



California Declares Ham Radio Obsolete, Demands Repeater Infrastructure To Be Removed

Technocrats in California are driven to destroy infrastructure, culture and society in general. Killing the ubiquitous and immensely useful ham radio network used for hobby and emergency situations, is patently insane - unless you are a Technocrat. □ TN Editor

The People's Republic of California is at it again! Reports are coming in that through unelected state officials, California is trying to sever ties to ham radio repeater owners throughout the state, jeopardizing the lives of millions of Californians who depend on these repeaters to operate during emergencies.

Last month, repeater operators were sent emails telling them the State would no longer allow them to operate repeaters on public land without paying substantial rental fees. In the letter sent by CAL FIRE, the state claims Ham operators no longer provide a benefit to the state or public safety. They claimed that "constantly changing technological advances" has made Ham radio obsolete during an emergency.

Keep in mind; this was done while the state was shutting power down in 34 of its counties because its infrastructure cannot handle 20-30 mph winds without risking wildfire breakouts throughout the state.

What is a Ham Radio Repeater

An amateur radio repeater system is a two-way radio system that takes weaker or low-level amateur radio signals and retransmits them at a higher level or higher power so that the radio signal can cover longer distances without degradation. It is a vital part of the local emergency communications system, and Ham Radio operators have been using them for decades to provide support during disasters that take out local communication infrastructure.

Why would they remove something that is the last line of defense during a disaster?

What is infuriating here is people are going to die because of this decision. It costs the State of California nothing to allow these repeaters on public land; in fact, Ham Radio Operators pay for the equipment and maintain the equipment at their own cost. Ham Radio operators also make nothing from running these radio repeaters; they do so as a service to the public to help ensure the public's safety during natural disasters and emergencies.

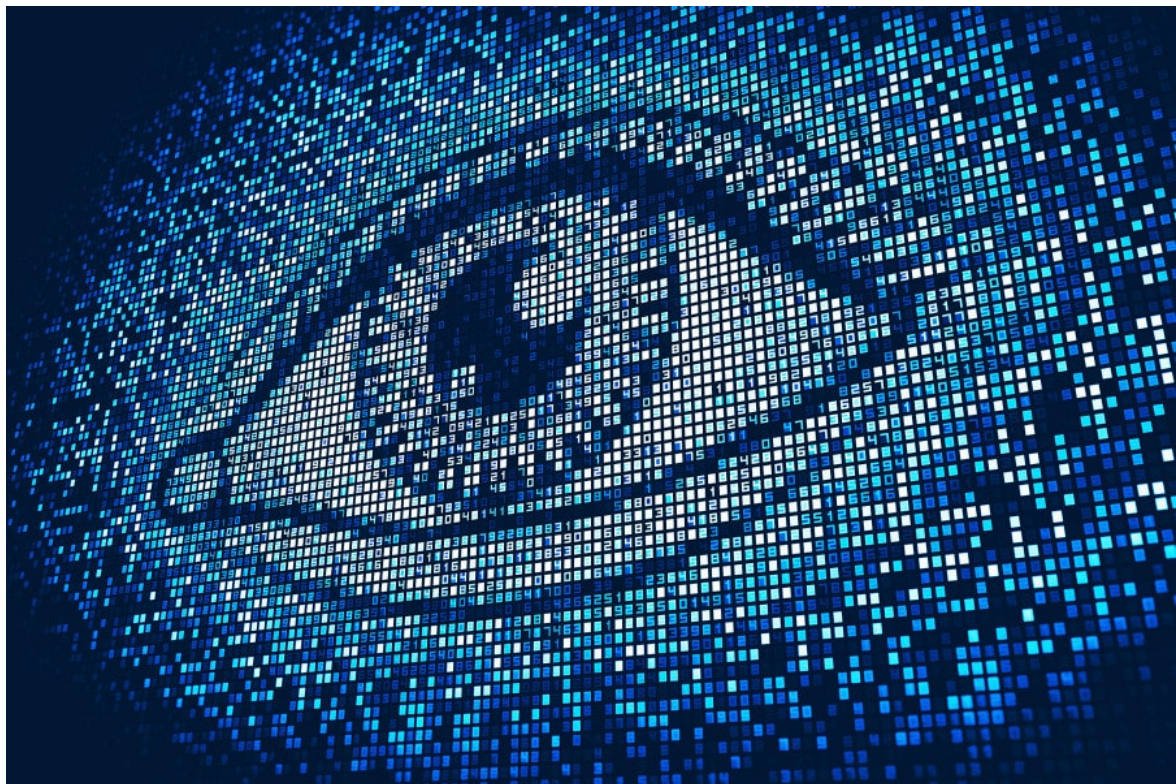
While paying billions of dollars a year to cater to illegal immigrants and welfare bums, California is now targeting hard-working Ham operators who provide critical and vital Disaster Emergency Communications. These people have absolutely lost their minds!

Even most Hams haven't taken notice, but in 2012 the federal government launched FirstNet, a public safety nationwide broadband network that many in the government think will make Ham radio operators obsolete. In reality, it's nothing more than a \$47 Billion Federal Cell Phone Network that itself is already obsolete. In fact, it needs LOTS of infrastructure to function, and it creates multiple, single points of failure.

The real story here is Ham Radio is a threat to the government. We make them look stupid! They spend billions on infrastructure that breaks down, while we can literally take a hundred bucks in equipment, some random wires, and in minutes set up a radio system that can communicate with anyone in the world. Hell, I've used my kid's slinky, some Television Coax Cable, and a solar battery system to build a mobile rig that I've used to talk to people around the world — You can check out the Radio Rig Here.

They don't want the public to realize that we can take care of ourselves, and do a much better and cheaper job doing so!

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Professor: Surveillance

Capitalism Is ‘An Assault on Human Autonomy’

If unchecked, Technocracy is an express train headed straight for Scientific Dictatorship and surveillance capitalism is providing the rails to run on. Shoshana Zuboff is a rare academic who lays out a case to fight for a different digital future. □ TN Editor

It's a beautiful day on Hampstead Heath, the last weekend of summer - parliament is still prorogued. In a festival tent at the HowtheLightGetsIn festival, Professor Shoshana Zuboff is talking about her recent book, *The Age of Surveillance Capitalism: The Fight for a Human Future at the New Frontier of Power*. Zuboff stands on a low stage, making eye-contact with her audience. She spies someone who seems unconvinced, invites them to raise their concerns. "When this book was published in January, I left home for three weeks on the road," she says. "I'm still going."

The audience laughs. Because *The Age of Surveillance Capitalism* - a 700-plus page sociological analysis of the digital era - has become an epoch-defining international bestseller, drawing comparisons to revolutionary works such as Rachel Carson's *Silent Spring*. Naomi Klein has urged everyone to read it "as an act of digital self-defence".

t describes how global tech companies such as Google and Facebook persuaded us to give up our privacy for the sake of convenience; how personal information ("data") gathered by these companies has been used by others not only to predict our behaviour but also to influence and modify it; and how this has had disastrous consequences for democracy and freedom. This is the "surveillance capitalism" of the title, which Zuboff defines as a "new economic order" and "an expropriation of critical human rights that is best understood as a coup from above".

Later, in an unglamorous spot by some parked vans, Zuboff explains why she wrote her book. She has dark eyes behind horn-rimmed glasses; abundant black curls; a low, resonant voice. She is brilliantly erudite and outlines her argument in trenchant, honed phrases, as if reading aloud.

Her work on the themes of *The Age of Surveillance Capitalism* began as far back as the late 1970s. She was a postgraduate at Harvard, writing a doctorate on the Industrial Revolution. To earn money, she became an organisational change consultant, working in offices that were “computerising” for the first time. “They were expecting immediate productivity, growth, efficiency. But it was chaos, disaster. Crazy stuff was happening. People were saying ‘My work is floating in space!’”

In 1978, Zuboff was working at the *Washington Post*, with linotypists who were converting to cold type. “One day I had just finished the graveyard shift, and I wandered into the National Gallery of Art, where I saw these hulking, dirty, dark entities in the pit of a bright white amphitheatre.” It was the Voltri-Bolton series by David Smith - an American sculptor who in the 1960s created sculptures from old factory machinery and debris. “I realised then the process of computerisation would be the next industrial revolution, and it would change everything - including how we think, and feel and how we create meaning. I had a notebook, and I started writing. This has been the agenda for my intellectual life since then.”

This led to Zuboff’s first book *In the Age of the Smart Machine: The Future of Work and Power* (1988) - a startlingly prophetic analysis of how information technology would transform working lives. Long before the emergence of the internet, Zuboff argued that everything that could be translated into information would be - exchanges, events, objects - and that data streams would be used wherever possible for surveillance and control. It was followed by *The Support Economy: Why Corporations Are Failing Individuals and the Next Episode of Capitalism* (2002), co-authored with her husband, James Maxmin, a former CEO of companies including Laura Ashley and a Distinguished Scholar at MIT, who died in 2016.

On the strength of her first book, Zuboff became one of the first tenured women at Harvard Business School. She later became one of the youngest professors to receive an endowed chair. With her husband, Zuboff went to live in rural Maine; they raised their children, farmed deer. In 2009, their home was struck by lightning and burned to the ground. The family escaped, but lost all their possessions - books,

research materials, passports. “One odd thing: when the house burned, that old notebook from DC survived.” Not long after this, Zuboff began to write Surveillance Capitalism.

[Read full story here...](#)



Climate Change Solved By ‘Letting The Human Race Become Extinct’

Here are the true colors of Agenda 21, Agenda 2030 and Sustainable Development, aka Technocracy, which I have repeatedly warned is anti-human and anti-civilization. This professor has just laid it out in plain sight. □ TN Editor

A Cambridge academic has proposed a radical new way to solve climate change - letting humanity become extinct.

Patricia MacCormack, a professor of continental philosophy at Anglia Ruskin University, has just released her new book *The Ahuman*

Manifesto, which will officially be launched in Cambridge today (Wednesday, February 5).

The book argues that due to the damage done to other living creatures on Earth, we should start gradually phasing out reproduction. But rather than offering a bleak look at the future of humanity, it has generated discussion due to its joyful and optimistic tone, as it sets out a positive view for the future of Earth - without mankind.

It also touches on several hot-button topics, from religion and veganism to the concept of identity politics, tying these into how the creation of a hierarchal world among humans has left us blind to the destruction we are causing to our habitat and other forms of life.

Speaking to CambridgeshireLive, Professor MacCormack outlined how she came to this point of view, and how these ideas are not as provocative as they may initially sound.

She said: "I arrived at this idea from a couple of directions. I was introduced to philosophy due to my interest in feminism and queer theory, so reproductive rights have long been an interest to me - this led me to learn more about animal rights, which is when I became vegan.

"The basic premise of the book is that we're in the age of the Anthropocene, humanity has caused mass problems and one of them is creating this hierarchal world where white, male, heterosexual and able-bodied people are succeeding, and people of different races, genders, sexualities and those with disabilities are struggling to get that.

"This is where the idea of dismantling identity politics comes in - they deserve rights not because of what they are, but because they are.

"The book also argues that we need to dismantle religion, and other overriding powers like the church of capitalism or the cult of self, as it makes people act upon enforced rules rather than respond thoughtfully to the situations in front of them."

The central argument in The Ahuman Manifesto can be boiled down to this: mankind is already enslaved to the point of "zombiedom" by

capitalism, and because of the damage this has caused, phasing out reproduction is the only way to repair the damage done to the world.

Additionally, humanity has to see it isn't the single living dominant force - but first, it needs to dismantle an established hierarchy amongst itself. This argument has not received as much disagreement as you might expect.

Professor MacCormack continued: "Everyone's okay with the ideas in the book until they're told they'd have to act on it. There is a lot of agreement that these changes might work for the world, but when it imposes on people, it becomes proactive.

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About The [Ahuman Manifesto](#)

We are in the midst of a growing ecological crisis. Developing technologies and cultural interventions are throwing the status of "human" into question.

It is against this context that Patricia McCormack delivers her expert justification for the "ahuman". An alternative to "posthuman" thought, the term paves the way for thinking that doesn't dissolve into nihilism and despair, but actively embraces issues like human extinction, vegan abolition, atheist occultism, death studies, a refusal of identity politics, deep ecology, and the apocalypse as an optimistic beginning.

In order to suggest vitalistic, perhaps even optimistic, ways to negotiate some of the difficulties in thinking and acting in the world, this book explores five key contemporary themes:

- Identity
- Spirituality
- Art
- Death
- The apocalypse

Collapsing activism, artistic practice and affirmative ethics, while

introducing some radical contemporary ideas and addressing specifically modern phenomena like death cults, intersectional identity politics and capitalist enslavement of human and nonhuman organisms to the point of 'zombiedom', The Ahuman Manifesto navigates the ways in which we must compose the human differently, specifically beyond nihilism and post- and trans-humanism and outside human privilege. This is so that we can actively think and live viscerally, with connectivity (actual not virtual), and with passion and grace, toward a new world.