally enhanced moms, that through hashtags that became trending on Twitter. certain techniques could be shared from organization to organization. And that's why we have So much symmetry, much like we just had last week between St. Paul and Sacramento, that has been going on month after month after month without much light being shined on it, because nobody's even willing to really have a conversation about it. And Washington DC is going to be interesting, not just on December 12. But on Inauguration Day, because Inauguration Day is the traditional anarchist protest day, where anarchists always protest, I think they didn't, Obama's first year. But nationwide, the anarchists have always, I don't know how much I should be advocating that. But I'm just saying that it doesn't end there. There's always a new date, whether it's Thanksgiving, and you're tearing down George Washington, and Portland, Minneapolis at the same time, there's always going to be another date or excuse for this mob mobilization until we address the ailments in a sufficient radical enough way of our society to meet make some serious changes. I think that's their point. And they certainly haven't been shy about making.

**Bret** 2:21:13

Well, I disagree with you a little bit. I don't think that there is anything that we could do that would satisfy the hardcore anarchists. And I realize, you know, I don't want to paint them all with one brush. But I believe that the demands are so preposterous that, you know, effectively, civilization would have to fall in order for them to recognize that they were incorrect.

**Jeremy Lee Quinn** 2:21:39

abolish all please abolish all prisons, total abolition is the slogan of the that you're referring to,

**Bret** 2:21:46

right? But yeah, it is. And the creators, they actually believe it. And it's actually crazy, and we can't afford to test it out. But what that means is that we are, in effect, stuck with this movement behaving in this way until we learn how to say no to it. And I think that's really, from my perspective, that's the key insight, right? That, in effect, you can't bend over backwards far enough as a mayor or a police chief, in order to satisfy this movement. And in light of that, that means you're going to pay the price of cracking down to that on them at some point. And you're either going to do it before they've done a tremendous amount of damage, or after. And so as much as you know, I don't love seeing a police crackdown. But if people are violating the law and demonizing other citizens and you know, waking them up in the middle of the night and harassing and intimidating and threatening and harming, then they have to be dealt with. That's just simply the nature of the societal agreement that we share.

**Jeremy Lee Quinn** 2:22:54

Yeah. And the Seidel agreement is extends beyond law enforcement. I, I'm thinking one theme that's come back is is the consensus, gives it cover. There's a reason that Portland the Bay Area, and you know, Minneapolis, if there's enough consensus in the mainstream to give it cover, then it will keep going, it will keep happening. If you're not even talking about it, or you're too afraid to talk about it or publish conversations. Because of the repercussions that you imagined to be out there. Then that's cover it means that the bullying is working means that the the suppression the umbrella is in our face. The umbrella is in all of our faces in some of these cities, as it as it continues week after week, Saturday after Saturday. And then some cities like yours, they don't just pick one day. No, it's everyday. It's everyday. Everyday antifascist is one of the slogans that you'll see in Portland, you know, printed up out about and it's I'm glad that we're talking about it. You know, of course, I'm nervous more than nervous in the sense that there's you have energy coming at you from all directions, you know, and if your friends tell you not to, not to say anything, that's that's equally as worrisome as if your enemies tell you not to say, yeah, it's perceived enemies, I

**Bret** 2:24:21

should say. No, unfortunately, I think there's a lot to fear and I think it is important that we not give in to that fear because the danger of us not discussing it is so profound. You know, it is it is a very, it is a small movement, but it is powerful by virtue of the way that it intimidates and stigmatizes, so we have to talk about it. The danger is real. I'm not happy about it. I'm sure you're not happy about it. But, you know, your courage is is an important part of this story.

**Jeremy Lee Quinn** 2:25:00

But I, I think that from the beginning, I've wanted to engage as well. And I've tried to have conversations, real conversations, because just like you said, if a publication is made up of individuals, and so forth, well, so are each of these little organizations, they're all individual people who have friends of different parts of the social stratosphere, I would, I would think, and so if we talk about it as this society, you get enough critical mass conversation going, that it doesn't become so addictive and subversive. If you shine a light on something, and have a discussion about it in honest discussion, then the lie doesn't get to win. And right now, the lie is winning. And I felt that for for a long time, that if we talk, and discuss and engage each other in good faith, that that will open the door to possibility, because what is so transparent is that those who want to control the conversation won't engage in good faith, they'll only hit you with ad hominem attacks on your character, and made up, you know, well don't talk to this person, because he talked to that person, or that person is a known person to have associated with that person who associates with that person, if the logic is is infinitely frustrating, frustrated, and, and transparently sort of

**Bret** 2:26:35

flexible, it's inconsistent. And it is unendingly. punitive.

**Jeremy Lee Quinn** 2:26:42

And they know it exactly. It's unendingly punitive. And who can really live in that environment? When you the next person to be Robespierre? It could be Yep, yeah,

**Bret** 2:26:53

well, let me just say, I would be open to having this conversation with you. And one or more members of the anarchist, the insurrectionist, anarchists are an Tifa, or both. And that might be worth doing, there might be some real value in having these perspectives meet on one screen.

**Jeremy Lee Quinn** 2:27:17

Yeah, that actually would be interesting. I, you know, I had reached out to both sides in a similar sort of thing I have been talking to, and was blasted for talking to antifa and the proud boys at the same time to try to get them to talk. Which was this that's a that was, that's a tall order. I mean, because once one of them talks to another than there, it would have, it always has to be somebody that has enough armor. It's almost why I said the Huffington Post should just walk in and cover the stuff, they have enough armor, they've done enough on white ethno nationalist, nobody's going to believe them, that the Huffington Post is white supremacist, you know, you know what I mean? So that's why I keep saying, you guys, this is this is something you can do, you can you can help bring conversation and discussion about, about what's going on. But But equally is is important as I think that this would i would provide is, it's tricky with, with the antigen and arcus, they only go to their trusted sources, to those that don't, don't push them where, and if they are somebody who's going to do that, they're going to get pushed back, they're going to get

**Bret** 2:28:36

blasted. Oh, they will be they will be punished from within, they

**Jeremy Lee Quinn** 2:28:40

will be punished from with it. So it really is up to them in the sense that, and I thought it was going to be after the election. I thought when the elections gonna happen, you know, and there will be this moment where these movements will, once you don't have Trump, then your enemy is gone. And then and then what are you? Are you going to mount an insurrection against Joe Biden? Yes, they will. They will, they will. But it's, it's not going to get the same public. No, it will cover an animus, the public will

**Bret** 2:29:13

suddenly understand what it doesn't understand now, which was that that Trump was a marvelous excuse, right that Trump played the cartoon villain a very effectively and that that took a movement that already existed and gave it a narrative that sort of loosely added up to john q public, but this wasn't about Trump. I think I've heard plenty from inside these movements, that they hate Biden equally as much and that they intend to continue and so all of those who thought okay, you know, in part we have to elect Joe Biden in order to you know, put an end to these Violent movements in the street. They just they were suckered.

**Jeremy Lee Quinn** 2:30:05

Yeah, well, you know, I, I did because I wanted a certain kind of pacification in our I still am idealistic that we can talk to each other. And and the rhetoric our political rhetoric can in the mainstream certainly I hope that switch from Trump to Biden will at least provide that. And again, the reason that the stuff in the streets isn't talked about is because the people that are off the streets think that they're aligned in a certain way. And they're not it's, it's what you keep trying to sort of get through to people is that this is something else. This is something else that has been brewing for a long time. And it's the anti globalization, anti capitalism stuff, but it's also the anti racist stuff, and a myriad of different groups who are involved, but unified in the sense that if you're not with us, then you're going to you're going to fall

**Bret** 2:31:06

you're the enemy. Yes. Well, I think the irony here is that, yes, you can have all of these things that you oppose, you know, racism, fascism, whatever it is that these people are marching against the problem, the reason that this stuff resonates, the dysfunction actually comes from the corruption. And the corruption is, you know, at the heart of the modern Democratic Party, and it is clearly at the heart of this emerging Biden administration. So, you know, the one thing we are not talking about, is the capture of our governance structures, and the fact that it has made them dysfunctional, and it has created this massive wave of frustration that is now being missed, directed at all kinds of either exaggerated enemies, or fictional enemies, or whatever it may be. But I'm certainly looking forward to the day when we actually start talking about what really isn't right, and what really isn't, right is a, a corrupt political structure, that creates a tremendous amount of rent seeking, and hordes opportunity. And, you know, that may sound like a boring enemy. It's not, you know, it doesn't feel as good to fight corruption as it does to fight Nazis. But, you know, the corruption is real.

**Jeremy Lee Quinn** 2:32:31

And, and, you know, this is why engage is also important, it's important to engage with, with people and young people that are disaffected and engage across the spectrum, really, and that's to have those conversations, and it would be great. If you engage, you realize that I think that a lot of people were out in the streets would agree with you on that, on the right, and the left the people who are protesting, you know, stop the steel. You know, regardless of what you think about how that came about, and so forth, they're dis they're dissatisfied with something in our government, they don't trust our political systems and structures. And that's the same Yep, not different. That's the same with with the folks that are donning black. And I think you're going to see those tactics start to trans morph together.

**Bret** 2:33:32

So I agree there is something there's always been something bizarrely similar, they dress very differently. But the dyed in the wool libertarians and the dyed in the wool anarchists believe something very similar. And yeah, you know, yes, there's a there's a much larger conversation to be had, and one that I hope will, will emerge, maybe in part in response to this discussion. I hope so. I hope so. Alright. Yeah, this has been great. Let's see. So Jeremy Lee Quinn, where can people find

**Jeremy Lee Quinn** 2:34:06

you? Public report.org. And there'll be links there to my podcast, which is called unblocked podcast and links to, you know, Twitter and all of that, and all the visual evidence since May. Alright, it's laid out.

**Bret** 2:34:24

Excellent. Well, I really appreciate your courage. And speaking about this, I know that, you know, I'm concerned about what might come of it, and I'm sure you are, but we have to continue to talk about it irrespective of what comes back. And I look forward to checking in with you as the story develops, and maybe who knows, someone will contact one or both of us and be interested in having a conversation in which we can hear how things sound from the anti fur anarchist perspective.

**Jeremy Lee Quinn** 2:34:54

Hey, the more conversations, the better. Excellent.

**Bret** 2:34:57

All right, be well, everyone.