

Industrial revolution assignment

[History](#), [Revolution](#)



1. The Industrial Revolution and its consequences have been a disaster for the human race. They have greatly increased the life-expectancy of those of us who live in “ advanced” countries, but they have destabilized society, have made life unfulfilling, have subjected human beings to indignities, have led to widespread psychological suffering (in the Third World to physical suffering as well) and have inflicted severe damage on the natural world.

The continued development of technology will worsen the situation. It will certainly subject human beings to greater indignities and inflict greater damage on the natural world, it will probably lead to greater social disruption and psychological suffering, and it may lead to increased physical suffering??? even in “ advanced” countries. 2. The industrial-technological system may survive or it may break down.

If it survives, it may eventually achieve a low level of physical and psychological suffering, but only after passing through a long and very painful period of adjustment and only at the cost of permanently reducing human beings and many other living organisms to engineered products and mere cogs in the social machine. Furthermore, if the system survives, the consequences will be inevitable: there is no way of reforming or modifying the system so as to prevent it from depriving people of dignity and autonomy. 3. If the system breaks down the consequences will still be very painful.

But the bigger the system grows the more disastrous the results of its breakdown will be, so if it is to break down it had best break down sooner rather than later. 4. We therefore advocate a revolution against the

industrial system. This revolution may or may not make use of violence: it may be sudden or it may be a relatively gradual process spanning a few decades. We can't predict any of that. But we do outline in a very general way the measures that those who hate the industrial system should take in order to prepare the way for a revolution against that form of society.

This is not to be a political revolution. Its object will be to overthrow not governments but the economic and technological basis of the present society. 5. In this article we give attention to only some of the negative developments that have grown out of the industrial-technological system. Other such developments we mention only briefly or ignore altogether. This does not mean that we regard these other developments as unimportant. For practical reasons we have to confine our discussion to areas that have received insufficient public attention or in which we have something new to say.

For example, since there are well-developed environmental and wilderness movements, we have written very little about environmental degradation or the destruction of wild nature, even though we consider these to be highly important. [edit] The psychology of modern leftism 6. Almost everyone will agree that we live in a deeply troubled society. One of the most widespread manifestations of the craziness of our world is leftism, so a discussion of the psychology of leftism can serve as an introduction to the discussion of the problems of modern society in general. 7. But what is leftism?

During the first half of the 20th century leftism could have been practically identified with socialism. Today the movement is fragmented and it is not

clear who can properly be called a leftist. When we speak of leftists in this article we have in mind mainly socialists, collectivists, “politically correct” types, feminists, gay and disability activists, animal rights activists and the like. But not everyone who is associated with one of these movements is a leftist. What we are trying to get at in discussing leftism is not so much a movement or an ideology as a psychological type, or rather a collection of related types.

Thus, what we mean by “leftism” will emerge more clearly in the course of our discussion of leftist psychology. (Also, see paragraphs 227-230.) 8. Even so, our conception of leftism will remain a good deal less clear than we would wish, but there doesn't seem to be any remedy for this. All we are trying to do is indicate in a rough and approximate way the two psychological tendencies that we believe are the main driving force of modern leftism. We by no means claim to be telling the whole truth about leftist psychology.

Also, our discussion is meant to apply to modern leftism only. We leave open the question of the extent to which our discussion could be applied to the leftists of the 19th and early 20th century. 9. The two psychological tendencies that underlie modern leftism we call “feelings of inferiority” and “oversocialization.” Feelings of inferiority are characteristic of modern leftism as a whole, while oversocialization is characteristic only of a certain segment of modern leftism; but this segment is highly influential. [edit] Feelings of inferiority 10.

By “feelings of inferiority” we mean not only inferiority feelings in the strict sense but a whole spectrum of related traits; low self-esteem, feelings of

powerlessness, depressive tendencies, defeatism, guilt, self-hatred, etc. We argue that modern leftists tend to have some such feelings (possibly more or less repressed) and that these feelings are decisive in determining the direction of modern leftism. 11. When someone interprets as derogatory almost anything that is said about him (or about groups with whom he identifies) we conclude that he has inferiority feelings or low self-esteem.

This tendency is pronounced among minority rights activists, whether or not they belong to the minority groups whose rights they defend. They are hypersensitive about the words used to designate minorities and about anything that is said concerning minorities. The terms " negro," " oriental," " handicapped" or " chick" for an African, an Asian, a disabled person or a woman originally had no derogatory connotation. " Broad" and " chick" were merely the feminine equivalents of " guy," " dude" or " fellow. " The negative connotations have been attached to these terms by the activists themselves.

Some animal rights activists have gone so far as to reject the word " pet" and insist on its replacement by " animal companion. " Leftish anthropologists go to great lengths to avoid saying anything about primitive peoples that could conceivably be interpreted as negative. They want to replace the word " primitive" by " nonliterate. " They seem almost paranoid about anything that might suggest that any primitive culture is inferior to our own. (We do not mean to imply that primitive cultures are inferior to ours. We merely point out the hypersensitivity of leftish anthropologists. 12. Those who are most sensitive about " politically incorrect" terminology are not the

average black ghetto-dweller, Asian immigrant, abused woman or disabled person, but a minority of activists, many of whom do not even belong to any “oppressed” group but come from privileged strata of society. Political correctness has its stronghold among university professors, who have secure employment with comfortable salaries, and the majority of whom are heterosexual white males from middle- to upper-middle-class families. 13.

Many leftists have an intense identification with the problems of groups that have an image of being weak (women), defeated (American Indians), repellent (homosexuals) or otherwise inferior. The leftists themselves feel that these groups are inferior. They would never admit to themselves that they have such feelings, but it is precisely because they do see these groups as inferior that they identify with their problems. (We do not mean to suggest that women, Indians, etc. are inferior; we are only making a point about leftist psychology. 14. Feminists are desperately anxious to prove that women are as strong and as capable as men. Clearly they are nagged by a fear that women may not be as strong and as capable as men. 15. Leftists tend to hate anything that has an image of being strong, good and successful. They hate America, they hate Western civilization, they hate white males, they hate rationality. The reasons that leftists give for hating the West, etc. clearly do not correspond with their real motives.

They say they hate the West because it is warlike, imperialistic, sexist, ethnocentric and so forth, but where these same faults appear in socialist countries or in primitive cultures, the leftist finds excuses for them, or at best he grudgingly admits that they exist; whereas he enthusiastically points out

(and often greatly exaggerates) these faults where they appear in Western civilization. Thus it is clear that these faults are not the leftist's real motive for hating America and the West. He hates America and the West because they are strong and successful. 6. Words like "self-confidence," "self-reliance," "initiative," "enterprise," "optimism," etc. , play little role in the liberal and leftist vocabulary. The leftist is anti-individualistic, pro-collectivist. He wants society to solve everyone's problems for them, satisfy everyone's needs for them, take care of them. He is not the sort of person who has an inner sense of confidence in his ability to solve his own problems and satisfy his own needs. The leftist is antagonistic to the concept of competition because, deep inside, he feels like a loser. 17.

Art forms that appeal to modern leftish intellectuals tend to focus on sordidness, defeat and despair, or else they take an orgiastic tone, throwing off rational control as if there were no hope of accomplishing anything through rational calculation and all that was left was to immerse oneself in the sensations of the moment. 18. Modern leftish philosophers tend to dismiss reason, science, objective reality and to insist that everything is culturally relative. It is true that one can ask serious questions about the foundations of scientific knowledge and about how, if at all, the concept of objective reality can be defined.

But it is obvious that modern leftish philosophers are not simply cool-headed logicians systematically analyzing the foundations of knowledge. They are deeply involved emotionally in their attack on truth and reality. They attack these concepts because of their own psychological needs. For one thing,

their attack is an outlet for hostility, and, to the extent that it is successful, it satisfies the drive for power. More importantly, the leftist hates science and rationality because they classify certain beliefs as true (i. e. , successful, superior) and other beliefs as false (i. . , failed, inferior). The leftist's feelings of inferiority run so deep that he cannot tolerate any classification of some things as successful or superior and other things as failed or inferior. This also underlies the rejection by many leftists of the concept of mental illness and of the utility of IQ tests. Leftists are antagonistic to genetic explanations of human abilities or behavior because such explanations tend to make some persons appear superior or inferior to others. Leftists prefer to give society the credit or blame for an individual's ability or lack of it.

Thus if a person is “ inferior” it is not his fault, but society's, because he has not been brought up properly. 19. The leftist is not typically the kind of person whose feelings of inferiority make him a braggart, an egotist, a bully, a self-promoter, a ruthless competitor. This kind of person has not wholly lost faith in himself. He has a deficit in his sense of power and self-worth, but he can still conceive of himself as having the capacity to be strong, and his efforts to make himself strong produce his unpleasant behavior. [1] But the leftist is too far gone for that.

His feelings of inferiority are so ingrained that he cannot conceive of himself as individually strong and valuable. Hence the collectivism of the leftist. He can feel strong only as a member of a large organization or a mass movement with which he identifies himself. 20. Notice the masochistic tendency of leftist tactics. Leftists protest by lying down in front of vehicles,

they intentionally provoke police or racists to abuse them, etc. These tactics may often be effective, but many leftists use them not as a means to an end but because they prefer masochistic tactics.

Self-hatred is a leftist trait. 21. Leftists may claim that their activism is motivated by compassion or by moral principles, and moral principle does play a role for the leftist of the oversocialized type. But compassion and moral principle cannot be the main motives for leftist activism. Hostility is too prominent a component of leftist behavior; so is the drive for power. Moreover, much leftist behavior is not rationally calculated to be of benefit to the people whom the leftists claim to be trying to help. For example, if one believes that affirmative action is good for black people, does it make sense to demand affirmative action in hostile or dogmatic terms? Obviously it would be more productive to take a diplomatic and conciliatory approach that would make at least verbal and symbolic concessions to white people who think that affirmative action discriminates against them. But leftist activists do not take such an approach because it would not satisfy their emotional needs. Helping black people is not their real goal. Instead, race problems serve as an excuse for them to express their own hostility and frustrated need for power.

In doing so they actually harm black people, because the activists' hostile attitude toward the white majority tends to intensify race hatred. 22. If our society had no social problems at all, the leftists would have to invent problems in order to provide themselves with an excuse for making a fuss. 23. We emphasize that the foregoing does not pretend to be an accurate

description of everyone who might be considered a leftist. It is only a rough indication of a general tendency of leftism. [edit] Oversocialization 24.

Psychologists use the term “socialization” to designate the process by which children are trained to think and act as society demands. A person is said to be well socialized if he believes in and obeys the moral code of his society and fits in well as a functioning part of that society. It may seem senseless to say that many leftists are over-socialized, since the leftist is perceived as a rebel. Nevertheless, the position can be defended. Many leftists are not such rebels as they seem. 25. The moral code of our society is so demanding that no one can think, feel and act in a completely moral way.

For example, we are not supposed to hate anyone, yet almost everyone hates somebody at some time or other, whether he admits it to himself or not. Some people are so highly socialized that the attempt to think, feel and act morally imposes a severe burden on them. In order to avoid feelings of guilt, they continually have to deceive themselves about their own motives and find moral explanations for feelings and actions that in reality have a non-moral origin. We use the term “oversocialized” to describe such people. [2] 26. Oversocialization can lead to low self-esteem, a sense of powerlessness, defeatism, guilt, etc.

One of the most important means by which our society socializes children is by making them feel ashamed of behavior or speech that is contrary to society's expectations. If this is overdone, or if a particular child is especially susceptible to such feelings, he ends by feeling ashamed of himself.

Moreover the thought and the behavior of the oversocialized person are

more restricted by society's expectations than are those of the lightly socialized person. The majority of people engage in a significant amount of naughty behavior.

They lie, they commit petty thefts, they break traffic laws, they goof off at work, they hate someone, they say spiteful things or they use some underhanded trick to get ahead of the other guy. The oversocialized person cannot do these things, or if he does do them he generates in himself a sense of shame and self-hatred. The oversocialized person cannot even experience, without guilt, thoughts or feelings that are contrary to the accepted morality; he cannot think "unclean" thoughts. And socialization is not just a matter of morality; we are socialized to conform to many norms of behavior that do not fall under the heading of morality.

Thus the oversocialized person is kept on a psychological leash and spends his life running on rails that society has laid down for him. In many oversocialized people this results in a sense of constraint and powerlessness that can be a severe hardship. We suggest that oversocialization is among the more serious cruelties that human beings inflict on one another. 27. We argue that a very important and influential segment of the modern left is oversocialized and that their oversocialization is of great importance in determining the direction of modern leftism.

Leftists of the oversocialized type tend to be intellectuals or members of the upper-middle class. Notice that university intellectuals[3] constitute the most highly socialized segment of our society and also the most left-wing segment. 28. The leftist of the oversocialized type tries to get off his

psychological leash and assert his autonomy by rebelling. But usually he is not strong enough to rebel against the most basic values of society.

Generally speaking, the goals of today's leftists are not in conflict with the accepted morality.

On the contrary, the left takes an accepted moral principle, adopts it as its own, and then accuses mainstream society of violating that principle.

Examples: racial equality, equality of the sexes, helping poor people, peace as opposed to war, nonviolence generally, freedom of expression, kindness to animals. More fundamentally, the duty of the individual to serve society and the duty of society to take care of the individual. All these have been deeply rooted values of our society (or at least of its middle and upper classes[4]) for a long time.

These values are explicitly or implicitly expressed or presupposed in most of the material presented to us by the mainstream communications media and the educational system. Leftists, especially those of the oversocialized type, usually do not rebel against these principles but justify their hostility to society by claiming (with some degree of truth) that society is not living up to these principles. 29. Here is an illustration of the way in which the oversocialized leftist shows his real attachment to the conventional attitudes of our society while pretending to be in rebellion against it.

Many leftists push for affirmative action, for moving black people into high-prestige jobs, for improved education in black schools and more money for such schools; the way of life of the black "underclass" they regard as a social disgrace. They want to integrate the black man into the system, make

him a business executive, a lawyer, a scientist just like upper-middle-class white people. The leftists will reply that the last thing they want is to make the black man into a copy of the white man; instead, they want to preserve African American culture. But in what does this preservation of African American culture consist?

It can hardly consist in anything more than eating black-style food, listening to black-style music, wearing black-style clothing and going to a black-style church or mosque. In other words, it can express itself only in superficial matters. In all essential respects leftists of the oversocialized type want to make the black man conform to white, middle-class ideals. They want to make him study technical subjects, become an executive or a scientist, spend his life climbing the status ladder to prove that black people are as good as white. They want to make black fathers “ responsible. ” They want black gangs to become nonviolent, etc.

But these are exactly the values of the industrial-technological system. The system couldn't care less what kind of music a man listens to, what kind of clothes he wears or what religion he believes in as long as he studies in school, holds a respectable job, climbs the status ladder, is a “ responsible” parent, is nonviolent and so forth. In effect, however much he may deny it, the oversocialized leftist wants to integrate the black man into the system and make him adopt its values. 30. We certainly do not claim that leftists, even of the oversocialized type, never rebel against the fundamental values of our society.

Clearly they sometimes do. Some oversocialized leftists have gone so far as to rebel against one of modern society's most important principles by engaging in physical violence. By their own account, violence is for them a form of " liberation. " In other words, by committing violence they break through the psychological restraints that have been trained into them. Because they are oversocialized these restraints have been more confining for them than for others; hence their need to break free of them. But they usually justify their rebellion in terms of mainstream values.

If they engage in violence they claim to be fighting against racism or the like.

31. We realize that many objections could be raised to the foregoing thumbnail sketch of leftist psychology. The real situation is complex, and anything like a complete description of it would take several volumes even if the necessary data were available. We claim only to have indicated very roughly the two most important tendencies in the psychology of modern leftism. 32. The problems of the leftist are indicative of the problems of our society as a whole. Low self-esteem, depressive tendencies and defeatism are not restricted to the left.

Though they are especially noticeable in the left, they are widespread in our society. And today's society tries to socialize us to a greater extent than any previous society. We are even told by experts how to eat, how to exercise, how to make love, how to raise our kids and so forth. [edit] The power process 33. Human beings have a need (probably based in biology) 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). 34. Consider the hypothetical case of a man who can have anything he wants just by wishing for it. Such a man has power, but he will develop serious psychological problems. At first he will have a lot of fun, but by and by he will become acutely bored and demoralized.

Eventually he may become clinically depressed. History shows that leisured aristocracies tend to become decadent. This is not true of fighting aristocracies that have to struggle to maintain their power. But leisured, secure aristocracies that have no need to exert themselves usually become bored, hedonistic and demoralized, even though they have power. This shows that power is not enough. One must have goals toward which to exercise one's power. 35. Everyone has goals; if nothing else, to obtain the physical necessities of life: food, water and whatever clothing and shelter are made necessary by the climate.

But the leisured aristocrat obtains these things without effort. Hence his boredom and demoralization. 36. Nonattainment of important goals results in death if the goals are physical necessities, and in frustration if nonattainment of the goals is compatible with survival. Consistent failure to

attain goals throughout life results in defeatism, low self-esteem or depression. 37. Thus, in order to avoid serious psychological problems, a human being needs goals whose attainment requires effort, and he must have a reasonable rate of success in attaining his goals. edit] Surrogate activities 38. But not every leisured aristocrat becomes bored and demoralized. For example, the emperor Hirohito, instead of sinking into decadent hedonism, devoted himself to marine biology, a field in which he became distinguished. When people do not have to exert themselves to satisfy their physical needs they often set up artificial goals for themselves. In many cases they then pursue these goals with the same energy and emotional involvement that they otherwise would have put into the search for physical necessities.

Thus the aristocrats of the Roman Empire had their literary pretensions; many European aristocrats a few centuries ago invested tremendous time and energy in hunting, though they certainly didn't need the meat; other aristocracies have competed for status through elaborate displays of wealth; and a few aristocrats, like Hirohito, have turned to science. 39. We use the term “ surrogate activity” to designate an activity that is directed toward an artificial goal that people set up for themselves merely in order to have some goal to work toward, or let us say, merely for the sake of the “ fulfillment” that they get from pursuing the goal.

Here is a rule of thumb for the identification of surrogate activities. Given a person who devotes much time and energy to the pursuit of goal X, ask yourself this: If he had to devote most of his time and energy to satisfying

his biological needs, and if that effort required him to use his physical and mental facilities in a varied and interesting way, would he feel seriously deprived because he did not attain goal X? If the answer is no, then the person's pursuit of a goal X is a surrogate activity. Hirohito's studies in marine biology clearly constituted a surrogate activity, since it is pretty certain that if Hirohito had had to spend his time working at interesting non-scientific tasks in order to obtain the necessities of life, he would not have felt deprived because he didn't know all about the anatomy and life-cycles of marine animals. On the other hand the pursuit of sex and love (for example) is not a surrogate activity, because most people, even if their existence were otherwise satisfactory, would feel deprived if they passed their lives without ever having a relationship with a member of the opposite sex. (But pursuit of an excessive amount of sex, more than one really needs, can be a surrogate activity. 40. In modern industrial society only minimal effort is necessary to satisfy one's physical needs. It is enough to go through a training program to acquire some petty technical skill, then come to work on time and exert very modest effort needed to hold a job. The only requirements are a moderate amount of intelligence, and most of all, simple obedience. If one has those, society takes care of one from cradle to grave. (Yes, there is an underclass that cannot take physical necessities for granted, but we are speaking here of mainstream society. Thus it is not surprising that modern society is full of surrogate activities. These include scientific work, athletic achievement, humanitarian work, artistic and literary creation, climbing the corporate ladder, acquisition of money and material goods far beyond the point at which they cease to give any additional physical satisfaction, and social

activism when it addresses issues that are not important for the activist personally, as in the case of white activists who work for the rights of nonwhite minorities.

These are not always pure surrogate activities, since for many people they may be motivated in part by needs other than the need to have some goal to pursue. Scientific work may be motivated in part by a drive for prestige, artistic creation by a need to express feelings, militant social activism by hostility. But for most people who pursue them, these activities are in large part surrogate activities. For example, the majority of scientists will probably agree that the “ fulfillment” they get from their work is more important than the money and prestige they earn. 1. For many if not most people, surrogate activities are less satisfying than the pursuit of real goals (that is, goals that people would want to attain even if their need for the power process were already fulfilled). One indication of this is the fact that, in many or most cases, people who are deeply involved in surrogate activities are never satisfied, never at rest. Thus the money-maker constantly strives for more and more wealth. The scientist no sooner solves one problem than he moves on to the next.

The long-distance runner drives himself to run always farther and faster. Many people who pursue surrogate activities will say that they get far more fulfillment from these activities than they do from the “ mundane” business of satisfying their biological needs, but that it is because in our society the effort needed to satisfy the biological needs has been reduced to triviality.

More importantly, in our society people do not satisfy their biological needs autonomously but by functioning as parts of an immense social machine.

In contrast, people generally have a great deal of autonomy in pursuing their surrogate activities. [edit] Autonomy 42. Autonomy as a part of the power process may not be necessary for every individual. But most people need a greater or lesser degree of autonomy in working toward their goals. Their efforts must be undertaken on their own initiative and must be under their own direction and control. Yet most people do not have to exert this initiative, direction and control as single individuals. It is usually enough to act as a member of a small group.

Thus if half a dozen people discuss a goal among themselves and make a successful joint effort to attain that goal, their need for the power process will be served. But if they work under rigid orders handed down from above that leave them no room for autonomous decision and initiative, then their need for the power process will not be served. The same is true when decisions are made on a collective basis if the group making the collective decision is so large that the role of each individual is insignificant. [5] 43. It is true that some individuals seem to have little need for autonomy.

Either their drive for power is weak or they satisfy it by identifying themselves with some powerful organization to which they belong. And then there are unthinking, animal types who seem to be satisfied with a purely physical sense of power (the good combat soldier, who gets his sense of power by developing fighting skills that he is quite content to use in blind obedience to his superiors). 44. 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 throughout 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. [6] [edit] Sources of social problems 45. Any of the foregoing symptoms can occur in any society, but in modern industrial society they are present on a massive scale.

We aren't the first to mention that the world today seems to be going crazy. This sort of thing is not normal for human societies. There is good reason to believe that primitive man suffered from less stress and frustration and was better satisfied with his way of life than modern man is. It is true that not all was sweetness and light in primitive societies. Abuse of women was common among the Australian aborigines, transexuality was fairly common among some of the American Indian tribes.

But it does appear that generally speaking the kinds of problems that we have listed in the preceding paragraph were far less common among primitive peoples than they are in modern society. 46. We attribute the social and psychological problems of modern society to the fact that that society requires people to live under conditions radically different from those under which the human race evolved and to behave in ways that conflict

with the patterns of behavior that the human race developed while living under the earlier conditions.

It is clear from what we have already written that we consider lack of opportunity to properly experience the power process as the most important of the abnormal conditions to which modern society subjects people. But it is not the only one. Before dealing with disruption of the power process as a source of social problems we will discuss some of the other sources. 47. Among the abnormal conditions present in modern industrial society are excessive density of population, isolation of man from nature, excessive rapidity of social change and the break-down of natural small-scale communities such as the extended family, the village or the tribe. 8. It is well known that crowding increases stress and aggression. The degree of crowding that exists today and the isolation of man from nature are consequences of technological progress. All pre-industrial societies were predominantly rural. The industrial Revolution vastly increased the size of cities and the proportion of the population that lives in them, and modern agricultural technology has made it possible for the Earth to support a far denser population than it ever did before. (Also, technology exacerbates the effects of crowding because it puts increased disruptive powers in people's hands.

For example, a variety of noise-making devices: power mowers, radios, motorcycles, etc. If the use of these devices is unrestricted, people who want peace and quiet are frustrated by the noise. If their use is restricted, people who use the devices are frustrated by the regulations... But if these

machines had never been invented there would have been no conflict and no frustration generated by them.) 49. For primitive societies the natural world (which usually changes only slowly) provided a stable framework and therefore a sense of security.

In the modern world it is human society that dominates nature rather than the other way around, and modern society changes very rapidly owing to technological change. Thus there is no stable framework. 50. The conservatives are fools: They whine about the decay of traditional values, yet they enthusiastically support technological progress and economic growth. Apparently it never occurs to them that you can't make rapid, drastic changes in the technology and the economy of a society without causing rapid changes in all other aspects of the society as well, and that such rapid changes inevitably break down traditional values. 51. The breakdown of traditional values to some extent implies the breakdown of the bonds that hold together traditional small-scale social groups. The disintegration of small-scale social groups is also promoted by the fact that modern conditions often require or tempt individuals to move to new locations, separating themselves from their communities. Beyond that, a technological society has to weaken family ties and local communities if it is to function efficiently.

In modern society an individual's loyalty must be first to the system and only secondarily to a small-scale community, because if the internal loyalties of small-scale communities were stronger than loyalty to the system, such communities would pursue their own advantage at the expense of the system. 52. Suppose that a public official or a corporation executive appoints

his cousin, his friend or his co-religionist to a position rather than appointing the person best qualified for the job.

He has permitted personal loyalty to supersede his loyalty to the system, and that is “ nepotism” or “ discrimination,” both of which are terrible sins in modern society. Would-be industrial societies that have done a poor job of subordinating personal or local loyalties to loyalty to the system are usually very inefficient. (Look at Latin America.) Thus an advanced industrial society can tolerate only those small-scale communities that are emasculated, tamed and made into tools of the system. [7] 53.

Crowding, rapid change and the breakdown of communities have been widely recognized as sources of social problems. but we do not believe they are enough to account for the extent of the problems that are seen today.

54. A few pre-industrial cities were very large and crowded, yet their inhabitants do not seem to have suffered from psychological problems to the same extent as modern man. In America today there still are uncrowded rural areas, and we find there the same problems as in urban areas, though the problems tend to be less acute in the rural areas.

Thus crowding does not seem to be the decisive factor. 55. On the growing edge of the American frontier during the 19th century, the mobility of the population probably broke down extended families and small-scale social groups to at least the same extent as these are broken down today. In fact, many nuclear families lived by choice in such isolation, having no neighbors within several miles, that they belonged to no community at all, yet they do

not seem to have developed problems as a result. 56. Furthermore, change in American frontier society was very rapid and deep.

A man might be born and raised in a log cabin, outside the reach of law and order and fed largely on wild meat; and by the time he arrived at old age he might be working at a regular job and living in an ordered community with effective law enforcement. This was a deeper change than that which typically occurs in the life of a modern individual, yet it does not seem to have led to psychological problems. In fact, 19th century American society had an optimistic and self-confident tone, quite unlike that of today's society. 8] 57. The difference, we argue, is that modern man has the sense (largely justified) that change is imposed on him, whereas the 19th century frontiersman had the sense (also largely justified) that he created change himself, by his own choice. Thus a pioneer settled on a piece of land of his own choosing and made it into a farm through his own effort. In those days an entire county might have only a couple of hundred inhabitants and was a far more isolated and autonomous entity than a modern county is.

Hence the pioneer farmer participated as a member of a relatively small group in the creation of a new, ordered community. One may well question whether the creation of this community was an improvement, but at any rate it satisfied the pioneer's need for the power process. 58. It would be possible to give other examples of societies in which there has been rapid change and/or lack of close community ties without the kind of massive behavioral aberration that is seen in today's industrial society. We contend that the most important cause of social and psychological problems in modern society

is the fact that people have insufficient opportunity to go through the power process in a normal way. We don't mean to say that modern society is the only one in which the power process has been disrupted. Probably most if not all civilized societies have interfered with the power process to a greater or lesser extent. But in modern industrial society the problem has become particularly acute. Leftism, at least in its recent (mid-to-late -20th century) form, is in part a symptom of deprivation with respect to the power process. [edit] Disruption of the power process in modern society 59.

We divide human drives into three groups: (1) those drives that can be satisfied with minimal effort; (2) those that can be satisfied but only at the cost of serious effort; (3) those that cannot be adequately satisfied no matter how much effort one makes. The power process is the process of satisfying the drives of the second group. The more drives there are in the third group, the more there is frustration, anger, eventually defeatism, depression, etc. 60. In modern industrial society natural human drives tend to be pushed into the first and third groups, and the second group tends to consist increasingly of artificially created drives. 1. In primitive societies, physical necessities generally fall into group 2: They can be obtained, but only at the cost of serious effort. But modern society tends to guaranty the physical necessities to everyone[9] in exchange for only minimal effort, hence physical needs are pushed into group 1. (There may be disagreement about whether the effort needed to hold a job is "minimal"; but usually, in lower- to middle-level jobs, whatever effort is required is merely that of obedience. You sit or stand where you are told to sit or stand and do what you are told to do in the way you are told to do it.

Seldom do you have to exert yourself seriously, and in any case you have hardly any autonomy in work, so that the need for the power process is not well served.) 62. Social needs, such as sex, love and status, often remain in group 2 in modern society, depending on the situation of the individual. [10] But, except for people who have a particularly strong drive for status, the effort required to fulfill the social drives is insufficient to satisfy adequately the need for the power process. 63.

So certain artificial needs have been created that fall into group 2, hence serve the need for the power process. Advertising and marketing techniques have been developed that make many people feel they need things that their grandparents never desired or even dreamed of. It requires serious effort to earn enough money to satisfy these artificial needs, hence they fall into group 2. (But see paragraphs 80-82.) Modern man must satisfy his need for the power process largely through pursuit of the artificial needs created by the advertising and marketing industry,[11] and through surrogate activities. 4. It seems that for many people, maybe the majority, these artificial forms of the power process are insufficient. A theme that appears repeatedly in the writings of the social critics of the second half of the 20th century is the sense of purposelessness that afflicts many people in modern society. (This purposelessness is often called by other names such as “ anomie” or “ middle-class vacuity. “) We suggest that the so-called “ identity crisis” is actually a search for a sense of purpose, often for commitment to a suitable surrogate activity.

It may be that existentialism is in large part a response to the purposelessness of modern life. [12] Very widespread in modern society is the search for “ fulfillment. ” But we think that for the majority of people an activity whose main goal is fulfillment (that is, a surrogate activity) does not bring completely satisfactory fulfillment. In other words, it does not fully satisfy the need for the power process. (See paragraph 41.) That need can be fully satisfied only through activities that have some external goal, such as physical necessities, sex, love, status, revenge, etc. 65.

Moreover, where goals are pursued through earning money, climbing the status ladder or functioning as part of the system in some other way, most people are not in a position to pursue their goals autonomously. Most workers are someone else’s employee and, as we pointed out in paragraph 61, must spend their days doing what they are told to do in the way they are told to do it. Even most people who are in business for themselves have only limited autonomy. It is a chronic complaint of small-business persons and entrepreneurs that their hands are tied by excessive government regulation.

Some of these regulations are doubtless unnecessary, but for the most part government regulations are essential and inevitable parts of our extremely complex society. A large portion of small business today operates on the franchise system. It was reported in the Wall Street Journal a few years ago that many of the franchise-granting companies require applicants for franchises to take a personality test that is designed to exclude those who have creativity and initiative, because such persons are not sufficiently docile to go along obediently with the franchise system.

This excludes from small business many of the people who most need autonomy. 66. Today people live more by virtue of what the system does for them or to them than by virtue of what they do for themselves. And what they do for themselves is done more and more along channels laid down by the system. Opportunities tend to be those that the system provides, the opportunities must be exploited in accord with the rules and regulations,[13] and techniques prescribed by experts must be followed if there is to be a chance of success. 67.

Thus the power process is disrupted in our society through a deficiency of real goals and a deficiency of autonomy in pursuit of goals. But it is also disrupted because of those human drives that fall into group 3: the drives that one cannot adequately satisfy no matter how much effort one makes. One of these drives is the need for security. Our lives depend on decisions made by other people; we have no control over these decisions and usually we do not even know the people who make them. (" We live in a world in which relatively few people??? maybe 500 or 1, 000??? make the important decisions"??? Philip B.

Heymann of Harvard Law School, quoted by Anthony Lewis, New York Times, April 21, 1995.) Our lives depend on whether safety standards at a nuclear power plant are properly maintained; on how much pesticide is allowed to get into our food or how much pollution into our air; on how skillful (or incompetent) our doctor is; whether we lose or get a job may depend on decisions made by government economists or corporation executives; and so

forth. Most individuals are not in a position to secure themselves against these threats to more than a very limited extent.

The individual's search for security is therefore frustrated, which leads to a sense of powerlessness. 68. It may be objected that primitive man is physically less secure than modern man, as is shown by his shorter life expectancy; hence modern man suffers from less, not more than the amount of insecurity that is normal for human beings. but psychological security does not closely correspond with physical security. What makes us feel secure is not so much objective security as a sense of confidence in our ability to take care of ourselves.

Primitive man, threatened by a fierce animal or by hunger, can fight in self-defense or travel in search of food. He has no certainty of success in these efforts, but he is by no means helpless against the things that threaten him. The modern individual on the other hand is threatened by many things against which he is helpless; nuclear accidents, carcinogens in food, environmental pollution, war, increasing taxes, invasion of his privacy by large organizations, nation-wide social or economic phenomena that may disrupt his way of life. 9. It is true that primitive man is powerless against some of the things that threaten him; disease for example. But he can accept the risk of disease stoically. It is part of the nature of things, it is no one's fault, unless it is the fault of some imaginary, impersonal demon. But threats to the modern individual tend to be man-made. They are not the results of chance but are imposed on him by other persons whose decisions he, as an individual, is unable to influence. Consequently he feels frustrated,

humiliated and angry. 0. Thus primitive man for the most part has his security in his own hands (either as an individual or as a member of a small group) whereas the security of modern man is in the hands of persons or organizations that are too remote or too large for him to be able personally to influence them. So modern man's drive for security tends to fall into groups 1 and 3; in some areas (food, shelter, etc.) his security is assured at the cost of only trivial effort, whereas in other areas he cannot attain security. The foregoing greatly simplifies the real situation, but it does indicate in a rough, general way how the condition of modern man differs from that of primitive man.) 71. People have many transitory drives or impulses that are necessarily frustrated in modern life, hence fall into group 3. One may become angry, but modern society cannot permit fighting. In many situations it does not even permit verbal aggression. When going somewhere one may be in a hurry, or one may be in a mood to travel slowly, but one generally has no choice but to move with the flow of traffic and obey the traffic signals.

One may want to do one's work in a different way, but usually one can work only according to the rules laid down by one's employer. In many other ways as well, modern man is strapped down by a network of rules and regulations (explicit or implicit) that frustrate many of his impulses and thus interfere with the power process. Most of these regulations cannot be disposed with, because they are necessary for the functioning of industrial society. 72.

Modern society is in certain respects extremely permissive. In matters that are irrelevant to the functioning of the system we can generally do what we please.

We can believe in any religion we like (as long as it does not encourage behavior that is dangerous to the system). We can go to bed with anyone we like (as long as we practice “ safe sex”). We can do anything we like as long as it is unimportant. But in all important matters the system tends increasingly to regulate our behavior. 73. Behavior is regulated not only through explicit rules and not only by the government. Control is often exercised through indirect coercion or through psychological pressure or manipulation, and by organizations other than the government, or by the system as a whole.

Most large organizations use some form of propaganda[14] to manipulate public attitudes or behavior. Propaganda is not limited to “ commercials” and advertisements, and sometimes it is not even consciously intended as propaganda by the people who make it. For instance, the content of entertainment programming is a powerful form of propaganda. An example of indirect coercion: There is no law that says we have to go to work every day and follow our employer’s orders. Legally there is nothing to prevent us from going to live in the wild like primitive people or from going into business for ourselves.

But in practice there is very little wild country left, and there is room in the economy for only a limited number of small business owners. Hence most of us can survive only as someone else’s employee. 74. We suggest that modern man’s obsession with longevity, and with maintaining physical vigor and sexual attractiveness to an advanced age, is a symptom of unfulfillment resulting from deprivation with respect to the power process. The “ mid-life

crisis” also is such a symptom. So is the lack of interest in having children that is fairly common in modern society but almost unheard-of in primitive societies. 5. In primitive societies life is a succession of stages. The needs and purposes of one stage having been fulfilled, there is no particular reluctance about passing on to the next stage. A young man goes through the power process by becoming a hunter, hunting not for sport or for fulfillment but to get meat that is necessary for food. (In young women the process is more complex, with greater emphasis on social power; we won’t discuss that here.) This phase having been successfully passed through, the young man has no reluctance about settling down to the responsibilities of raising a family. In contrast, some modern people indefinitely postpone having children because they are too busy seeking some kind of “ fulfillment. ” We suggest that the fulfillment they need is adequate experience of the power process??? with real goals instead of the artificial goals of surrogate activities.) Again, having successfully raised his children, going through the power process by providing them with the physical necessities, the primitive man feels that his work is done and he is prepared to accept old age (if he survives that long) and death.

Many modern people, on the other hand, are disturbed by the prospect of death, as is shown by the amount of effort they expend trying to maintain their physical condition, appearance and health. We argue that this is due to unfulfillment resulting from the fact that they have never put their physical powers to any use, have never gone through the power process using their bodies in a serious way. It is not the primitive man, who has used his body daily for practical purposes, who fears the deterioration of age, but the

modern man, who has never had a practical use for his body beyond walking from his car to his house.

It is the man whose need for the power process has been satisfied during his life who is best prepared to accept the end of that life. 76. In response to the arguments of this section someone will say, “ Society must find a way to give people the opportunity to go through the power process. ” For such people the value of the opportunity is destroyed by the very fact that society gives it to them. What they need is to find or make their own opportunities. As long as the system gives them their opportunities it still has them on a leash. To attain autonomy they must get off that leash. edit] How some people adjust 77. Not everyone in industrial-technological society suffers from psychological problems. Some people even profess to be quite satisfied with society as it is. We now discuss some of the reasons why people differ so greatly in their response to modern society. 78. First, there doubtless are differences in the strength of the drive for power. Individuals with a weak drive for power may have relatively little need to go through the power process, or at least relatively little need for autonomy in the power process.

These are docile types who would have been happy as plantation darkies in the Old South. (We don't mean to sneer at “ plantation darkies” of the Old South. To their credit, most of the slaves were not content with their servitude. We do sneer at people who are content with servitude.) 79. Some people may have some exceptional drive, in pursuing which they satisfy their need for the power process. For example, those who have an unusually

strong drive for social status may spend their whole lives climbing the status ladder without ever getting bored with that game. 80.

People vary in their susceptibility to advertising and marketing techniques. Some people are so susceptible that, even if they make a great deal of money, they cannot satisfy their constant craving for the shiny new toys that the marketing industry dangles before their eyes. So they always feel hard-pressed financially even if their income is large, and their cravings are frustrated. 81. Some people have low susceptibility to advertising and marketing techniques. These are the people who aren't interested in money. Material acquisition does not serve their need for the power process. 2. People who have medium susceptibility to advertising and marketing techniques are able to earn enough money to satisfy their craving for goods and services, but only at the cost of serious effort (putting in overtime, taking a second job, earning promotions, etc.) Thus material acquisition serves their need for the power process. But it does not necessarily follow that their need is fully satisfied. They may have insufficient autonomy in the power process (their work may consist of following orders) and some of their drives may be frustrated (e. . , security, aggression) (We are guilty of oversimplification in paragraphs 80-82 because we have assumed that the desire for material acquisition is entirely a creation of the advertising and marketing industry. Of course it's not that simple). 83. Some people partly satisfy their need for power by identifying themselves with a powerful organization or mass movement. An individual lacking goals or power joins a movement or an organization, adopts its goals as his own, then works toward these goals.

When some of the goals are attained, the individual, even though his personal efforts have played only an insignificant part in the attainment of the goals, feels (through his identification with the movement or organization) as if he had gone through the power process. This phenomenon was exploited by the fascists, Nazis and communists. Our society uses it, too, though less crudely. Example: Manuel Noriega was an irritant to the U. S. (goal: punish Noriega). The U. S. invaded Panama (effort) and punished Noriega (attainment of goal). The U. S. went through the power process and many Americans, because of their identification with the U. S. , experienced the power process vicariously. Hence the widespread public approval of the Panama invasion; it gave people a sense of power. [15] We see the same phenomenon in armies, corporations, political parties, humanitarian organizations, religious or ideological movements. In particular, leftist movements tend to attract people who are seeking to satisfy their need for power. But for most people identification with a large organization or a mass movement does not fully satisfy the need for power.

84.

Another way in which people satisfy their need for the power process is through surrogate activities. As we explained in paragraphs 38-40, a surrogate activity that is directed toward an artificial goal that the individual pursues for the sake of the “ fulfillment” that he gets from pursuing the goal, not because he needs to attain the goal itself. For instance, there is no practical motive for building enormous muscles, hitting a little ball into a hole or acquiring a complete series of postage stamps. Yet many people in our

society devote themselves with passion to bodybuilding, golf or stamp collecting.

Some people are more “ other-directed” than others, and therefore will more readily attach importance to a surrogate activity simply because the people around them treat it as important or because society tells them it is important. That is why some people get very serious about essentially trivial activities such as sports, or bridge, or chess, or arcane scholarly pursuits, whereas others who are more clear-sighted never see these things as anything but the surrogate activities that they are, and consequently never attach enough importance to them to satisfy their need for the power process in that way.

It only remains to point out that in many cases a person’s way of earning a living is also a surrogate activity. Not a pure surrogate activity, since part of the motive for the activity is to gain the physical necessities and (for some people) social status and the luxuries that advertising makes them want. But many people put into their work far more effort than is necessary to earn whatever money and status they require, and this extra effort constitutes a surrogate activity.

This extra effort, together with the emotional investment that accompanies it, is one of the most potent forces acting toward the continual development and perfecting of the system, with negative consequences for individual freedom (see paragraph 131). Especially, for the most creative scientists and engineers, work tends to be largely a surrogate activity. This point is so important that it deserves a separate discussion, which we shall give in a

moment (paragraphs 87-92). 85. In this section we have explained how many people in modern society do satisfy their need for the power process to a greater or lesser extent.

But we think that for the majority of people the need for the power process is not fully satisfied. In the first place, those who have an insatiable drive for status, or who get firmly “hooked” on a surrogate activity, or who identify strongly enough with a movement or organization to satisfy their need for power in that way, are exceptional personalities. Others are not fully satisfied with surrogate activities or by identification with an organization (see paragraphs 41, 64).

In the second place, too much control is imposed by the system through explicit regulation or through socialization, which results in a deficiency of autonomy, and in frustration due to the impossibility of attaining certain goals and the necessity of restraining too many impulses. 86. But even if most people in industrial-technological society were well satisfied, we (FC) would still be opposed to that form of society, because (among other reasons) we consider it demeaning to fulfill one’s need for the power process through surrogate activities or through identification with an organization, rather than through pursuit of real goals. edit] The motives of scientists 87. Science and technology provide the most important examples of surrogate activities. Some scientists claim that they are motivated by “curiosity;” that notion is simply absurd. Most scientists work on highly specialized problems that are not the object of any normal curiosity. For example, is an astronomer, a mathematician or an entomologist curious about the

properties of isopropyltrimethylmethane? Of course not. Only a chemist is curious about such a thing, and he is curious about it only because chemistry is his surrogate activity.

Is the chemist curious about the appropriate classification of a new species of beetle? No. That question is of interest only to the entomologist, and he is interested in it only because entomology is his surrogate activity. If the chemist and the entomologist had to exert themselves seriously to obtain the physical necessities, and if that effort exercised their abilities in an interesting way but in some nonscientific pursuit, then they couldn't give a damn about isopropyltrimethylmethane or the classification of beetles.

Suppose that lack of funds for postgraduate education had led the chemist to become an insurance broker instead of a chemist. In that case he would have been very interested in insurance matters but would have cared nothing about isopropyltrimethylmethane. In any case it is not normal to put into the satisfaction of mere curiosity the amount of time and effort that scientists put into their work. The “curiosity” explanation for the scientists' motive just doesn't stand up. 88. The “benefit of humanity” explanation doesn't work any better.

Some scientific work has no conceivable relation to the welfare of the human race??? most of archeology or comparative linguistics for example. Some other areas of science present obviously dangerous possibilities. Yet scientists in these areas are just as enthusiastic about their work as those who develop vaccines or study air pollution. Consider the case of Dr. Edward Teller, who had an obvious emotional involvement in promoting nuclear

power plants. Did this involvement stem from a desire to benefit humanity? If so, then why didn't Dr.

Teller get emotional about other “humanitarian” causes? If he was such a humanitarian then why did he help to develop the H-bomb? As with many other scientific achievements, it is very much open to question whether nuclear power plants actually do benefit humanity. Does the cheap electricity outweigh the accumulating waste and risk of accidents? Dr. Teller saw only one side of the question. Clearly his emotional involvement with nuclear power arose not from a desire to “benefit humanity” but from a personal fulfillment he got from his work and from seeing it put to practical use. 9. The same is true of scientists generally. With possible rare exceptions, their motive is neither curiosity nor a desire to benefit humanity but the need to go through the power process: to have a goal (a scientific problem to solve), to make an effort (research) and to attain the goal (solution of the problem.) Science is a surrogate activity because scientists work mainly for the fulfillment they get out of the work itself. 90. Of course, it's not that simple. Other motives do play a role for many scientists.

Money and status for example. Some scientists may be persons of the type who have an insatiable drive for status (see paragraph 79) and this may provide much of the motivation for their work. No doubt the majority of scientists, like the majority of the general population, are more or less susceptible to advertising and marketing techniques and need money to satisfy their craving for