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[Peter Joseph Merola cheats & edits the truth to make his point](#)



Now tell me Peter Joseph Merola is not a charlatan who edits out peoples points to suit his own agenda.

~ by anticultist on February 13, 2011.

Posted in [Zeitgeist venus project conspiracies](#)

Tags: [anti government](#), [anticultist](#), [cult](#), [discredited](#), [hoax](#), [Jacque Fresco](#), [merola](#), [monetary system](#), [peter joseph](#), [peter joseph merola](#), [scam](#), [the venus project](#), [the zeitgeist movement](#), [zeitgeist](#)



10 Responses to “Peter Joseph Merola cheats & edits the truth to make his point”

1. First of all, where does this prove zeitgeist is a cult? Second, Something is taken out of context, so what? It didn't change anything with the context at all compared to the long version, the conclusion is still, if you don't have money you better have friends or health, or you will die. Besides we “cultis” love to hear you ramble and shot your own logic full of holes, keep up the good work. =)



Håkan Sundberg said this on [February 19, 2011 at 10:58 am](#) | [Reply](#)

- o idiot. Where is the point made in this post that it makes you are a cult ? your opening sentence was the first gaping hole in your post. Then to say something is taken out of context...so what ?

haha you culties really do love making excuses up and hanging onto your leaders words.



[anticultist](#) said this on [February 19, 2011 at 2:56 pm](#) | [Reply](#)

2. there is nothing different, there is no cheating here, it just skips to the point. Stays the same: if you don't have money you better have friends or health



[Anonymous](#) said this on [February 19, 2011 at 8:26 pm](#) | [Reply](#)

- o Spoken like a true cultie



[anticultist](#) said this on [February 19, 2011 at 10:18 pm](#) | [Reply](#)

3. I watched the new film and I remember how they defined violence by saying poverty is an act of that. To me– violence is shooting someone, beating someone to death, blowing people up, poisoning them– something direct. The Zeitgeist Movement should be careful on how they define their terms with people, they may accidentally produce more irrational people. I wonder if Zeitgeisters think that this was an violent act on the man that couldn't pay his electricity bill. The electric company was doing their job, a tragedy indeed though– at the same time– I don't look at the employees doing their job as murderers. That could be argued about the military however. I know. For a senior though, you would assume a person would be fine assuming the person had some pension from retiring– then again– those are my assumptions. Even Milton Friedman admits to not knowing anything about this, so I can see how it's wrong to even quote him after that in any way. I would make even another assumption that the guy that was struggling at least knew about his electricity being shutdown soon with warning and had opportunity to reach

out to his family or friends to help him out through loans or take him in or put him in a senior home. I know, senior homes suck but it's better than not having any electricity. It makes you wonder if he had any family and friends or if his family and friends were that cold to him. Apparently he was since he seem to have died that way... All I know is, if someone I knew called me and said they were struggling then asked if they could live with me for awhile- I would probably they take them in while helping them find a better place. I've been there and done that, I know I would share empathy and helped out in that way before. A lot of thoughts run through my head about this.



[BranManFloMore](#) said this on [February 21, 2011 at 3:07 am](#) | [Reply](#)

- To me it sounds like the typical scapegoating zeitgeisters do routinely, they look for something someone has said that appears on the surface to be malicious intent. They then go about utilising this apparent statement to validate their stance and justify their 'cause'. Ironically you dont see any of the zeitgeisters doing anything to fund people of lesser income to pay their electric bills, neither do you see any of the zeitgeisters setting up organised practices to alleviate these issues. This makes the zeitgeisters as much responsible for the old mans welfare by doing nothing about it as anyone else they are attempting to smear.

Now what you do see is them taking a persons statements completely out of context, ignoring the points he said earlier where he has no information to base a correct conclusion as to what happened truthfully, and then using his later hypothetical assumptions as if those are the only things he said.

Zeitgeisters are piss poor when it comes to listening to what people actually say, the only method of translation they actually use is emotional appeal and biased judgemental opinion.



[anticultist](#) said this on [February 21, 2011 at 3:40 pm](#) | [Reply](#)

- And how much money have you given to charity to help people pay their electric bills hypocrite? If we wasted all of our money trying to fix the problem without fixing the root cause of the problem, in reality we are doing nothing, we are wasting resources because we did not think critically enough to find the real solution. This is what you are suggesting, instead of fixing the leaky pipe under the sink, you want to keep pumping the water out of the flooded kitchen, that is doing the same thing and expecting a different result, and that is the definition of insanity.



[gavin](#) said this on [March 17, 2011 at 1:35 am](#)

- I have actually given my own money to people worse off than me even though I myself was in no excellent financial situation. Of course this is not important to a piece of turd like you who would rather ignore the human sacrifices and aid of your fellow human

beings current needs, and instead play all knowing about how to fix the worlds problems based off some old farts cartoon drawings and unsubstantiated claims.

Go ahead gavin keep digging yourself a big hole.



[anticultist](#) said this on [April 12, 2011 at 6:12 pm](#)

4. Hi Anticultist, let's ask ourselves if the editing of the clip changed the intention of the subject. But first... Friedman gives his thoughts on a case presented to him by seeking out a responsible agent. Thus, locate the responsible agent and you locate the root cause of the issue. In that particular example the electricity company is vindicated. His hypothetical example of what might occur should x, y and z happen is not relevant. In fact the question put to him wasn't concerned with 'responsibility' but reframing the question in this way can be a helpful technique in reinforcing one's main points (I'm afraid I don't know what these main points are as the above clip seems to be just a short segment of a longer talk/ gathering/ q&a session/ whatever). The question put to the economist and it's a question that zeitgeist asks is concerned with morality. Is something (morally) right? Or not? Or does it even matter? Yes, the man defaulted on payments. Yes, that constituted a breach of contract. Yes, the consequence of this is that the service is withdrawn. No, the electricity company was not aware that doing x would cause y. Even if they were aware that this man would die would that obligate them to take a different action. If so, what are the criteria and what are the multitude of ifs, buts and whens, all the countless myriad exceptions that can be invented and claimed by non-payers? In the end, the cause of death on the death certificate was hardly 'no electricity'. Of course the utility companies are necessary. Of course they're not responsible. Perhaps Freidman sensed that the young man asking the question was frustrated about the man's death 'at the hands of the electricity company' and that it could have been avoided had the service not been withdrawn, and in an attempt to shed some light on it chose to refocus the man's attention on culpability, by assessing the blameworthiness of each agent involved. He even does away with the notion that the company itself constitutes an agent by compartmentalising it into shareholders/ employees etc. And based on this line of reasoning it quickly becomes clear that the company isn't responsible. Well then what about the people who choose to invest in a company for the sake of making a profit, or the employees who work for the company for the sake of earning wages -are they responsible? Hardly. However, they could find out, prior to investing/prior to working there what line of action the company would most likely take given a particular scenario (much like prospective employees are asked in job interviews) and then base their decision on that information. Given enough momentum, the company directors could give more consideration to the consequences of withdrawing their service from customers experiencing financial difficulties. BTW Friedman could have suggested that the dead man when choosing the electricity company might have asked "What happens if I can't make a payment and my account goes into arrears?" And chose a company on the basis of which one was the most ethical. Perhaps he did. We don't know. It's a moot point anyway so let's not waste time on it.

So back to my point... the question in the clip was neatly sidestepped. How easy is it to answer the question that was asked? Not very easy at all. Listen to it again (at 0:53/ 0:54) The question is about a thing being 'right', morally right. Not easily answered. Notice how, without hesitation, Friedman begins to answer the question by immediately reframing it. It's amusing, but revealing, that he asks the audience @ 2:18

“Ye know... why do ya –tell me –why do ya assume I’m always gonna give the wrong answer?” The zeitgeist film asks many questions, amongst them, the ‘rightness’ of our economic choices. It’s an old question. Here, it’s a philosophical question being put to an economist. He’s unable to answer it. To do so would be to quickly reveal the inherent flaws, not only in his life’s work but in the entire economic system in itself. Perhaps a better way of phrasing the question may have been, “Is it morally right that a person may come to harm or worse (death) due to becoming money-deficient?” Or to contract the question’s value and meaning into a more fundamental question, “Is the monetary system morally right?” Zeitgeist asks this type of question. I think a lot more of us should ask these types of questions.

Now to address your analysis of the clip. Your title: ‘Peter Joseph Merola cheats & edits the truth to make his point’ is it accurate? The original clip is longer, longer than your version too. Editors edit, they construct meanings, they also edit because of time constraints, they also edit because of per-second royalties. In this clip Friedman made several points –PJM only needed that particular point to make his point –he didn’t need the other points as they weren’t relevant, you’ve got to be able to see that he actually distilled Friedman’s points by selecting his strongest one. He actually did Friedman a favour! The rest of his points were not only weak and insipid, ideologically (for PJM’s usage) they were simply surplus to requirements. Therefore, in my opinion, he didn’t take Friedman out of context. Had Friedman shut his effusive mouth sooner and stopped himself going in the wrong direction, PJM (or whoever else might require the use of the clip) wouldn’t need to compact it. Just because the ‘answer’ he gave was originally longer than PJM presented it to be, doesn’t mean the meaning was lost. It actually retained its context faithfully.

And the sub-title: ‘Now tell me Peter Joseph Merola is not a charlatan who edits out peoples points to suit his own agenda’ I can’t, I don’t know him. I don’t know you either. But I can say that he does edit people’s points to suit his own agenda. That’s the whole idea –you can’t make a point in a documentary without being selective. Or a film. Or a book. Or art. Or anything. Meanings are constructed. Deeper meanings that aren’t obvious at first are later revealed by the artist or filmmaker or whoever. The skill lies in interfering as little as possible with the source material. And in my opinion this wasn’t interfered with. It was condensed for clarity (the young man asked a straightforward enough question, but Friedman didn’t give a straightforward answer –if you’re looking for a charlatan taking things out of context look in Friedman’s direction).

There’s a growing trend on the internet at the moment that attempts to debunk the Venus Project and the Zeitgeist movement as the sinister NWO in disguise (essentially) and why they can’t be trusted. Just be careful not to run with the sheep. No matter how trendy their coats. There are very pertinent questions raised by zeitgeist. It’s silly to abandon them because the totalitarian agenda of a tiny few elite ‘resembles’ the Venus Project designs. The resemblance is purely cosmetic and the efforts to mush one side in with the other side as if ‘they’re all on the same side’ fails to withstand even the most rudimentary analysis. They amount to nothing more than trumped up charges –the rapid nature of information dispersion around the internet doesn’t add any weight to these charges, just means more people hear of them in less time.

Jacques Fresco has indeed revolutionised the ‘look and feel’ of a modern city and insists that we use the latest developments in technology to reduce the need for mankind to conduct obsolete tasks. The internal combustion engine has been obsolete for going on 80 years. Are a mechanic’s designs for a better functioning car requiring little or no fuel and little or no human management to be regarded with equal suspicion and derision?

PJM on the other hand assesses an aspect of the evolution of belief systems before exploring 21st Century geo-political machinations and finally explaining the monetary system in particular the implementation of a new kind of banking system, the fractional reserve concept. Like any documentary filmmaker he constructs new meanings out of existing concepts. He re-introduces Jacques Fresco. Why? Because Fresco's points bolster and reinforce his own. It just so happens that because Fresco was so prodigious he gave life to PJM's ideas. He has been so productive for so many years he's accumulated tons of 'cool' things (the models and miniatures etc) They're mutually complementary. Fresco figured his shit out decades ago. PJM figured out his shit years ago. So have millions of others over the decades –just none who found themselves in a real life tipping point as they did. Remember I said that PJM re-introduced Fresco? So obviously Fresco's been around a while now at this stage. What about other people who promoted his work and ideology? Is Larry King an illuminati puppet because he first showcased Fresco in the 70s –on no less than 3 occasions? Why is no-one asking questions about that? Who decides what's up for examination and what's not? This Zeitgeist backlash has all the hallmarks of an online meme in a way. It darts around the net, snowballing followers, each adding to the momentum until it has a life of its own. There may well be excellent points in this new zeitgeist scrutiny especially in the areas of astrotheology and comparative religious studies but let's not miss the wood for the trees here. Fresco's cities are amazing but they raise profound questions that I wish more people asked such as "What about the psycho-geography of this new landscape –what would happen to the 'New Yorkness' of New York for example or the charming magic felt wandering through the back streets of Dubrovnik and how our memories and sense of self might be affected by a white and pristine mega-city?" but there's no need to completely abandon Fresco's vision because of it. Likewise with PJM and Zeitgeist. Should we throw the baby out with the bathwater? Or should we take the 'scientific method' approach, ye know, refine it, make it better (but still use it). Just because PJM coloured outside the lines here and there doesn't mean that the picture he paints shouldn't be admired.

As for Friedman, he was pretty much just born when a cartel of international bankers incorporated a company to control the economy, so he grew up in this system and dedicated his life to making it better for everyone (which I won't go into here). He knew all about this company and how they operated and was against them, apparently. To what degree was he against it I'm not sure. He was also, at the stage in his life we see him here in this clip, big into the idea of what some people call 'zero government libertarianism' or what other people call anarchism. So Friedman supported the idea of individual freedom like no other (Chomsky's one of the few mainstream academics who believe in this too). So given all the available footage of Friedman where he reveals these beliefs, why was it that PJM chose to use that particular clip... well, it fits in nicely with the point he's trying to make in that part of the narrative of course. But there are lots more clips where Friedman makes points that completely back up PJM's hypothesis. I wonder had PJM used any of those in Zeitgeist, would Friedman be re-interpreted as an economic logician working for the Illuminati by bloggers like you? Just saying! Anyway, Peace, man. Keep thinking critically! ;-)



Paul said this on [April 16, 2011 at 7:42 pm](#) | [Reply](#)

- Hi Paul

I don't ever mention the Illuminati in my blogs, nor did I in this one. I do not believe in the Illuminati, nor do I believe in conspiratorial

belief systems which Zeitgeisters themselves profess in abundance on their forum, and PJM himself expounded multiple times in all his movies and to this very day still believes to be true.

You say that you wished people would discuss if the feel of cities and the uniqueness/individuality of a certain city or culture would be lost because of frescos homogenous design, well in fact I have on numerous occasions here and when I was an active user of their forum I used to bring these kind of points up persistantly.

I do not run with packs, I have been online critiquing TVP/TZM for long over a year online with this blog, but I have been doing it a year before that on their own forum before they started shutting contradictory thinking off. Which I disagreed with completely so I left them to run their forum how they wanted and put all my concerns on this blog.

About your comments regarding Friedman and Merola editing and answering, well you do make some valid counter points about pricing for clips and artistic editing, but the point I am making is not that, it is more about bias loading to fit an agenda and claims that do not actually represent matters truthfully or hold any merit. You may well think he has left Friedmans point in tact but thats not the matter at hand, the matter at hand is that somehow Friedman is culpable and even disingenuous and perhaps even a gatekeeper of some invisible cabal [according to Zeitards], which I do not prescribe to or agree with at all. Nor for that matter do I think this of Fresco or Merola. Though I do think Fresco is a conman who is after peoples money and has no intention of releasing any technical documents or designs for any cities, because he quite frankly does not own any that would stand up to scrutiny.

I am not a Conspiracy theorist unlike a lot of other detractors of the movement, and in fact the movement itself is comprised of Conspiracy theorists more than I would be even keen to associate myself with too.



[anticultist](#) said this on [April 16, 2011 at 8:03 pm](#) | [Reply](#)

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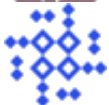
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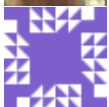


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