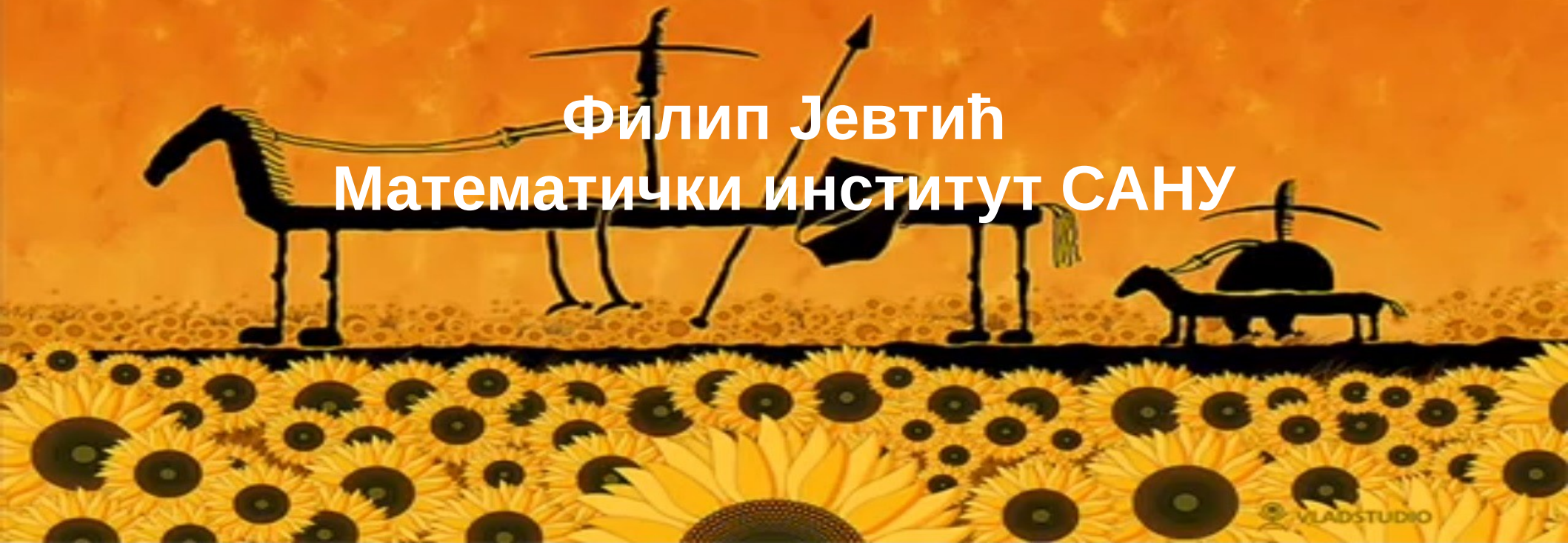
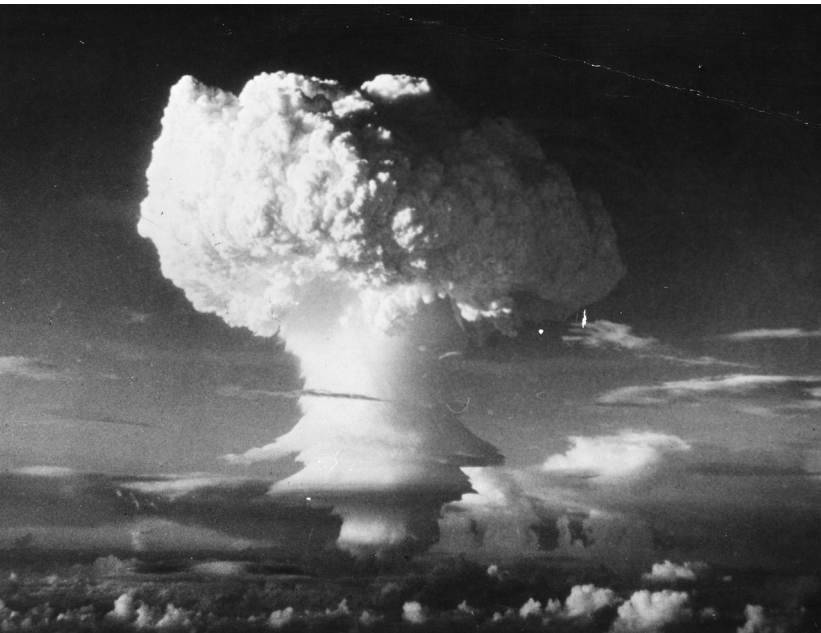


ПРОТИВ ТЕХНОЛОГИЈЕ

Филип Јевтић
Математички институт САНУ







Естетски аргумент

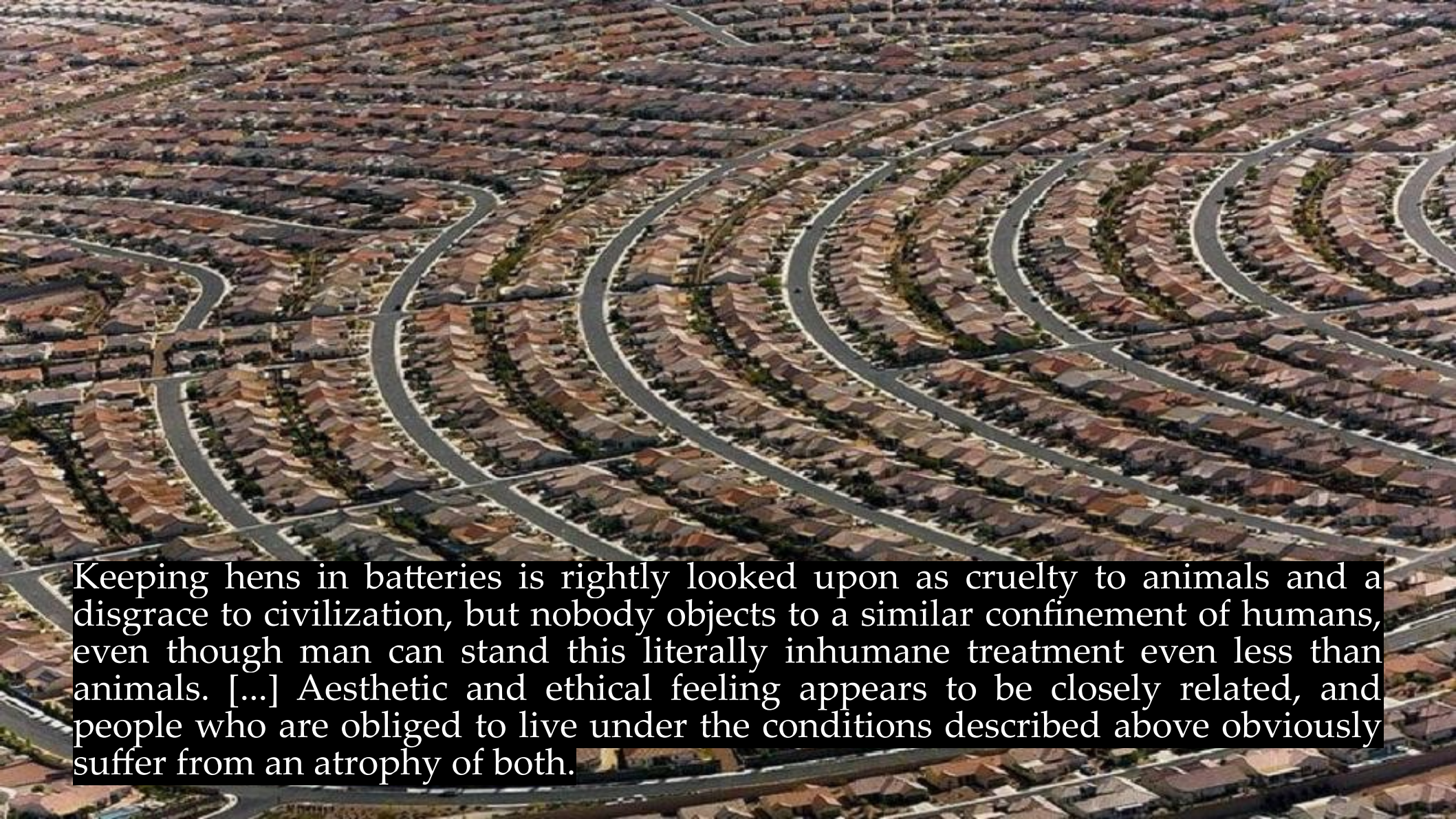


- Истина је једна, а међу њеним еманацијама су Доброта и Лепота.
- Иако услед сопствене ограничености не можемо увек да препознамо лепоту у добром, оно што препознамо као ружно је свакако лоше.
- Један од првих ствари које можемо да приметимо је корелација нивоа технологије и ружноће.

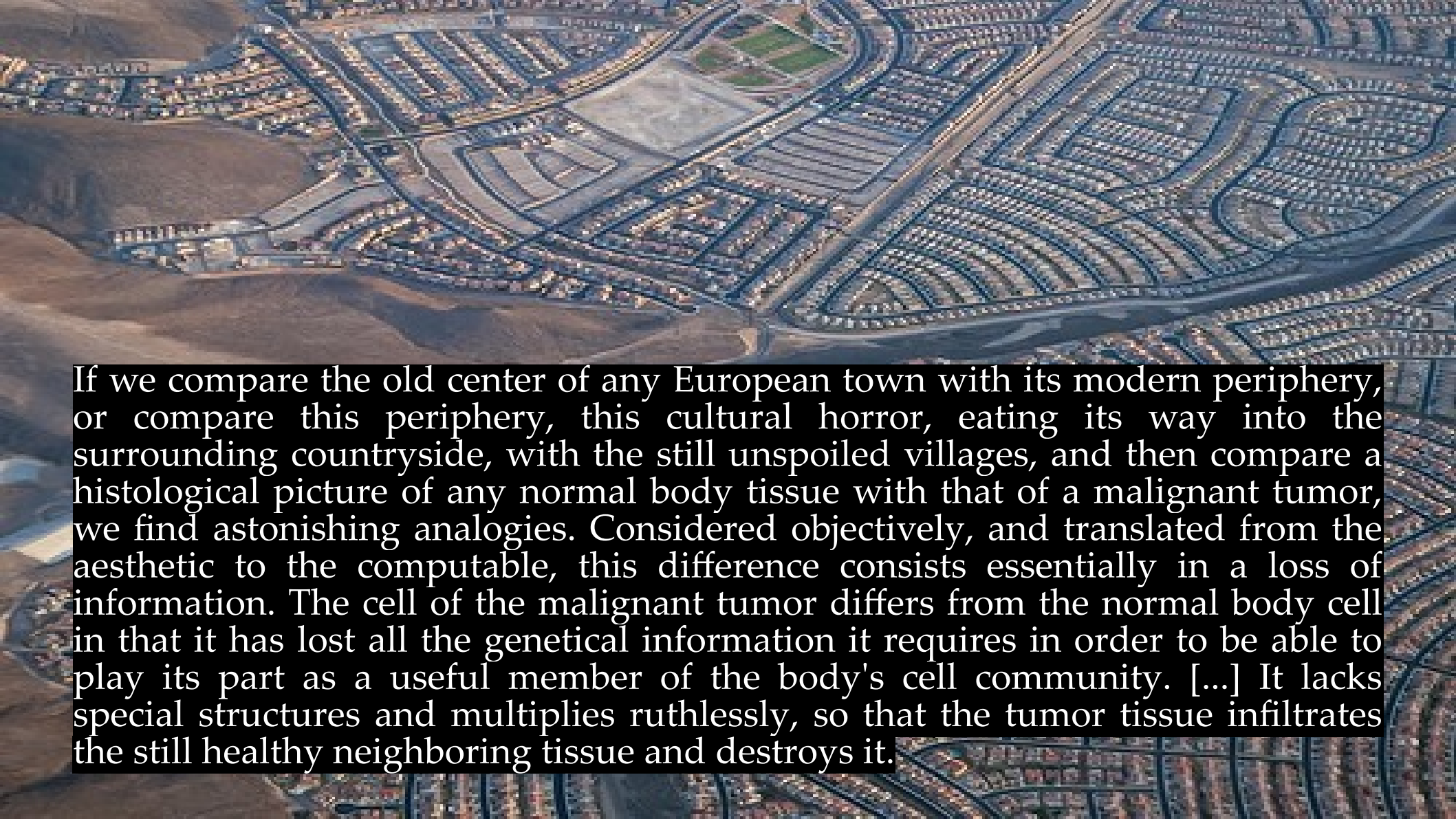
Естетски аргумент



- Сведоци смо терора “Култа Ружног”, који се можда најнасилније испољава у архитектури – примењеној уметноси која и одражава и усмерава етос друштва које је ствара.
- *Lorenz Konrad – Civilized Man’s Eight Deadly Sins, 1973*



Keeping hens in batteries is rightly looked upon as cruelty to animals and a disgrace to civilization, but nobody objects to a similar confinement of humans, even though man can stand this literally inhumane treatment even less than animals. [...] Aesthetic and ethical feeling appears to be closely related, and people who are obliged to live under the conditions described above obviously suffer from an atrophy of both.



If we compare the old center of any European town with its modern periphery, or compare this periphery, this cultural horror, eating its way into the surrounding countryside, with the still unspoiled villages, and then compare a histological picture of any normal body tissue with that of a malignant tumor, we find astonishing analogies. Considered objectively, and translated from the aesthetic to the computable, this difference consists essentially in a loss of information. The cell of the malignant tumor differs from the normal body cell in that it has lost all the genetical information it requires in order to be able to play its part as a useful member of the body's cell community. [...] It lacks special structures and multiplies ruthlessly, so that the tumor tissue infiltrates the still healthy neighboring tissue and destroys it.

Неизбежна злоупотреба технологије

- Садашње друштво расправу о проблемима технологије најчешће смешта у оквир научне фантастике, која заиста може бити добар показатељ друштвеног развоја.
- Данашње друштво је суперпозиција друштава описаних у “Врлом Новом Свету” и “1984.”
- Но, иако научна фантастика често указује на потенцијалне проблеме у вези са новом технологијом, сама технологија се углавном сматра *a priori* неутралном.
- “Технологија се злоупотребљава али сама по себи није негативна,” честа је флоскула.
- Зашто смо навикнути да технологију посматрамо неутралан , а често и врло позитиван, феномен? Зашто сматрамо да је напредак технологије показатељ напретка друштва?

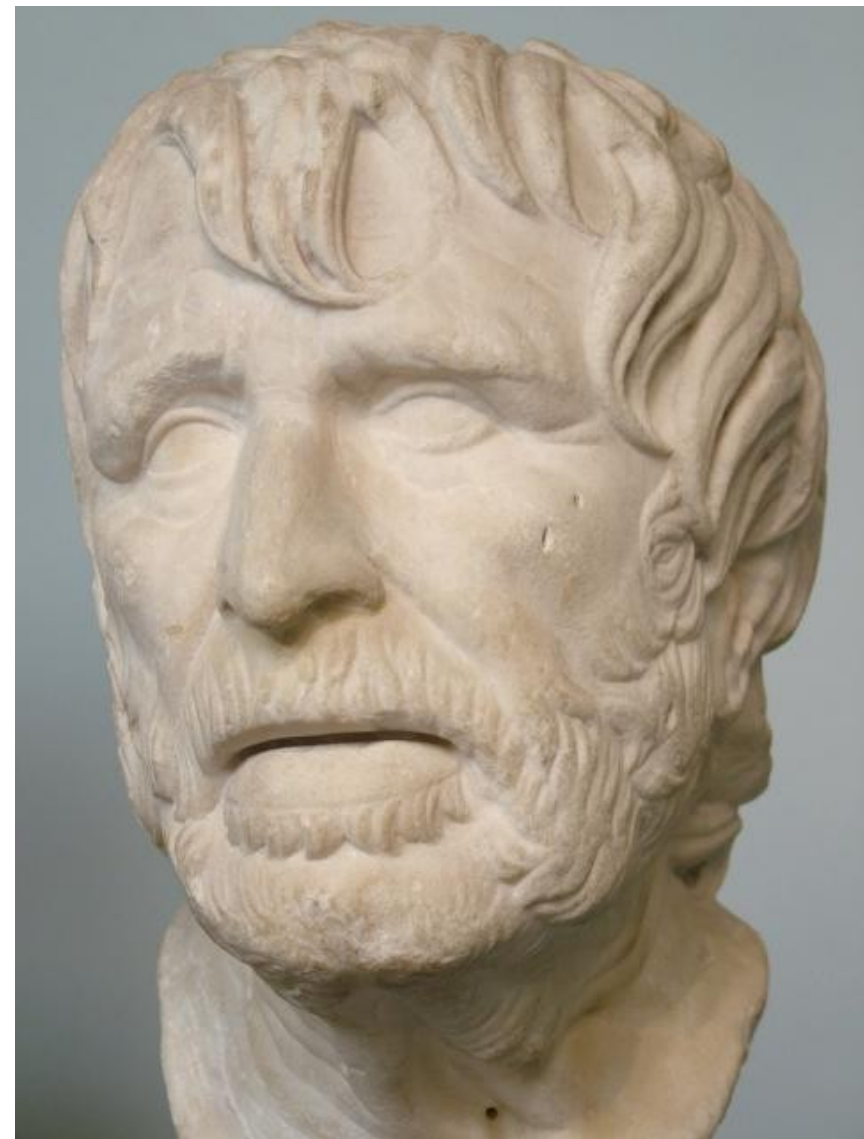


Постхришћанско друштво

- Данашњи свет је постхришћански. Многе хришћанске идеје и доктрине морфирале су основне постулате модерног друштва.
- Специфично, хришћанска идеја линеарног времена је задржана, а хришћанска есхатологија преображена је у “Мит о Прогресу.”
- Сходно томе, ширење, увећање, умножавање, и сл. чини једну од основних запововети модерног друштва.
- Овакво стање је аномалија у познатој историји.



- У индиској традицији Кали-Југа (कलियुग) је последња од четири велике ере.
- *"At the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher varnas (guna or temperament) and when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser."* (Srimad-Bhagavatam (2.7))
- Владари ће бити неразумни; убираће велике порезе.
- Владари неће осећати дужност да шире духовност.
- Људи ће мигрирати у потрази за земљама где је жито основна житарица.
- Грех ће експоненцијално расти.
- Људи ће се опијати и дрогирати.
- Биће многи земљотреси.
- Биће многе болести
- На крају ће максимална старост бити 50 година.



[179] For now truly is a race of iron, and men never rest from labor and sorrow by day, and from perishing by night; and the gods shall lay sore trouble upon them. But, notwithstanding, even these shall have some good mingled with their evils. [180] And Zeus will destroy this race of mortal men also when they come to have grey hair on the temples at their birth.¹ The father will not agree with his children, nor the children with their father, nor guest with his host, nor comrade with comrade; nor will brother be dear to brother as aforetime. [185] Men will dishonor their parents as they grow quickly old, and will carp at them, chiding them with bitter words, hard-hearted they, not knowing the fear of the gods. They will not repay their aged parents the cost of their nurture, for might shall be their right: and one man will sack another's city. [190] There will be no favor for the man who keeps his oath or for the just or for the good; but rather men will praise the evil-doer and his violent dealing. Strength will be right, and reverence will cease to be; and the wicked will hurt the worthy man, speaking false words against him, and will swear an oath upon them.

Hesiod, Work and Days

МАТЕЈ 24

12. Безакоње ће узети маха и услед тога ће охладнети љубав многих. 13. А ко истраје до краја, биће спасен. 14. И Радосна вест о Царству ће се проповедати по целом свету за сведочанство свим народима. Тада ће доћи крај.

15. А кад видите да 'страшно богохулство' о коме говори пророк Данило, стоји на светом месту – ко чита нека разуме! – 16. тада становници Јудеје нека беже у брда. 17. Ко се нађе на крову нека не силази да узме што из куће, 18. и ко се нађе у пољу нека се не враћа да узме свој огртач. 19. Јао трудницама и дојиљама у те дане! 20. Молите се да ваше бежање не догоди у зиму или у суботу. 21. Јер ће тада настати велика невоља какве није било од почетка света, па до данас, нити ће је више бити. 22. И ако се број тих дана не би скратио, нико се не би спасао; али због изабраних ти ће се дани скратити.



Антипросветители



Nowadays people commonly think and say that anything that cannot be 'put into figures', or in other words, cannot be expressed in purely quantitative terms, for that reason lacks any 'scientific' value; and this assumption holds sway not only in 'physics' in the ordinary sense of the word, but in all the sciences 'officially' recognized as such in these days, and as we have seen, even the psychological domain is not beyond its reach.

These ideas all hang together: the desire for simplification necessarily accompanies the tendency to reduce everything to the quantitative, and it reinforces that tendency, for obviously nothing can be simpler than quantity; if a being or a thing could successfully be shorn of all its distinctive qualities, the 'residue, thus obtained would indeed be endowed with a maximum of simplicity: at the limit this extreme simplicity would be such as can only belong to pure quantity, being then the simplicity of the exactly similar 'units, that constitute numerical multiplicity—a point important enough to warrant more detailed consideration.

The image shows the front cover of the book 'Le Règne de la Quantité' by René Guénon. The cover is a light beige or cream color with a decorative border of small, repeating floral or geometric motifs. At the top, the text 'TRADITION — I' and 'RENÉ GUÉNON' is printed in a small, dark font. The main title 'Le Règne de la Quantité' is prominently displayed in a large, dark, serif font, with 'de' in a smaller font between 'Règne' and 'la'. Below the title, the subtitle 'et les Signes des Temps' is written in a smaller, dark font. In the center of the cover, there is a faint, circular emblem or seal. At the bottom, the publisher's logo, a stylized 'G' for Gallimard, is visible, along with the name 'GALLIMARD' in a small font below it.

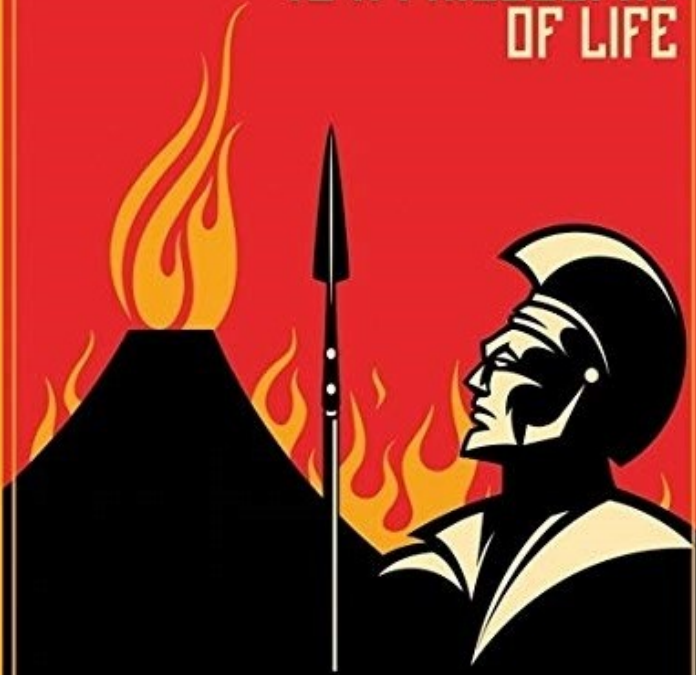
TRADITION — I
RENÉ GUÉNON

Le Règne
de
la Quantité
et les Signes des Temps

GALLIMARD

MAN AND TECHNICS

A CONTRIBUTION
TO A PHILOSOPHY
OF LIFE



OSWALD SPENGLER

Man, the carnivore, insists *consciously* on increasing his superiority far beyond the limits of his bodily powers. To this will-to-greater-power of his he even sacrifices an important element of *his own life*. The thought of, and the calculation for, greater effectiveness comes first, and for the sake of it he is quite willing to give up a little of his personal freedom. Inwardly, indeed, he remains independent. But history does not permit one step to be taken back. Time, and therefore Life, are irreversible. Once habituated to the collective doing and its successes, Man commits himself more and more deeply to its fateful implications. The enterprise in the mind requires a firmer and firmer hold on the life of the soul. Man has become the slave of his thought.





The Knight was right: fear and only fear made Sancho see — makes the rest of us simple mortals see — windmills where impudent giants stand, spewing wickedness about the world. Those mills milled bread, and of that bread men confirmed in blindness ate. Today, they no longer appear to us in the form of windmills, but in the form of locomotives, dynamos, turbines, steamships, automobiles, telegraphs with wires and without, machine guns, and instruments for performing ovariectomies, all conspiring to commit the same harm.

— Miguel de Unamuno, *Vida de don Quijote y Sancho* (1928)

Don Quijote's Encounter with Technology (Ivan Jaksic, 1994)

- Technology epitomizes the age which Don Quijote decides to call into question and confront, and which, not coincidentally, he names “the iron age.”
- Indeed, the fundamental tension in this major work involves the medieval-pastoral mentality of Don Quijote, and the emergence of new values and economic activities associated with the dawn of modern age.
- José Antonio Maravall has demonstrated how Don Quijote's quest involves a criticism of **modern society, which he describes as characterized by the development of a centralized state administration, the monetarization of the economy, and the creation of large standing armies.**

- Don Quijote wakes into a world he does not or refuses to recognize and, armed with the values of chivalry, seeks to transform it. [...] But he is an anti-modern hero who is paradoxically a product of modernity.
- By making Don Quijote mad he secured the license to cross historical periods and selectively highlight technological developments.
- New technological environments are more than machines. They involve a host of social and economic interactions that do not fit into Don Quijote's adopted universe. One example can be seen in the case of salary, which the knight abhors as yet another instance of the wickedness of the iron age.
- While he can do without money, to a certain extent, Don Quijote cannot escape other manifestations of modernity. The ultimate of these manifestations is gunpowder. [...] More than any other episode, the speech on firearms reveals the extent of Don Quijote's uneasiness about life in a modern world. It “grieves” him to live in such a “detestable” age when a warrior's effectiveness is no longer defined by his valor but rather by his firepower.
- After the firearms incident, his resolve begins to falter. He even begins to consider a retreat into pastoral life.

- Don Quijote's anti-modern attitude includes two phases: one involving direct struggle with the technological expressions of modernity; the other involving pastoralism, or retreat into a pre-technological form of existence.¹¹ Unable to adjust to the demands of the modern world, much less defeat it, he seeks refuge in a timeless Arcadia.¹² While he has been aided in this search for Arcadia by his own promise to abandon knight-errantry for a year (after a fight staged by his concerned friends), pastoralism has always represented an option for Don Quijote, albeit a much less desirable one. Trying to make the best of a bad situation, the knight tells his squire,

“I will purchase some sheep and all the other things that are necessary to the pastoral life, taking for myself the name of “the shepherd Quixotiz,” while you will be “the shepherd Pancino.” Together we will roam the hills, the woods, and the meadows, now singing songs and now composing elegies, drinking the crystal water of the springs or that of the clear running brooks or mighty rivers. The oaks will provide us with an abundance of their delicious fruit, the hardwood trunks of the cork trees will furnish us a seat, the willows will give us shade, the roses will lend their perfume, and the spacious meadows will spread a myriad-colored carpet for our feet; we shall breathe the clean, pure air, and despite the darkness of the night the moon and stars will afford us illumination; song will be our joy, and we shall be happy even in our laments, for Apollo will supply the inspiration for our verses and love will endow us with conceits and we shall be everlastingly famous — not only in this age but for all time to come.”

- ***Purchase his way into Arcadia?*** Clearly, toward the end of his third trip he has made quite a few concessions to modernity. He agrees to pay Sancho a salary, he even reimburses some fishermen for the destruction of their boat, and now talks about purchasing sheep! But these concessions are also a symptom of impending moral collapse. In fact, he will not be able to carry on much further. Ravaged in body and soul, Don Quijote returns to his household to prepare for death.
- “My mind now is clear, unencumbered by those misty shadows of ignorance that were cast over it by my bitter and continual reading of those hateful books of chivalry. I see through all the nonsense and fraud contained in them, and my only regret is that my disillusionment has come so late, leaving me no time to make any sort of amends by reading those that are the light of the soul.”
- This choice of ending is not casual, and shows the extent to which Cervantes was aware of the impact of that major technological innovation of early modern Europe, the printing press. For Don Quijote is, in fact, a product of the books made widely available by the printing press.

Теодор Качински



- Математичар; експерт у области комплексне анализе.
- Добитник награде за најбољу математичку дисертацију.
- *"memories of the University of Michigan are NOT pleasant ... the fact that I not only passed my courses (except one physics course) but got quite a few As, shows how wretchedly low the standards were at Michigan."*
- 1967 постаје најмлађи ванредни професор математике на Герклију са 25 година.

Теодор Качински



- 1971 одлази у Монтану да живи једноствано, без струје, без текуће воде, и скоро без икаквог новца.
- Посвећује се проучавању проблема технологије. Посебно проучава радове Жака Елула.
- 1975 почиње да саботира локалне грађевинске пројекте.

Жак Елуд – Хитлерова победа? (23.VI.1945.)

- У тренутку када су Немачка и нацизам ангажовани и савезничка војска коначно слави победу, поставља се питање у вези са последње две Хитлерове најаве. Само месец дана пред пораз, објавио је да је његова победа извесна. Сви су се тада смејали, јер је очигледно да Немачка нема спаса. Мислило се: то је био само покушај охрабривања његовог народа, лудило. Данас се тога нико не сећа јер је ствар завршена.
- Ипак, зар не бисмо требали имати опрезнији став према тврдњама тог човека? Када је претио 1938. године, сви су рекли: то је била само „уцена“. Када је у јануару 1940. рекао да ће бити у Паризу у јулу, речено је: то је био само "обрачун". Када је 1938. године рекао да ће извршити инвазију на Румунију и Украјину, ко га је озбиљно схватио? Међутим, ако бисмо Меин Кампфа схватили озбиљно и видели план акције у њему, а не само изборни програм, који смо навикли да никада не спроводе наши политичари, можда бисмо предузели неку акцију. Односно, Хитлер је објавио све у Меин Капмпфу: циљеве, методе и последице. Није могао да спроведе своје планове до краја, али недостајала му је воља. Све што је рекао, урадио је. Можемо ли онда лако прихватити да је он прогласио победу у тренутку када је врло добро знао да су његове војске поражене?
- Пре свега, треба имати на уму да Хитлер у својим изјавама очигледно није мислио на победу савремене Немачке, нити на војну победу. Желео је да победи нацизам и вечну Немачку. Другим речима, за њега је то била важна политичка победа. Ово није први пут да војно поражени политички порази свог освајача. Тако су војске револуције и царства на крају поражене, али широм Европе су пронашле идеју о републици и осећају слободе, након чега нико није могао да заустави победнички марш деветнаестог века.

Жак Елул – Хитлерова победа? (23.VI.1945.)

- Хитлер је, пре свега, промовисао тотални рат, који укључује потпуну мобилизацију, а са друге, потпуни масакр. Знамо правила рата: сви се морају придржавати њих да би рат био тотални - што значи рат за истребљење цивилног становништва (у чему смо сви били прилично успешни!) - и за неограничено коришћење свих снага и ресурса нације. у ратне сврхе. Да бисмо победили, не можемо другачије. То је очигледно. Али да ли се злом заиста може надвладати зло? У сваком случају, нема сумње да нас је Хитлер, водећи нас да прихватимо неопходност масакрирања цивила, одлучно водио кроз зло. Није сигурно да можемо тако брзо да се извучемо. А ако погледамо како у реорганизацији данашњег света третирамо мањине или се одлучујемо за пресељење читавог становништва итд., Можемо се запитати да ли на то, много више од мисли, утиче презир према људском животу (упркос лепе речи о људском достојанству!).
- С друге стране, укупна мобилизација имала је две истодобне последице. Не само да су жене мобилизиране за обављање послова за које нису створене, већ је још важније да им је држава дала апсолутну власт.

Жак Елул – Хитлерова победа? (23.VI.1945.)

- Сви људи у Француској и Сједињеним Државама спремни су да прихвате диктаторску моћ и економију под контролом државе. Општа бирократија је готова ствар и врши се свакодневно, а привидна незаинтересованост становништва у политичким сукобима зли је знак несумњиво „предфашистичког“ менталитета.
- Хитлерова победа - она није у форми, већ у суштини. Оно што имамо није његова диктатура, његова мистичност, тоталитаризам, већ је то диктатура, мистика, тоталитаризам, за коју смо одушевљено припремили кревет (плаћајући Хитлеров војни пораз) и за који никада нисмо приметили да се то већ догодило. Више од масакра, то је право сотонино дело, а Хитлер је био само његов изасланик на земљи.
- Али оно што је сигурно је да не постоје политичка и техничка средства за заустављање процеса. Плима која уништава све духовне вриједности и самог човека, окружујући га златним ланцима, могу одољети само људи, који управо зато што ће бити потпуно људски неће допустити да их цивилизација апсорбује, нити ће пристати на ропство. Али како се људи, у свим својим слабостима и греху, могу одупријети и бранити своју судбину против тог мрава који доноси будућност?
- Оваквој плими, која уништава све духовне вредности и самог човека, човек може да одоли само. "Ево човека." Човек Исус Христос, који је сам променио судбину света, који је сам ушуткао Молоха, и сутра ће се ослободити ропства које свет данас припрема за нас.

UNABOMBER



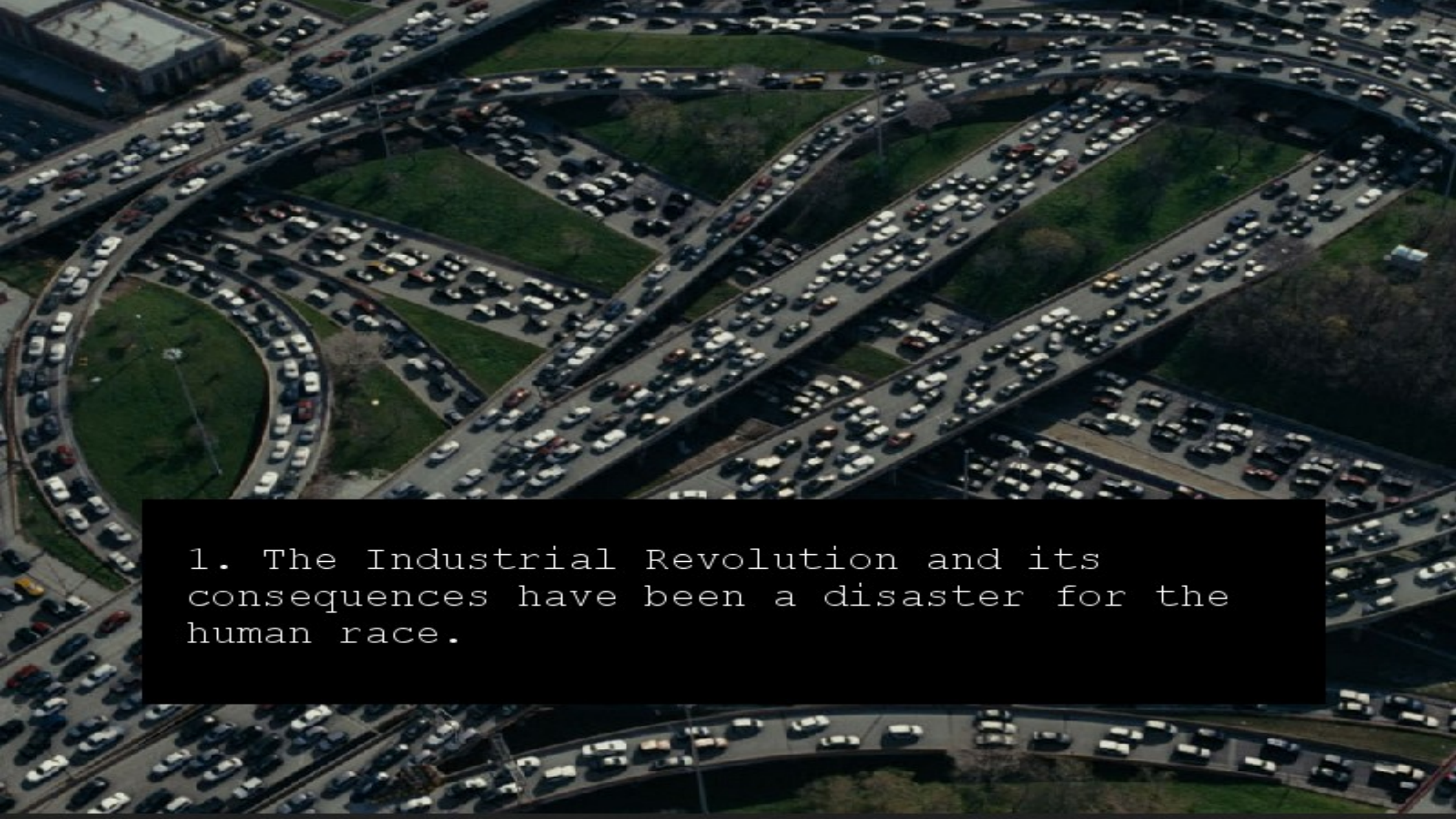
- Од 1978 до 1995 шаље бомбе на разне адресе које су често биране због симболизма.
- Представља се као организација “Freedom Club.”
- 1995 форсира објављивање утицајног памфлета *“Industrial Society and Its Future.”*
- У затвору објављује књиге *“Technological Slavery”* (2010) и *“Anti-Tech Revolution: Why and How”* (2016).

UNABOMBER

Two years later T. J. Kaczynski* [3] answered Sutcliffe's question in the negative. His elegant proof showed that if there exists a 3-digit solution for n , then deleting the middle digit gives a 2-digit solution for n . Together with Sutcliffe's work, this proved that there exists a 2-digit solution for n if and only if there exists a 3-digit solution for n .

Given the nice correspondence between 2- and 3-digit solutions described by Sutcliffe and Kaczynski, it is natural to ask if there exists such a correspondence for higher digit solutions. In this paper, we will explore the relationship between 4- and 5-digit solutions. Unfortunately, there is not a bijection between these solutions, but there is a nice family of 4- and 5-digit solutions which have a natural one-to-one correspondence.

*Better known for other work.

An aerial photograph of a complex, multi-level highway interchange. The roads are filled with a dense flow of cars, creating a colorful mosaic of vehicles. The interchange is set against a backdrop of green grassy areas and some buildings in the distance. The overall scene depicts a major transportation hub in a densely populated urban or suburban area.

1. The Industrial Revolution and its consequences have been a disaster for the human race.

Industrial Society and Its Future (1995)

- Imagine a society that subjects people to conditions that make them terribly unhappy, then gives them the drugs to take away their unhappiness. Science fiction? It is already happening to some extent in our own society... Instead of removing the conditions that make people depressed, modern society gives them antidepressant drugs. In effect, antidepressants are a means of modifying an individual's internal state in such a way as to enable him to tolerate social conditions that he would otherwise find intolerable.

Industrial Society and Its Future (1995)

- Our society tends to regard as a sickness any mode of thought or behavior that is inconvenient for the system and this is plausible because when an individual doesn't fit into the system it causes pain to the individual as well as problems for the system. Thus the manipulation of an individual to adjust him to the system is seen as a cure for a sickness and therefore as good.
- The concept of "mental health" in our society is defined largely by the extent to which an individual behaves in accord with the needs of the system and does so without showing signs of stress.

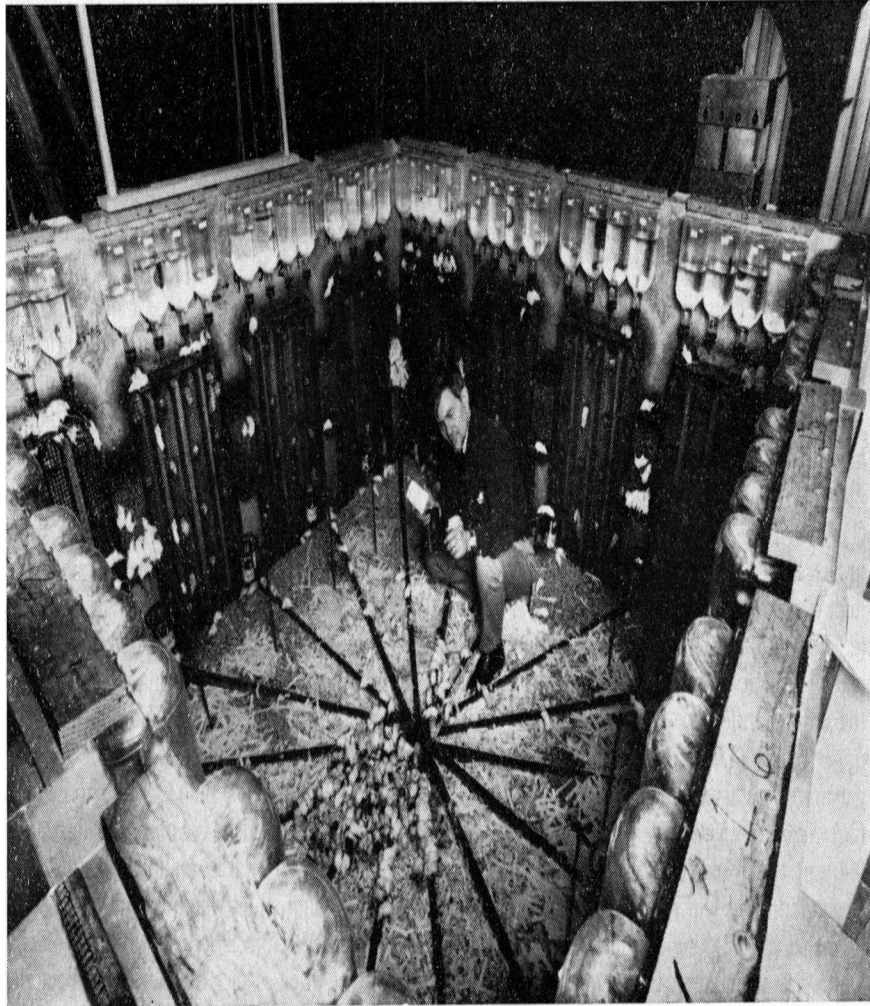
Industrial Society and Its Future (1995)

- Power depends ultimately on physical force. By teaching people that violence is wrong (except, of course, when the system itself uses violence via the police or the military), the system maintains its monopoly on physical force and thus keeps all power in its own hands.
- It is important not to confuse freedom with mere permissiveness.
- We can do anything we like as long as it is UNIMPORTANT.

Industrial Society and Its Future (1995)

- Rebellion against technology and civilization is real rebellion, a real attack on the values of the existing system. But the green anarchists, anarcho-primitivists, and so forth (The "GA Movement") have fallen under such heavy influence from the left that their rebellion against civilization has to great extent been neutralized. Instead of rebelling against the values of civilization, they have adopted many civilized values themselves and have constructed an imaginary picture of primitive societies that embodies these civilized values.

Oversocialization



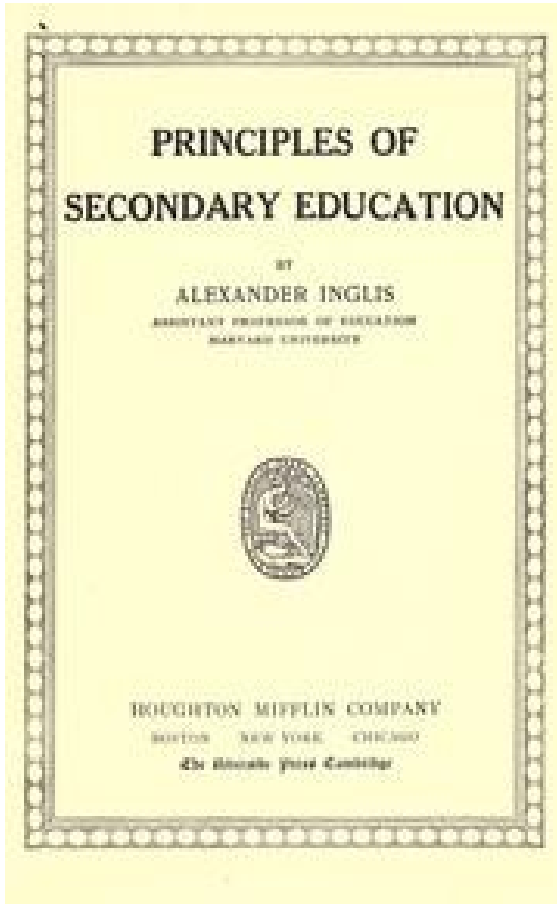
- “Many [female mice] were unable to carry pregnancy to full term, or to survive delivery of their litters if they did. An even greater number, after successfully giving birth, fell short in their maternal functions. Amongst the males the behaviour disturbances ranged from sexual deviation to cannibalism and from frenetic over-activity to a pathological withdrawal from which individuals would emerge to eat, drink and move about only when other members of the community were asleep. The social organisation of the animals showed equal disruption...”
- “The common source of these disturbances became most dramatically apparent in the populations of our first series of three experiments, in which we observed the development of what we called a behavioural sink. The animals would crowd together in greatest number in one of the four interconnecting pens in which the colony was maintained. As many as 60 of the 80 mice in each experimental population would assemble in one pen during periods of feeding. Individual mice would rarely eat except in the company of other mice. As a result extreme population densities developed in the pen adopted for eating, leaving the others with sparse populations.”
- “...In the experiments in which the behavioural sink developed, infant mortality ran as high as 96 percent among the most disoriented groups in the population.”

– John Calhoun

Industrial Society and Its Future (1995)

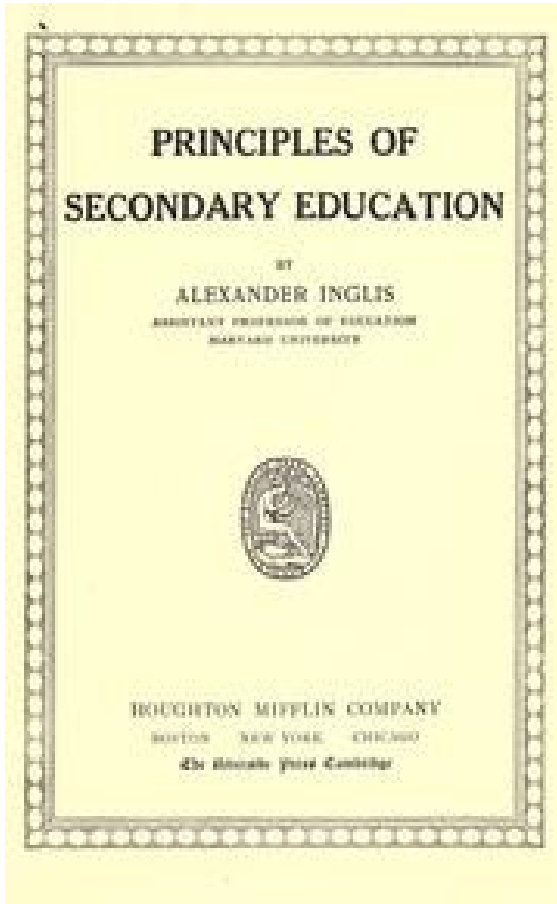
- A chorus of voices exhorts kids to study science. No one stops to ask whether it is inhumane to force adolescents to spend the bulk of their time studying subjects most of them hate. When skilled workers are put out of a job by technical advances and have to undergo “retraining,” no one asks whether it is humiliating for them to be pushed around in this way. It is simply taken for granted that everyone must bow to technical necessity, and for good reason: If human needs were put before technical necessity there would be economic problems, unemployment, shortages or worse. The concept of “mental health” in our society is defined largely by the extent to which an individual behaves in accord with the needs of the system and does so without showing signs of stress.

Six Principals of Secondary Education (1918)



- **1) The adjustive or adaptive function.** Schools are to establish fixed habits of reaction to authority. This, of course, precludes critical judgment completely. It also pretty much destroys the idea that useful or interesting material should be taught, because you can't test for reflexive obedience until you know whether you can make kids learn, and do, foolish and boring things.
- **2) The integrating function.** This might well be called "the conformity function," because its intention is to make children as alike as possible. People who conform are predictable, and this is of great use to those who wish to harness and manipulate a large labor force.
- **3) The diagnostic and directive function.** School is meant to determine each student's proper social role. This is done by logging evidence mathematically and anecdotally on cumulative records. As in "your permanent record." Yes, you do have one.

Six Principals of Secondary Education (1918)



- **4) The differentiating function.** Once their social role has been "diagnosed," children are to be sorted by role and trained only so far as their destination in the social machine merits - and not one step further. So much for making kids their personal best.
- **5) The selective function.** This refers not to human choice at all but to Darwin's theory of natural selection as applied to what he called "the favored races." In short, the idea is to help things along by consciously attempting to improve the breeding stock. Schools are meant to tag the unfit - with poor grades, remedial placement, and other punishments - clearly enough that their peers will accept them as inferior and effectively bar them from the reproductive sweepstakes. That's what all those little humiliations from first grade onward were intended to do: wash the dirt down the drain.
- **6) The propaedeutic function.** The societal system implied by these rules will require an elite group of caretakers. To that end, a small fraction of the kids will quietly be taught how to manage this continuing project, how to watch over and control a population deliberately dumbed down and declawed in order that government might proceed unchallenged and corporations might never want for obedient labor.

Industrial Society and Its Future (1995)

- Human beings have a need (probably based in bio-logy) for something that we will call the **power process**. This is closely related to the need for power (which is widely recognized) but is not quite the same thing. The power process has four elements. The three most clear-cut of these we call **goal, effort** and **attainment of goal**. (Everyone needs to have goals whose attainment requires effort, and needs to succeed in attaining at least some of his goals.) The fourth element is more difficult to define and may not be necessary for everyone. We call it **autonomy** and will discuss it later (paragraphs 42-44).
- [...] in order to avoid serious psychological problems, a human being needs goals whose attainment re-quires effort, and he must have a reasonable rate of suc-cess in attaining his goals.

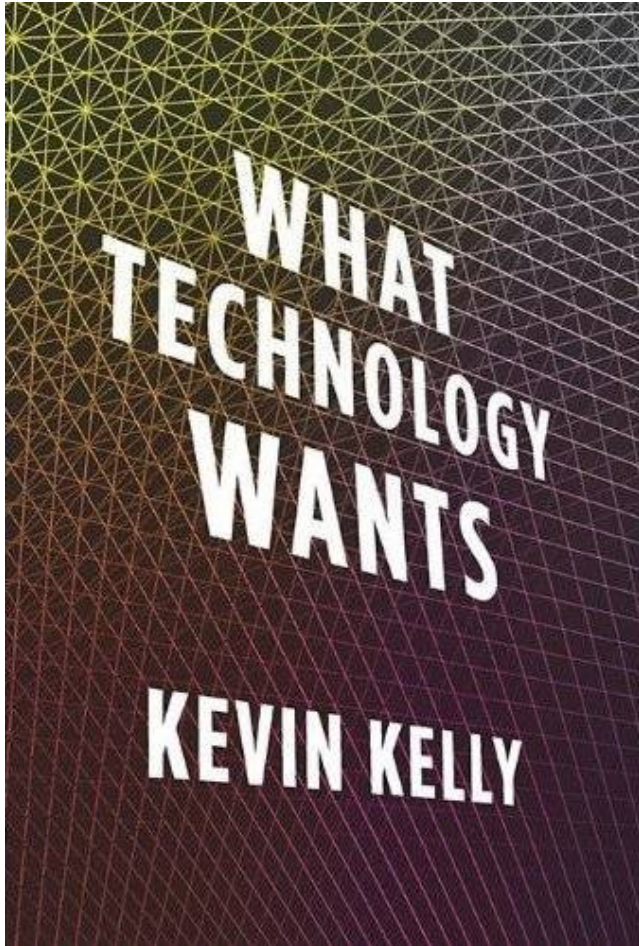
Industrial Society and Its Future (1995)

- But for most people it is through the power process— having a goal, making an AUTONOMOUS effort and attaining the goal — that self-esteem, self-confidence and a sense of power are acquired. When one does not have adequate opportunity to go through the power process the consequences are (depending on the individual and on the way the power process is disrupted) boredom, demoralization, low self-esteem, inferiority feelings, defeatism, depression, anxiety, guilt, frustration, hostility, spouse or child abuse, insatiable hedonism, abnormal sexual behavior, sleep disorders, eating disorders. etc.

- According to a 2014 article in The Daily Universe citing a recent study, “Most children and teens spend 75 percent of their waking lives with their eyes fixed on a screen.”
- And perhaps the most disturbing part of the study was the reveal that, “students who unplugged their electronic devices for one 24-hour period felt extremely lonely and didn’t know how to fill their time.”

“Like many of my colleagues, I felt that I could easily have been the Unabomber's next target. He is clearly a Luddite, but simply saying this does not dismiss his argument. . . . As difficult as it is for me to acknowledge, I saw some merit in the reasoning in [Kaczynski's writing]. I started showing friends the Kaczynski quote from Ray Kurzweil's *The Age of Spiritual Machines*; I would hand them Kurzweil's book, let them read the quote, and then watch their reaction as they discovered who had written it.” — Bill Joy, founder of Sun Microsystems, in “Why the Future Doesn't Need Us,” *Wired* magazine

What technology wants?



Kelly's central thesis is this: technology has its own internal logics and rhythms that are distinct from (and sometimes adverse to) the desires of the humans that create it. Technology creates itself, using humans to do its bidding, and our normal view of inventors creating technology is a kind of romantic fairy tale that ignores the fact that nearly every great invention is invented nearly simultaneously by many people at the same time, all over the world.

Шта нам је чинити?



- Реформа или револуција?
- Да ли је и једна опција могућа?
- *Self-sufficiency movement.*
- *Benedict Option.*
- ...

Пример револуције



- The Khmer Rouge's ideology was based on an extreme version of Khmer nationalism and xenophobia. It combined an idealization of the Angkor Empire (802–1431), with an existential fear for the existence of the Cambodian state, which had historically been liquidated under Vietnamese and Siamese intervention. Their ideology was also influenced by colonial French education, which posited Khmers as "Aryans among Asians", who were morally superior to Chinese or Vietnamese.
- The Khmer Rouge's social policy focused on working towards a purely agrarian society.

Парцијални бојкот технологије



