

The Dark MAGA Gov-Corp Technate — Part 1

What does the title of this article—not to mention each unusual word in it — even mean? This is not a rhetorical question. We urgently need to understand each term. A precise political philosophy underpins each. A combination of these interrelated philosophies has been embraced — either in part or in their entirety — by some of the most powerful people on the planet. If we misapprehend how these controllers and influencers think, we risk blindly accepting whatever world order they wish to impose — and end up wondering how and why we find ourselves subjected to it.

WRITTEN BY
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What did Elon Musk mean when he said he was “dark MAGA?” Exploring this question will certainly take us to a very dark conclusion. Yet, ironically, it is this very conclusion that, once seen in the right light, can liberate us.

This two-part series examines the genuine but misplaced hopes of the millions of US citizens who elected Donald Trump to his second non-consecutive term. Unbeknownst to them, they have voted to live in a Technate administered by what is called “gov-corp.” In so doing, they have taken another step toward a multipolar world order, or “New World Order,” as some have long called it.

Shortly before the November 2024 election, Elon Musk, speaking at a Trump rally in Butler, Pennsylvania, announced, “I’m not just MAGA, I’m dark MAGA.” Only a couple of months earlier Trump had survived an alleged assassination attempt at the same Butler show grounds. Sharing the stage with “bullet-proof” populist hero Trump, an absolute shoe-in for the presidency, Musk seized his moment.

The Make America Great Again (MAGA) acronym is broadly understood. But Musk’s added adjective “dark” is little understood — and implies much more.

Explanations for his “dark MAGA” declaration have ranged from Musk pushing the Dark MAGA meme coin to Musk casting himself as a super-antihero or even an advocate of a violent fascist takeover of the US. None of these claims have addressed his more obvious reference. Musk is one of a cadre of technocrats behind the Trump presidency who promote the ideas encapsulated by the Dark Enlightenment.

Peter Thiel, a co-founder of PayPal along with Musk, is probably the best-known proponent of the Dark Enlightenment while Musk is the best-known proponent of Technocracy. But, as we shall see in this article, these sociopolitical theories have considerable overlap and are mutually reinforcing.

Elon Musk’s Technocratic Heritage

In a 2021 SEC filing, Tesla CEO Elon Musk and Tesla’s then-Chief Financial Officer Zach Kirkhorn officially changed their respective working titles to become the “TechnoKings” of Tesla. This might seem like nothing but irreverent fun—consider that Kirkhorn was also known by the Game of Thrones title of “Master of Coin”—but Musk certainly understands the gravity of Technocracy and the associated term “technocrat.”

Their careful choice of words is an important point emphasized throughout this article. While oligarchs like Musk and Thiel often express ideas in a seemingly flippant manner—or as if the ideas sprang from out of nowhere—these apparent offhand remarks are not meaningless. It is Aesopian language indicative of the core beliefs held by people like Musk, Peter Thiel, Jeff Bezos, and other members of what Council on Foreign Relations think tank member David Rothkopf generously characterizes, in his book on the subject, as the “Superclass”: people who can “influence the lives of millions across borders on a regular basis.”

The “joke” is on us. Or, rather, on those of us who assume it’s all just a joke.

Both Musk and Thiel are members of the



“superclass,” though “parasite class” might be a more fitting description for the oligarchy Rothkopf describes. “Insider” Rothkopf’s estimate of around 6,000 individual oligarchs, whose decisions impact the lives of the remaining eight billion of us, seems feasible.

Musk and Thiel are just two among the 6,000 by virtue of being welcomed into the “superclass” by behind-the-scenes oligarchs who do not feature on the published lists of the world’s wealthiest men and women. Musk and Thiel are made men. We are focusing on them because they are prominent accelerationist technocrat supporters of the Trump/Vance administration.

Elon Musk’s maternal grandfather was Joshua N. Haldeman (1902–1974), who hailed from Pequot, Minnesota. In 1906, when Joshua was four, his parents took the family north and settled in the Canadian province of Saskatchewan. In 1936, after 34 years of life on the western plains of the US and Canada, Joshua Haldeman moved to Saskatchewan’s provincial capital, Regina, where he established a successful chiropractic business.

Between 1936 and 1941, Haldeman did more than realign spines. He was also the research director and leader of the Regina branch of an up-and-coming entity known as Technocracy Incorporated, shortened to Technocracy Inc. In 1940, while serving in that post, he was arrested by the Royal Canadian Mounted Police (RCMP) for violating Defence of Canada regulations, under which Technocracy Inc. was deemed an “illegal organisation.” As a result, Haldeman was denied entry into the US, where he had intended to deliver a speech promoting Technocracy. He was then fined and given a suspended sentence for heading up the controversial Technocracy Inc.

Following his 1941 conviction, Haldeman joined the Canadian Social Credit Party (Socred), which had been formed in 1932 by evangelist William Aberhart. Socred sought to implement the “social credit” economic theory of British engineer and economist C. H. Douglas. Like Socred, Technocracy was based upon the “industrial efficiency” ideas of engineer Frederick Winslow Taylor (Taylorism). It also dovetailed with the “conspicuous consumption” economic theories of Thorstein Veblen.

C. H. Douglas presented his theory of social credit to tackle what he saw as the inequality of opportunity created by the centralised control and hoarding of resources and wealth. He identified the “macro-economic gap” between retail price inflation and wage growth. He suggested filling that gap by creating the “National Credit Office”—which would be independent of state control—to issue “debt-free” credit to consumers. Part of this National Credit would be used to lower retail prices. The remainder would be distributed to all citizens, irrespective of their personal financial situation, as a way of creating consumer demand for goods. Douglas’ suggestion was an early model of Universal Basic Income (UBI).

Joshua Haldeman’s family of seven, which included a daughter, Maye Haldeman, left Canada in 1950 to set up base in Pretoria, South Africa. As entrepreneurs and adventurers, they travelled extensively. By her own account, Maye Haldeman was close to her parents and adopted their entrepreneurial spirit, sense of adventure and work ethic. Unavoidably, she was also familiar with her parents’ political ideas. Maye recalled that, as a child, she and her siblings would do their “monthly bulletins and photocopy newsletters,

and then put the stamps on the envelopes.”

Maye Haldeman married Errol Musk in 1970. Their son, Elon, was born in Pretoria a year later. He was an infant when his grandfather died in a plane crash. Nonetheless, as he was growing up, Elon learned about and became intimately familiar with his grandfather’s political philosophy.

Though Musk was evidently close to his mother, he elected to stay with his father in Pretoria when his parents divorced in 1979. After Elon’s relationship with his father soured, he encouraged his mother to claim her Canadian passport, according to Maye. Her doing so enabled Elon to quickly secure his own Canadian passport, emigrate from South Africa—which he did at age 17—and thereby avoid compulsory military service in that country.

Elon’s ultimate goal was to live and work in the US. But before that, he decided to head from Montreal to Waldeck, Saskatchewan, where, upon returning to his roots, he worked as a farm hand on his second cousin’s farm. There, he awaited his mother Maye’s arrival from Pretoria. She was followed by Elon’s two siblings, Kimbal and Tosca, who also wanted to be closer to the Haldeman side of the family in Canada.

Musk studied at Queen’s College in Kingston, Ontario, for two years before acting upon his aim of settling in America. He transferred to the University of Pennsylvania, where he earned a bachelor’s degree in physics and economics. Subsequently, he interned in Silicon Valley tech companies before abandoning education to pursue his entrepreneurial ambitions.

Fast Forward to Today

In October 2024, Amazon billionaire Jeff Bezos posted on Musk’s “X” platform an alluring statement: “The Network State for Mars is being formed before our eyes.” Musk enthusiastically replied, “The Mars Technocracy.” To which Bezos responded, “Count me in.”

As he continues to dream about colonising Mars, Musk has made it abundantly clear which political system he prefers. In 2019, he wrote: “Accelerating Starship development to build the Martian Technocracy.” Note his use of the word “accelerating.” For Musk “accelerating” doesn’t simply mean an increase in velocity.

Musk has long advocated Universal Basic Income. Here’s one instance of his embrace of UBI: At the World Government Summit in 2017, Musk said, “We will have to have some kind of universal basic income.”

Another example: In June 2024, speaking with then-Prime Minister Rishi Sunak at the UK-convened first global “AI Safety Summit,” Musk painted a Utopian vision of an artificial intelligence-dominated society and “an age of abundance” before adding, “We won’t have universal basic income, we’ll have universal high income.” In other words, he was suggesting that the masses would have perfect “lives of abundance” enabled by the ultimate



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society to be less wasteful. Shortly, we'll discuss how this idea was later adapted by the accelerationist neoreactionaries.

Both Taylor and Veblen were focused upon maximising the efficiency of industrial and manufacturing processes. That said, they both recognised that their theories could be extended to a wider social context. It was the more expansive application of their proposals that beguiled the oligarchs of the day.

In 1919, Veblen was one of the founding members of a John D. Rockefeller-funded, New York City-based private research university in New York called The New School for Social Research (later renamed The New School). This progressive educational model soon led to the creation of the Technical Alliance, a small team of scientists and engineers notably including not only Veblen but also Howard Scott, who would come to lead the group.

The Technical Alliance was reformulated in 1933 after an enforced hiatus was prompted by Scott's exposure as a fraudster. He had falsified some of his credentials—as, apparently, had C. H. Douglas. Post-hiatus, Scott was joined by M. King Hubbert—who would later become globally renowned for his vague and generally inaccurate “peak oil” theory—and others. The members of the Technical Alliance renamed themselves Technocracy Inc.

Technocracy was thoroughly outlined in Technocracy Inc.'s 1933 publication of its *Technocracy Study Course*. According to the study course's technical specifications, society should be separated into what the advocates of Technocracy (from now on referred to as “technocrats”) call a “sequence of functions.” In this sequence, society as we know it is removed. Instead, centralised control of all human interactions and behaviour is proposed as part of the “social mechanism.”

An entire “social mechanism” subjected to technocrats is called a Technate. A Technate is designed to work “on a Continental scale”—that is, on each continent, or Technate, whose boundaries are drawn on a map. The Technate of North America includes Greenland, Canada, the United States, Mexico, parts of Central America, northern South America, Caribbean islands, and the eastern Pacific Ocean.

There are no national governments in Technocracy. Nation-states are abolished in each continental Technate.

Driven by the assumed precepts of efficiency, technocrats deem the centralised control of all resources essential:

Technocracy finds that the production and distribution of an abundance of physical wealth on a Continental scale for the use of all Continental citizens can only be accomplished by a Continental technological control, a governance of function, a Technate.

Each function, or “Functional Sequence,” is categorised as either an industrial sequence, a service sequence, or a special sequence. For example, the “Transportation Functional Sequence” and the “Space Tech Functional

Sequence” are both industrial sequences. The “Public Health” and “Education” functional sequences are among the service sequences. The “Special Sequences” are those related to security and defence (Armed Services), scientific and technological development (Continental Research), governance of the population (Social Relations), and the Technate's relationship with other Technates or nation-states (Foreign Relations).

Administration of an entire Technate—each continent—is further subdivided by “Regional Divisions,” each defined according to their longitude and latitude boundary markers and designated by a corresponding grid-reference number. “Area Control” is an administrative rather than a functional sequence. The Technocracy Study Course specifies what that means:

[An Area Control] is the coordinating body for the various Functional Sequences and social units operating in any one geographical area of one or more Regional Divisions. It operates directly under the Continental Control.

The whole system is overseen by “Continental Control” (shown as the Continental Board above) and ultimately by the “Continental Director”:

The Continental Director, as the name implies, is the chief executive [CEO] of the entire social mechanism. On his immediate staff are the Directors of the Armed Forces, the Foreign Relations, the Continental Research, and the Social Relations and Area Control. [. . .] The Continental Director is chosen from among the members of the Continental Control by the Continental Control. Due to the fact that this Control is composed of only some 100 or so members, all of whom know each other well, there is no one better fitted to make this choice than they.

To be clear: each entire continent—a Technate—is controlled by a self-appointed body which selects its great leader—the Continental Director—from within its own ranks. This self-appointed body controls everything in the Technate.

These early technocrats were supposedly trying to devise a classless system that would provide “lives of abundance” for all. Musk's words often echo the specific meanings defined by Technocracy Inc. When, for instance, Musk spoke of “an age of abundance,” he was referring to Technocracy. Unfortunately, the original technocrats purported aspirations for a classless society appear to have been inspired either by unimaginable evil or hapless naïveté. Take your pick!

For example, 1930s technocrats viewed all crime simply as a product of the inequality inherent in the capitalist Price System; we'll cover the “Price System” in a moment. Because technocrats looked upon the “human animal” as little more than a behavioural automaton, they either chose to ignore or didn't even recognise—let alone account for—

other possible motivations for crime besides economic inequality, such as megalomania. Consequently, power-hungry people like the Rockefellers, who recognised that there are other incentives for human behaviour besides practical necessity, viewed Technocracy in terms the technocrats could either barely comprehend or decided to ignore.

The technocrats' seemingly woeful grasp of the human sciences led them to imagine a Technate that would enable some kind of spontaneous order to emerge—“spontaneous natural priority,” they called it. They rejected the principle that “all men are created equal”—largely, it seems, because they didn't understand it. In their minds, it had “no basis in biologic fact.”

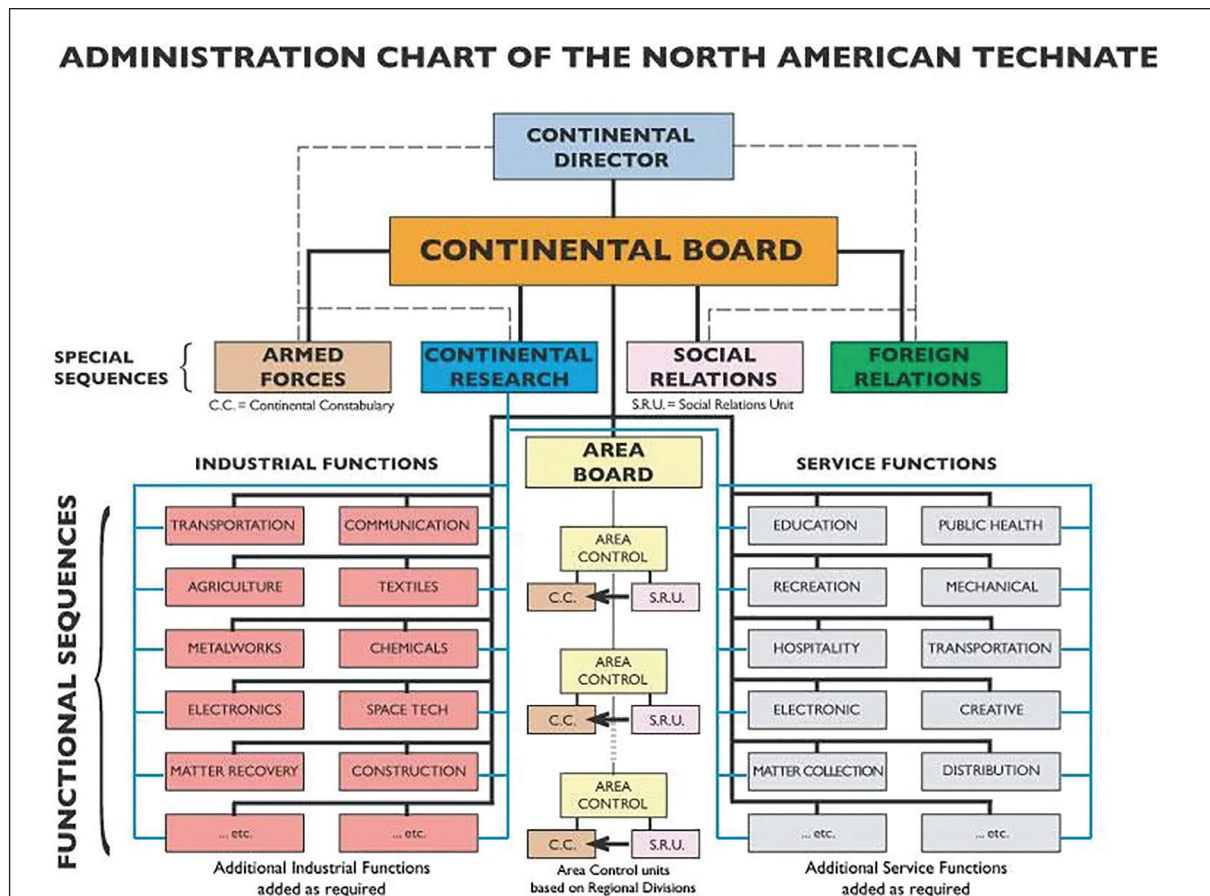
Upon analysing the behaviour of cow herds and chicken flocks, the technocrats identified a pecking order—from which they derived so-called “peck-rights”—as an explanation to justify the totalitarian, hierarchical social mechanism they were advocating for humans:

Certain individuals dominate, and the others take orders. These dominant ones need not be, and frequently are not, large in stature [referring to cattle and domestic fowl], but they dominate just as effectively as if they were. [. . .] The greatest stability in a social organization would be obtained where the individuals were placed as nearly as possible with respect to other individuals in accordance with 'peck-rights,' or priority relationship which they would assume naturally. [. . .] There must be as far as possible no inversion of the natural 'peck-rights' among the men.

Regardless of the intentions of technocrats who first designed Technocracy, the appeal of this system for oligarchs is obvious. Technocracy constructs a “social mechanism,” controlled by those who claim “peck-rights,” specifically engineered to facilitate the ultimate form of totalitarianism.

As mentioned above, citizens of the Technate are described as “human animals” and are viewed as programmable machines. The scientific operation of the social mechanism—Technocracy—enables the “service” (labour) of the “human animal” to act as the “human engine” for the efficient operation of the various Functional Sequences.

The technocrats flatly rejected concepts such as the human “mind” and “conscience” and “will.” These constructs, they said, belonged to humanity's “ignorant, barbarian past.” To them, a human being was nothing more than an “organic machine” that makes a certain variety of “motions and noises,” similar, according to the technocrats, to a dog or a vehicle.



North American Technate



An issue of Technocracy Inc.'s Technocracy Magazine

As explained in the Technocracy Study Course, the Technate would maximise the “efficiency” of the Technate by socially engineering—behaviourally controlling—the “human animal”:

Practically all social control is effected through the mechanism of the conditioned reflex. The driver of an automobile, for instance, sees a red light ahead and immediately throws in the clutch and the



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as an essential sociopolitical and economic evolution, the CCRU cyberpunks (led by Fisher and Land) noted that the rapid improvements in modern computation—quantum computing, for example—enabled successive forward technological leaps at ever-shorter intervals.

A technological singularity—or simply the singularity—in which technological growth becomes self-perpetuating, was seen as unavoidable. The technological feedback loop meant deterritorialization would be automatic. It would accelerate sharply and outstrip humanity’s ability to intervene or adapt to it, according to the CCRU.

Therefore, the task before society is to either adapt or die. Adapting means that creative destruction of capitalism must be embraced and intensified—not just because it is a socioeconomic phenomenon but because it is a desirable “schema” to implement. The creative destruction of social, economic and political systems is a proposed survival strategy that itself needs to accelerate to keep pace with the inevitable deterritorialization as we speed towards the singularity—or some other apocalypse.

In his 1967 novel *Lord of Light*, American science fiction writer Roger Zelazny depicted revolutionaries who wanted to rapidly transform their society by enabling greater public access to technology. Zelazny called his fictional revolutionaries “accelerationists.” The term was subsequently popularised by professor of critical theory Benjamin Noys. Note: This was prior to Nick Land labelling his interpretation of Schumpeter’s creative destruction “accelerationism.”

In 2016, Land explained:

Deterritorialization is the only thing accelerationism has ever really talked about. [. . .] In this germinal accelerationist matrix, there is no distinction to be made between the destruction of capitalism and its intensification. The auto-destruction of capitalism is what capitalism is. “Creative destruction” is the whole of it [. . .]. Capital revolutionizes itself more thoroughly than any extrinsic ‘revolution’ possibly could.

Leading CCRU figures Nick Land and Mark Fisher in the UK and, notably, Curtis Yarvin in the US were part of the growing neoreactionary movement (NRx). Neoreactionaries fall on both the left and the right of the traditional political divide, but all neoreactionaries are accelerationists.

The associated term “accelerator” has certainly caught on. In 2011, researchers from the UK business and innovation “charity” Nesta published a discussion paper in which they noted the rapid rise of “accelerator” programmes, starting in the US and subsequently spreading to Europe and beyond:

The number of accelerator programmes has grown rapidly in the US over the past few years and there are signs that more recently, the trend is being replicated in Europe. From one accelerator programme, Y Combinator in 2005, there are now dozens in the US that are funding hundreds of startups per year. There have already been a number of high-profile startup successes from accelerator programmes.

Now 20 years old, Y Combinator (YC) applied the accelerationist approach to venture capitalism. Notable successful start-up ventures followed. Stripe, Coinbase, and Dropbox were among YC’s winners. In 2011, Peter Thiel protégé Sam Altman (who, alongside Thiel, Musk and others, co-founded OpenAI) joined YC and in 2014 became its president.

Besides the US government, the UK government and EU members states have fully embraced accelerationism. The UK government, for example, runs numerous accelerators.

Accelerationism has been conspicuously used to develop defence and surveillance technology. Consider the D3 accelerator which is reportedly

“entirely focused on military-related startups.” Initially focusing in Ukraine, the “Dare to Defend Democracy” (D3) accelerator is a public-private partnership that adopts the accelerationist approach to startups focusing exclusively on AI enabled intelligence, cybersecurity, and military technology.

The D3 accelerator’s leading investors include former Google CEO Eric Schmidt. Together with Peter Thiel, Elon Musk, and other investors in AI solutions, they have combined to use the Ukrainian battlefield as a test bed. In addition, Thiel’s Palantir and Musk’s Starlink experimentation collaborated with the Pentagon to develop Project Maven. The project deploys AI to rapidly analyse vast amounts of data to generate automated targeting. Accelerationism’s influence on public-private AI start-ups in the defence sectors on both sides of the Atlantic is already significant. We’ll explore this further in Part 2.

But, for all its winners, the accelerationist approach also creates many losers we never hear about.

[A]ccelerators typically provide services through a highly selective, cohort-based programme of limited duration (usually 3–12 months). Services often include assistance in developing the business plan, investor pitch deck, prototypes, and initial market testing. [Accelerators] base their business model on equity from the startups. This means that they are more growth driven, typically aiming to produce companies that will scale rapidly or fail fast, thus minimising wasted resources.

This selective, high-impact, creative destruction-based model of venture capitalism covers its potential losses by seizing equity from the start. The start-ups that don’t make it are left with nothing. Their investors seek to recoup what they can.

The Cathedral

Writing under the pen name Mencius Moldbug between 2007 and 2014, Curtis Yarvin published a series of essays in which he laid out his various “UNQUALIFIED RESERVATIONS” (a title that runs across the bottom of each essay).

In 2014, Yarvin took a break from writing as Moldbug to focus on his business interests, with Thiel’s assistance. In 2013 he received start-up funding from Thiel for his company Tlön and its Urbit platform, a decentralised peer-to-peer (P2P) network technology company. (Note: Yarvin shifted his focus back to writing in May 2020, issuing an announcement that he was partway through his book, *Gray Mirror Of The Nihilist Prince*.)

Yarvin (as Moldbug) identified what he called “the Cathedral” as the primary target for creative destruction. Fellow neoreactionary Michael Anissimov described the Cathedral as “the self-organizing consensus of Progressives and Progressive ideology represented by the universities, the media, and the civil service. [. . .] The Cathedral has no central administrator, but represents a consensus acting as a coherent group that condemns other ideologies as evil.” In other words, the Cathedral is not a formal structure of the state but rather the dominant progressive ideology of those exercising a controlling influence over the state.



Moldbug

In essence, the neoreactionaries view “the Cathedral” as the governance effect of the belief system maintained by the Establishment—the ruling class. Yarvin observed that the Cathedral prevails as an informal “institution rather than a person.” Thus, he argued, traditional approaches to political reform were useless. The real ruling entity, he reasoned, existed more as a shared ideology and as a resultant set of agreed-upon objectives held by a dominant class than as an identifiable political structure:

[T]he power structures that bind the Cathedral to the rest of the Apparatus [bureaucracy] are not formal. They are mere social networks. [. . .] [T]here is nothing you can do about this structure. You can’t prevent people from emailing each other.

The NRx claims that the Cathedral champions modern, left-leaning progressivism. The fact that there is very little evidence of any Establishment commitment to egalitarian social reform is just one of many glaring errors and woeful assumptions littered throughout neoreactionary political philosophy and accelerationism more broadly. We’ll cover the most egregious errors and assumptions shortly.

While progressive mores are frequently touted by members of the Establishment, this is evidently a perception management tactic and part of social engineering. The Establishment likes to be seen as progressive and certainly prefers that we adopt progressive values, but there is no evidence that the Establishment conducts itself in keeping with progressive ideology. Nonetheless, there is truth to Curtis Yarvin’s observation that the Cathedral, expressed in neoreactionary terms, “does not wish to relinquish power.”

The NRx uses the word “democracy” when referring to “representative democracy.” Yet “democracy” and “representative democracy” are two separate, distinct, and almost diametrically opposed political systems. Representative democracy is based on every sovereign individual devolving all of their decision-making “authority” to a select few elected politicians, whereas “democracy” sees every sovereign human being retaining and exercising their own sovereign authority through the rule of law.

This confusion of definitions is a common NRx error. So common, in fact, one has to wonder if it is simply an “error” or a deliberate obfuscation. Whatever the case, the NRx is right to highlight the near-religious zealotry with which said Cathedral extols so-called “democracy.” By declaring representative democracy righteous, the NRx contends that the Cathedral establishes what is effectively a moral dictatorship.

Yarvin wrote:

The real problem is that, as a political form, democracy is more or less a synonym for theocracy. (Or, in this case, atheocracy.) Under the theory of popular sovereignty, those who control public opinion control the government.

As “democracy” hinders the necessary creative destruction and is propelling humanity like lemmings towards the cliff-edge of the singularity, axiomatically democracy must be destroyed and a better form of government—a kind of corporate monarchy—installed, per Yarvin:

The only way to escape the domination of canting, moralizing apparatchiks [the Cathedral and its acolytes] is to abandon the principle of vox populi, vox dei, and return to a system in which government is immune to the mental fluctuations of the masses.

Cameralism can be described as the science of public administration. It perceives the state as a business that runs a country. Cameralism unfolded in Europe during the 18th and 19th centuries, as large, centralised states emerged. The systematic gathering and analysis of statistical data became increasingly important for state administrators and planners.

Cameralism breaks the function of the state into three parts: (1) public finance (cameral), (2) the administration of order, and (3) oeconomie. The latter determines the relationship between state and society. It is social engineering using economics and other tools. Cameralism, in all its functions, serves the efficiency of the state.

The neocameralism of the NRx applies cameralism to the Cathedral. The envisaged post-neocameral state, in which the government is “immune to the mental fluctuations of the masses,” can best be realised, or so say the neoreactionaries, by converting



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by oligarchs who, while they sometimes squabble, essentially agree on the direction they want humanity to head. To be honest, the other existing routes of complaint don't really work either, for more or less the same reason.

The Dark Enlightenment solution to this accurately identified problem is to "formalise" every avenue of dissent and sell it off to oligarchs, who are trusted by the neoreactionaries to operate a fair and just "customer service function." This is not a plausible solution of any kind from humanity's perspective.

There is every reason to suspect that this so-called solution is an attempt to mollify fools and convince them to buy into the Dark Enlightenment. Frankly, humanity is despised by the neoreactionaries, who wish to see it entirely dispossessed.

The Cathedral would hold nearly all "sovereignty," but the share of "sovereignty" held by regular humans would be negligible. Rather than address this logical conclusion, however, the Dark Enlightenment treats human beings as practically irrelevant. As Land sees it:

Insofar as voters are worth bribing, there is no need to entirely exclude them from this calculation, although their portion of sovereignty will be estimated with appropriate derision.

Land's eugenical tendency is obvious when he claims that "people are, on average, not very bright." Since, in Land's eyes, the citizenry is worth so little and their share of sovereignty is practically nil, it is best to treat them as the largely clueless customers of gov-corp. In light of looming singularity, the question, according to Land, is how to maximise the useful function of these customers in order to extract the appropriate "sovereign rent" from them.

His suggestion is that we should all become "technoplastic beings." This will make us "susceptible to precise, scientifically informed transformations."

Land writes:

'Humanity' becomes intelligible as it is subsumed into the technosphere, where information processing of the genome — for instance — brings reading and editing into perfect coincidence. To describe this circuit, as it consumes the human species, is to define our bionic horizon: the threshold of conclusive nature-culture fusion at which a population becomes indistinguishable from its technology.

Essentially then, in accordance with the Dark Enlightenment, the accelerationist solution to humanity's ills is to end humanity.

Once we are "technoplastic beings"—transhuman cyborgs—in a world where "biology and medicine co-evolve," we will cross the "bionic horizon," as Land calls it. At that point, we can finally kill God and abandon the "essence of man as a created being." We will be free to sacrifice our humanity and embark upon our "new evolutionary phase."

As valued customers who are rendered intelligible only by melding with technology, we can all prostrate ourselves and our children before the sovereignty of gov-corp. Under the watchful eye of our illustrious CEO, we can be programmed as required. The result? Finally, at long last, we will have an effective government. After all, "the system must be first."

The Accelerationist Left

In 2008, two Canadian left-leaning neoreactionaries, Alex Williams and Nick Srnicek, published the *#ACCELERATE MANIFESTO for an Accelerationist Politics*. In this treatise, the pair were responding to Mark Fisher's thoughts on "capitalist realism." (The following year, Fisher turned those thoughts into a book called *Capitalist Realism: Is There No Alternative?*) Fisher had observed that, after the Soviet Union collapsed, no viable political-economic alternative to capitalism had been offered. Probably quoting Slavoj Žižek, Fisher had written, "[I]t is easier to imagine an end to the world than an end to capitalism."

Fisher argued that the left had failed to challenge neoliberalism, which he described as a separate but reinforcing component of modern capitalism. Considering the inequities wrought by neoliberalism, Fisher urged the left to embrace an accelerationist approach to capitalism. He identified neoliberalism, rather than progressivism, as the founding faith binding what Land and Yarvin called "the Cathedral."

Like his counterparts on the right, Fisher contended that technological growth was unstoppable. He argued that the traditional left's attempt to recreate a socialist society without accounting for the homogenising effect of modern technology was an act of futility. If the hope was to make meaningful use of progressive political theory, the left needed to embrace capitalist realism and deploy accelerationism to creatively destroy and "deterritorialize" neoliberalism to ensure a progressive, post-capitalist reterritorialization.

In their *#ACCELERATE MANIFESTO*, Williams and Srnicek accepted capitalist realism and said:

In this project, the material platform of neoliberalism does not need to be destroyed. It needs to be repurposed towards common ends. The existing infrastructure is not a capitalist stage to be smashed, but a springboard to launch towards post-capitalism.

Applying neocameralism to neoliberalism, they added:

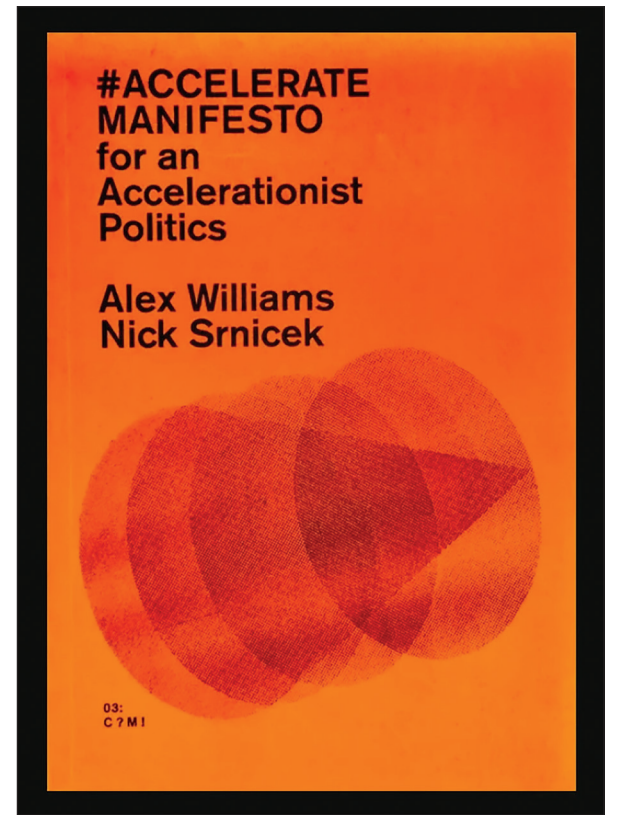
[T]he left must take advantage of every technological and scientific advance made possible by capitalist society. We declare that quantification is not an evil to be eliminated, but a tool to be used in the most effective manner possible. Economic modelling is — simply put — a necessity for making intelligible a complex world. [. . .] The tools to be found in social network analysis, agent-based modelling, big data analytics, and non-equilibrium economic models, are necessary cognitive mediators for understanding complex systems like the modern economy. The accelerationist left must become literate in these technical fields.

As accelerationist leftists who are pursuing a progressive future, the co-authors advocate a "sociotechnical hegemony" to ensure that "production, finance, logistics, and consumption" are "reformatted towards post-capitalist ends." They promote public-private partnership—stakeholder capitalism. And they believe that "governments, institutions, think tanks, unions, or individual benefactors" should work together to create "an ecology of organisations, a pluralism of forces."

This "ecology" of public and private institutions could, Williams and Srnicek envisioned, create "a new ideology, economic and social models, and a vision of the good" and design new "institutions and material paths to inculcate, embody and spread them." Working together, this partnership of stakeholders would construct "a positive feedback loop of infrastructural, ideological, social and economic transformation, generating a new complex hegemony, a new post-capitalist technosocial platform."

It is somewhat humorous that, despite all their talk of a "sociotechnical hegemony," the accelerationist left has been divided from the neoreactionary right by the same old disagreements—not to mention some degree of animosity. Harshly critical of Land in particular, Williams and Srnicek described Land's inhuman model of accelerationism as "a simple brain-dead onrush," whereas their own model promises a more human-centred "navigational" accelerationism.

Any human being who would like to see future generations of humanity thrive would be hard-pressed to choose either the *#ACCELERATE MANIFESTO* or the Dark Enlightenment. Both are deeply rooted in transhumanism. Instead of being programmed to be good customers of gov-corp, we'd be programmed to be outstanding progressives under sociotechnical hegemony. Of the latter, Williams and Srnicek write:



Any transformation of society must involve economic and social experimentation[,] [. . .] fusing advanced cybernetic technologies [. . .] with sophisticated economic modelling [. . .] and a democratic platform instantiated in the technological infrastructure itself, [. . .] employing cybernetics and linear programming in an attempt to overcome the new problems. [. . .] The left must develop sociotechnical hegemony: both in the sphere of ideas, and in the sphere of material platforms. Platforms are the infrastructure of global society. They establish the basic parameters of what is possible, both behaviourally and ideologically.

In truth, accelerationist neoreaction, on both the left and the right, outlines nothing other than a future technological and sociopolitical dystopia. There is absolutely no reason to imagine that hegemony of any kind is capable of delivering anything but tyranny. Like the technocrats, the accelerationist neoreactionaries seem equally unable to grasp that there will always be megalomaniac oligarchs set on "accomplishing some object," no matter how deranged their objective may be.

Disillusionment with representative democracy is no reason to hand over totalitarian sociopolitical control systems to oligarchs. Accelerating towards hegemony is not a solution. Unless you are an oligarch, it is a stupid and suicidal proposition.

Neither Technocracy, accelerationism nor the Dark Enlightenment exist within our familiar political paradigms. They are so far outside the Overton window that we can't even discuss them without either being embroiled in pointless and redundant debates about whether they are communist or fascist or being subjected to eye-rolling scorn.

To be frank, it makes little difference what we hoi polloi believe. The oligarchs who are conversant with these political philosophies are evidently trying to bring them to fruition in our lifetime. We ignore the consequent cultural revolutions and social engineering projects at our peril. Make no mistake: They are already underway.

Consider Land's darkly enlightened determination that we must reject "any Rousseauistic enthusiasm for popular expression"—the common perception of the "social contract." We are now seeing his objective transition into [public] policy.

President Trump has come to power backed by technocrats like Elon Musk and neoreactionaries like Peter Thiel. One of Trump's first acts as president was to announce a \$500 billion public-private infrastructure investment project called "Stargate." The aim is to construct the data centre and power generation capacity needed for the development and rollout of artificial intelligence (AI) systems.

The Stargate public-private consortium brings the US government into a partnership with OpenAI, Oracle, and Softbank. Thiel's protégé, Sam Altman, is the CEO of OpenAI. Speaking shortly after Trump's announcement,



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the Antichrist.” Thiel deems centralised global government synonymously as “the Antichrist or Armageddon.” As salvation will only be found when people recognise the truth about the founding murder of Christ, society must confront and be realistic about its own mimetic violence. The problem is, Thiel argues, that humanity is not “apocalyptic enough.”



Continuing his conversation with Robinson, Thiel used the allegory of Odysseus’ return voyage to Circe’s island, observing how Odysseus carefully navigated the waters between the dangers of the six-headed monster Scylla (the polycrisis – apocalypse) and the whirlpool Charybdis (a one world state – Armageddon or the Antichrist). Comparing himself to Odysseus, Thiel says that he would like to chart “some narrow path between these two where we can avoid both.”

From Thiel’s theological perspective, the mimetic apocalypse is driving the polycrisis and humanity is reacting to it by embracing the Antichrist—one world government (Armageddon). He posited that humanity is “groomed to the Antichrist solution.” Thiel said he is “not a Calvinist,” that these outcomes were not predetermined and he could envisage a “third way.”

Accepting mimetic apocalypse and the Antichrist Armageddon as the only “two options” is the mistake of the “political atheist,” according to Thiel. Apparently, the third way lies somewhere between. If you take a more Christian view, as the “US is ground zero of globalization” its is also “ground zero of the resistance to bad globalization.” Globalization isn’t unchristian but the wrong kind of globalisation—bad globalisation—is seemingly so.

Speaking as a “Christian” at an event last year organised by the ACTS 17 Collective—a backronym whose full name is Acknowledging Christ in Technology and Society—and held at the home of Garry Tan, Thiel claimed that humanity is “caught up in all these crazy dynamics” and that “[t]here are these bad cycles of imitation, status games that you get wrapped up in.” When considering how his fellow Christians should respond to the inevitable mimetic crisis and future apocalypse, Thiel advised:

[Of] the Ten Commandments, the two most important are the first and last on the list. The first commandment is, you should worship God. The tenth commandment is, you should not covet the things that belong to your neighbor.

According to Thiel, the Christian thing to do, first and foremost, is to avoid mimetic failings and worship God. It seems the other eight Commandments—which extol traditional Christian values of not taking God’s name in vain, not killing, stealing, committing adultery, or bearing false witness, and so on—are less crucial to him. One wonders what the point of worshipping God is if God’s essential message to humanity is of secondary importance to this self-proclaimed Christian.

That said, moral leeway certainly accommodates “Christians” who want to ensure they maintain the “correct mixture of violence and peace.” As we shall see in Part 2, this would seem particularly important for Thiel’s “Christianity,” given his extensive links to the US military-intelligence-industrial complex and his genocidal war profiteering. (It isn’t quite clear how these pursuits fit with any recognisable Christian values.)

ACTS 17 bills itself as a Christian non-profit organisation that is “redefining success for those that define culture.” It seems that “success” and the ability to “define culture” are now Christian values.

This non-profit runs church seminars and workshops instead of food banks or community projects. It reaches out to America’s tech-savvy,

TechnoKing wannabes rather than embracing the disenfranchised poor. It was formed by three servants of God: Y Combinator’s Garry Tan, Founders Fund partner (and Anduril co-founder) Trae Stephens, and Trae’s wife Michelle.

ACTS 17’s exploration of Christian values is unusual. It appears to be offering Christianity as an alternative to believing in “whatever.” Michelle Stephens, a PhD and RN who co-founded Oath Care and is its chief nursing officer, explained the philosophy this way to San Francisco Standard reporters:

As humans, we are all made to worship and will worship something if we don’t worship God. [. . .] What are you putting your faith in? What are you worshipping?

Oh well, why not give the Christian God a go then? It’s not as if you have to commit to anything else, other than avoiding mimesis, if you can.

For his part, defense contractor and venture capitalist Trae Stephens is at ease with developing AI weaponry and simultaneously being a “Christian.” In a September 2024 interview with the technology magazine Wired, Stephens declared his belief that “Jesus doesn’t care about classes of people. He cares about people.” He then added:

There’s a lot that venture capitalists do that is directly aligned with abundance—caring about improving humanity. [. . .] [T]he essence of venture capital is creating wealth. It’s not extractive. It’s not zero-sum. It’s the idea that you can make something from nothing, and that is, foundationally, a theological idea.[. . .] The call that I have been trying to make to the tech community is that we have a moral obligation to do things to benefit humanity, to draw us closer to God’s plan for his people.

Accelerationist venture capitalism is thus made a Christian act of mercy. The social consequences of one’s investment strategy are largely immaterial. Generating something—great wealth and the power to kill—from nothing is our moral obligation and the essence of Christianity.

Trae is instrumental in moving warfare into the private sector. Under his guidance—and Thiel’s influence—Anduril’s “Lattice for Mission Autonomy” system uses Anduril’s bespoke Lattice AI software to enable a single human operator to supposedly control hundreds of autonomous weapons systems. This includes Anduril’s AI-run Barracuda cruise missiles.

I am in no position to question anyone’s faith, and I am not doing so here. But it is reasonable for any of us to challenge obvious hypocrisy. When used as an adjective, the word “Christian” means “good, kind, helpful” conduct. These qualities reflect real Christian values and are the least we can expect from someone who describes themselves as “a Christian.”

It is indefensible to profess oneself a Christian while acting in a way that no rational person could ever perceive as Christian. Calling oneself a follower of Christ while founding companies whose mission is normally perceived as unchristian—indeed, is antithetical to the common understanding of what it means to be Christian. It sounds like moral grandstanding and it is legitimate, if not requisite, to question such duplicity.

This is not to suggest that all the characters in this article do not believe in God or genuinely consider themselves Christian. They well may. But if Thiel and Stephens do, their concept of Christianity is one that the vast majority of us cannot relate to.

Dark Enlightenment Christianity, then, appears to be an intellectual reimagining that is based more upon sociopolitical philosophy than on any cogent theology. Sure, if you claim that Christianity demands a supposedly realistic appraisal of the mimetic violence of human culture; if you believe a more practical approach to conflict is warranted; if you contend that your ultimate objective is to mitigate the human cost of the impending apocalypse and avoid the Armageddon of the Antichrist, then

calling your company’s targeted drone strikes “Christian” is not off base. But to the rest of us, such self-justifying talk sounds more like self-deception than an unselfed Christian walk.

As to what the other recent converts to the Thielverse truly believe, who can say. But, if it is anything like Thiel’s version of Christianity, there is no reason to welcome it.

From Ideology to Policy

Political ideology only becomes influential once it shapes government policies and political agendas and, in turn, once those policies and agendas impact society. By way of example, let’s consider stakeholder capitalism.

The United Nations (UN) redefined the role of governments during the 1990s. Its then-Secretary-General Kofi Annan, addressing the World Economic Forum (WEF) in 1998, spoke of a “quiet revolution” at the intergovernmental level:

The United Nations once dealt only with governments. By now we know that peace and prosperity cannot be achieved without partnerships involving governments, international organizations, the business community and civil society.

Annan described the shift to a global public-private partnership (G3P) model of global governance. This “multistakeholder governance” resets and diminishes the role of governments. As mere partners of the private sector and of civil society organisations (CSOs), governments are tasked with creating what is called an “enabling environment“:

An economy’s enabling environment encompasses both formal and informal institutions; utilities and infrastructure such as transport, energy, water and telecommunications; as well as the framework conditions set by monetary and fiscal policy, and more broadly, public finances. [. . .] [T]he quality of a country’s enabling environment will not only have to be assessed on its ability to support growth and productivity, but also on the ability to transform the economy to achieve environmental and shared prosperity targets.

A properly designed and centrally planned enabling environment ensures that multistakeholder partnerships—of which governments are partner members—can set policy and regulations to achieve their shared “targets,” whatever they may be. For example, the UK government has created the necessary enabling environment in order for public-private partnerships to achieve Net Zero prosperity targets. Its policy and regulatory measures include:

- ***New business models, standards and market arrangements to facilitate uptake of solutions, for example energy as a service and time-of-use tariffs.***
- ***[F]inance options to support new products and services.***
- ***Economic models for new or significantly scaled-up commodities.***

It is a mistake to assume enabling environments are components of the kind of centrally planned command economy we might normally associate with communism. Multistakeholder partnerships and enabling environments have emerged not from collectivism but from stakeholder capitalism. First outlined by the current chairman of the WEF’s Board of Trustees Klaus Schwab in the 1970s, stakeholder capitalism has progressed by exploiting the communitarianism proposed by Amitai Etzioni and others. Although the communitarian philosophy is an outgrowth of the ideas espoused by the Utopian socialists, there is nothing socialist about stakeholder capitalism.

A full-blown stakeholder capitalist society would replace representative democracy with a network of so-called citizen assemblies. The propaganda pitch for these assemblies



alleges they are designed to improve citizen engagement in policy making. Representative members of the public, private, and “civil society” sectors assemble to deliberate policy with the purported aim of decentralising political power.

Overlapping public, private and social governance systems (Source: Delmas and Young p. 8 [27]) – Source

But if we look more closely at the stakeholder capitalist assembly model, we see that the public-private partnership retains all the authority and controls the distribution of all resources. What’s more, the public-private partnership sets the agenda for debate. The “civil society” component, largely represented by what investigative journalist Cory Morningstar calls the non-profit industrial complex, is dominated by non-governmental organisations (NGOs), which are beholden to the “philanthropy” of oligarchs like Jeff Bezos.

We’ve already said that stakeholder capitalism suggests a triumvirate power-sharing structure leading to multistakeholder policy-setting. And we’ve said that, in truth, the public-private partnership two-thirds of the triumvirate dominates the civil society one-third. “Citizen assemblies” are merely PR stunts meant to lend the public-private partnership faux democratic legitimacy.

Representative democracy does not afford the people much democratic oversight. If stakeholder capitalism, including its citizen assemblies, were fully implemented, as Klaus Schwab proposes, democratic oversight would be removed completely. Stakeholder capitalism is designed to liberate public-private partnerships—not the people.

Multistakeholder public-private partnerships are ubiquitous. China’s model of stakeholder capitalism, for instance, has fully integrated public-private partnerships within the mechanism of the state. While large, state-run policy research units remain dominant in China, privately funded policy think tanks, such as the National Strategy Institute and the Chongyang Institute for Financial Studies, have been afforded increasing influence.

In the West, the historical relationship between private capital and the state is different from that of, say, China. The US and UK governments, for example, have long favoured policy development suggestions from private think tanks.

Nonetheless, wherever we look, stakeholder capitalism has taken root. Gov-corp represents the complete privatization of the state, and Technocracy offers a blueprint for how the fully privatised state can manage the public “social mechanism.”

The notion of a fully privatised state, that is, a “private” yet “public” state, is a somewhat odd concept for most people to wrap their heads around. Probably the nearest example of a similar governance structure would be Benito

Mussolini’s fascist Italy. In the 1935 publication *Fascism: Doctrine and Institutions*, Mussolini wrote:

The corporate State considers that private enterprise in the sphere of production is the most effective and useful [sic] instrument in the interest of the nation. In view of the fact that private organisation of production is a function of national concern, the organiser of the enterprise is responsible to the State for the direction given to production. [...] State intervention in economic production arises only when private initiative is lacking or insufficient, or when the political interests of the State are involved.

That said, stakeholder capitalism is not fascism. It is an inversion of the fascist relationship between the public and private sectors.

The fascist doctrine sets the private sector free to innovate but constrains its authority within the orbit of the political state and its institutions. Stakeholder capitalism ultimately enables private corporations to use the political authority of the state for their own ends through partnership agreements. Stakeholder capitalist ideology has taken hold of government policy everywhere and is a logical step along the road to a gov-corp Technocracy.

Oligarch Upeaval

Highly plausible rumour has it that several Silicon Valley companies run by self-styled “TechnoKings”—among them Thiel at Palantir, the directors of OpenAI, and SpaceX founder Musk (the original “TechnoKing of Tesla”)—are forming a consortium and leading the charge to seize control of the US military-industrial complex. For his part, Musk’s defence and intelligence contracts are the centrepiece of his sprawling commercial empire. His provision of Starlink satellite terminals to Ukraine during the war with Russia is well-known.

Starlink, a SpaceX division, was used by the Ukrainian military for offensive purposes. It would be ridiculous for Starlink representatives to pretend they didn’t know their satellite service would be used to launch attacks, and yet deny it they did. SpaceX President Gwynne Shotwell, for instance, said Starlink was “never intended for offensive purposes.” Ukrainian officials said they found Shotwell’s comments “strange,” since Starlink’s intended military use was glaringly obvious.

It should come as little surprise that practically the first “inefficiency” concern raised with the DOGE came from a defence contractor. CEO Chris Kubasik of L3Harris Technologies, a company that specialises in intelligence, surveillance, and reconnaissance (ISR) as well as signals intelligence systems, told the DOGE that the US defence acquisition system—procurement process—was too slow

and bureaucratic to keep pace with the threats posed by Iran and China.

It is clear who will be the beneficiaries of the DOGE drive to make the US military-industrial complex more efficient. In an interview with CNBC, Joe Lonsdale, co-founder of Palantir and a Thiel protégé who invests heavily in Anduril, said:

I have a lot of friends involved in DOGE. [...] If you are forced to use your money more efficiently [...] that’s when Palantir and Anduril will win. [...] Pete Hegseth, our Secretary of Defense, was very clear that he wants to have competition, he wants the best ideas to win. [...] And that means companies like Anduril and like Palantir are going to keep growing really fast.

Secretary of Defense Pete Hegseth’s public Venmo profile exposes his close relationship with the Thiel/Musk-linked faction bidding to seize control of Department of Defense (DOD) procurement. It seems Lonsdale’s observation that Hegseth is “our Secretary of Defense” is far more specific than most American voters realise.

We are evidently witnessing a power shift within the globalist oligarchy. The new breed of technocrat neoreactionaries are favoured in the US. Sadly, while American voters have been duped into thinking this offers them an escape from what they perceived as the suffocating “woke” censorship regime of the Biden administration, they are actually being accelerated toward something worse.

Oligarch upheaval never improves our lives, it merely indicates which oligarch faction has primacy. The DOGE attack on USAID—which was extensively infiltrated by US intelligence agencies—is symbolic. While Musk has castigated USAID’s waste and inefficiency, he has failed to mention that USAID previously funnelled funds to finance Starlink’s ventures in Ukraine. Are we supposed to believe Musk would destroy one of his own income streams?

If and when the Thiel/Musk-fronted oligarch network seizes control of DOD budgets, they won’t need the USAID back door. As will be evidenced in Part 2, the new public-private intelligence partnership formed by Palantir, Anduril, ClearviewAI, and others means that the potential for US intelligence agency projects to go even darker has increased, not decreased, with the purported demise of USAID.

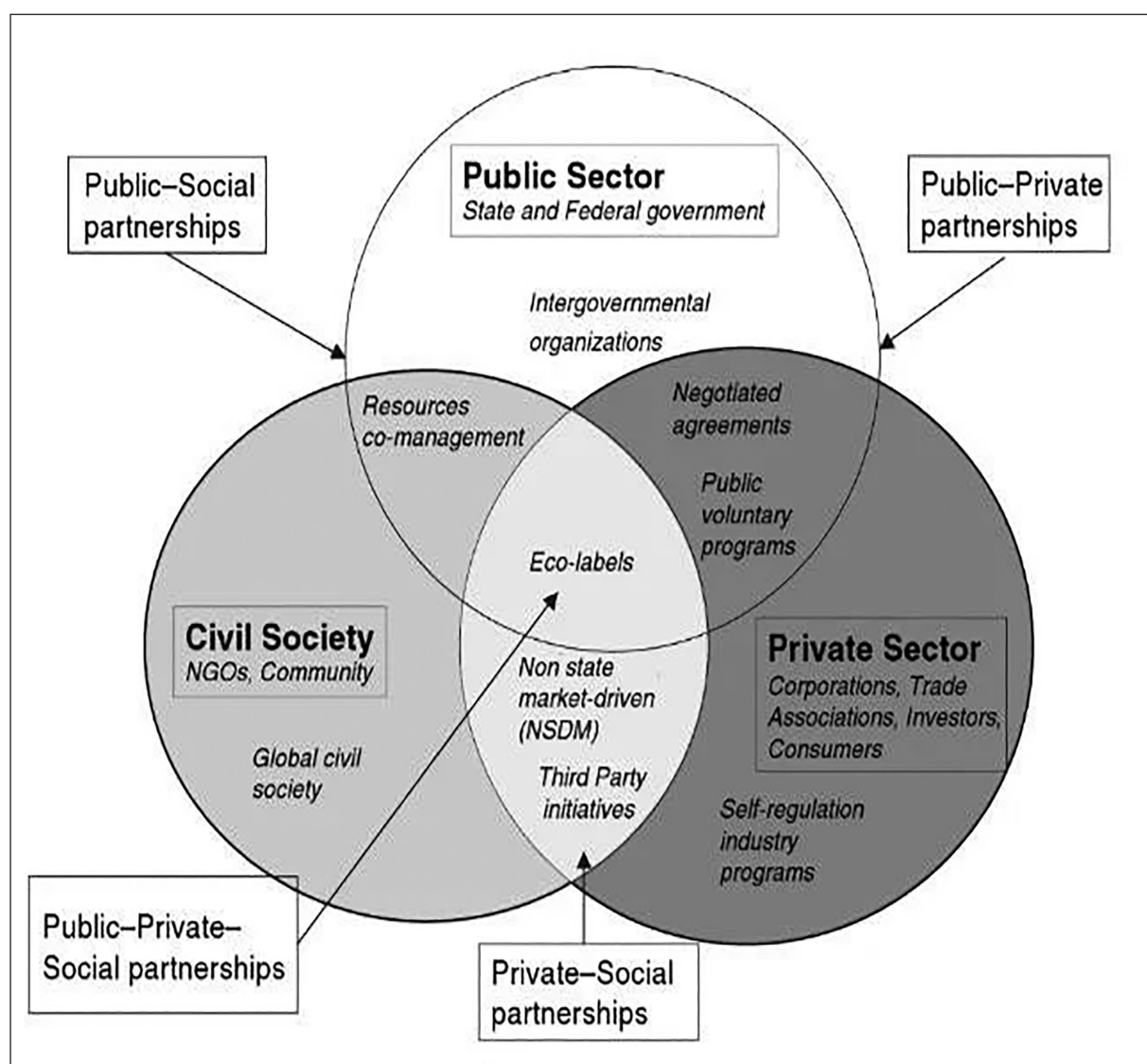
Meanwhile, hapless US voters, not to mention numerous MAM pundits around the world, are cheering the end of USAID. While, in many respects, some enthusiasm is understandable, it is hopelessly misplaced. A privatised, darker deep state is certainly not going to benefit humanity, only the oligarchs.

As the DOGE sets about using AI to evaluate the efficiency of the human beings that work in government departments, it is not without justification that some have recognised the “post-human” nature of this new form of technological governance. The technocrats and the accelerationist neoreactionaries are remaking the US state in their own image absent any notable oversight. They are using creative destruction to deterritorialize the extant Cathedral and reterritorializing the US state with an even more rigid and authoritarian Cathedral of their own.

In Part 2, we will look at more examples that reveal how members of the so-called superclass that backs Peter Thiel and Elon Musk are exploiting their relationships with the US state to roll out a government policy agenda aligned with their political ideology. In doing so, they are knowingly laying the groundwork for a US gov-corp Technate fit for a multipolar world order. 🇺🇸

Matthew 7:15-20 ESV

“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will recognize them by their fruits. Are grapes gathered from thornbushes, or figs from thistles? So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. ...



Overlapping public, private and social governance systems (Source: Delmas and Young p. 8 [27])