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## [Zeitgeist is a mind heist – venus project is a scam ?](http://anticultist.wordpress.com/2010/01/09/humiliation-morale-analysis/)

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### **Humiliation & Morale : analysis**

I was reading this article, and it basically made me think, not only about my personal feelings, but on the mass consciousness level of everyone I interact with in life and in online life.

With so many groups rising up claiming the world needs fixing, and pointing out the world systems shortcomings, at the same time claiming to have a noble fix, it only seemed right to discuss this article:

<http://www.humiliationstudies.org/news/?p=1919>

“Can people become so broken that truths of how they are being screwed do not “set them free” but instead further demoralize them?”

**In this article there is discussion of reality being pointed out and it taking an unexpected twist, where the receiver of the information, rather than taking offense and seeking liberation, they spiral into apathy and take the silent road.**

**Importantly it must be noted that the individual seeks a morale boost that confirms everything will be alright, and this is a normal human aspect. The onlooker with a sense of solid grounding and ability to overcome may see this as a detrimental instinct.**

**For within this morale boost lies a sense of deliberate ignorance, the morale boost is nothing short of a patch to a cancer that eats them away.**

**Life is not healed by happiness, though this is certainly debatable as a reason that prolongs a persons will to survive, life is in fact prolonged by factual remedy.**

**Let us for example look at the following:**

**“The government is and has always been screwing you over, and you are told of the things they have done.”**

**Now the patch remedy would point out the flaws and then give a sense of well-being by giving a remedy that is not necessarily instantaneous, but will in the long run make you feel better intermediary till the problem is overcome.**

**Where as the factual remedy would be to deal with the fact the government is screwing you over and access a direct remedy to ease the issue instantaneously.**

**Which one is more of a struggle and a hardship ?**

**In fact it is said that the latter is the hardship due to confrontation and loss of initial liberties through**

**oppression and containment .**

**But it is more than likely that the former is the hardship, as the longevity of endurance of government deceit is far more insidious over time for people and their families. Making it harder to overcome as apathy and oppression set in further.**

**Which is the better action to take ?**

**This is the problem faced by all people and groups, and it is up to the honest member to decide what is necessarily better for them personally.**

**I choose to speak out and attempt to fix things now, but as always it forces me into a corner, what do you choose?**

**Passive aggression ?**

**An elitist assumption is that people don't change because they are either ignorant of their problems or ignorant of solutions. Elitist "helpers" think they have done something useful by informing overweight people that they are obese and that they must reduce their caloric intake and increase exercise. An elitist who has never been broken by his or her circumstances does not know that people who have become demoralized do not need analyses and pontifications. Rather the immobilized need a shot of morale.**

**I have been broken, but choose a reality of fixing it now, over any moralistic boost that serves me no remedy.**

**So I do not fully agree with the sentiments of the article, but I understand their meaning.**

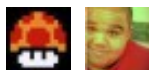
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~ by anticultist on January 9, 2010.

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## 8 Responses to “Humiliation & Morale : analysis”

1. Interesting article. The author’s use of language appears to insert humiliation where there is none. “Young people are broken by college loan debts and fear of having no health insurance.” The word broken is a very demeaning word itself. It is a more appropriate term for a horse, and robs the subject of humanity. I am a former student and no doubt have a lot of debt. To my knowledge, debt is part of an imaginary world which i did not choose to be born into, therefore I should not give it that much credit to have broken me. Knowledge that I have gained about the monetary system, education, and political system give me the power to put it in perspective in my own life, and I choose for debt to be of less importance. It is to the extent that one values the system that one is broken by it. What’s more, the majority of young people are not “broken” by debt, they are simply distracted away from their debt and every other thing by the mass media and entertainment.

It is not an elitist assumption that people don’t change because they are ignorant. It is just the truth. Ignorance is the effect of American education and mass media. This is why it is the responsibility of those who are awake and the alternative media to fill them in on what they are missing. That way they can have the power to choose what is important in their lives.



*gillian* said this on [January 9, 2010 at 10:09 am](#) | [Reply](#)

- o Agreed the author has inserted that word into places where it is not suitable, but in his defense i suppose he is trying to make his argument more wide appealing by providing various examples.

People may become defeatist in the face of an uphill struggle, but I think his idea that morale is the answer to their problems is a little short of the real answer.

But again in zm they prefer to think positive, believe in hope, etc...

Neglecting the fact that these morale boosts just prolong the inevitable fact they must deal with problems at some point.

Preferably before they are cut off at the pass and surrounded, or led astray into a sense of feel good inaction.

But of course I hear members crying “where are your solutions, what are you doing?”

Well we have provided this blog, this is us allowing people to see a different side of the story, without deliberate interference from members.



[anticultist](#) said this on [January 9, 2010 at 6:31 pm](#) | [Reply](#)

2. This quote stands out: “Commercialism of Damn Near Everything: While spirituality, music, and cinema can be revolutionary forces, the gross commercialization of all of these has deadened their capacity to energize rebellion. So now, damn near everything – not just organized religion — has become “opiates of the masses.”

The author can now add commercialism of revolution itself to the list as evidenced by the Zeitgeist Movement being a commercial movement to attain commercial ends. World gone crazy indeed.



[gillian](#) said this on [January 9, 2010 at 10:16 am](#) | [Reply](#)

- Now that there what you said is truth.

commercialism of revolution indeed, excellent point.



[anticultist](#) said this on [January 9, 2010 at 2:53 pm](#) | [Reply](#)

3. I suggest checking out Dabrowski’s Theory of Positive Disintegration.

The ZM cultists are robbing themselves of crucial opportunities for growth by throwing their time away on this garbage.



[Anon](#) said this on [March 25, 2010 at 2:14 am](#) | [Reply](#)

4. Another interesting blog.

From the article:

“Do some totalitarians actually want us to hear how we have been screwed because they know that humiliating passivity in the face of obvious oppression will demoralize us even further? What forces have created a demoralized, passive, disCouraged U.S. population? Can anything be done to turn this around?”

These are good questions, it reminds me of Noam Chomsky criticizing the Zeitgeist Movement and how it’s a movement of passivity:



Oh snap! Noam Chomsky is mentioned in this article:

“For example, in the Question & Answer session that followed a Noam Chomsky talk (reported in *Understanding Power: The Indispensable Chomsky*, 2002), a somewhat demoralized man in the audience asked Chomsky if he too ever went through a phase of hopelessness. Chomsky responded, “Yeah, every evening . . .”

Crazy. And he goes on:

“If you want to feel hopeless, there are a lot of things you could feel hopeless about. If you want to sort of work out objectively what’s the chance that the human species will survive for another century, probably not very high. But I mean, what’s the point? . . . First of all, those predictions don’t mean anything—they’re more just a reflection of your mood or your personality than anything else. And if you act on that assumption, then you’re guaranteeing that’ll happen. If you act on the assumption that things can

change, well, maybe they will. Okay, the only rational choice, given those alternatives, is to forget pessimism.”

I’m sorry for quoting a lot but this is a very very good read. Noam Chomsky hits a home-run right there.

From the article:

A major component of the craft of maintaining morale is not taking the advertised reality too seriously.

I agree.

Noam Chomsky reflects:

“When I got involved in the anti-Vietnam War movement, it seemed to me impossible that we would ever have any effect. . . . So looking back, I think my evaluation of the ‘hope’ was much too pessimistic: it was based on a complete misunderstanding. I was sort of believing what I read.”

Pretty deep, the more past movements I hear about – the more pessimistic I actually get. But I’m trying to avoid that but at the same time trying to not hold any romanticism.

From the article:

“An elitist assumption is that people don’t change because they are either ignorant of their problems or ignorant of solutions. Elitist “helpers” think they have done something useful by informing overweight people that they are obese and that they must reduce their caloric intake and increase exercise.”

That’s depending on the tone I would say. I would say it’s more elitist to make fun of someone and not offer any suggestion to better themselves and do it in a cruel matter to make yourself feel better due to your own personal insecurities.

“An elitist who has never been broken by his or her circumstances does not know that people who have become demoralized do not need analyses and pontifications. Rather the immobilized need a shot of morale.”

No empathy, no introspection – I agree.

But back to the article, I see a lot of “abuse syndrome” within the movement itself. I remember Peter Joseph presenting himself against inside-cage thinking and now with TZM, it seems to be doing this already and the locked threads and censored information proves that. It’s “broken” in “spirit”. “Broken” might sound like a strong word, but I understood what he was saying there.

TZM is “broken”.

And yeah, it's like being an abusive relationship, I totally follow this train of thought.

It goes back to what Bill Hicks says, it's either fear or love. And all we see is fear.

But I think what we can learn from this article is that with gradual oppression, apathy and depression remains. And with those two foster isolation which makes people anti-social...then suicide. So when this happens, who do we blame? The corrupt authority.

The questions brought about the school system teaching us to be passive or to take action is great insight as well. And we do regurgitate a lot as a society and even in our own miniature society, I agree.

From the article:

“Shortly before the 2000 U.S. presidential election, millions of Americans saw a clip of George W. Bush joking to a wealthy group of people, “What a crowd tonight: the haves and the haves more. Some people call you the elite; I call you my base.” Yet, even with these kind of inflammatory remarks, the tens of millions of U.S. citizens who had come to despise Bush and his arrogance remained passive in the face of the 2000 non-democratic presidential elections.”

It reminds me of MODs treating their members like dirt and no member standing up to them.

“Studies show that virtually all children diagnosed with ADHD will pay attention to activities that they actually enjoy or that they have chosen. In other words, when ADHD-labeled kids are having a good time and in control, the “disease” goes away.”

Wow, this is such an amazing read. Especially when they bring up the increasing rise of ODD.

I can see where positive disintegration comes into play for sure.

I'm so bookmarking this article.

From the article:

“Can anything be done to turn this around?”

When people get caught up in humiliating abuse syndromes, more truths about their oppressive humiliations don't set them free. What sets them free is morale.

What gives people morale? Encouragement. Small victories. Models of courageous behaviors. And anything that helps them break out of the vicious cycle of pain, shut down, immobilization, shame over immobilization, more pain, and more shut down.”



Solutions, wow.

Bruce E. Levine is the shiznit, lets see if he gets featured in Zeitgeist 3.



[BranManFloMore](#) said this on [May 6, 2010 at 5:06 pm](#) | [Reply](#)

5. Yeah its a good article isnt it. I thoroughly enjoy reading it still.

I dont agree with the pessimism either [like Chomsky & Levine], and I agree morale is useful but not the the point of going beyond realism, just enough morale to maintain a healthy positive attitude.

Levine's article was a part of his book here:

Surviving America's Depression Epidemic: How to Find Morale, Energy, and Community in a World Gone Crazy

<http://www.amazon.com/exec/obidos/ASIN/1933392711/counterpunchmaga>

Heres his website:

<http://www.brucelevine.net/>

By the way switch the word 'Americas' from his book title to 'The Worlds' and its still completely on topic and relevant.



[anticultist](#) said this on [May 6, 2010 at 5:24 pm](#) | [Reply](#)

o The following is taken from the introduction to his book:

Americans live in the age of industrialized medicine, and everyone—inside and outside of health care—is now in the same boat. Doctors are financially pressured to be speedy mechanics, and patients often receive assembly-line treatment, which can be a painful reminder of their assembly-line lives. While most Americans manage to go to work and pay their bills, more than a few struggle just to get out of bed, and growing numbers feel fragile, hollow, hopeless, and defeated.

In 1998, Martin Seligman, then president of the American Psychological Association, spoke to the National Press Club about an American depression epidemic: “[W]e discovered two astonishing things about the rate of depression across the century. The first was there is now between ten and twenty times as much of it as there was fifty years ago. And the second is that it has become a young person’s problem. When I first started working in depression thirty years ago . . . the average

age of which the first onset of depression occurred was 29.5. Essentially middle-aged housewives' disorder. Now the average age is between fourteen and fifteen.”

This book is for people who believe that any approach to depression that does not confront societal and cultural sources for despair becomes part of the problem rather than a sustainable solution. Standard mental health treatments routinely ignore the depressing effects of an extreme consumer culture, and for people who feel alienated from such a culture, it is my experience that conventional treatments can actually increase their sense of alienation and contribute to their despair.

I have found that while the majority of such “treatment resisters” do not identify with any political party, most share these political views: they are deeply pained by a society that focuses on increasing consumption rather than celebrating life; they believe that powerful corporations rather than individuals and communities dictate public policy; they suspect that many of those authorities and institutions—including those in mental health—that inform Americans have been corrupted and hijacked by corporations whose singular goal is increased profit; and they consider it common sense that an alternative approach that threatens the societal status quo will be ignored or derided by those who financially profit from the status quo.

The following quote also seems to tally with the zeitgeists membership quota, being that the majority are young males probably aged between 17- 29, and the fact that the statistics point to an unbearable demoralisation of this section of society is rather telling.

In the United States, if you are considering suicide, you are not alone. In 2000 it was estimated that every year, 750,000 people make a suicide attempt. That's over two thousand every day who give suicide a try. The U.S. Surgeon General, focusing on mental health in 1999, reported that suicide was the eighth leading cause of death and the third leading cause of death for teenagers and that the rate of teen male suicide had tripled since the 1960s. While many Americans are reluctant to criticize our way of life, it is clear that Happy Meals are not quite doing the trick

So in short is TVP the morale boost they are seeking ?

But is the solution they are looking at realistic?

Perhaps they should be addressing the root of their demoralisation rather than trying to latch on to a dream like fix, instead addressing the simple fact they are clinically depressed or for better words demoralised with the world and need to change the way they think about themselves more openly & honestly, and seek something that cheers them up in everyday life first.

In the training of mental health professionals, the revitalizing component of reviving community is all too often neglected. There is no greater antidepressant than focusing beyond one's private sphere to a societal concern. Whatever the scale, mental health professionals need to encourage community building of some kind. People who engage in life-affirming change have a greater chance to connect with likeminded others, and they are rewarded with greater vitality.

This is the reason they are choosing TVP, but as we well know TVP has no plans in the immediate future to fix anything and hence the reason the members latch on and hold onto it. It is a community inspiring issue to them and a ‘salvation’ of sorts for them. But realistically they need to get their priorities straight and position themselves into a realistic approach, and that is a more concerted effort to fix things and themselves now not 100 years into the future.

“Nearly two-thirds of all people with a diagnosable mental disorder do not seek treatment.” The reason for this, Americans often hear, is “the stigma of mental illness.” ... However, a recent poll suggests that the reason for this disinclination toward psychiatric treatment, at least for some Americans, is simply a lack of confidence in psychiatrists.

[http://www.chelseagreen.com/bookstore/item/surviving\\_americas\\_depression\\_epidemic/excerpt](http://www.chelseagreen.com/bookstore/item/surviving_americas_depression_epidemic/excerpt)



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