

**Modern Times: Camille Paglia & Jordan B Peterson
(Psychology of Postmodernism & Neo-Marxism)**

Web-link: www.youtube.com/watch?v=v-hlVnmUdXM (length: 1:43)

Summary: D. Carlson (JUL19)



Dr. Jordan Peterson (University of Toronto's Department of Psychology)

Dr. Camille Paglia (University of the Arts in Philadelphia)

JP: I've been really trying to understand the psychology of postmodernism and its relationship with neo-Marxism. And then the spread of that into the universities and the effect on the culture. What I'd like to start with is a description of your understanding of that.



I've recently interviewed Steven Hicks recently who wrote a book recently called "Explaining Postmodernism" which I like quite a bit. It's being criticized as being too 'right-wing' although I don't think he's right-wing, I would say he's more the classic Liberal. I know you've identified with the general Tricksters: (Jacques) Derrida, (Jacques) Lacan, (Michel) Foucault. I'm really curious about your views about what postmodernism and why you think it's attractive to people.

CP: My explanation is that there is no authentic "1960s" point of view (POV) in the elite universities. The most liberated minds did not go on to graduate school - I witness with my own eyes. I saw genuine Marxists at my college, State University of NY at Binghamton, which had huge cohorts of very radical down state New York Jews (the university used to be called 'Berkeley East'). The passionate Marxists were not 'word choppers' or snide post-modernists. They were in your face aggressive; they used the language of the people - they had a populist energy. They dressed working class and they were non-materialistic. These are people who lived by their own convictions.

They were against the graduate schools. When it became known that I was going to Yale graduate school I was confronted by a leader of the campus radicals who denounced me and said, 'graduate is not worth happening, you don't do that...if you have to go to grad school you should go to Buffalo'. Now I had applied to Suny Buffalo because of the great leftist critic Leslie Fiedler who had a huge impact on me. Fiedler created identity politics without its present distortions. And Norman Holland the psychoanalytic critic was there. I would have been very happy to go on to Buffalo, but I needed a library at Yale.

There were no radicals in the graduate schools from 1968 to 1972 when I was there. The only one radical was Todd Gitlin (anti-nuke) who went on to have a career with success. The actual radicals of the 1960s dropped out of college to create communes or were taking acid which destroyed their brains. LSD was going all around. So what happened is that the actual legacy of the 1960s got truncated. The idea that these post-structuralism modernists are heirs to the 1960s revolution is an absolute crock. What they represent, as Michel Foucault said, the biggest influence on his thinking was Samuel Beckett's 'Waiting for Godot' which was a post WWII play, written in Paris, about the disillusionment and nihilism experienced after Hitler went through and occupied France - all of Europe was in ruins. "Godot" had nothing to do with the authentic legacy of the 1960s - which was about genuine multiculturalism. It was a movement toward Hinduism, a transformation of consciousness through psychedelics, which I didn't take, but which I totally identify with the music and the art.

It was a turn toward the body, toward sensory experience, not this word chopping thing and this cynical removal from actual experience. That French import that came into the graduate schools did not affect any genuine 1960s person. The real 1960s revolutions was about Carl Jung; about a way of seeing the cosmos in mythological terms. The Jungian contribution went on into the "New Age" movement of the 1970s - aside from the Universities.

So who took over the universities were these 'careerists'. I saw them with my own eyes, I saw what happened. I was

at Yale when Derrida was shipped over to address the grad students and the faculty. After I heard the speeches of one the theorists I said to a colleague, "They're like high priest murmuring to each other". This was an elitist form from the start. It was not progressive, not revolutionary, it was reactionary. It was a desperate attempt to hold on to what had happened before - the 1960's sensory revolution.

This postmodernist thing - this trashing of the text (ie, 'word-chopping') - this encouragement of a superior, destructive attitude toward the work of art: "ok we're going through, with red pen in hand, finding all the evidence of sexism, check, racism, check, homophobia, check. This is not the empathic, emotional, sensory-based revolution-based 1960s. I'm sick and tired of these people claiming any kind of mantle from the 1960s. They are frauds!

What happened in the 1970s was a collapse of the job market in academia. All of a sudden the jobs were scarce. And the new and improved 'shiny' thing was to be a theorist. People seized on it, it was institutionalized. It was an enormous betrayal of the 1960s.

JP: You touched on this idea of the destruction of the work art. What I like about reading Friedrich Nietzsche was his discussion of resentment¹. It seems that a tremendous mode of power that drives the postmodernist's transformation seems to be driven by resentment about virtually anything that had to do with any merit of competence or atheistic quality. It seems that's partly rooted in academic disdain for the business world, which is derived by their relative economic inequality, because most people who are as intelligent as academics are, from a pure IQ POV, make more money in the private sphere. I think that drives some of it

It appears that there's an aim for destruction of the aesthetic quality of the literary or artistic work. It's reduction to some kind of power game. The reduction of everything that approximates a power game, which I can't help but identify with jealousy and resentment as a fundamental motivator. Does that seem reasonable to you?

CP: These professors who allege that art is nothing but an ideological movement by the elite against another group - these people are philistines². They are middlebrow, hopelessly middlebrow³. They have no sense of beauty, no sense of the aesthetic. Now Marxism does indeed assert this. Marxism tries to reconfigure the universe in terms of materialism - it does not recognize any kind of spiritual dimension. I'm an atheist, but I see the great world religions as enormous works of art - as the best way to understand the universe and man's place in it. I find them enormously moving - they'll like enormous poems. I have called for the true revolution: to make the core curriculum of world education - the world, ok. The great religions of the world. I feel that is the only way to achieve understanding. It's also a way to present the aesthetic. I feel the real 60's vision was about exaltation, elevation, cosmic consciousness⁴.

All these things were rejected by these intellectual midgets who seized on (Jacques) Derrida, (Jacques) Lacan, (Michel) Foucault. It is absolute nonsense as poststructuralism maintains that reality is mediated by language, by word, everything we can know, including gender. It's absolutely madness. I'm teaching art students whose subjects are ceramics or dance; who are jazz musicians who understand reality in terms of the body - sensory activation (emotions).

Something was going on in the art world as well. I identified with Andy Warhol and pop art, what was going on in my years in college. Lots of admiration for Warhol - Wow! What happened after that, in the 1970s, was this collapse into a snide sort of postmodernism. And this happened in the art world. It was an utter misunderstanding of culture, it seems to me, by that movement in the art world. Oppositional art, in my view, is dead. What postmodernism is, is a pathetic attempt to continue the old heroism of the avant-garde. The avant-garde was genuinely heroic. From the early 19th century, we're talking about The Realists - Courbet, Millet, Daumier, and Corot.

¹ pronounced "Re-son-ti-mon". French translation of English 'resentment' '-re' + 'sentir' - to feel. Existentialist philosophers' hostility toward the 'system' which is the cause of their frustration - an assignment of blame for one's frustration. The ego creates an enemy in order to insulate itself from culpability.

² hostile or indifferent to culture and the arts or has not understanding of them.

³ moderate degree of intellectual effort.

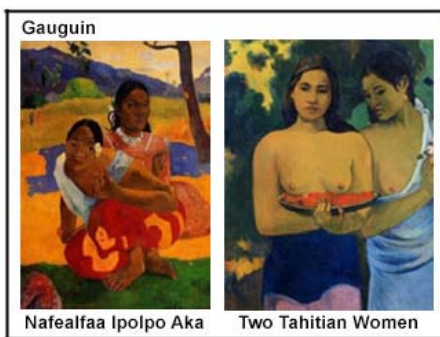
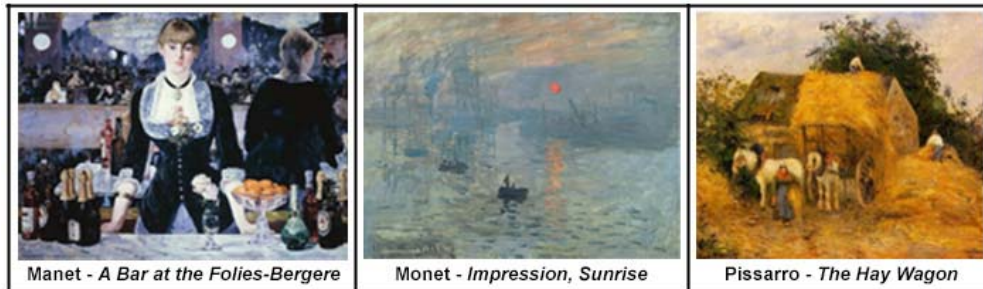
⁴ 1960 Ethos: The quest for peaceful good times, for love, empathy, brotherhood, and solidarity, for increased wisdom, for harmony with nature, and for personal and collective fulfillment was represented in lyrics.

The Realists



And the Impressionists - Manet, Monet, Pissarro, Renoir, Degas, Cezanne and later post-impressionist artist Paul Gauguin.

The Impressionists



These people typically suffered for their radical ideas and innovations. Going right down to Picasso and down to Jackson Pollack who truly suffered for his art. It was only after his death that suddenly the market was created for abstract art.

Abstract Art




Pop art killed the avant-garde. The idea that the avant-garde continues is an absolute disillusion of the contemporary art world, which feels it must attack, attack, attack - challenge. The simplistic beliefs of the Hoi Polli - excuse me. The moment Andy Warhol went through and embraced the popular media, instead of having the opposition to it - that was the end of oppositional art.

Pop Art



The postmodernism in academia, for 50 years now, has been going hand-in-hand with the stupidity and infantilism that masquerades as important art at galleries everywhere; this incredible, incredible mechanism of contemporary art, pushing things that are so hopelessly derivative. The idea that the art world has this superior view of reality.



Manhattan (1979)
Scene: Museum of Modern Art (Isaac: Woody Allen, Mary: Diane Keaton)
Isaac: "We were downstairs looking at the photography exhibition - incredible. Absolutely incredible."
Mary: "Really? You like that?"
Isaac: "The photographs downstairs. Great, absolutely great. Did you?"
Mary: "No. I really felt it was very derivative. To me it looked like it was straight out of Diane Arbus, but it had none of the wit."
Isaac: "Well we didn't like it as much as the Plexiglas sculpture. That I will admit."
Mary: "Really? You liked the Plexiglas, uh?"
Isaac: "You didn't like the Plexiglas sculpture either?"
Mary: "Umh. Interesting. (shakes head)."
Isaac: "It was a hell of a lot better than that steel cube. Did you see the steel cube? (laughs)"
Mary: "Now that was brilliant to me. Absolutely brilliant."
Isaac: "The steel cube was brilliant?"
Mary: "Yes. To me it was very textual. You know what I mean? It was most perfectly integrated and it had a marvelous kind of negative capability. The rest of the stuff downstairs was bullshit."
Isaac: (speechless)



Authentic Leftism is populist. It is based in working class style, working class language, working class direct emotion - an openness and briskness of speech. Not this fancy, contorted jargon of this pseudo Leftist of academia who are frauds. These people, who managed to rise to the top - at Berkeley, Harvard, Princeton - these are not radicals, they are career people. They are corporate types who have succeeded and who love the institutional content; they know how to manipulate bureaucracy which has totally invaded academia. These people are company players - they could have done well in any field. They love to sit at endless committees; they love bureaucratic regulations.

There's not one 'Leftist' in America academia that has raised their voice against obscene gross tuition costs which has bankrupted a whole generation of young people. Not one voice to challenge that invasion of the bureaucrats - actual fascist bureaucrats. They're cancerous, there's so many of them. The faculty has completely lost any power in America academia. It is a scandal what has happened and they deserve the present servitude there're in right now because they never protested.

When I was at Bennington College (1976) there was an uprising by the faculty by the encroachment by the Board of Trustees and the President. The President was forced to resign. There has not been a single uprising since them. In all these decades the faculty has been passive, slaves - slaves, they deserve their slavery.



JP: I couldn't agree more. The professors get what they deserve because they never stand up and say no. In the US the students have been basically been handed a bill of indentured servitude. It seems the bureaucracy has basically conspired to pick the pockets of the student's future earnings and they do that by offering them extended adolescence with no quality control. It's a real bargain with the devil.

CP: And a total abandonment of any kind of education actually in history and culture. There's been a transformation to a cafeteria kind of menu - we can 'pick this course and that course' without any guidance from the university per a central core curriculum that teaches you history and chronology and introduces you to the basics. But our professors are such prima donnas so that they can only teach in their little areas, so we have this total fragmentation. The great art history survey courses are being abandoned. Why? Because graduate students are not trained to see the great narratives, because we are taught now that *narratives* are false.

Timestamp: 15:06

JP: Ok, that's another issue I'd like to bring up. The thing I cannot figure out is the alliance between the postmodernist and the neo-Marxists. I can't understand the causal relationship there. I'm a psychologist not a sociologist so I'm dabbling in areas that's not in my expertise and there is some danger in that. The central postmodernist claim seems to be, because there is a near infinite number of ways to interpret a complex set of phenomena, you can't make a case that any of those modes of those interpretations are canonical. If so if they are not canonical, if that canonical element is not based in some kind of reality, then it serves some other master and so the master that it hypothetically serves for the postmodernist is nothing but power. It seem that power is everything they believe in. They don't believe in competence, they don't believe in authority. They don't seem to believe in an objective world because everything is *language mediated*. So it's an extraordinarily cynical perspective. Because there's an infinite number of interpretations, none of them are canonical, you can attribute everything to *power and dominance*. Does that seem like a reasonable summary of postmodernism?

CP: Yes, exactly. It's a radical relativism.

JP: Radical relativism - yes. So the strange thing is, so what goes on with that is the demolitions of grand narratives. For example, with the rejection of thinkers like Carl Jung and Erich Neumann because they are foundational thinkers in relationship to the idea that there are embodied grand narratives. Radical relativism never touches that - it rejects the grand narrative.

Going back to the inquiry of the alliance between the postmodernist and the neo-Marxists, that alliance seems to shade into this strange *identity politics*. Two things. I don't understand the causal relationship. The skeptical part of me thinks that postmodernism is intellectual camouflage for the continuation of the kind of pathological Marxism that

produced the Soviet Union. And it has no independent existence as an intellectual field what so ever. But, I still can't understand how the postmodernist can make the "no grand narrative" claim, but then immerse themselves in this Grand Narrative without anyone pointing out self-evident contradictions. I don't understand that. What do you think about that?

CP: Well, I can only speak about literary professors really and they seem to me to be almost universally naive. They seem to know nothing about actual history, political science or economics. It is simply an *attitude*. They have an attitude. Marxism simply becomes a badge by which they telegraph their solidarity with the working class they have nothing to do with.

JP: And generally nothing but contempt for.

CP: The thing is that the campus Leftists are notorious for their rather snobbish treatment of staff. They don't have any rapport with the actual working class members of the infrastructure - the janitors, even the secretaries. They're a kind of 'High & Mighty' aristocracy. These are people who have wandered into the English department and are products of the time, during the 'new criticism', when history and psychology had been excluded.

I love the new criticism as a style of textual analysis and it had multiple levels of interpretations that were possible and were encouraged. Analysis of Jane Austin, Bronte, Wordsworth - alternatives of the same thing. There was no alternate views or relativistic, situational kind of interpretive approach. That's nonsense. The point was that we needed to restore history to literary study and we needed to add psychology to it. There was great animus toward Freud. I even protested the way Freud and Freudian was used as negative terms in a sneering way by the very WASP professors. In the early 1970's it was a great period of 'psycho-biography' of political figures. All of a sudden it all got short-circuited by this arrival of post-structuralism and post-modernism in the 1970's.

I feel I'm an old historicist, not a 'new historicists'. "New Historicists" - that's an absolute scam - it's a way, it's like using tweezers: you pick a little of this and a little of that, you make a tiny little salad - this atomized thing - it's supposed to mean something. To me is very superficial, very cynical, very distanced. I am a product of old historicism. German philology. My first choice as a child was Egyptology, archaeology. Everything I talk about or say is related to an enormous time scheme, from antiquity and indeed from the Stone Age. That is the problem with these people, they are mal-educated. The postmodernists and academic Marxists are mal-educated - embarrassingly so! They know nothing before the present. Foucault is absolutely a joke before the Enlightenment⁵. Perhaps he might be useful to people when talking about what happened after neoclassicism - which by the way he failed to notice. A lot of what he was talking about turns out to be simply the 'hangover' of neoclassicism. This is how ignorant that man was. He was not talented as a researcher. He knew absolutely nothing. He knew nothing about antiquity. How can you make any kind of large structure, large mechanism to analyze western culture without knowing about classical antiquity!? This was a person with no business making large scale statements about anything.

Timestamp: 21:33

JP: Maybe part of it is if you generate an intelligible doctrine of radical relativism then there is no reason to assume there's a distinctions between categories of knowledge or between different levels of quality of knowledge. I've seen the same thing in the psychology departments, although we have the luxury of being bounded at least by some degree of the empirical method and by biology. That keeps most of the branches of psychology relatively *sane*, because the real world is actually built in to it to some degree. If you accept the postmodernist claim of radical relativism then you completely demolish the idea that there are quality levels that are associated with education because everything becomes the same. And that seems to me to be a perfectly reasonable justification for *maintaining ignorance*.

⁵ Understanding the world through reason based on evidence and proof and without turning to religious belief was one of the outcomes of the intellectual movement called the Enlightenment (also known the Age of Reason). Enlightenment thought was based the ideas of Aristotle, the Reformation, the Renaissance, and the scientific revolution of the 1600's. The Age of Reason provided new points of view that later benefited: 1) Society (people are a result of their environment), 2) Politics (constitutional government, individual liberty, political rights, equality, democracy), 3) Law (no one is above the law), 4) Economics (less government involvement in economic affairs).

With Foucault I found him the most readable of the "Lacan, Derrida, Foucault" triad. You can read Foucault. I read "Madness & Civilization" and a couple other of his books and I thought they were painfully obvious. The idea that mental disorder is in part a *social construct* is self-evident to anybody who has even a smattering of psychiatric training. But nobody who's a sophisticated thinker thinks that partly because medicine is a brand of *engineering* not a brand of science because it is associated with health. The diagnostic categories are hybrids between physiological observations and socio-cultural condition. Everyone knows that. When I read 'Madness & Civilization' I thought "that's not radical" - it's just bloody self-evident.

CP: Foucault's admirers actually think that he began the entire turn toward a sociological grounding of modern psychology. Social psychology was well launched in the 1920s. The level of ignorance these people who think Foucault is so original have not read Durkheim, not read Max Weber, not read Erving Goffman. To me everything that Foucault did seemed obvious, because I had read the sources from which he was borrowing without attribution. I know these people, the admirers of Foucault. I know what their training was. Their training was purely in the English department, they made no research outside that. Foucault is simply this mechanism, this little tiny 'kit' by which they can approach anything in culture, but the contortions of language, the deliberate, labyrinth elitist language and at the same time pretending at the same time to be a leftists! This is one of the biggest frauds ever practiced.



JP: So I've got a story you might like - that language can be used as camouflage. Zebras have strips which is associated with camouflage. The lions are camouflaged since their coats are grass colored, but Zebras are bloody black & white and you can see them 15 miles away. So biologist go out to study zebras and while making notes they easily miss what zebra they were studying, so the camouflage is actually against the heard. A zebra is a herd animal, not an individual. The black & white strips break up the animal against the herd so you can't identify it. This was a quandary for the biologist, so they tagged a specific zebra with red paint or an ear marker. Later the lions would kill it because it became identifiable. The predators could organize their hunt around that identifiable animal. There's the old idea that lions and predators take down the weak animals, but they don't, they take down the identifiable animals. So that's the thing, if you stick your damn head up you get picked off by the predators.

One of the things academics seem to do is to congregate together in herd-like entities and then they share a language. And the language unites them. As long as they share the same set of linguist tools among themselves they know there isn't anybody that's going to attack them or destabilize the entire herd. That seems to account for that impenetrable use of language. Its group protection strategy. It's search for security within a system, not the desire to expand the system.

CP: To me it's blatantly careerist. It's all about advancement and the claim that somehow they have special expertise; this is a special technical language, no one else can understand it, only "we can". What's absurd about it, absolutely ludicrous, that these people, these American academics, are imitating the contorted language of translations from the French? When Lacan is translated into English there was a contortion there. What he was trying to do in French was to break up the neoclassical formulations that descended from Racine⁶. They was a sabotage of the French language that was necessary in France, not necessary in English. We have this long tradition of poetry going back to Shakespeare and Chaucer. We have our own language far more vital than the French.

JP: The French constrain their language all the time by bureaucracy.

CP: The absurdity and amateurism of American academics trying to imitate a translation of Lacan when Lacan is doing something in France that is absolutely not necessary and indeed WRONG to be doing in English! The utter cynical abandonment of the great tradition of the English departments. The true radicalism, I felt, was not to add on other departments. So we have African-American studies, women's studies and so on. True radicalism would be to shatter the departmental structure. To me that was the authentic 1960's thing to do. To blend all the literature studies together.

⁶ French dramatist; linguistic effects of Racine's poetry are widely considered to be untranslatable, although many have attempted to do so.

Women studies was absolutely created out of the air - to snap your fingers and create Women's studies. The English department had taken a century to develop and there were huge arguments in its development. Women studies was a new department with a polarized agenda from the start, by people without any training whatever in that field. What should be the parameters of the field? What are the requirements of that field? How about biology?! If you going to be discussing gender biology should of been the one requirements as part of any women study program. But No! It was all hands off. The administrators wanted to solve a *public relations* problem. They had a situation with very few women faculty, nationwide, at the time of the women's movement had just started up. The spotlight of attention was on them. They needed women faculty fast, the 'women subject' on the agenda fast. Then, poof - let there be 'Women Studies'. Then we'll hire some women, usually from the English departments, throw them together, you invent it, you say what it is.

That's why Women Studies got frozen at a certain point of ideology of the early 1970's. I was already in revolt from it. I was a precursor in terms of my endorsement of feminism before even when NOW (National Organization for Women) was created. I couldn't even have a conversation with any of these women - they were hysterical about the subject of biology. They knew nothing about hormones. I practically got into fist fights over this. People were so convinced that biology had nothing whatever to do with gender differences⁷.

Timestamp: 30:09

JP: Again, that's related to the postmodern emphasis on power.

CP: Yes!

JP: Because there's something terrible going on underground there. The sort of thing that is reflected in the Soviet Union, especially in the 1920's, with the radical idea that you could *remake human beings entirely because they had no essential nature*. If one's fundamental hypothesis is that nothing exist except power, and you believe that, then that gives you the right, in some sense, to exercise your power at the creation of the kind of humanity that your utopian vision envisions. And that seem to me to justify the postmodern insistence that everything is a linguistic construct. And that goes down to the notion of power of which Lacan, Derrida and Foucault were bloody obsessed with. It seems to me what they're trying to do is to take all the potential power for the creation of human beings to themselves without any bounding conditions what so ever - there's no history, not biology. And everything is a fluid culture that can be manipulated at will.

In Canada there are terrible arguments right now about biological essentialism and one of the things that happened, which is something I objected to a year ago, is that the social constructionist view of human identity has been built now into Canadian law. So there's an insistence that biological sex, gender identity, gender expression and sexual proclivity vary independently with no causal relationship between any of the levels. That's in the law and not only it's the law it's taught everywhere - it's taught in the arm forces, the police, the elementary school kids and the junior high school kids. And underneath it all I see this terrible striving for arbitrary power that associated with this crazy utopianism.

But I still don't exactly understand it! I don't understand what seems to be the hatred that motivates it. Bubbling up for example in identity politics and the desire to do nothing but demolish the patriarchy. Kind of reminds me of the Neumann connection - I think Erich Neumann's a bloody genius. I really liked the "Great Mother" book and there's a really great warning in that book. And also "The Origins of History of Consciousness".

⁷ In 'A Brief History of Everything', Ken Wilber notes antifeminist researcher Janet Chafetz's (professor of sociology, University of Houston) observation that a pregnant woman can easily handle a digging stick (eg, hoe), but not an animal-drawn plow. Women who attempted to do so suffered significantly high rates of miscarriage. Wilber notes "Men didn't want to do this, and they did not 'take away' or 'oppress' the female workforce in order to do so. Both men and women decided that heavy plowing was male work.

"The Great Mother" (1955) - about the personification of mother goddess who represents nature, motherhood, fertility, creation & destruction. 'Mother Earth' interpretation which embodies the bounty of the Earth. Neumann group the "Great Round" of female archetypes into 3-polar opposites:

I. Mother axis: Isis-Kali

Isis: good Mother. Fruit, birth, rebirth, immortality.

Kali: terrible Mother. Sickness, dismemberment, death, extinction.

II. Anima axis: Sophia-Lilith

Sophia: positive Anima. Wisdom, vision, inspiration, ecstasy.

Lilith: negative Anima. Madness, impotence, stupor, ecstasy.

III. Vertical transformation axis: Mary-The Witches

Mary: spiritual transformation.

The witches: negative change.

CP: [I gave a lecture on Neumann at NYU.](#)



JP: It's always been staggering to me that "The Origins of History of Consciousness" hasn't had the impact it should have had. Jung himself had said in the preface that that was the book he wish that he would had written. It's very much associated with Jung's symbols of transformation and it was a major influence in my book "Maps & Meaning" which was an attempt to outline the universal archetypes that are portrayed in the king of religious structures you put forward.

In Neumann's book consciousness is symbolically portrayed as masculine which rises against the counter forces of tragedy from an underlying symbolic feminine unconsciousness. Something that can always be pulled back into that unconsciousness. The Mother is so overprotective and encompassing she interferes with the development of the competence of her sons and daughters.

That's the dynamic that's being played out in society right now. That all forms of masculine authority is nothing but tyrannical power. So the symbolic representation is that the tyrannical Father has no appreciation for the benevolent Father and the benevolent Mother has not appreciation, what so ever, for the tyrannical Mother.

I thought of ideologies as fragmented mythologies - where they get their archetypal and psychological power. So in a balanced representation you have the Terrible Mother & the Great Mother, as Neumann laid out so nicely. And you have the Terrible Father & the Great Father. So that's the fact that the culture has to mangles you half to death while also promoting you and developing you. You have to see that as balanced.

Then you have the heroic and adversarial individual. But in the Post-Modern world it seems you have nothing but the Tyrannical Father. Nothing but the destructive force of masculine consciousness and nothing but the benevolent Great Mother. It's an appalling ideology. It's seems to me to be sucking the vitality, which is exactly what you expect from the symbology, sucking the vitality of our culture. You see increasingly, in our culture, of the demolition of young men, and not only young men, in terms of their academic performance. They are falling way behind in elementary schools and way behind in junior high school and bailing out of Universities like mad.

CP: [Well the public school education has become completely permeated with an anti-male propoganda. To me, public schools are a form of imprisonment and are destructive to young men who have a lot of physical energy. I identify as transgender, myself, but I do not require the entire world to alter itself to fit my particular self-image. I believe in the power of hormones; I believe men and women exist and are biologically different. I think there is no cure for the culture's ills right now except that if men start standing up and demanding to be respected as men again.](#)

Timestamp: 36:00

JP: Ok, I got a question about that. We did a research project on trying to figure out if there's such a thing as political correctness from a *psychometric* perspective - to find out if the loose aggregation of beliefs actually clump together statistically. We actually found 2 factors: PC Egalitarian & PC Authoritarian.

PC Egalitarians

- Believe *cultural* forces are responsible for group differences.
- Think differences among groups arise from *societal injustice*.
- Support policies and ideas that prop up historically disadvantaged groups.
- Show high *emotional* response to discriminating language.
- Have a higher vocabulary and openness to new experiences.
- Are likely to identify with *historically disadvantaged groups*.
- Desire a more diverse, democratic governance.

PC Authoritarians

- Believe *biological* forces are responsible for group differences.
- Demonstrate a lower vocabulary and more *likely to be religious*.
- Support censorship of offensive material and harsher punitive justice.
- Express a general desire to achieve *security* for people in distress.
- Show a higher need for *order*, and a higher sensitivity to *disgust*.
- Are likely to report a mood or anxiety disorder in themselves or family.
- Desire a more uniform society through *autocratic governance*.

Then we looked into things that predicted adherence to that politically correct creed. There were a couple of predictors that were quite surprising:

- 1) non-White female. The personality attributes associated with femininity are agreeableness and compassion.
- 2) high levels of negative emotion.
- 3) symptoms of personality disorders, typically among the "PC-Authoritarians" (higher levels of a diagnosed anxiety or mood disorder).

I think women's relationship with men has been seriously pathologized. They cannot distinguish between male authority and competence and male tyrannical power. They fail to differentiate. All they see is the *oppressive* male. Their experience with men may have been rough enough so that differentiation never occurred and it has to occur. And you have to have a lot of experience with men and good men too before that will occur. It seems to me that we're also increasingly dominated by a view of masculinity that's mostly characteristic of women who have terrible *personality disorders* and who are unable to have healthy relationships with men.

Now here's the problem, and this is something my wife has pointed out too, that men are going to have to stand up for themselves. The problem is that I know how to stand up to a man who's unfairly trespassing against me. I know that because the parameters for my resistance are quite well defined, which is: we talk, we argue, we push and then it becomes physical. If you move beyond the boundaries of civil discourse we know what the next step is.

Ok, that's FORBIDDEN in discourse with women. And so I don't think that men can control *crazy* women. I really don't believe it! Because if the man is offensive enough and crazy enough the reaction becomes physical right away or at least the threat is there. When men are talking to each other in any serious manner that underlying threat of physicality is always there, especially if it's a real conversation, and it keeps it civilized to some degree. You know, if you are talking to a man who wouldn't fight with you under any circumstances what so ever then you're talking to someone whom you have absolutely no respect.



There's a woman in Toronto who's organizing a movement against me and some others who are going to do a free speech event. And she's quite offensive - she compared us to Nazis for example, publically, using the swastika, which was something I wasn't fond of. I'm defenseless against that kind of female *insanity* because the techniques that I would use against the man who was employing those tactics are forbidden to me.

So it's not enough for a man to stand up and shout "enough of this!" It seems to me that the SANE women who have to stand up against their CRAZY sisters and say 'look, enough of that, enough of man hating, enough pathology, enough brining disgrace on us as a gender'.

The problem there, and I'll stop my little tirade, it that most of the women I know who are sane are busy doing sane things (career/family) - they're quite occupied. They don't have the time or maybe the interest they to go after their crazy, harpy sisters. So I don't see any regulating force for the terrible femininity and it seems to me invading the culture, undermining the masculine power of the culture which in a way I think is fatal. I really do believe that.

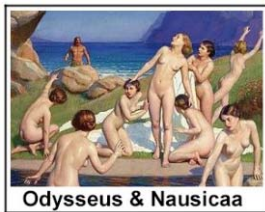
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CP: I do believe it is a systematic decline of Western culture. It will just go down flat. I don't think people realize that masculinity still exists in the world as a code among Jihadists. And when you have passionate masculinity circling the borders like the Huns and the Vandals during the Roman Empire - that's what I see. I see this culture rotting from within and disemboweling itself literally.

Now I have an overview of why we're having these problems. It comes from the fact that I'm the product from an immigrant family. All four of my grandparents and my mother were born in Italy. So I remember from my earliest years from this factory town in upstate New York where my relatives came to work in the shoe factory. I can still remember the life of the agrarian era which was most of human history.

In the agrarian era there was the world of men and the world of women and the sexes had very little to do with each other. Each had power and status in its own realm⁸. And they laughed at each other, in essence. The women had enormous power. The old women ruled, not the young beautiful women like today. The older you were the more you had control over everyone - mating & marriage; there were no doctors, the old women were like mid-wives, knew all the ins and outs and the inherited knowledge about pregnancy and these other things. I can remember the joy that women had with each other, all day long. Cooking with each other, companions to each other.



My Mother remembers as a small child, in Italy, when it was time to do the laundry, they would take the laundry up the mountain to the fountain, El Sorgo, and do it by hand. They would sing, they would picnic and so on. And we get a glimpse of that in the Odyssey when Odysseus is thrown up naked on the shores of Phaeacia (Scheria) and he hears the sound of young women laughing, singing and its Nausicaa the princess⁹ bringing the women to the laundry.

So each gender has its own hierarchy; its own values; its own way of talking and the sexes rarely intersected. I can remember in my early childhood during a holiday, Christmas, Thanksgiving or whatever, women would be cooking all day long, everyone would sit down to eat and after that the women would retire to the kitchen and the men would go outside and do something like work on the car with the hood up - back in the days when cars didn't work so good. And the men would be standing there with their hands on their hips, everyone staring at the engine and I that's how I learned about men. Men were refreshing themselves by studying something technical or mechanical after being with the women during the dinner!

All of these problems of today are the direct consequence of women's emancipation and freedom from housework, thanks to capitalism which made it possible for women to have jobs outside the home for the very first time since the 19th century. They were no longer dependent upon a husband, father or brother.

This great thing that happened to us - to be totally self-supporting independent agents - has produced all this animosity between men and women, because the women feel unhappy today. Where ever I go, whether it's Italy, Brazil, England or America, the upper middle class professional women are unhappy, miserable - they don't know

⁸ Men: sphere of production. Women: sphere of reproduction, home & hearth.

⁹ daughter of King Alcinous & Queen Arete of Phaeacia; Nausicaa's name means "burner of ships"

why they are unhappy. They want to blame it on men - men must change, men must become more like women. No! That is the wrong way to go. It's when men are men - ok. And understand themselves as men, as secure as men - then you're going to be happier.

JP: Nothing more dangerous than a weak man.

CP: Absolutely. Especially all these quislings¹⁰ spouting feminist rhetoric. When I hear that it makes me sick. But here's the point, men and women have never worked side by side, ever. Maybe on the farm when one person is on the potato field and the other one is over there on the tomato field, or whatever. You had families working side-by-side, exhausted with each other; no time to have any clashing's. It was a collaborative effort on the farms. Never, in all of human history, have men and women been working side-by-side. And women now are now all about the 'pressure of Silicon Valley'. Oh, "they're all so sexist", "they don't allow women in" and so on. The men are being men in Silicon Valley.

JP: Especially the engineers.

CP: The women are demanding "Oh! This is terrible, you're being sexist!" Maybe the sexes have their own particular form of rhetoric, particular form of identity. Maybe we need to reexamine this business; maybe we need to accept some degree of tension and conflict between the sexes in a work environment. I don't mean harassment. I'm talking about women feeling disrespected - their opinions when they express them are not taken seriously

Or when Hillary Clinton complains that when a woman writes something online "she's attacked immediately". Well, everyone is attacked online, what are you talking about?! The world is tough, the world is competitive. Identity is honed by conflict. This idea that there should be no conflict that we have to be in this bath of approbation (praise).



JP: Well, that's the devouring Mother. That's right it's absolutely infantile. Ok, so a couple of things there. The first thing is the agreeableness trait that divides men and women. There's several things that divide men and women and men most particularly from the psychometric perspective:

1) Women are more agreeable than men. That seems to be the primary maternal dimension as far as I can tell. It's associated with a desire to avoid conflict, but it's associated with interpersonal closeness, compassion, politeness.

2) Women are more reliable than men. Especially in the Scandinavian countries and in the countries where *egalitarianism* has progressed the farthest. So that's where the differences maximize which is one of the things James Damore pointed quite correctly in his infamous Google memo¹¹.

3) Women are higher in negative emotion. That negativity relates to anxiety and emotional pain. That difference is approximately the same size in *egalitarian* societies, which is extremely interesting.

4) The biggest difference is the difference in the interest between *people* and *things*. Women are more interested in people and men are more interested in things, which goes along nicely with your car anecdote.

The thing about men interacting with men, it isn't that they respect each other viewpoints, that's not exactly right. What happens with a man, I know a lot of men that I would regard as remarkably tough people, and everything you do with them is a form of *combat*. Like if you want your viewpoint taken seriously often you have to yell them down and then they're not going to stop talking unless you start talking over them. It's not like men are automatically giving respect to other men, because that just doesn't happen; it's that the combat is there and it's expected.

This is part of the reasons that men are bailing out of academia and maybe the academic world in general and maybe

¹⁰ Synonyms for quisling: apostate, backstabber, betrayer, double-crosser, double-dealer, Judas, recreant, serpent, snake, traitor, turncoat.

¹¹ The Google Memo ("Google's Ideological Echo Chamber: How bias clouds our thinking about diversity and inclusion") was released by Google engineer James Damore (July, 2017) which discussed Google's culture and diversity policies and their extreme subscription to the disparity of oppression - that it is authoritarian to try to correct disparities through reverse discrimination. Damore said that those differences include women generally having a stronger interest in people rather than things, and tending to be more social, artistic, and prone to neuroticism (Damore later regretted of using the word 'neuroticism'). After being fired by Google for violating the company's code of conduct, Damore filed a class action lawsuit alleging that Google was discriminating against conservatives, whites, Asians, and men. Damore later dismissed his claims in the lawsuit to pursue arbitration against Google.

the world in general, is that men actually don't have any idea how to *compete with women*¹². Because the problem is that if you unleash yourself completely then you're an absolute bully and there's no doubt that. If men unleash themselves on other men that can be pretty god damn brutal, especially for the men that are really tough. So that doesn't just happen with women. You can't unleash yourself completely. If you win you're a bully if you lose you're just bloody pathetic. So how the hell are you supposed to play a game like that?!

I've worked with lots of women in law firms - high achieving women, really remarkable people. They're often nonplussed (utterly perplexed) with the men in the law firm because they would like to see everyone pulling together because they are all part of the same team. Whereas the men are at each other's throats in a cooperative way, because they want the law firm to succeed but they want to be person at the top of the success hierarchy. And that doesn't jive well with the cooperative ethos that part and parcel with agreeableness. We really don't have any idea how to integrate male and female dominate hierarchies.

CP: That's exactly right. This is why I love this show "Real Housewives". I was watching one episode last night where the women were at each other at a party, recounting, "I said this to you, but you said this to me". And the men got together and basically said, "Well this is the way they communicate with each other, and we men will just have a fist fight and 10 minutes later we're going to have a beer at the bar". I have observed that my entire life.

JP: My daughter use to be irritated about that because she, like most people, was the target of feminine conspiratorial bullying - she's no pushover, she knew what to do about it. She observed these girls conspiring against her and blackening her name on Facebook which is part and parcel of the typical female bullying routine, which is often reputation and demolition. And then she observed when her brother and his friend would have a dispute, maybe they were drinking, and they'd have a fight and the next day they were friends again. That's another thing that's strange - men have a way of bringing a conflict to a head and resolving it. It isn't obvious to me that women have that same, perhaps you might call it a luxury, but it's also the case that men don't know what to do when they get into a conflict with a women. What the hell are you supposed to do?! Mostly what you're supposed to do is to avoid it.

CP: I've seen a certain kind of taunting and teasing thing that men and boys do with each other that toughens them - they don't take things seriously. But girl's feelings become extremely hurt if they hear something that's very tough and sarcastic against them. I do feel there are profound differences between the sexes in terms of emotions, in terms of communication patterns.

My Father use to say that he could never follow women's conversations. He said women don't even finish their sentences; the women understand immediately what the other women is saying. And women had been more traditionally interested in *soap operas*. It not just that the women were home without jobs, it's that honestly I believe that the soap opera does reflect, does mirror, the way women talk to each other. These communication patterns have been built up through the world of women; it made sense, there was a division of labor. It wasn't sexism against women that there was a division of labor. The men went off to hunt and did the dangerous thing. The women stayed around the hearth, because you had pregnant women, nursing women, older women, they were cooking and so on.

So I feel these communication patterns that we're talking about, have been built up over the centuries. Men had to toughen each other to go out. The hunting parties of the Native Americans could be gone for two weeks when the temperature was below zero. Many of them even died. The idea that somehow any kind of separation of the sexes or different 'spheres' of the sexes is inherently sexist¹³.

JP: Inherently driven by a power dynamic.

CP: The answer to all of this, everything we're talking about, is education into early history. Until people understand the stone-age, the nomadic period, the agrarian era and how culture, how civilization built up - in Mesopotamia with the great irrigation projects or in Egypt where centralized government of authority became necessary to master the peculiar character of Egyptian geography where you can have only a little tiny fertile line along the edges of the Nile,

¹² examples of a healthy workplace behaviors: Educator (tech skills, communication plans), Advocate (take the person seriously; help with career path) and Friend (recognize possible insecurities & threats, remember birthdays & gifts given, etc.).

¹³ Marx's "Sphere of Production"; "Sphere of Reproduction".

otherwise it's desert landscape. So this civilization and authority is not necessarily about power grabbing, but about organization to achieve something for the good of the people as a whole.

JP: That's exactly the symbolism of the Great Father.

CP: By reducing all hierarchy to power and selfish power is utterly naive, it is ignorant. I say education has to be totality reconstituted, including public education, to begin at the most distant past. So young people today, who know nothing about how the world was created in which they inhabit, can understand what marvelous technological paradise they live in and it is the product of capitalism, of individualism, of innovation; mostly it is the product of Western tradition that everyone wants to trash now.

If you begin in the past and also talk about war because war is the one thing that wakes people up. War is the reality principle. My Father and five of my uncles went to WWII; my Father was part of the force that landed in Japan (paratrooper) at the time of the Japanese surrender. A couple of my uncles got shot up. When you have the reality of war, when people see the reality of war; Berlin burned to a crisp; starvation and so on. Then you understand or appreciate these marvelous mechanisms that brings water to the kitchen or turns of the light on when you flip a switch.

JP: For me, and I guess I have somewhat of a depressive temperament, one thing that staggers me on a consistent basis is the fact that anything works. It's so unlikely to be in a situation where our electronic communication works, where our electric grid works and it works all the time, 100% of the time. The reason for that is that there are mostly men out there who are breaking themselves into pieces repairing this thing which just falls apart all the time.

CP: Absolutely. I said this at a debate in Toronto several years ago. I said there's all this invisible infrastructure and these elitist professors sneering at men maintaining everything around us. This invisible army that feminist don't notice. Nothing would work if it weren't for the men.

JP: They regard as oppressive. A professor is someone who's standing on a hill surrounded by wall which is surrounded by another wall which is surrounded by another wall - its walls all the way down. And he shouts "I'm brave and independent!" The fact that people aren't on their knees in gratitude all the time for the fact that we have central heating and air-conditioning and pure water and reliable food. It's just absolutely unbelievable.

CP: People use to die from the water supply that was contaminated from cholera. People don't understand or appreciate clean water, fresh milk, fresh orange juice and all these things. These are marvelous.

JP: All the time.

CP: Yes, all the time. Western culture is so dependent on this invisible infrastructure; we heading for an absolute catastrophe. When Jihadist figure out how to paralyze the power grid the entire culture will be chaotic, you'll have mobs in the street. Within three days, you'll have interruption of the food service; there'll be no way to communicate. That is the way Western culture is going to collapse. We are so interconnected and now we are so dependent on communication and computers.

JP: You know how the solar flares work? This happens once every century. In 1989 a huge geomagnetic storm took down Quebec's electrical grid. We should be stress testing our infrastructure for single points of failure.

I've proposed that the real content of the Universities should be stolen back from the Universities because they are not making use of their intellectual property. Something should be started on-line that would constituted a genuine university. The problem is the accreditation issue, but I don't think that's an insolvable problem. All these people who have these postmodern, neo-Marxist agendas are completely embedded inside the Universities.

CP: Absolutely. And the point is, over the last 25 years I have received constant mail from people dropping out of the graduate schools or giving up altogether on any idea of being a college professor. So what's happen it that the most talented, independent thinking people have avoided the schools. Who we have now are the compliant, the servile. People who are currently in the university and hiring their successors are mal-educated themselves. One of

the first letters I received in the early 1990's, I'll never forget it, was from a woman who was now painting houses in Missouri and said she had been part of the comparative literature graduate program at Berkeley. She finally had to drop out because every time she expressed enthusiasm on what they were reading people would look at her that somehow she created an offense. In other words enthusiasm for art, the very things you need as a teacher in the classroom, were being trained out of the grad students.¹⁴

JP: The thing is, if you respect art literature that means you implicitly accept a hierarchy of quality and that, of course, contradicts the fundamental tenants of the postmodern doctrine which is that there are no hierarchies of quality. Earlier you talked about the idea that everything is associated with power. That's the thing that I can't help but associate with a kind of personality pathology. From a psychometric perspective the best predictors of long term success in our society is:

1) Intelligence - you can measure IQ very accurately.

2) Trait Conscientious - Trait Conscientious is a real testament to the culture because what you hope is that the smart people who work hard are the people who advance. It isn't like they deserve it exactly - that's not what I mean. It's that if the culture is harnessing the productive power of the individuals properly, then it should differentially reward people who are smart and conscientious¹⁵ because they are going to do a bunch of really interesting work for the rest of us.

The findings are very well established - it's as good as any finding in the social sciences. Despite that and despite the fact that everything works, which is a god damn miracle of sorts, there is this consistent story that we live in a patriarchy, that's only oppressive, that's done nothing but oppressed women since the beginning of time - it boggles my mind.

CP: Men have sacrificed for women and children, including their lives for thousands of years. Yes there has been brutality, but the brutality is in the minority. This sick portrayal of human history is nothing but male oppression and female victimization which is a way to permanently insure the infantilization of women.

JP: You can even make the case from a purely logical perspective. Here's an interesting fact. So most of the people who have abused their children were abused as children. But most of the people who were abused as children don't abuse their children. So if you look at the population of abusers - they were all abused - so you can say 'abuse causes abuse'. But that's not a good idea because you have a specific sample, it's not a random sample. What happens is that abuse dampens out over the centuries, it doesn't propagate itself. That's obvious, because if the hypothesis of the essential male tyranny was true it would spread exponentially through the population in like three generations and there wouldn't be an exception at all. And so what happens is even when there's a tilt towards tyranny in the family or even in the society, it regresses back to something that's very benign very rapidly.

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CP: To me one of the biggest unexamined issues is the transition from the great extended family of old into the nuclear family. I do feel that Freud is the best analysis of the particular kind of claustrophobic cell of the modern nuclear family. It could be that human beings were never intended to be trapped in a house with just their parents. You had extended families - you had your aunts, grandparents, cousins and who helped formed your identity. One's identity is being a member of a community, rather than in this hot house environment. So I think that a lot of current issues including this sudden spate of transgender claims and so on, a lot of these things are coming from this unstable cell - two parents can't give all the knowledge of life to the young.

The psychology today is now simply a practical matter. People come in, the psychologist, in the US, deals with your "present problem, let's not go into the distant past. Let's just deal with our present problem, which obviously we have forms of communication, we need to like fix this and you'll be fine". There's a complete absence of any kind of analysis of your experiences as a child, with your parents, with your siblings and so on; how that might relate to our current sexual identity issues, whether it's transgender or homosexuality. You cannot possibly ask about any genesis of

¹⁴ key warning: darkness.

¹⁵ There is no generally accepted definition of conscience or universal agreement about its role in ethical decision-making. Three approaches have addressed different viewpoints: 1) Religious, 2) Secular and 3) Philosophical.

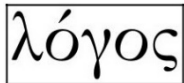
homosexuality today because that is automatically defined as homophobic. Well, excuse me, as an openly gay person myself, every gay person I know, there is some story there and it seems to me to be begin in childhood. There seems to be some strange similarity of the story lines of all my friends who are gay. There's a same pattern, for example, a blurred board line between a Son and his Mother. I'm not blaming the Mother, not at all. I see a dynamic going on in the bourgeois house of the nuclear family where you had, sometimes, a distant father, a father who was present, but not really engaged. And a mother who made her son a companion somehow and often had an imagination and flair and they had a shared thing. The idea that homosexuality has nothing whatsoever to do with your family life is nonsense.

JP: That's another thing. I got into a lot of trouble in Canada with my opposition to Bill 16 which was a bill that had to do with transgender rights - I really didn't give a damn about the transgender right issue that really had nothing to do with it. What bothered me was that there was an issue of *compelled speech* because you were required by the Ontario human rights commission to use the pronouns of the person's choice.

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CP: And that's absolutely Orwellian¹⁶! That is absolutely intolerable! I said that years ago in my book, "Sexual Personae", which was a 700 page book. I said that was the biggest sex change in history because I, with my transgender issues, would look to the magnificence construction of English. It was the English language that I seized on to gain my identity and my power as a person. And therefore any intrusion into English - someone trying to tell me how to use English, this great gift to me - is absolutely obscene and evil. Any government trying to dictate to us how we're going to use this magnificent instrument of English is evil!!



JP: Yes, absolutely. For me that was the breaking point. I think that's associated with the idea of the Logos in the West. That's a deep mythological idea - that the Logos¹⁷ is the thing that brings order out of chaos through communicative speech. That's tightly aligned with your soul. I don't care if you're an atheist or believer - it doesn't matter, it's still the right language. No one has any right, what so ever, under any circumstances to trespass against that. But that's ok, that's law in Canada now.

(JP check his notes to get back on track; they take a water break; CP says with a smile, "I knew we would agree on everything").

JP: It's interesting to look at these things from obviously from multiple perspectives, which is another thing that ideologues don't do, because for them everything is *one cause*. That's how you can tell when you're dealing with someone who's ideologically possessed. They make everything attributable to a single cause - like power.

So one of things that's happened to the nuclear family that's quite interesting too is that parents are older and they have fewer children. So you can imagine that hot-house environment in some sense is being exaggerated for a bunch of reasons. One is, 'well, your child is a lot more valuable to you if you're are older and if you have only one or two'. Because you're not going get another chance, so all your eggs are in one basket, so to speak. Then, of course, children don't have the number of siblings they use to have. And one of things that's useful of having siblings is that they keep you in your place - they're primary socialization agents. I mean, that can be brutal; reflected in the story, say of Cain & Able - that sibling warfare can be murderous and that has to be kept under control. I think the hot-house flower person who's incapable of tolerating any jibes or any testing, part of that is the consequence of being raised by older parents who have excess resources, who have no siblings, the child then, of course, is special. There seems to be an inverse relationship between specialness that's protected and the person's robustness and resilience. And that's pander to by the universities which insist upon setting up a situation where no one is ever offended by anything any of the time. That's something I can't understand at all.

¹⁶ Orwellian = destructive to a free and open society.

¹⁷ Logos is Greek for "word, "discourse" or "reason". In the New Testament, in the Book of John, Logos refers to Jesus Christ and the divine word, "In the beginning was the Word, and the Word was with God, and the Word was God".

CP: Let me just say, that's a huge point you just made because it's the upper middle class, the professional class, who postpone having the children, because they go to law school, medical school and they have the children after they are settled in a job. They are the ones who have injected this hyper-sensitive bourgeois code into the universities. My parents were twenty when they married and twenty-one when they had me. When I was born my Father was still in college (GI Bill). I am the product of young parents. Nature wants, actually, young parents, because pregnancy is quicker, it's safer. And my parents had the energy, this 'can-do' spirit that came out of WWII. I'm the product of that. Then my only other sibling was born 14 years later. My Father at this point was a college professor - so my Sister got completely different parents than I did. She completely different - refined manners; I've got all this 'energy' like my parents in their teens.

Today we have this situation - it's considered heresy to raise this issue - that young women are told 'there's one future for you; you are future leader; you must move forward'. Four years of college and then into the professional class. Maybe young women's bodies are signaling to be mothers. So you got this system of education, devised for men, and the women are being channeled along, this mechanism. So young women, they're unhappy, they don't know why, they have no sense of identity. If they want to marry and they drop out of college and have a baby, they will be treated as traitors to their class. "What?! You are our future leader! Have a baby? only working class women would do that!". I find working class women, in general, far more rounded as personalities. They express themselves forcefully, they have body language that takes up space. A man says something to them in the street and their right back in their face. It's the bourgeois girls who are taught that they are special who have to postpone actual life for all these years. These are the girls who misjudge the fraternity parties; these are the girls who had run from parental protection and hand holding on the committee investigating on what went wrong with their date, so on and so forth.

And so, yes, you have located, that's very interesting, the idea that these young girls, who are so sensitive in college and are so unable to handle their sex life, are the product of older parents because they went from the professional career track. Yes! They have not had the experience of the competitiveness and teasing of the siblings.

JP: Also, the thing about young parents is that they don't care as much as older parents and that actually turns out to be better. What you really want for your children is minimum necessary intervention. The developmental literature is quite clear on this. If you are home with your child the best role you can play is be there, but not to be interacting with the child all the time. The child should be off doing whatever children do - which generally is, literally, playing with other children, without it being mediated and also without screens and technology, because that's how they formulate their identity. And that's how they learn to play joint games with other people. The parent is supposed to be there as a recourse for the child when they go out a bit farther than they can tolerate and they have to come back and get some security. And so that isn't what happens to single children, because their basically raised as miniature adults.

These are dark musings, I wonder how much of the antipathy towards men that's being generated by, say, college age women is deep repugnance for the role for they'd been designed and a disappointment with the men. You know you think of those earlier cultures in where the basic marital routine was to ride into the village and grab the bride and run away with her on a horse. It's like the motorcycle gang member who rips the two naive women out of the bosom of her family.



CP: There use to be bride stealing. It was quite wide spread.

JP: Right. So I kind of wonder if part of the reason why modern age university women aren't so angry is because that fundamental feminine role is actually being denied to them. They're objecting to that at a really, really fundamental level, like a level of primitive outrage.



CP: What's happened is the chaos that my generation of the 1960's bequeathed through the sexual revolution. When I arrived in college in 1964 the colleges were still acting in *In loco parentis* ('in place of a parent'). In my dormitory, the all-women's dormitory, we women had to sign in at 11pm. The men could run free the entire night. So it was my generation of women who rose up and said 'give us the same freedom as men have'. And the colleges replied 'no'; the world is dangerous, you could be raped and we have to protect you against rape. And we said 'give us the freedom to risk rape'.

Today's women don't understand. It's a freedom that you want. It's the same freedom gay men have when they pick up a stranger someplace, they know it's dangerous, they know they could end up beaten up or killed. If you want freedom, if you want equality then you have to start behaving like a man. So what we did is we gave freedom to these young women for several generations, but my generation had been raised in a far more resilient, robust culture. We had the strength to know what we wanted, to fight for what we wanted. These women have been raised in these terribly protective ways. So I think in some strange fashion that all these demands for intrusion, from these 'Stalinist' committees investigating dates and so on, it's a way to re-institute the rule that my generation through out the window. I think these young women are desperate.

I have spoken out very strongly in a piece I wrote for Time magazine, about my most recent book, that raising the drinking age in this country from 18 to 21 had had a direct result in these disasters of binge drinking at fraternity parties. To let college students, as we could, go out as freshman and have a beer, sit in a protected adult environment, learn how to discourse with the opposite sex, in a safe environment. And now today, because of the stupid rule that young people can even buy a drink at a bar until they are 21. We have these fraternity parties that it's like the cave-man era. Well, of course, in this modern age men want to hook-up, men want to have sex, women don't understand what men want. Women put out because they're hoping that the man might be interested in them. Men just want experience, their hormones drive, I've theorized that the sex drive in men is intertwined with the hunting pursuits. This is what women don't understand. And if women understood what I understand from my transgender perspective - I'm a Madonna admirer, I support pornography and prostitution, but what I've about to say is not conservative - it isn't.



What I'm saying is, is that young women on the street who are jogging, with no bra, short shorts and have ear buds in their ears, just jogging along - these women just don't understand the nature of the human mind. They do not understand psychosis. And this intertwining I'm talking about - the "hunter & pursuit" thing. They are triggering a hunt thing, just like you talked about with the zebra herd. They are triggering a hunt impulse in psychotic men - there goes a very appetizing and totally oblivious animal bouncing along.

We're in a period now where psychosis is not understood at all. The young have not had any exposure to movies like 'Psycho' - the kind of rapist, serial murder thing and so on. The kind of strange dynamic that has to do with the assault on the Mother Imago¹⁸ in the mind of the psychotic. I think there's an incredible naiveté. These young women are emerging and going to college in this incredible, Dionysus environment¹⁹, sexual, orgiastic sexual experiences of fraternity houses. They're completely unprepared for it and so you get all this feminist outrage. So the Feminist rhetoric has gotten more and more extreme in its portrayal of men as evil. But in fact what we have is a chaos - it's a chaos in the central realm. The girls have not been told anything real in terms of biology, which is sexual identity.

JP: And they're full of lies about what constitutes consent too.

CP: Exactly!



JP: It's become something that's essentially portrayed, linguistically, as a sequence of progressive contracts. I've thought about this for a while and I think that we're living in a delusional fantasy of a naive 13-year old girl. That basically sums up our culture. And I look at all these sexual rules that permeate the academia and I think of two things. First, now I was an alcohol researcher for a long time, 50% of violent crimes are directly attributable to alcohol. If you're murdered there's a 50% chance that you are drunk and a 50% chance that the person who kills you is drunk. Alcohol is the only drug we know that actually

¹⁸ unconscious prototype of personae - the imago determines the way in which the subject apprehends others.

¹⁹ Dionysus is the Greek God of the grape-harvest, winemaking, of fertility, ritual madness, music, ecstatic dance and even religious ecstasy which set his followers free from self-conscious fear and care.

amplifies aggression. It does that in laboratory situations, plus it's a great dis-inhibitor. Alcohol doesn't make you oblivious, it makes you oblivious to your future consequences of your actions. If you ask someone who is drunk about the consequences of something stupid, they can tell you what the consequences are, but it makes you *not care*. It does that because technically it's an anxiolytic (inhibits anxiety) like barbiturates and like benzodiazepine (Valium) and it also has an activating property for many people who drink so it's a stimulant and an anxiolytic at the same time - both very potent²⁰.

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We put young together and douse them in alcohol, at the binge drinking level, which interferes with memory consolidation which makes things more complex and then we're surprised when there are sexual misadventures. Then it's also attributed almost purely to the predatory element that's part and parcel of masculinity. Also tremendous amount of that is naivety and stupidity. Because we expect 18 year old guys, especially the ones who haven't been successful with girls which is like 85% of them, because the successful men are a very small percentage of men. The 85% who have not been successful with women they don't know what the hell they are doing at all. Part of the reason they are getting drunk is to garner up enough courage to actually make an advance. I think another thing that women don't understand, especially with regards to young men, is how exactly petrifying an attractive woman, who is of somewhat of a higher status, actually is to a young guy. Lots of guys who write me constantly and people that I work with are so terrified of women they can't even talk to them - it's very, very common.

CP: I want college administration to stay totally out of the social lives of the students. If a crime is committed it should be reported it to the police - I've been writing on that for 25 years now! It is not the business of any college administration to take any notice of what the students say to each other as well do with each other. I want it totally stopped, it is fascism of the worst kind.

JP: Its fascism of the worst kind because it's new kind of fascism²¹. It's partly generated by legislation like the Title 9 memo that was written in 2011²². I recently got a copy of that god-damn thing - that memo was one polluting bit of legislation. That memo basically told Universities that unless the set up a parallel court system they were going to be denied Federal funding. It is absolutely unbelievable.

CP: Incredible. And the Leftists are supporting this?! This shows there is no authentic campus leftism, sorry it's a fraud. The faculty should be fighting the administration on this. Fighting Federal regulation on how were supposed to behave on campus.

JP: How can you be so naive, even foolish, to think that taking on an organization like the University, which already has plenty to do, and forcing it to become a pseudo-legal system that parallels the legal system could possibly be anything but utterly catastrophic. It would mean you have to know absolutely nothing about the legal system and about the tremendous period of evolution that produced what's actually a stellar system and an adversarial system that protects the rights of the accused and of the victim. And to replace that with an ad hoc bureaucracy that has pretty much essentially the same degree of power as the court system with absolutely has none of the training and none of the guarantees.

CP: Kangaroo courts.

JP: They are kangaroo Courts!

CP: That piece that I wrote about date rape in Newsday (1991) was the most controversial piece I ever wrote in my entire career. They attacked the entire thing. I demand that colleges stand back and get out of socializing the students. The reaction was over the top - people called the president of the University and tried to get me fired. I couldn't believe the hysteria.

²⁰ other studies have shown that alcohol initially induces anxiolysis, but later the effect is anxiogenic - causes anxiety.

²¹ Left-wing fascism: refusal to disengage radical rhetoric from totalitarian reality.

²² Title IX, created in 1972 by the Department of Education (DOE), provides sexual discrimination protection for persons employed at educational institutions. During the Obama era the DOE issued a Title IX memo on guidance explaining that transgender students were to be protected from sex-based discrimination.

JP (smiling): I can believe it.

CP (smiling): Yes, you can believe it. Anything that says to women that they should be responsible for their own choices is regarded as reactionary? Are they kidding me?! This is such a betrayal of authentic feminism in my view.

JP: Well, it's the betrayal of authentic feminism, because it's the invitation of all the things you might be paranoid about with regards to the patriarchy back into your life. It's an insistence that the most intrusive part of the tyrannical king come and take control of the most intimate details of your life.

CP: Incredible.

JP: The assumption is that's going to make your life better rather than worst. Right?

CP: Not to mention this idea of the stages of verbal consent, as if your impulses, based in the body, has anything to do with words! The whole point of sex is to abandon the part of the brain that's so entrained with words.

JP: It's actually a marker of lack of social ability to have to do that, because if you're sophisticated - it's not like if you're dancing with someone, it's not like you call out the moves, right? If you have to do that worse than a neophyte, you're an awkward neophyte. Anybody with any sense should get the hell away from you. And so if you're reduced to the point where you have to verbally negotiate every element of intimate interaction. (JP looks up and shakes his head).

CP: What a downer.

JP: Yes! What an unbelievably, naive and pathological view of the manner in which human beings interact. There's no sophistication in that.

CP: What I also worried about in this age of social media, what I've noticed as a teacher, in the classroom, that the young people as so used to communicating now by cell phones, by iPhones, that they're losing body language and facial expressions, which I think is going to compound the problem with these dating encounters. Because the ability to read the human face and to read little tiny inflections of emotion; I think my generation got that from looking at great foreign films (with actors like Catherine Deneuve) with their long takes in potential romantic encounters. You can see these tiny little inflections that signaled communication of sexual readiness or irony or skepticism or distance or whatever. The inability to read other people's intentions - I think that is going to be a disaster. I just noticed that how, year by year, the students are becoming much more flat affect²³. And they, themselves, complain they'll sit in the room with someone and be texting to each other.

JP: Well, there's a piece of evidence too that supports that to some degree. Women with brothers are less likely to get raped.



CP: Ah Ha! Ah Ha!

JP: And the reason for that is they've learned that non-verbal language deeply.

CP: Not only that, I have noticed that in my career that women who have many brothers are very good as administrators and as business people because they don't take men seriously. They saw their brothers and they saw them as jokes. But they know how to control men while they still like men and admire men. This is something that I have seen repeatedly.

²³ the experience and display of feeling or emotion.

JP: So that would be also would be reflected with the problem of fewer and fewer siblings.

CP: Yes! I've noticed in publishing that the women who have the job as publicists and rise to the top as manager of publicity, their ability to take charge of men and their humor at men and they have great relationships with men. Because they don't have the sense of resentment and worry and anxiety and so on. They don't seem as aggressors. And I think another thing too is that as feminism moved into its present system of ideology it had tended to denigrate motherhood as a lesser order of human experience and to enshrine abortion. Now I'm 100% for abortion rights. I belonged to Planned Parenthood until I finally rejected them as a branch of the Democratic Party, my own party.

As motherhood became excluded, as feminism became obsessed with the professional women, I feel that the lessons that mothers learned have been lost to feminism which is if the mothers who bear boy children understand the fragility of men, the fragility of boys, they understand it. They don't see boys and men as a menace, they understand the greater strength of women. So this tenderness and connectedness between the mother and the boy child; when motherhood is part of the experience of women who are discussing gender, so what we have today is this gender ideology has risen on campuses where none of the girls none of the students have married, none of them have children and who have some women who've had children, but a lot of them are lesbians or like professional women and so on. So this tenderness and forgiveness and encouragement that women do to boys, this hypersensitivity to boys is not understood. Instead boys are seen, somehow, as more privileged and somehow their energy level is interpreted as aggression and potential violence.

What we could do better, I have proposed, is that colleges should consider, the moment the women is entered, that she has a role for life with that college. She should be free to leave, to have babies, her body wants to have babies, when it's healthy to have them and then return and have the occasional course and build up credits and the fathers might be able to do it as well.

To get married, women with children, into the classroom, the moment that happens - the experience of a married person with a family and talking about gender, most the gender stuff would be laughed out of the room - if you had a real mother there who had experienced childbirth and was raising boys. This has led to the incredible artificiality and hysteria from feminist rhetoric.

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JP: There's another strange element to that. On the one hand the radical feminist types, the neo-Marxists, the postmodernists are very much opposed to the patriarchy – that uni-dimensional, ideological representation of our culture.

CP: That has never existed! Perhaps the word could be applied to Republican Rome and that's it.

JP: Maybe it can be applied usefully to certain kinds of tyranny, but not to society that's actually functional.

CP: Victorian England arguably, but other than that to use the word patriarchy in a slap-dash way, so amateurish. It just show you that people know nothing about history, whatever. They have done no reading.

JP: So what confuses me about that, despite the fact that the patriarchy is viewed as this essentially evil entity and that's associated with the masculine energy that built this oppressive structure, the antithesis of that would actually be femininity, as far as I can tell, which it tightly associated with care and child rearing, is also denigrated! So it's like the only proper rule for women to adopt is a patriarchal role despite the fact that the patriarchy is something that's entirely corrupt. So the hypothesis seems to be that the patriarchy would be just fine if women ran it. So no changes. It would be just a transformation of leadership and somehow that would rectify the fundamental problem even though it's hypothetically supposed to be structural.

Ok, I'm going to close with something. There are elements in my character that are optimistic. I've worked, for example, for a UN committee on the relationship of economic development and sustainability and I found out a variety of things that were very optimistic like the fact that UN set out to [halving extreme poverty rates by 2015], worldwide,

and actually hit that by 2010. So were in the period of the fastest transformation of the bottom strata of world's population into something approximating middle class- that's ever occurred. And there's all these great technological innovations on the horizon. It looks to me like things could go extraordinarily well if we're careful, but I'm not optimistic. Maybe that's me, I'm pessimistic, because I also see that there's 5 or 6 things happening, all of which appear at the level of catastrophe that are all happening at the same time.

One of the things that I'd like to ask you is like what do you see happening in the next 10 years in the universities or in culture at large? You just put forward a proposal to the universities for the treatment of women which is very interesting, because women do have a different timeframe than men. What is the hell is the proper way forward? I've been encouraging young men to tell the truth and to take responsibility and there's a huge market for that message. But I'm not convinced by any stretch of the imagination that it's enough - like when you look forward you try to be optimistic, what the hell to you see?

CP: Well, in the largest scale I'm concern about the future of Western culture because, as a student of history, it looks too much to be like ancient Rome which became over-expanded and at the mercy bureaucratic creep. And the Roman identity eventually got blurred in this incorporation of so many different cultures which at first seemed like a healthy kind of multi-culturalism. But eventually over-expansion collapsed from its own weight.

I am concerned about whether Western culture is in rapid decline. I think it would be very easy, because we've so interconnect and so over complex, very easy to bring it to ruin. It would take only one major national disaster to do that. But the universities themselves, I think people all of a sudden, in the United States, much more attentive to issues of political correctness because of the riots at Berkeley which was the capital of free speech. The free speech movement happened in the spring before I entered college in 1964. One of the great principles and inspirational stories of my entire life was Mario Savio's ("put your bodies on the gears") assertion of the supremacy of free thought and free speech. It think that, perhaps, we might just have turned a corner, but it's going to take a very, very long time for the universities to be reformed.

I feel that the cafeteria menu of the university curriculum has to be abandoned. We must return to historical courses that begin in the earliest periods - Stone Age & antiquity - to give perspective or proper analysis of our present culture. I want 50-75% of college administrators fired. And the money be transferred over to faculty, libraries and instruction. The ways that people are being trained right now, including at the public school level, I think it has all has gone to hell. When my mother came to the United States at the age of 6 the old public school system that was very strict. She had an excellent education; learned to speak English without an accent. Today, this kind of 'feel good' public school education which is a form of ideology and indoctrination right now - it's all about 'no bullying' and not about anything substantive.

JP: And not even seriously about 'no bullying' (upshot: the schools are being pretentious).

CP: Yes. So I can tell in my own students, I've been teaching for 46 years. I can tell you about the slow degradation of public school education to the point now that the students have absolutely no sense of world geography or of world history. They absolutely know nothing about wars and the barbaric reality of most of human history and what a fantastic culture we live in and so on.

Now, identity politics itself has got to stop. It was important once. I was a rebel against the WASP hegemony - the White Anglo-Saxon Protestant hegemony in American culture. It was suffocating. I was raised in the 1950's when WASPs controlled corporations, education and politics and so on. Identity politics was necessary once. We asserted gay rights with the Stonewall rebellion of 1969. We asserted women's right with the rebirth of second wave feminism in the late 1960's. But this endless preoccupation with a fragmented identity, we must return to the authentic 1960's vision which is about identity coming from consciousness which transcends gender! Which transcends all these divisions of race and ethnicity. Consciousness itself - there's no sense of that any longer. This is the 1960's thought²⁴.

²⁴ The Upshot: the Light bringing Light into the world. The Issue: the Dark rejecting the Light. The Wisdom: the Dark exist for the Light to perfect against.

JP: I see that as a complete abandonment of personal responsibility. That consciousness, symbolically, and I got a lot of this from Jung and from Erich Neumann, is the great Logos of the West. That's the transcended principle which is respect for the primacy of individual consciousness. What goes along with that primarily isn't individual rights, although that's built into it, I mean that's the reason we have individual rights is for respect for that, but the responsibility that comes along with being an individual instead the member of some group, especially a victimize group.

I wrote an article with one of my students who had toured the mass grave sites in the former Yugoslavia. One of the things that our research indicated was that the best predictor of genocide is victimization on the part of the group that produces the genocide - an accelerated sense of victimization. Then it's 'well, we'll get them before they get us'. So everyone is being taught now that they are a victim. And no one seems to have any sense that's part of the essential tragedy of being, that life is suffering. And that the world rests on a foundation of suffering. It's nothing to take personally and something to take responsibility for instead of blaming and resentment and all of the things that have polluted the universities and our culture.

CP: And also there was the abandonment of the 'canon'²⁵; people asserted that the canon was the product of bias and of a provincial elitism and so on. But, in point of fact, as a student of the history of the arts, I can assure people that the canon, overwhelmingly so, is the result of what artists have determined. We say a work is important, is canonical, because artists following it were influenced by it. It's like we have this beautiful, cascading tradition of influence.

So that's another part of the philistinism²⁶ of current education. To be against the reasons why a work of art or literature last. Why a work written 500 or 1,000 years ago has global relevance.

JP: As if it's some sort of political conspiracy that's based on power.

CP: Yes!

JP: As if anybody could manage that, no matter how nefarious they were.

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CP: But also, the 1960's had the idea that there was this human sensibility that transcended individual nations and there was this cosmic consciousness²⁷. That there was a sense of the universe as a whole; to see the human being in a relationship to great eternal principles of life and death and mortality and so on. Whereas Marxism is blind. Marxism is very narrow, all it sees is society, it sees nothing beyond society, it doesn't see nature, it's absolutely mad. How are you going to have a system being taught in the universities which thinks that this tiny thing of society compared to the enormity and beauty of nature should take all of our energy and attention?

I just think that there is a parochialism²⁸ and provincialism, a kind of systemized elitism in our current education. It's got to be rooted out. I want to return to basics. Great simplicities. All these faculty members teaching their little tiny courses that has to do with their own specialties - that's has to stop! People can pursue whatever they want, in their private research as scholars, certainly that's necessary, but they must teach in the core curriculum. And people must decide what's crucial for an educated person to know. I do want a multicultural, global curriculum. I want all the cultures taught. This neo-Marxism in the universities is simply not the answer; it's lazy! It's a lazy way to assert multiculturalism without actually doing the research and study of other cultures.

²⁵ body of principles, rules, standards or norm.

²⁶ anti-intellectual social attitude that undervalues and despises art & beauty, intellect and spirituality.

²⁷ The origins of 'Cosmic Consciousness' go back to Richard Maurice Bucke's book *Cosmic Consciousness* (1901) and William James's book *The Varieties of Religious Experience* (1902). Both books argue that all religions have a common core which identifies mystical illumination as the foundation of all religious experience. That the cosmos is governed by a conscious and divine law (ie, 'Universal Law') where it is entirely immaterial, spiritual and alive. That death is an absurdity. That this way of seeing things is more of an intuitive knowing than a factual understanding. For the purists, the experience of cosmic consciousness is incomplete without the element of love (foundation of mystical consciousness). Movements: New Age, New Thought, Theosophy, Transcendentalism, Transpersonal psychology.

²⁸ state of mind that focuses on small sections of an issue rather than considering its wider context.

JP: That's a good one to close on.

CP (singing): *We agree on everything, I knew it.*

[Word count: 14,993, Time: 103 min, Ave Rate: 145 wpm]

YouTube Comments

Dr. Paglia

- Camille delivers her points like a machine gunner emptying 100 round belts on full auto without ever letting off the trigger.
- She is like putting a jigsaw puzzle together like really fast. See all those coffee containers behind Paglia? She drank all of it.
- Woman (Dr. Paglia) is wicked smart.
- Paglia is the only feminist worth listening too. She won't lie for the sake of conformity.
- Interesting what Camille says at 1:03:25. Many mental health professionals have said it, many say it to this day but it's fiercely attacked and censored. Instead, we keep hearing that homosexuals are born that way and it'll become "the truth" not because it is, but because it's the only thing you're allowed to say in any way, shape or form.
- God, I can't WAIT for the time, when we are finally RID of ANY sort of "the sixties" and ALL that stands for that Paglia both longs for ("the real stuff") and loathes (the traitor-wannabes...). Otherwise, a very stimulating and interesting exchange.
- Good to see an old hippie recognize today's SJW's for what they really are; entitled, identity based, unintellectual.
- She's a true liberal and speaks out about these fake leftists in academia, calls them fascists. Exactly.
- OMG Camille listed Durkheim Weber and Goffman in one breath and I almost came in my pants! My three favorite thinkers!!!
- I am a staunch conservative, but I have always loved Camille Paglia! I've read a ton of her writings, and they are brilliant, even though I disagree with her on a lot of what she says, I respect her opinion.

Dr. Peterson

- Jordan delivers his points like a sniper.
- Jordan's observation from 36:00 is very eye opening! I was almost convinced that our society is a patriarchy when my university professor introduced it in class, and based on that experience, I know Jordan's explanation is on point. That happened in my mind for a moment and I remember it. God, how does he able to figure out such subtle stuff?

The Discussion

- As intellectually stimulating as this interview is it is equally as satisfying to know this is a collaborative discourse between an open Christian and an Open Atheist.
- And a very special thanks to all the SJWs (Social Justice Warriors) of Canada and the US who introduced me to Peterson and Paglia. If it were not for your protest at the University of Toronto, I might never have known about either one.
- Fantastic conversation! Her lucidity is impeccable! And I loved her criticism on Foucault. This video should be presented to every sociology teacher!
- Clouds depart and blue sky and sunlight pour in while these two speak.
- I feel as if my mind has run a marathon and my soul has grown wings. Thank you so very much.
- These two make me feel incredibly dumb but also inspire me to learn forever.
- I can feel my mind opening as I listen to these two passionate, brilliant thinkers and genuine human beings. This conversation is an invitation to get out of the dysfunctional ideology of the modern left and back on the path towards sanity, creativity, real curiosity and one's own, individual truth.

Education/Universities

- It's now possible to get a bachelor's in English literature from Yale and never read Shakespeare or Chaucer. That's how far the termites have gnawed and how richly they've dined.
- On universities: "extended adolescence without quality control." Man, Dr. Peterson is a real poet.
- Dr. Paglia's belief that we ought to know about antiquity is right on.
- As an engineering student, I wish I had professors like Dr. Peterson and Dr. Paglia in my general subjects. Also, that zebra analogy in the academics is brilliant.
- I'm so glad I studied math, statistics, and computer science back then instead of philosophy, psychology, sociology, literary criticism, humanities. So many students & degrees for so little impact.
- The big majority of the universities and colleges in Canada function like commercial companies (not throwing this out of thin air, I am talking out of extended experience). High education is very coherent with the current social code: pretentiousness, politically correctness, cynicism, financial greed, and the obsession with control; of course, all sugar-coated with niceness —like Canadian "sorry", which is kind of a simulacrum (it has an empty shell with no meat in it).
- This video should be shown in all colleges and universities in entire North America to all faculty and administration and students. Would this have an effect? Would this cause a change? If this were the case I see the scene that everybody applause, nod their heads giving approval; then, go back to their molded convention and comfort of conformism and do things as they used to. I do not have a big hope, because they are like covered by a slimy and sweet spell of inertia —like drugged by their deepest anxiety and insecurity.
- The American university system is a farce. The pomposity of American professors is astounding, and they have created a breeding ground for naïve activists.
- 35.5 minutes in brought tears to my eyes. Describing public schools as a form of imprisonment for young boys really cut deep. I have 2 sons and I see this hatred from many teachers for boys. How dare the educational system harm young innocent children. Her description was spot on. I think it brought a tear to Dr. Peterson's eye as well.
- Slaves! Slaves! They deserve their slavery! Wow poetic. Brought a tear to my eye.

Post Modernism

- Post modernism is the removal of the human narrative from cultural artifacts, and is, therefore, fundamentally anti human.
- The relationship between the Post-Modernists and the Neo-Marxists is simple. Neo-Marxism being unsupportable by the facts, it requires a methodology to attack the notion of fact itself, enter Post-Modernism.

Women/Feminism

- "I don't think men can control crazy women." This was the first statement of the video of which I had prior knowledge.
- The sane women that do not agree with the crazy sisters, are muted and afraid of saying what we really think. This whole interview is from the best content uploaded in YouTube.
- I consider myself a "sane woman," and the problem with standing up to SJW's and feminist Nazi's is that they simply don't listen. They shut you down - block you, scream at you, silence you, ridicule you - the second you try to voice your opinion.
- I agree, its woman that need to stand up against woman. That's the way things will change, sometimes it's easier to just sit back and stay quiet.
- Men will have it out, but it won't be personal. Once the "contest" is over, it's over. Women, on the other hand, make everything personal and hold grudges. Men don't know how to deal with that.
- Camille's message to women: "It's when men are men...then you're going to be happy." So on point! Brilliant!
- I would think that typically, a man raised by a single mother doesn't know how to argue with a woman because his role is to empathize with women. His role model is the expelled father. It's a matriarchy to which a man is subservient. The more he resists the more he's punished. His opinion, from a male point of view, is not relevant. His acceptable feelings are defined by the expectations of the women. So he learns to cater to women rather than assert himself. He doesn't know the support of his father so he doesn't learn to trust men including himself. Compassion from a man is often interpreted as effeminate or homosexual. He's told he

can only function as a brute rather than a "fruit". Legally speaking, he is always suspect and guilty due to his nature which is generally considered to be a violent one. So he's always at a disadvantage socially.

Society

- I am a male in my 20s, living in a western country (UK). I want to be part of the rise and reclaiming of culture. And I believe many are feeling this way. We are a generation, hungry for true knowledge, for real education, and for true progress. ...I do NOT want to spend my life, of which I have most yet to live, watching the decline of the western spirit. I want to remember my life, and the time I lived in, as the time when we went from hell and crisis, to new unexplored highs. We can turn this around. Thank you for everything.
- It is insane that we have come to a point in the West, largely in academic circles, the majority demographic don't buy into this so called 'progressive' LGBT nonsense. But, hard cold reliable biological science, is being pushed aside and ignored, in favor of hysterical and deluded fascinations with body dysmorphia. I specify the West, because Saudi Arabia, Russia, China, Syria, Pakistan, Uzbekistan, etc. don't suffer this insanity of cultural identity and confidence.

As a culture, the West sent a spaceship to Saturn, the Cassini-Huygens craft was a remarkable and breath taking scientific achievement. Yet, at the same time we are expanding our knowledge of the local solar system, we are suddenly doubting that a male is XY and a female is XX chromosome specific. Men cannot have babies, men do not possess a womb or ovaries, and women do. Very basic stuff, this basic stuff not only quite naturally and healthily separates the sexes but it categorically identifies them too. Some social justice morons believe, the ability to carry a fetus for nine months does not mean you are a female - try to get your head around somebody that believes that - it is impossible, much in the same way, try to get your head around the fact some people believe the world is actually flat.

Flat Earth advocates and Transgender enthusiasts come from the same tin foil hat crazy pool of humanity - yet somehow one of those groups has managed to gain political authoritarian traction and the other lot are largely confined to YouTube and an occasional convention, I guess...I don't know if they have conventions, I presume they must do.

Something is wrong intellectually with the West. These, 'cultural Marxists' are utterly toxic, they are cheap academics, peddling snake oil and delirium. These Transgender advocates are toxic, utter and lethal poison. So, in China or Russia, you can purge them, up against a wall and all that. In Saudi Arabia you can behead them, or stone them to death - peacefully of course. But, strangely enough in the West we indulge and reward them, by false insincere political opportunism, media appeasement and lastly, but more potently, moral apathy. Nobody will challenge these deranged Transgender advocates, these lopsided 'Cultural Marxists' must be challenged, because they are lying and must be shown to be doing so.

- I was happy having had parents who just by chance and profession didn't have too much time to constantly surveil me/us. Raised in the early sixties we had all kinds of freedom, among which instant access to nature, but with the most important freedom of all times: Not to have helicopter-parents, the outmost, predominant, neurotic, stupid parenthood quality of today. Let fly balloons so that these parents have to have their helicopters be grounded ;-)
- "We're living in the delusional fantasy of a naive 13 year old girl"

General Comments

- "Pop art killed avant-garde"
- "Intellectual midgets" I'm laughing my lungs out!
- This is the nicest comment section on YouTube.
- "Quisling"-Learned a new word!
- Oh, how cute. My comment was removed by YouTube. Thanks, (Susan Wojcicki) for making sure nobody reads anything that goes against the narrative. (Ms. Wojcicki is the current CEO of YouTube)