

FROM DOOMER TO BLOOMER

A BIO/PSYCHO/SOCIAL GUIDE

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DEDICATION

This manual is dedicated to all of the young men who have lost hope. The men that find themselves on the fringes of society, untethered from those around them, as well as those parts of themselves that once housed passion, vibrancy and animation. Those that consider themselves doomed, but nevertheless, find themselves searching for the road back home. This is for you.

HINTERLAND

*I am a beast who dwells in twilight,
The sun swells in my chest,
The moon drowns my heart,
I eclipse myself.*

*A whisper on the sea,
Nothing more than a silhouette.
Grasping, clutching the air,*

*Fumbling in the murky swamp,
A blind infant,
Howling at the soft moonlight.*

*Formless yearning,
Snared in the ether.*

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PART I

ORIGIN OF

THE DOOMER:

FROM PAST TO PRESENT

CHAPTER I

WHAT IT MEANS TO

BE DOOMED

It is important to clarify one thing from the outset. Any attempt to paint a faithful portrait of the true, lived-experience of a Doomer is challenged on three counts.

First, the depth of feelings concerned simply cannot be articulated using everyday language, and certainly cannot be reduced to one-word pathologies like depression, or anxiety. Although these words may provide a narrow window into one aspect of a person's experience, they fail to convey this aspect within the context of the individual as a whole.

Second, despite a shared 'identity' of Doomerism, these feelings are deeply personal, and map onto each individual uniquely; this leads us to the third reason...

'Doomers', at first glance, are seemingly contradictory. They occupy a thin-slayer of space, attempting to survive on a knife's edge of polairites. At any one moment, a 'Doomer' may feel both:

- Isolation **AND** Loneliness
- Agony **AND** Numbness
- Anxiety **AND** Apathy
- Cynicism **AND** Romanticism
- Lethargy **AND** Restlessness

Despite these obstacles in sketching a true depiction of 'The Doomer', it is nevertheless a worthwhile pursuit; for in every collective image that we see a part of ourselves in, there is an opportunity to deepen self-knowledge and move closer to what truly defines 'us' as unique. And so, what does it really mean to be a Doomer? The definition of a Doomer is someone who believes themselves to be Doomed.

DEFINITION

Doomed - Adjective

likely to have an unfortunate and inescapable outcome; ill-fated.

If we opt for this definition, to be doomed means to be trapped, to find yourself in a situation that seemingly cannot be resolved. What's more, 'inescapable' suggests a certain level of inevitability - fate almost. When used in combination with the word 'unfortunate', this implies a level of injustice, or at the very least, a degree of unfairness, based in tragedy - as if the very nature of the universe is against you. At best this is fatalistic, at worst possibly punitive.

Many self-identifying 'Doomers' can resonate with this feeling - a feeling that the hand life has dealt them is unreasonable, unwarranted and often, just plain cruel.

For some, this perceived unfairness can show up as anger against an equally doomed, albeit ignorant of-the-fact, culture. Alternatively, this feeling of unfairness is simultaneously internalised and weaponized into negative self-judgment, usually taking the form of an underlying narrative that the individuals themselves are somehow to blame. The exact narrative will of course be informed by the individual's own personal circumstances, and the events that led up to his eventual identification as a 'Doomer'.

In both cases however, what's clear is that the initial feeling of unfairness occurs as an instinctive reaction against the feeling of being 'Doomed', particularly as a young man. The extent to which this unfairness is both justified and helpful will be explored later (hint: it definitely is both), but for now, perhaps it's most useful to consider this feeling of 'unfairness' as an Ember. An Ember within each self-identifying 'Doomer' that hopes they are wrong, that hopes they can find a way out, that hopes they aren't Doomed after all.

It is likely this same Ember of curiosity that is prompting you to read this guide right now, whether you have yet to admit it or not.

CHAPTER II:

WHO IS THE DOOMER?

*"I had a dream, which was not all a dream.
The bright sun was extinguish'd, and the stars
Did wander darkling in the eternal space,
Rayless, and pathless, and the icy earth
Swung blind and blackening in the moonless air;
Morn came and went—and came, and brought no day,"*

Lord Byron

If you find yourself reading this guide, chances are, you already identify, at least to some degree, as a 'Doomer'. What's more, this identification and resonance with the 'Doomer' is likely based on the aesthetic that has aggregated around 'Doomerism' over the past few years, as well as the core feeling of being 'doomed' described above.

As such, it is vital to develop a full understanding of exactly what it is to be a Doomer before you attempt to solve the riddle it presents - *as in so many cases, the antidote is distilled from the poison.*

In this section, we will briefly examine the Doomer as a character, 'Doomerism' in relation to time and space, as well as the cultural landscape in which the Doomer exists.

CHARACTER

The 'Doomer' is typically portrayed as a male, usually in his late teens, twenties or in some cases, early thirties, who suffers from depression, addiction, economic strife and more broadly speaking a bleak, and nihilist approach to life.

Clad all in black, sporting five-day stubble and bearing deep purple bags under his eyes betraying his lack of sleep, the 'Doomer' paradoxically stands out, whilst simultaneously disappearing unnoticed and unseen. In some cases, this personification, or parts of it, won't be applicable - however, it would be a mistake to think that this particular caricature was chosen at random. On the contrary, this image of the Doomer can be considered an amalgamation of the cultural influences that belie it.

TIME

Arguably the most influential of these factors is the generational context in which the Doomer was born. In contrast to the 'out-dated, naive-confidence' of the Boomer, borne out of post-Second World War optimism and characterised by the adage 'Ignorance is Bliss', Doomer's may be considered the cynical 'middle children of modern history'.

The first generation to grow up with access to the internet, Doomers find themselves cast into a world of abundance and over-exposure, and with it, often comes disillusion and a sense of meaninglessness. Difficulty in accessing work, let alone establishing a career, combined with an ever-constricting pool of affordable housing, the Doomer, unlike previous generations, is crippled in his ability to take action and creatively explore the world, choosing instead to withdraw his enthusiasm and retreat into lethargy and isolation.

SPACE

For many Doomers, the external environment in which they occupy reflects the internal landscape that they inhabit - *As Within, So Without*. This concept has been beautifully, yet painfully captured by many artists attempting to portray the Doomer's emotional colour-palette. Common themes often include dark-grey, overcast storm-clouds, lurking threateningly just over the horizon; bruised purple skies, punctuated only by lifeless high-rise concrete tower blocks and deserted industrial zones; dimly-lit secluded park-benches, acting as solitary beacons in a seemingly perpetual dark-night of the soul.

These motifs reappear consistently within the Doomer aesthetic, illustrating the notion that despite their isolation, Doomers do still exist as bio/psycho/social individuals, even if that social environment manifests primarily in a relationship with the natural world, and not with others. More will be said on this in subsequent chapters.

CULTURE

Another easily-recognisable influence on the Doomer aesthetic is it's connection to dark, gritty films, such as *Fight Club* and *Blade Runner 2049* - and it's no wonder. The protagonists of both these films find themselves on the fringes of society, living life either as social pariahs or flying low enough under the radar not to be noticed, all the while remaining untethered to the world around them. The true tragedy of these films is that despite their violence and gore, they at least provide enough of a visceral experience to temporarily cut through the growing numbness of a Doomer's disconnect from the world. In fact, it is likely that this same brutality is exactly what is most appealing in these movies, offering a romanticised ideal of what it is to occupy the borderlands of our communities, when in fact, the reality is much more mundane, and significantly less exciting.

Finally, no analysis of the Doomer would be complete without acknowledging the immense role that music plays in the Doomer's day-to-day life. Classic bands like The Smiths, Nirvana, The Strokes, The Smashing Pumpkins and Radiohead are all common contenders for the top spot on any Doomer's playlist, and it's clear that lyrics like 'A heart that's full up like a landfill, A job that slowly kills you, bruises that won't heal' reflect the state of the Doomer. Additionally, Doomer music, for the most part, falls within the 1980's post-punk era, further cementing the distance between the Baby-Boomer generation, and the subsequent two generations to come.

SUMMARY

It is clear beyond a doubt that this aesthetic is appealing to many individuals. However, this attraction extends beyond merely morbid fascination. Instead, we may consider this consistent interest in Doomerism as an attempt, consciously or unconsciously, to uncover what exactly it is that the 'Doomer' represents in our own lives. For some, this may mean hanging out on Doomer-related forums, watching Doomer-related videos, listening to bespoke Doomer playlists or even reading this guide, right now. All of the above behaviour may be considered a form of 'repetition compulsion', an attempt to engage in material that ignites something within them that is demanding to be addressed - in other words, the Ember mentioned earlier.

Accordingly, at this point, it is important to emphasise:

Just because you identify as a Doomer right now, this DOES NOT mean that this label is either accurate or permanent.

On the contrary, it means that you, or rather your energy/libido (life-force) is being drawn to a specific image/part of the culture that you identify with, in an attempt to figure out/resolve exactly what it is that has fixed your attention. In the case of Doomerism, the final resolution of this will in all likelihood be a move away from the Doomer, back towards life, as the energy that was being expended is returned back to the source.

CHAPTER III

WHERE DOES THE DOOMER'S ENERGY GO?

*"Don't feel bad for me
I want you to know
deep in the cell of my heart
I want to go"*

The Smiths

Now we have established who the Doomer is, next we must consider what he does. 'By His Libido Ye Shall Know Him' is a key phrase, used by Steve Richards, founder of the Institute For Psycho-Systems Analysis (IPSA), highlighting the importance of identifying precisely where an individual's energy goes on a day-to-day basis. This practical, reality-based 'Energy Audit' often varies greatly from the self-reported account given by an individual when asked directly about their subjective impression of their life.

If we were to complete a meta-analysis of all 'Doomer-related' memes since their conception in September 2018, it's likely a few commonalities would appear. Among them, four distinct categories would likely emerge as the most obvious and illustrative of where the Doomer's energy goes. These four are: MUSIC, NIGHTWALKS, DRINKING & SMOKING, and VIDEOGAMES & STAYING UP LATE. These activities will be explored below, where we'll begin piecing the puzzle back-together, tying the Doomer's Biology to his Psychology, and then out into his Social environment.

MUSIC

Music is a cornerstone for the Doomer. It is his faithful companion - it facilitates his ability to become the protagonist in his own movie, and in doing so, summon the courage to face each day, albeit indirectly. Principally, it soothes him, permitting him to withdraw, even from silence itself.

The popularity of hour-long 'Doomer playlists', some reaching millions of views, illustrates just how integral music is to the Doomer's way of life, as well as just how many individuals may identify, at least to some degree, as a 'Doomer'. The music itself can vary within these playlists, from ambient one-note drones to more recognisable band-pieces from the artists mentioned in CHAPTER I.

Nevertheless, the quality that binds these seemingly disparate pieces together seems to be the intensity of emotion elicited when listening. Often these melancholy, bittersweet songs of nostalgia, unrequited love, and loss are so powerful that they can spontaneously produce a shiver down the spine, sometimes extending down into the arms and legs and across the whole body. Biologically, these experiences may be attributed to vasoconstriction of blood vessels and changes in sweat glands.

These 'chills' as Panksepp, neuroscientist and psychobiologist, refers to them, may well be due to the melodies and tonality of these songs acoustically resembling Distress Vocalisations - these are the cries that a mammal makes when experiencing separation distress from the rest of the group.

It may be said that when Morrissey sings, the wavering in his voice, his unusual cadence and the tendency to centre around one note reflects a deep, primal cry of being lost, or in despair.

The 'chills' therefore may be interpreted in this context as our bodies' way of physiologically, and symbolically indicating to us that we are cold, that we are separated from the rest, in hopes of provoking the warmth of reunion. By extension, Doomer music can therefore be said to be a mirror that reflects not only the despair, sadness and isolation that an individual feels, but also the hope for reconciliation and reconnection - the Ember, longing to be transformed into a glowing hearth.

NIGHTWALKS

Nightwalks are another main-stay for the Doomer, and are fairly self-explanatory. A Doomer, under the cover of night, roams his environment aimlessly, charting the same well-worn paths as he did the night before. For many, Nightwalks are the only time an individual may actually engage with the wider outer-world, be that simply through a more sensory-orientated interaction with the natural environment, or a brief exchange made with the cashier when buying supplies.

For many, the idea of walking alone at night is a frightening prospect - this fear is based on ancient prehistoric wisdom that it is safer to be closer to the group, sheltered around the fire, than to live on the fringes of a community. For the Doomer however, personal experience may surpass collective wisdom, insofar as being on the 'outside' may ultimately appear more appealing. There are many reasons why this may be the case, and these reasons will be explored in CHAPTER IV, however, it is clear that despite these experiences, the pull towards reconciliation remains. Accordingly, Nightwalks seem to serve three main ends:

Firstly, Nightwalks represent an ideal mechanism for a 'Doomer' to interact with the world. Under the cover of darkness, the Doomer can modulate the level of intimacy he has with the outer-world, whilst maintaining a distancing-veil of anonymity impossible during the day-time, effectively creating an invisible barrier that permits him from the outside, to look in.

This barrier, although invisible, creates a definite boundary; it shields the Doomer from 'the group' - their potential rejection, as well as their potential warmth.

Secondly, Nightwalks, when taken in a city, may serve to validate the Doomer's negative confirmation-bias against society. This bias may be to confirm the idea that human connection is no longer valued, and instead, cities are simply hollow and lack meaning.

Although the Doomer may walk with his earphones in, his head down and with no intention of speaking to anyone, his ability to walk entire streets without feeling noticed likely serves to compound his world-view.

Thirdly, in contrast to the above, Nightwalks taken in nature act to soothe the Doomer's restlessness - to provide the necessary stillness to both pacify and off-set any anxieties and internal pressures that may be pushing hard to be heard.

DRINKING & SMOKING

In most depictions of the Doomer, both drinking and smoking go hand-in-hand. The extent to which these habits may be considered 'addictions' will depend on the individual - however, it should be noted that in the original Doomer meme, the Doomer is said to have a 'High Risk For Opioid Addiction'. The extent to which the meme's anonymous 4chan creator knew about the significance of this statement can only be guessed at...

As stated previously, it is likely that many who consider themselves Doomers do so based, at least initially, on the aesthetic that has accumulated around 'Doomerism' over the past few years. Accordingly, the notion that 'Life imitates Art' more than Art imitates Life may be consistent with the Doomer, and the narrowing of what exactly it is to be a Doomer in the past three years down to a single, relatable memetic caricature. Again, as stated above, it is clear that the Doomer is appealing to many - what is less clear however, is the extent to which the Doomer has been romanticised, and thus his associated habits propagated among would-be Doomers. Evidence of this type of romanticism can be found on the r/Doomer subreddit. Many individuals confess to imagining that they are the protagonist of a gritty real world movie - living on the fringes of society and developing smoking and drinking habits to cope.

In truth, alcoholism and smoking addiction has a long history of being romanticised, for instance James Bond or Don Draper - both isolated individuals, cut off from their own internal world of emotions as well as the connections to those around them.

And so what may start out as an appealing aesthetic, quickly leads to the potential for real addiction.

And just like that, *Life imitates Art*.

What's more, despite being romanticised, these habits may act to prop up the Doomer neurochemically. Although both smoking and drinking may be said to temporarily depress the Central Nervous System of an individual, leading to a reduction in anxiety and inhibitions, smoking in particular may gain an unfortunate foothold in a would-be Doomer's neurobiology. This is because the Doomer, from an instinctual perspective, is most likely suffering from an overarousal of the PANIC system, among others. This system will be fully explored in the following section, but for now, it is sufficient to know that the PANIC system is intimately linked to a sensitivity to separation from social support structures.

This sensitivity, as well as the associated pain evoked from separation, is largely modulated by the same neural pathways that deal with physical pain. As such, some of the most effective synthetic chemicals in soothing an overarousal of the PANIC system include opioids, as well as nicotine.

Accordingly, whether this biological predisposition for both opioid and nicotine addiction was known, or merely a happened-upon correlation found by individuals seeking a quick-fix for their pain, at the very least, smoking and drinking has become a staple for the Doomer image.

VIDEOGAMES & STAYING UP LATE

Finally, a hallmark of the Doomer artistically may be said to be the dark circles that appear under his eyes. Many self-identifying Doomers complain of chronic fatigue, whereas others endure Insomnia - this may seem like an inconsistency on the surface, but for many, both symptoms occur simultaneously, and are likely different manifestations of the same underlying issue.

Countless of these individuals seemingly find themselves at odds not only with those around them, but also the natural world - they rise at dusk, living out their lives in twilight, and returning to sleep only when the sun rises.

The motivations behind this appear to be two-fold. Doubtless, for many this will have been an intentional act - an attempt to limit interaction with society to a minimum. However, for others, this change in their circadian rhythm will have occurred insidiously, with a steady increase in resistance to living out their lives under view of the sun. In all likelihood, the day-time, particularly warm sunny days, evokes that part of him that yearns to re-engage with the vibrancy of life. It is much more bearable for the Doomer to snuff out any flicker of hope sooner rather than later, to eclipse the sun, rather than allow it to warm him. The unconsciousness that sleep offers as an escape illustrates just how much 'light' is contained within the Doomer's 'shadow', the part that they dare not face - this will be explored in the following chapter.

As for video games, a compelling aspect of this pastime is the ability to provide a false sense of achievement and accomplishment for an individual, without much, if any, translation into the real world. However, this ability to 'level-up' without real-world application has been discussed at length by many others, and is likely not representative of the true motivations as to why most Doomer's play video games.

Instead, many Doomer's find themselves holding on to the same games that they enjoyed in their childhood. Drunk on the memory of it's perfection when contrasted with their present reality, they squeeze every last drop of nostalgia out, attempting to reconstellate that feeling of care-free ignorance.

However, reminiscing on days gone by and indulging the bittersweet sentiment of nostalgia is a habit that paradoxically cements these same individuals more firmly in their identification as 'Doomers'. Accordingly, although some may experience initial success, this inevitably falls through - whether that's through the bubble-popping inertia of catching a reflection of yourself in the monitor during a loading screen, or simply completing the story-arch for the 27th time.

Accordingly, the measure of a 'good game' is judged on how much escapism it can provide, instead of how much joy it can bring. This is a sentiment that the Boomer simply cannot grasp when he unwittingly asks,

'Are you winning son?'

SUMMARY

Plainly, what ties all of the Doomer's pursuits together is a move towards escapism, and away from reality. This escapism is pursued from multiple angles: through the trance and reverie that music can produce, through chemically-induced altered states of consciousness, through virtual distractions and through the reversal of sleep-patterns.

We may consider all of these activities to some extent as sub-optimal substitutes in the pursuit of fulfilling real human needs that must be met - in other words, living a truly fulfilling life. This drive towards escapism, and a seeming inability to actualise real, lasting fulfilment leads to more hopelessness, and thus further inculcation towards Doomerism. This cycle, which will be discussed next, is what drives some to think, and on occasion act, on the extremes of escapism.

CHAPTER IV

HOW DID THE DOOMER COME TO BE DOOMED?

*"And so, being young and dipt in folly,
I fell in love with melancholy"*

Edgar Allan Poe

For the majority of Doomers, when asked to think back to a time of unburdened happiness, before they began to feel Doomed, they can usually do so with relative ease. This is not to say that all, or even most Doomer's had a perfect childhood - rather that at one point, they had the resilience to combat the darkness by embracing moments of light. Consequently, it is clear that 'Doomers' aren't born - they are made; typically by a series of unfortunate, yet predictable events.

As stated previously, although it is impossible to truly capture and portray the uniqueness of any one individual's lived-life when addressing an entire group, these 'predictable events', manifest as common themes across all Doomer memes/videos/forum-threads, provide enough of a crystallized form to track the developmental thread of a Doomer across time. Broadly, these events typically cluster around early attachment, development of a wider peer-group and attempts at developing lasting relationships with a partner. All three will be considered in detail below as well as the cumulative **Wheelspin Effect** that occurs when taken together.

EARLY ATTACHMENT

Although many self-identifying Doomers can look back to their childhood with fondness, it is important to begin by addressing those whose initial obstacles can be traced all the way back to their formative years.

When we consider attachment styles within the context of early development, two main styles appear. Namely, those who feel secure and confident that they will receive the social support from their caretakers, and those who feel insecure that they will receive that same level of care and support. Controlling for other factors, individuals who fall into the first category typically grow to be generally outgoing, with a readiness to confront life with optimism and enthusiasm (for more information see *Intersections With Attachment* by Gertwitz & Kurtines). On the other hand, those who are insecurely attached are typically found to be timid and do not readily engage in new social situations. Of this second category, there are two further observable expressions of this attachment style. Either an individual is excessively clingy and needs more attention than others, or these individuals distance themselves completely, avoiding social contact, likely '*having felt rebuffed so often that they no longer reach out to others*'.

What's more, an insecure attachment style may have occurred for various reasons - be that more obvious causes, such as physical or mental abuse/neglect, or more circumstantial factors, such as prolonged separation from parents, specifically the mother. This may even be down to economic factors, such as the necessity for the mother to work a full-time job.

It is important to stress that the latter is by no means a judgement - instead it is the child's perception that is essential.



Considering what we know about the Doomer, if it is the case that at an early age of development an individual developed an insecure attachment style, it is likely the second manifestations of this style mentioned above, succeeded the first. This is because...

“It is generally thought that there may be some evolutionary use for young organisms to exhibit a depressive response to separation after the initial protest response. After a period of intense (distress) vocalization, which could help parents find their lost offspring, it might be energetically adaptive to regress into a behaviorally inhibited despair phase in order to conserve bodily resources... In other words, if initial protest did not achieve reunion, a silent despair response might still optimize the likelihood that parents would eventually find their lost offspring alive.” - Jaak Panksepp, Affective Neuroscience.

Despite this passage being framed within the context of animals, it is by no means a difficult task to see the all-too-human features embedded within it, as well as a Doomer-like attachment style beginning to take shape.

Accordingly, a deficit in family bonding along with separation anxiety will likely have resulted in an insufficiency in the development of the CARE system, as well as a compensatory over-arousal of the PANIC system, causing consistent feelings of social isolation and loss of social comfort.

Again, it is clear that even from an early age, the potentiality for a would-be Doomer adaptation to life may have been present.



PEER GROUP CONFIRMATION

The extent to which a Doomer identifies as a 'loner', a 'misanthrope' or simply an 'introvert' on the basis of their true inherent character, or as a reaction/adaptation to their environment is unclear. In many ways this is the Doomer-equivalent of the chicken or the egg dilemma, or the nature-nurture puzzle. However, beneath this superficial polarity, it is clear that most, if not all 'Doomers' do not have the relationship that they would ideally choose with those around them. A primary illustration of this is (a lack of) friends.

For those who experienced issues surrounding early attachment as described above, their ability to socialise with those outside of their family may have been disadvantaged from the outset, leading to a cascading effect, wherein introversion leads to social isolation, and thus more introversion.

This cascading effect however is not exclusive to those who suffered with early-attachment issues. Despite the nature-nurture dilemma outlined above, it is reasonable to assume that the Doomer likely does have a naturally-occurring introverted orientation to the world. This alone is perfectly adaptive from an evolutionary point of view, otherwise it would not exist. However, in some circumstances, this introversion may not be accommodated, and may even be opposed.

In the context of school, bullying may ensue, or grades may drop due to inattentive, uninspired teaching, thus serving to undermine the individual's own sense of worth and competency, whilst further shrinking the viable areas for safe, nurturing self-expression.



Externally-oriented 'rough and tumble play' with peers may be replaced by internally-orientated 'fantasy-based play' by oneself, again causing the individual to feel ostracized and potentially arousing the PANIC system in the manner described above. Alternatively, this lack of engagement in PLAY may manifest as hyper-activity in an attempt to find a resolution, but is often prematurely-pathologized and treated pharmacologically, aka with drugs. This in turn dulls the individual to what may be a natural instinct (PLAY) attempting to find expression and maturation.

Perhaps the most troubling consequences of this disengagement from PLAY, and more broadly speaking, social bonding, is the obstacle it presents to accessing the powerful emotional states that this system can activate. Whilst the pre-disposition of the Doomer is defined by lethargy & introversion, the development of the PLAY system acts to engender a feeling of animation and, 'more than any other, uniquely characterise(s) the joy of youth'. Thus the would-be Doomer, when robbed of this crucial formative experience, is left with the isolation that is typically associated with old age. The result is individuals who find themselves seemingly aged beyond their years - this is referred to as Senex Pathology. 'In short, the brain's PLAY networks may help stitch individuals into the fabric that is the staging ground for their lives'.

FINDING A PARTNER

Finally, for what may be the most commonly cited reason for an individual to turn towards Doomerism: issues relating to women. Whether it's a recent break-up, 'the one that got away' or a general hopelessness in the face of modern dating prospects, the obstacles presented in developing a meaningful relationship with a member of the opposite sex typically act as *the last straw* that pushes an individual towards Doomerism.



Inversely, developing a meaningful relationship may also appear to be the 'last-chance saloon' for redemption on the road to ascribing a meaning to their life, beyond merely existing. The grounds for such a belief do have a psychological underpinning, which will be discussed later in Chapter V, however, for the Doomer, the problem arises in their ability to realise this aspiration in reality.

As a general rule of thumb, introverts tend towards projection. This is due to their withdrawal from an object, (whatever that may be) and the resultant tension being compensated for via projection of the internal psyche, onto the object. The implications of this for the Doomer, particularly with respect to how he relates to women, are far reaching. It is important to note however that just because an individual may be projecting, this does not mean that the object of the projection itself cannot be criticised - this will be explored in the subsequent Chapter.

Firstly, in the context of dating, it is not uncommon for the Doomer meme to be contrasted with that of the 'Chad' - an attractive stereotypical 'alpha male' who is sexually successful with women. Some may argue that this comparison is made merely for comedic effect and holds no basis in reality; however, it is hoped that from the discussion above, it is clear these images typically contain at least a certain kernel of truth.

The element of truth in this case is likely the Doomer's insecurity over status, projected onto a 'Chad' - aka a competitor. Accordingly, an additional consequence of a lack of social PLAY, as defined above, is doubt over one's position in society - particularly in relation to status within a dominance hierarchy competing for partners/mates. This self-doubt is likely further magnified by the Doomer's previous experiences - be that an insecure attachment style or/in combination with a lack of peer group confirmation.

The resultant low self-confidence may act to confound the Doomer before he even tries, in itself acting as a negative confirmation bias that he doesn't deserve/have what it takes to meet a woman.

Secondly, this negative confirmation bias may be found in dating apps. As the Doomer's natural LUST and SEEKING systems attempt to drive him into the world to find a mate, it is likely these instincts are met with resistance from the PANIC system (as detailed above). Hence, a convenient compromise may appear to be dating apps - they are indirect, text-based and largely low-stakes. What's more, these apps are designed to capitalise on feelings of loneliness and boredom, and for the Doomer, may appear to be 'the only realistic way of engaging a woman'. However, for the most part these apps act only to drain the self-esteem of men. This is due largely to the ratio of likes to matches when comparing men to women - despite being more selective, women typically match more frequently with their likes (36%) when compared to men (less than 2%). For some Doomers, this apparent hyper-hypergamy is generalised out as

'another manifestation of the degeneracy that will ultimately lead society to be Doomed'.

Accordingly, an individual's own sense of rejection and perceived low-worth is projected out, wherein that same individual can then assume the role of rejector, as opposed to the rejected, whilst simultaneously renouncing the possibility of finding a partner completely, further solidifying their role as 'Doomed'.

In the same vein, this projection may result in difficulty around beautiful women or conversely, thinking no woman is 'worth it/good enough'.



Due to the Doomer's distorted image of himself within the context of society, the mechanism of projection in this instance may be said to have the intention of ascertaining a true understanding of their position within the status hierarchy - in both instances, the Doomer would be engaging with projections and not reality for how it actually presents.

Finally, on one level it may be understood that these generalisations and projections act as defence mechanisms - protecting the Doomer from the perceived high-risk of relationships. At this level, it is clear that an actual relationship would in all likelihood be frightening and likely trigger anxieties related to the CARE & PANIC system as well as their attachment styles. This may take the form of latent narratives such as, 'what if I get too attached and she leaves?'. Accordingly, it is much 'safer' to have fantasy, project-based relationships with women, which of course has implications regarding porn-addiction, rather than real-life interactions, where although the rewards may be more fulfilling, the risks may be even greater.

SUMMARY

From the above, it is clear that the identification with Doomerism is a slow, insidious process and typically does not occur after one single act - if this were the case, the individual would in all likelihood be able to (re)adapt more readily to the world, provided they had the necessary support to do so.

Instead, it seems to be the cumulative, compounding effects of various instances throughout their life that simultaneously reinforce isolation adaptations, along with accompanying confirmation-bias'. These experiences are then both generalised and projected out onto society as a whole - in doing so however, this further exacerbates the individuals isolation, and identification with Doomerism, trapping them in **The Wheelspin Effect**.

WHEELSPIN

'Wheelspin' is where an individual learns that any attempt to resolve his issues will be unsuccessful, and thus concludes to live with his suffering. As a general rule, there are four main stages of Wheelspin:

1. **Increase In Discomfort** - *Whether as a reaction and thus compensation for a trigger in the external environment, for instance, perceived rejection by a woman, or as a result of 'Instinctive Drift', as discussed in Chapter VI, the first stage of Wheelspin is an increase in discomfort. This discomfort could also be described as internal pressure, evoked by an individual's Ember, calling out for change. This will be experienced differently by each person, but generally could be described as a sense of anxious restlessness.*
2. **Attempt To Solve Issue** - *As the pressure mounts, the individual will attempt to remedy the situation; however, for reasons stated above (including Confirmation Bias' & the Compounding Effect) they feel they cannot do so.*
3. **Frustration** - *After attempting multiple quick-fixes, entertaining various perspectives and performing mental gymnastics, the individual will in all likelihood still be no closer to solving the initial issue and abating the growing pressure exerted on them by their own potential to resolve the situation. Accordingly, with nowhere else to go, this pressure and subsequent frustration will either be turned outwards, in the form of passive-aggression, violence or projection, or inwards, in the form of self-harm either physically or psychically.*
4. **Dejection & Apathy** - *This frustration, when experienced over and over and over again, will in time erode self-confidence, specifically in a person's perceived ability to successfully overcome whatever issue they're facing. Instead, for these individuals, the 'only option' seems to be palliative - to withdraw from society, to blot out the sun, extinguish their own potential and escape, sometimes by any means necessary.*

When an individual experiences Wheelspin in the manner described above, they grow accustomed to preemptively extinguishing hope before it appears. With time, hopelessness becomes the individual's pseudo-norm, as they find an equilibrium, albeit a sub-optimal one, even within their suffering. As such, anything that threatens to unbalance this pseudo-equilibrium, for good or for bad, is treated indiscriminately.

As such, what may have begun as a defence mechanism, in time transforms into something akin to an auto-immune issue, where hope, in any form, is considered foe, not friend. In turn, this approach acts as a self-fulfilling prophecy that thwarts any meaningful intervention from succeeding.

Accordingly, the outer world becomes a canvas on which to paint his inner struggles, both of which he feels powerless to change.

Thus *'he cares but doesn't think he can do anything about it'*.

CHAPTER V

ARE DOOMERS NEW?

*"Liminal entities are neither here nor there;
they are betwixt and between the positions assigned and arrayed by
law, custom, convention, and ceremony."*

Victor Turner

So far in this guide we have covered:

- What It Means To Be Doomed
- Who The Doomer Is
- Where The Doomers Energy Goes, and
- How The Doomer Came To Be Doomed

We must now turn our attention to the question of 'Are Doomers New?'. In doing so, this chapter provides a fitting transition from the first part of this guide, where our focus has largely been on the past, to the second part, where our attention will be fixed towards the future, on navigating a path out of Doomerism - back into **vitality, life and animation**.

Although Chapter I touches briefly on this subject, this chapter will focus in more detail on the underlying anthropological underpinnings of the Doomer that have arguably existed for millennia, as well as the new frontier of challenges that face a Doomer in the 21st Century.

Accordingly, what is the answer to the question, *Are Doomers New?*

AN ANTHROPOLOGICAL TAKE ON DOOMERISM

Although some individuals, including many Doomers themselves, blame the current zeitgeist of more recent technological, environmental and political developments on their cynicism, Dooomerism, or rather the anthropological equivalent of Dooomerism, is anything but new. Accordingly, when compared to the Anthropological concept of Liminality, Dooomerism is remarkably similar.

Liminality can be thought of to be the '*space in between worlds*', the intermediary step in some cultural and tribal Initiations/Rites of Passages between childhood, and fully-fledged adulthood. In cultures long forgotten, males at this stage of development often spend a significant amount of time in isolation from their tribe, taking part in trials and tribulations designed by Tribal Elders to test their mettle. These trials are designed to engender the initiate with a sense of self-confidence, which is simultaneously reaffirmed by their peers, as well as the community at large - thus mirroring at a social level, both the biological and psychological developments that occur in the transition from boyhood to manhood.

Additionally, these Rites of Passage typically occur anywhere between the ages of twelve and eighteen, arguably the period just on the cusp of where an individual may first begin to identify as a Dooomer.

Accordingly, rather than a direct analog, perhaps Dooomerism is but one of the many psychological consequences of young men entering into the world without a proper introduction, or more accurately, a fitting initiation.

THE 21ST CENTURY DOOMER

Although human biology may have remained largely unchanged over the last few millennia, the challenges we face from a social standpoint have not - in fact, they are changing at a faster rate now than ever before.

In order to gain an understanding of the contemporary challenges that present themselves for a modern Doomer, perhaps the best place to begin would again be the aftermath of the Second World War.

From a genetic standpoint, it is clear that the war acted to cull a large amount of the male breeding population across the globe. This in effect left many households with a father-shaped hole which in turn, many states opted to fill. Accordingly, on a political level, the period following the war saw a great expansion of state welfare programmes across the West - for instance, the emergence of the UK's National Health Service, which many consider the inception of the current manifestation of the 'nanny state' in Britain. What's more, the (counter) cultural shift that occurred globally following the war cannot be underestimated - the opposition of the conflict in Vietnam in the 1960's, the Sexual Revolution and Second-wave feminism to name but a few.

These shifts in core-values, as well as a change in the accepted ideas of what a family unit 'should' look like, meant that on an individual level, parenting, and the expected roles that each parent played, changed drastically.

At a psychological level of analysis, this change manifested to a great extent as over-protective mothers and weakened fathers, demonstrating at a cultural level a compensation for the brutality of the years that preceded them. The consequences of this are still being felt today.

Accordingly, 'conventional' male psychological development ('conventional' in this context refers to the graduated model of development based on the works of Freud, Alder and Jung respectively, see *Jung To Live By Video* 'Growing from Boy to Man: Ultimate Psychobiological Guide for more information') usually takes the following form:

- The mother, acting as primary-caregiver, provides sufficient care and nurture to engender a sense of confidence in security, wherein she confirms the boy as different to her and encourages a relationship with the father.
- The boy is then symbolically handed to his father, who acts as the bridge between the familial world and the wider social environment. The son is then confirmed by the father as the same as him and a 'man-in-waiting'.
- The boy is then symbolically handed to an 'external father', a mentor figure, which further strengthens the boy's actualisation out into the external world.
- Provided the above, or a close approximation of are met, the boy will be sufficiently empowered to navigate broader social relationships, i.e. friendships/romantic relationships etcetera, which will in turn, lead to further confirmation and ultimately, self-confirmation.

If we consider this process again in relation to the aforementioned cultural changes, we can see that for many men in the 21st Century, they are thwarted at every turn.

➤ MATERNAL CONFIRMATION

As seen in Chapter IV, many men find themselves Insecurely Attached, and thus lacking vital confirmation from the outset. Perhaps more concerning for the modern man however, is the potential for an overly-bonded relationship to the mother.

This can occur for many reasons, including but not limited to, a 'confessor-confidant' dynamic emerging between the mother and son, whereby the mother relies on the son for emotional support in respect to her relationship with the father. As a consequence, the son identifies with his mother, forgoing his relationship to his father, and estranging himself from his own masculinity.

The prevalence of this dynamic among modern men, as compared to previous generations, may again be attributed to the cultural changes following the Second World War as outlined above.

PATERNAL CONFIRMATION

Perhaps the most dangerous trend in recent years in relation to family dynamics is the sidelining of the role that fathers play in the parenting of their sons. With concepts such as 'Toxic Masculinity' leading the charge, a lack of clear separation between mothers and their sons has meant that many men have missed out on vital confirmation from their fathers as being 'men-in-waiting'.

MENTOR CONFIRMATION

The importance of a Mentor figure lies not only with the fulfilling of any deficits left behind by a boy's own biological father, but additionally, in the boy's own active selection of a mentor. Accordingly, it is this education in a craft/skill chosen by the boy that further empowers him as a man in his own right, separate and equal to, his father.

However, in today's society, the emphasis placed on career specialisation from a young age precludes many men (and women) from pursuing education in those things that truly interest them, due to fear of financial uncertainty. As such, many find themselves working in 'soulless' corporate structures which do not foster the personal intimacy required for true mentorship and in fact, actively shun it, through fear of 'locker-room talk' and the power of cancel-culture.

BROADER CONFIRMATION (PEER/MATE/SELF)

*As mentioned briefly in the preceding Chapter, the recent cultural de-emphasis on the PLAY system, along with a corresponding emphasis on pathology and pharmacology has meant that young men, when compared to young women, are being disproportionately deprived of the psycho-social experiences necessary for forming friendships, and thus deriving peer-group confirmation (for more on this subject, see Christina Hoff Sommers, *The War Against Boys: How Misguided Feminism Is Harming Our Young Men*).*

Ironically, it is this same enthusiasm for flattening out variation between the sexes that has led to the trivialisation of young men's suffering, all in the name of 'equality'. For many men, societal demands to 'recognise their privilege' often trumps attempts by that same society to meet them with sincerity and compassion.

SUMMARY

Plainly it would be wrong to discount all of the Doomers cynicism towards society - evidently, there are systemic issues that have affected the Doomer at a personal level that may seem insurmountable to change. However, unlike King Canute attempting to hold back the tide, it would also be incorrect to assume that nothing can be done and worse, that the only recourse for action is inaction, despair and accepting one's fate. Accordingly, this is where nuance is crucial.

There is no need to crucify yourself between two poles of a false dichotomy.

What is clear beyond doubt is that the Doomer is not responsible for causing his suffering - he has inherited cultural forces that were in motion before his birth. Nevertheless, the Doomer can be empowered to take responsibility for his own life. It is for each individual to relate to the problems that he faces, to negotiate, rather than admit defeat, or wage war. What's more, it would be a mistake to try to solve these problems simply by attempting to replicate the same cultural initiations that our ancestors had, or to appropriate those of another culture. Although we may draw influence from them, we must ultimately adapt to our current environment whilst using the same guiding light that they did; namely, our Instincts.

For the Doomer, this begins with their Ember...

... 'the light that never goes out'.

PART 2

DOOMER TO BLOOMER

LOOKING AHEAD

CHAPTER VI

WHAT IS THE EMBER?

"The darkest hour is just before the Dawn"

Thomas Fuller

At this point, it is important to emphasise precisely what this manual aims to achieve. The purpose of this guide is not to convince it's reader, a potential Doomer, of any one specific meaning in which to ascribe to his life, based on philosophical reasoning. If this was the case, it is likely this pursuit would almost certainly fail.

Instead, this manual appeals to the existing Ember contained within every Doomer - the part that intuitively recognises that they shouldn't feel Doomed, that they deserve more, that still holds out hope that there is a way out.

The power of this approach can be found in its foundation in biology. The Ember is not merely an abstract idea, it is a feeling, a tangible, perceivable emotion borne out of natural selection and evolution. In other words, it is a gateway to instinct, and for the most part, instincts are undeniable.

This Ember has been referred to by other names in other contexts - most notably within the therapeutic context, as the 'homeostatic function'. This is the part of every individual that seeks balance, as well as the optimal expression of an individual's own unique value in the world. This expression is flexible enough to accommodate many forms - for instance, an individual may choose to work as an artist or an engineer and be equally satisfied.

However, thresholds do exist where an individual may stray beyond the boundaries of plasticity and away from what may be considered a viable adaptation. For example, although an individual may opt for a carnivore diet over veganism, or vice versa, they cannot choose to forgo eating altogether. In these circumstances, the Ember, aka the homeostatic function, works to send signals to normal waking consciousness to course-correct back to within the boundaries of a minimum-viable-adaptation (MVA).

For the Doomer, the cause of his suffering cannot be attributed solely to the 'compounding effects' of various negative experiences as described above - this only accounts for one side of the coin. Instead, it is likely that the Doomer is also suffering under instinctive pressure to become more than he currently is - in other words, to *realise more of his potential*. As stated previously, in all likelihood, this is the light in the Doomer's shadow.

Accordingly, the more potential an individual has, the more likely they are to suffer from internal pressures to realise and release that potential out into the world.

This 'Instinctive Drift' to move back to optimal self-expression, combined with an over-aroused PANIC system, typically manifests as anxiety, restlessness and depression. These symptoms may therefore be considered signals, attempting to communicate a message directly to the individual experiencing them, to course-correct back towards optimal life-span development.

PROMETHEUS AND PANDORA'S BOX

Even if the Doomer can accept that there is an Ember inside of him, and that Ember may be attempting to communicate with him, this does not mean that he is going to tend to the flame.

In all likelihood, this Ember will be received with more skepticism - to some, it may simply be regarded as the architect of more unnecessary pain. The Doomer may then resolve to snuff it out, before it even has a chance to breathe.

This is where we must turn to Myth for counsel, to illuminate the path and provide a template for how we too may have courage to accept our own value...

After supplanting the Titans of their power and status as sole inheritors of the heavens and Earth, the Gods of Mount Olympus saw it fit to create man. Zeus, said to be the wisest and most powerful of all the Olympians, ordered Prometheus, a remaining Titan and God of Forethought, along with his brother, Epimetheus, God of Afterthought, to craft man.

Whilst fashioning mankind, Prometheus found himself growing more fond of the mortals. In spite of his gratitude to Zeus for sparing him and his brother, he had quickly grown tired of those occupying Olympus - he saw the same hardening effect that power had over his kin swiftly seized the Gods too, like the calcification of living tissue into bone. To Prometheus, this penchant for domination above all things was unsustainable - by the tipping of the scale, he understood the need for balance.

One day, a vision appeared to him spontaneously, seemingly out of nowhere - Prometheus resolved to enact that which he saw as inevitable. Much like he crafted mankind, Prometheus began crafting a plan to deceive the Gods, to steal a portion of their power so that he may restore balance to nature.

In doing so, he came up with a plan - he would toss a golden pear into the Courtyard of Mount Olympus and proclaim 'Only she who is the fairest may eat from this fruit'. He knew that in doing so, the pride of the Goddesses would prove too much and would not be negotiated easily, and that the Gods themselves would not be able to remove themselves from watching such entertainment.

Thus, on the final day that man was to be breathed into life, Prometheus did as he planned - he released the fruit into the courtyard, wherein the Goddesses began to quarrel, which as intended, drew the Gods to revel in this rare spectacle. Having successfully realised the first act in his scheme, it was now time for the most dangerous part to begin.

Prometheus crept up into the golden palace on the hill, along its beautifully ornate corridors and up further, finally reaching its crown; Zeus' chamber. What Prometheus was looking for he was not entirely sure - he knew for certain however, that it was beyond jewelery and material wealth.

Searching frantically, he happened upon a hidden room, bathed in darkness, which he intuitively understood to be where his treasure awaited him. Grasping and fumbling in the darkness, he found his hands traversing various artifacts until he reached what seemed to be the end of the room, wherein his hands met an object he instantly recognised - the thunderbolt.

Its distinct magnetism was instantly palpable - despite being crafted exclusively for Zeus, the frozen bolt seemed to rise and fall with the contours of its wielder's hands. The power radiating from this object was undeniable, it was absolute; this, if nothing else, was surely the answer he was searching for - so why did it not feel that way? Its icy beauty was undeniable, yet Prometheus was not granted the vision that always emerged immediately after he felt he was on the right path. Hearing the arguments from the Courtyard begin to subside and fearing the God's imminent arrival, he was running out of time. He had to make a choice. Would he take the Lightning Bolt, or abandon it? Would he ignore his gut instinct or heed its warning? He decided to abandon it, and make for the exit.

As he hurried through the darkness however, he tripped and fell over what seemed to be a low protruding edge, and fell down onto the cool marble floor. Squinting into the abyss and attempting to acclimate his eyes to the shadow, he was able to make out some form of cave - its jagged edges retreating back into depths that seemed to go on forever. As his eyes adjusted, the cave seemed to take on a shape that he recognised as vaguely familiar - he had seen one similar to it in Hephaestus' workshop a long time ago. That was it! Suddenly his vision appeared to him with a clarity and resolution that appears only once in a lifetime. He had found what he was looking for.

Nestled within this structure, which he knew now to be a hearth, glistening and glinting almost imperceivable from within, was fire. To be more accurate, it was the promise of a fire - an Ember. This was the key to empowering man, and restoring balance.

Having managed to evade the God's on his way down Mount Olympus, he now set about the task of suffusing man with the Red Flower of fire. In doing so, he was careful to embed the ember within Man's heart, the most vital of organs for sustaining life. In doing so, this meant that he tied man inextricably to his ember, allowing him to tend to it, to feed it each and every time he drew breath, so that it would never go out.

Barely a moment after he had finished making the final adjustments, the God's arrived for the unveiling, with Zeus heading up the front. 'You have done well, Prometheus - let us hope the mortals will recognise the architects that first breathed them into life', Zeus said, seemingly unaware of the cinder lodged within mankind's chest. Even the wisest may be fooled by their own arrogance, thought Prometheus.

It seemed an age, even to a Titan, that the humans finally learned to spark an ember in their homes and not merely their hearts. Prometheus had been anticipating this day ever since he had originally stolen the ember so many years ago, he merely wished that Zeus' wrath would be exacted on himself, and not mankind.

'I find you guilty of ingratitude, deceit and treason - your wontan anarchism will be punished in a way befitting the Trickster you have revealed yourself to be. From this day, until the end of days, you will be yoked to the mountain - your flesh will provide sustenance to the creatures each day, restoring by night only to be consumed anew the next. As for your beloved mankind, they too must suffer for your insubordination, so they may learn the wickedness of God's, as well as their generosity'. With that, Prometheus' fate was sealed, and so too was a golden box, a golden box containing all the strife and all of the illness that would eventually befall mankind.

Pandora, on the other hand, was not so securely fastened. Her curiosity, her proclivity for deception and her caprice, all traits bestowed upon her by the God's upon her creation, frequently overflowed. It was precisely for this reason that she was gifted as a wife to Epimetheus, Prometheus' brother, and it was her beauty, along with her disarming charm that he accepted, along with a golden box. Charged with the safe-keeping of both, Epimetheus, lacking the intelligence of his brother, frequently left the two alone together.

Pandora, not being aware of what was inside the box, nor harbouring any malicious intentions towards mankind, could not help but feel compelled to open it. After valiant attempts to resist, whereupon she would go so far as to take the box in hand and immediately place it back down, she finally caved, and looked. She had only intended on allowing herself a peak. Once she'd had a look that would be that, she thought.

Greed. Envy. Hatred. Pain. Disease. Hunger. Poverty. War. Death.

These are the things that swirled above her - like bruised thunderclouds or parasitic vines that seemed to throttle the tree of life itself. They had needed only the smallest of fissures and had forced their way out with a ferocity that rendered her powerless. Disappearing off over the horizon, she was brought to her knees by the weight of her actions.

Pandora began to cry. She cried until there were no more tears left to shed.

Her husband, Epimetheus, attempted to comfort her with excuses and consolations, but this provided no solace. She had all but forgotten about the box itself, too caught up with the darkness that had swallowed the world, until one evening, just as the last of the light was being extinguished, the box began to move.

Fearing nothing and feeling numb, she opened it. Inside of that golden box, perched precariously on the edge, she found Hope. Instead of flying off, it remained resolute, its light growing ever brighter as the darkness closed in.

Over the years, many have speculated on the possible meanings that this legend contains within it. What we can say for definite however, is that the seat of power is never filled by the same individual(s) for long. The Titans were usurped by the Gods, and in time, the Gods conceded at least some of their power to Mankind, albeit unwillingly.

What is clear then is the notion that whenever an individual, a structure or a society becomes rigid and ossified, and can no longer adapt to changes in its environment, a fitter, more viable competitor will always take its place. On one level, this is indicative of the relationship between the Prevailing Spirit and that of the Essential Spirit. The former, representing the current zeitgeist and expected norms, is always in time replaced by the latter, representing a renewed freedom and re-focussing of priorities. On a deeper level however, this trend is observed in natural selection.

What's more, few would disagree that Prometheus' role in the above is to act as the catalyst for this change. His role as the Trickster acts to provide a resolution between two seemingly irreconcilable opposites. He is a Titan, living with the Gods, and tasked with the creation of Man. Prometheus therefore acts as the bridge between each new stage of development, and may be said to be the 'agent of evolution', bringing balance and renewed life to stagnancy and excess.

What then is the relevancy of Pandora and her golden box, and how does this all relate to the Doomer?

Well, for some, the moral of the story is that 'Hope is the worst of evils, as it prolongs the torment of men'. This Nietzschean approach surmises that Hope was intentionally left inside the box as per Zeus' will, as a means of teaching mankind a lesson and prolonging his suffering for eternity, much like the fate of Prometheus. This approach echoes the sentiments of the Doomer - that it would be less painful to snuff out the ember, the promise of a better life, than to allow it to burn.

However, I would argue that this interpretation, an interpretation which is contra-life, is not the interpretation that was intended. Instead it is argued that this story is one of evolution, nature and a rising of consciousness - this reading is not only more consistent with the previous themes within the myth, but more importantly, infinitely more compelling.

Read this way, we can see that Zeus' punishment perfectly illustrates why the Gods have become obsolete in the story. The reason for this is that in releasing Greed, Envy, Hatred, etc, this effectively plunges Mankind into a state of unfulfillment where instead of Bliss, man must look outwards, to his environment, to fulfill his needs himself. This 'Fall from Grace' illustrates a rise in consciousness - man has become conscious of a need/instinct that must be fulfilled, and therefore he must innovate to actualise this instinct. This innovation, driven by a necessity to fulfill an unmet need, is the determining factor that separates Mankind from the Gods, the latter of which has never needed for anything.

What's more, although many refer to the last spirit left in the box as Hope, an alternate translation from the original text, Elpis (ἐλπίς), is the spirit of **expectation**. In general, expectations can either be considered positive or negative things, depending on whether they are fulfilled. In a sense, the potential within every individual acts as an expectation - the more of it there is, the greater prospects an individual has, but the harder it is to realise that potential, and therefore the greater the prospect of falling short.

Accordingly, when an individual hopes, when he has an expectation for the future, it acts as a catalyst for innovation, creativity and ultimately, a greater expression of who he is, and what he is capable of. To a large extent, that is the intention of evolution. What's more, when a man strikes out to achieve his potential, all of those who came before him, as well as those forces which are beyond him, may be said to align with him, as he accepts his role in the evolution of the world.

Much like the biological timer of puberty, so too does an individual's potential have an intentionality and a teleology that remains resolute, despite attempts to flee from it - this is the Ember that refuses to be extinguished.



CHAPTER VIII

AVOIDING THE PITFALLS

"Trust thyself; every heart vibrates to that Iron String"

Ralph Waldo Emerson

Before we attempt to navigate the path forward towards a more fulfilling life, we must first be aware of the stumbling blocks, the blind-alleys and the pitfalls that we may encounter on the way, so as to know how to avoid them.

PITFALL NO.1 - PHILOSOPHY

If we were to summarise the Doomer's relationship with his external environment, society, and life in general down to three words, those words would likely look something like this: **Disillusioned**, **Indirect**, and **Withdrawn**.

As stated at the beginning, the typical age range for the Doomer is late teens, twenties and in some cases, early thirties. Although this withdrawal from the material world does occur naturally as an individual ages and attempts to make sense of his experiences, the danger for over-educated and under-experienced young men to go down this same path is real.

Accordingly, a Doomer's isolation, along with the compounding effects of multiple unpleasant experiences may propel him into embracing philosophy and abstract thought as a substitute for a meaningful, practical engagement with his life

What's more, the branches of philosophy that a Doomer may pursue will likely feed their predisposed confirmation bias against society and encourage more rumination. The likes of Nietzsche and Schopenhauer are prime candidates for this; one need only look at the lives of the men themselves in order to see the outcome of such thinking - again, *By His Libido Ye Shall Know Him*. For instance, a useful question to ask when reading Nietzsche may include *'Did the real, lived-life of this man represent a well-adapted, fulfilled existence that I would want to emulate?'*.

There was a reason Plato suggested the later years of an individual's life to be the time when he was to be introduced to Philosophy. The reason for this is that a man must first navigate through the natural, material world of family and sexuality (Freud) as well as friends and power (Adler) before he can grapple with the existential in a balanced way. It would be foolish however to think that telling an individual not to do something, especially when that thing provides him meaning and a sense of identity, would not cause him to do the exact opposite - in this case read more Philosophy.

Nevertheless, I would invite you, the reader, to deploy that same innate critical faculty forensically, instead of philosophically, to deduce exactly WHY you may be drawn to philosophy - WHY particular doctrines are more attractive than others, WHAT specific ideas may be acting as compensations for other areas of your life, and more. In doing so, it is much more likely you will encounter truth and gain an insight into your own psyche. Finally, I would invite you to consider the following quote within the context of the modern era - where you may currently fall in relation to it versus where you would ideally like to be.

"The society that separates its scholars from its warriors will have its thinking done by cowards and its fighting by fools"

Thucydides

PITFALL NO.2 - ASCETICISM

Following on from Schopenhauer, provided an individual successfully navigates the pull of black-hole contra-life philosophy, a Doomer may then find himself sucked into the ideals of Asceticism.

Although self-flagellation and prolonged fasts may not be common among many Doomers, more insidious forms of this core belief have begun creeping into popular culture. The idea that an individual must 'Bear his cross nobly' and 'suffer to find meaning' not only acts as a dangerous suggestion, but additionally, lacks any sound logic when abstracted out from it's philosophical foundation. **For instance, an individual would not seek out a doctor complaining that he was not suffering enough and subsequently ask to be infected with a life-threatening disease!**

Again, whilst the manifestations of this pitfall are likely much more subtle and permissive than what one might imagine when they think of Asceticism, the underlying motivations behind this pursuit are likely the same. Namely, a core belief by an individual that they are not good enough, that they are somehow impure or unworthy, and that in the process of suffering, they will prove themselves - the religious implications are clear. **Accordingly, Asceticism provides an axis of meaning in which to orientate oneself - the Doomer can then take pride in his suffering as a measure of 'success', and look down on those who are happy.**

Although Asceticism, much like Philosophy, holds value in specific circumstances and cultural contexts, it is argued that that context is certainly not young Westernised men, already suffering enough, and without the cultural milieu or guidance to utilise its value. The question then becomes, how does this square with the suffering an individual feels at the hands of his potential - in other words how does an individual tend to his Ember, whilst rejecting Asceticism? Well, the answer is to reject *unnecessary* suffering.

PITFALL NO.3 - MANA PERSONALITIES/ INTERNET GURU'S

If an individual has found themselves embracing Asceticism, provided they apply a forensic approach, they will in all likelihood be able to track the assimilation of this belief into their identity, back to a **Mana Personality**.

For the purposes of this manual, a Mana personality can be described as an individual, typically famous/socially elevated, who by proxy of their personal philosophy, may be said to personify an element of the culture (collective unconscious). This provides them sufficient leverage to connect/resonate with a large group of the population, typically with a shared vulnerability. Owing to this resonance, these figures, often to the detriment of the people they claim to advocate for, are deified which, in turn, leads to an obscurity of the individual themselves, as well as their flaws, and an inflation of their ego. For a more in-depth description, see the **Jung To Live By** video, *'Become an Original Man: The Traits & Ethos'*.

Typical examples of this for the modern Doomer may include the likes of Jordan Peterson, Jocko Willink or Gary V. Notions that we must 'bear our cross nobly', that suffering is 'GOOD' and that we are only as valuable as we are productive can all feed this permissive, and in some cases, explicit move towards the idea that suffering, unnecessary suffering, is virtuous. Such a suggestion is incredibly dangerous, particularly when accepted without considering the personal context in which these men may have arrived at this philosophy. Notwithstanding, it is likely these suggestions are well-intended, but for many individuals, Doomers specifically, this suggestion will likely act to pathologize an already distorted relationship with suffering and what it means to be happy.

Again, applying a forensic lens, we can track the allure of these Mana personalities back to their origin.

Accordingly, for many, these men will represent father-figures, often due to an insufficiency or deficit in their own personal relationship to their biological father, or as a compensation for cultural factors as discussed in Chapter V. Accordingly, instead of speaking directly to another individual with full context as to who they are and where they are at, many Doomer's seek out the counsel of their internet pseudo-fathers from the comfort of their own bedroom, bathed in the blue LED lighting of their computer screen.

Ultimately however, the top-down prescriptive rules and principles for life promoted by Mana Personalities act to contain the individual within the framework of the man they are listening to. Accordingly, although many of these Mana personalities preach the importance of responsibility, they rely on their listeners forgoing the ultimate responsibility - to carve out their own principles and work out how exactly they want to relate to their own lives. This is where action and experience are required.

SUMMARY

As we now have all of the material available to us to trace where a Doomer has been, it is now time for us to consider where the Doomer can go, and what a more fulfilling, optimal expression of his life force may look like.

In other words, we now know everything there is to know about the Doomer - it is time for the Bloomer to take shape.

CHAPTER VIII

THE BLOOMER

"No Winter lasts forever;

No spring skips its turn"

Hal Borland

When first attempting to write this chapter, I hesitated. There is a reason Bloomers, by contrast to Doomers, are harder to define - the reason is that suffering typically finds a common denominator, whereas happiness and fulfilment can vary wildly between each individual. That is not to say that a rough blueprint of what happiness may look like does not exist, which will be discussed in Chapter IX, but by and large, provided certain baselines are met, it is the variety between each individual that makes the Bloomer so difficult to pin down.

And this is to be expected - after all, at one resolution, the Bloomer is the natural progression that occurs after the Doomer, as he moves towards differentiation out from the group. In fact, it may be said that a Doomer can be found, unsurprisingly, caught in-between two arguably necessary stages of life - much like the winter that occurs following autumn, and proceeding spring.

Accordingly, it is my opinion that before they became disillusioned, Doomers were in fact romantics.

AUTUMN: ROMANTICS

So, what does it mean to be a romantic? Well, a romantic is someone who has an idealised and perhaps unrealistic view of reality - he may be said to be wearing 'rose tinted glasses'. On the surface, this may seem like the inverse of the Doomer - however, I'd argue that the same innate characteristics are the same.

The YouTuber Einzelganger, in his video 'From Doomer To Bloomer - My Story', uses the term 'Weltschmerz', meaning 'a feeling of melancholy and world-weariness' to describe the Doomer, as well as recounts his own journey through Doomerism. In the video, he describes how, in using Jordan Peterson's 'Big 5 Personality Test', he discovered that according to the test, he was 'High In Neuroticism as well as Openness'. Einzelganger was correct in identifying these two traits in connection to Doomers, although the term Neuroticism may be more applicable when substituted for Sensitivity.

As such, a predisposition towards Openness, as well as Sensitivity to external stimuli and internal pressures is consistent with most, if not all accounts of the Doomer, as well as the romantic. It is this same Openness, this same Sensitivity, that allows him to plumb the depths of human emotion only accessible to a select few. Independently, these traits cannot be defined as either 'good' nor 'bad' - they can be vehicles for exceptional creative expression, or mediums that heighten impressionability, especially when hijacked by Mana Personalities.

WINTER: DOOMER

Where romantics wear rose-tinted glasses, Doomers may be said to wear monochrome lenses. Hence when a Doomer sees an old man walking alone down the street, he sees a reflection of himself and the prospect of loneliness at old age, not the old man himself. He does not know, and many times does not even care to know, that this old man is on his way to a florist to buy roses for his wife. Thus, neither the romantic nor his disillusioned counterpart the nihilist see the world for how it truly is - each has a lens which blocks certain 'colours' from coming through and accentuates others.

The irony of course is that some Doomers take a certain pride in being able to 'see the world for how it really is'. Others on the other hand find themselves trapped in the red-pill/blue-pill false dichotomy, where they ask themselves 'If I could go back, would I remain ignorant of the world in order to remain happy, or accept the truth of the world at the price of my peace'.

In reality, the only true 'Red-Pill' is taken through the acknowledgement of Instincts.

Instincts in this context refer to the Neuroscientific/Psychodynamic Systems already mentioned within this guide (PANIC/LUST/PLAY etc). They may also be described as the Conscious experience of impulse and emotion in relation to internal and external stimuli as they relate to those systems.

In other words, they are the locomotives of life, the earthing rods that anchors us in reality and propels us into the environment to actualise our goals.

As such, the reason why a Doomer may feel unfulfilled and unsatiated when going through the motions of daily life is that he has lost connection to his Instincts, much like he has lost connection with the realities of his external environment - **As Above, So Below**. This is what separates him from the Bloomer.

SPRING: BLOOMER

For the Bloomer, it is not that Greed. Envy. Hatred. Pain. Disease etc. do not exist. Rather it's that these things do not represent the 'entirety' of the human condition, nor do they represent the 'true nature of it' as inherently evil/worthless. A child born into life is just as faithful a representation of the 'true nature' of human beings as War, arguably more so.

The Bloomer recognises that romanticism may be naive, but so too can the same be said for nihilism. Both are impressions of the world and as such, cannot and do not, reflect the greater picture. *The Bloomer knows that both perspectives are valuable in so far as they expand the bandwidth of his capacity for both feeling and thinking, and act as necessary over-compensations/course-corrections on the road to developing a more nuanced, accurate relationship with life.*

What's more, the Bloomer has learned to trust in his Ember, as a product and driver of thousands of years of evolution. He does so not out of bio-reductionism, but an understanding that biology is the necessary starting block in which psychology and philosophy emerge, upon their immediate contact with the external world. Accordingly, the Bloomer still values psychology, as well as philosophy, but does so forensically, by means of action and pressure-testing in his social environment, and not through rumination. It is this forensic approach that provides enough reality-based traction to propel him forward, and not leave him in the dirt with his wheels spinning in circles.

Accordingly, the Bloomer's philosophy may be said to be the following:

"If death is considered the ultimate reality-check, so too should the reality of life be recognised in equal parts".

The Bloomer intuitively understands that to lean into the former prematurely would be to tip the scale away from it's natural equilibrium, and adopt a perspective that was incongruent with reality.

Thus the Bloomer, by proxy of his immediate relationship with life, is in fact more conscious of the realities of life, than the Doomer.

Finally, through his ability to trust in his Ember, the Bloomer recognises the truth that that which makes him different is not a curse, but rather his greatest gift. With this, he is able to utilize his Openness, his Sensitivity, along with his unique configuration of attributes to craft a bespoke relationship with life that resonates as much as it satiates.

SUMMARY

It is hoped from the above that the reader recognises that Doomerism does not simply overtake an individual without cause. In all likelihood, it is a reaction to a previous adaptation that has outlived its usefulness, and thus serves only to stifle the individual. Accordingly, this reaction, this stage in living, is not permanent, but merely a season in life - a season to be remembered and respected, but not extended any longer than absolutely necessary.

Thus, like the trees that shed their leaves and retreat back their energy in Winter, so too do the trees blossom in Spring, all the while storing the memory of each year in the rings they hold in their trunk.

CHAPTER IV

PRACTICAL STEPS

"If you do not know where you come from, then you don't know where you are, and if you don't know where you are, then you don't know where you're going. And if you don't know where you're going, you're probably going wrong."

Terry Pratchett

From the outset, the intended purpose of this manual was that of providing a Bio/Psycho/Social Guide on how a Doomer may transform into a Bloomer. It may therefore be surprising that it is only in this last chapter that this guide seemingly addresses this purpose directly. The reason for this is that paradoxically, the last step, namely consciously choosing to become a Bloomer, is the easiest.

Easy being a relative term, by contrast, the hardest part of any transformational process is that of distilling exactly what material is to be transformed, be that lead into Gold, or in this case, a Doomer into a Bloomer. Hence the preceding chapters are an attempt to provide a rough framework, a starting block in which to expand and flesh-out, based on the reader's own unique circumstances. As stated in the beginning, despite a shared identity of Doomerism, what it means to be a Doomer and the precise circumstances that led an individual to become identified as a Doomer will be highly personal. It is these personal circumstances that will breathe life into the structure provided and imbue it with the power of real transformation.

Notwithstanding, below are some additional tools that will, it is hoped, equip you with the ability to begin actioning this transformation today.

1. ASK YOURSELF: *Do you really want to stop your suffering?*

This may seem like an obvious question, but for this process to work, absolute honesty is required, particularly in relation to the following question:

'Is there not a part of you that feels, despite the loneliness, despite the sadness and the numbness, that remaining attached to this sadness provides you with something - be that an identity, a spectrum of emotion to claim as your own, a familiarity with a state of being, that despite its flaws still feels somewhat ... comfortable?'

If you answered yes to this question then that is wonderful, feel free to skip to the next section.

If however your answer to this question was no, then that too is okay - in fact, given what we know about the Doomer, it is, to some extent, to be expected. For an individual to give up hope, to turn his back to the world and retreat into darkness, it is likely that given enough time, his eyes will adjust to the dark and he may begin to find comfort in it, particularly when compared to the blinding glare of daylight. Similarly, from an biological perspective, it is clear that an individual can find a pseudo-equilibrium even within maladaptation, and that the inertia of upsetting this balance, even with the view of moving towards a better adaptation, will in all likelihood be experienced, at least initially, as somewhat unpleasant. At this point, an analogy may be useful:

Imagine a person, X, has been driving the same way to work for the past 10 years. Now imagine you are attempting to convince that same person that a new road has opened up and that if only they learned the new route, they'd get to work much faster. For the vast majority of people, despite telling X that this new road is quicker, there is still going to be resistance to changing the route. As such, to be convinced, X will need to know for certain that the new route is quicker, and that it won't take too much effort to learn this new route.

This analogy has application to the Doomer's situation, as well as neuroanatomically. Accordingly, the more an individual does/thinks/feels something, the thicker the neural pathway becomes for that specific response, and the more that response is conditioned, up until the point they become automatic and even in some cases, autonomous. **This principle applies not only to driving cars, but to adaptations.**

For the self-identified 'Doomer', what may have started out as a defence mechanism that acted to serve the individual, slowly becomes more entrenched and automotised, to the point where the individual can no longer differentiate between their own world-view, and the one engendered by the defence mechanism.

At this point, the individual has become IDENTIFIED with the defense mechanism. In contrast to the driving analogy above however, the defense mechanism now acts not for the individual, but rather, its own self-preservation. It achieves this by various means, but primarily it does so by purposefully obscuring any evidence that may contradict it, and actively seeking out anything that may confirm it (confirmation bias). This prevents an individual from reevaluating whether or not an alternate, more useful adaptation would be available, thus drastically reducing the likelihood that an individual would be willing to let go of his current, sub-optimal adaptation, or in the case of X, his old, longer drive to work.

Accordingly, in addition to asking yourself, 'Do you really want to stop suffering?', consider also what is preventing you from seeing any alternatives as viable, and if that thing really is you.

2. DISIDENTIFY - *From The Doomer*

So far we have referred to this seemingly distinct, autonomous, self-preserving part of the psyche as a defence mechanism - although this may have been the case originally, it is almost certain that this defence mechanism has since aggregated material around it, attracting anything at its disposal to propagate it's perspective.

From a Jungian, depth-psychological perspective, this discrete part of the psyche would be referred to as a Complex. A complex is defined as a:

DEFINITION

Complex - Noun

Collection of memories, beliefs, ideas, perceptions and feelings all with a common emotional/Instinctual core.

The Compounding Effect referenced throughout this guide would be a typical example of how a Complex may utilise multiple experiences with a common emotional/Instinctive tone to proliferate itself. For the Doomer, the common emotional tones of rejection and loss of social contact would in all likelihood find their root in the PANIC system, as evidenced in Chapter IV.

What's more, the aesthetic that has aggregated around what it is to be a Doomer would in all likelihood serve to perpetuate the Complex, surrounding the individual with bleak, depressing stimuli to further strengthen his exposure to, and entrenchment in, Doomerism. Although much of this Doomer-specific media is genuinely captivating in its ability to portray the emotional range of the 'Doomer', it is precisely this captivating quality that you must be most wary of. As such, it is imperative that you reclaim your own personal relationship/connection to what it is that Doomerism represents, rather than risk becoming seduced by the collective expression of it, therefore losing all ability to contextualise it. It is this ability to see where your libido goes within an overarching context, that provides the 'way in' to not only disidentifying from the Doomer, but additionally, identifying what precisely Doomerism was used as a sub-optimal remedy for.

This is where the forensic-based "Personal Myth" process advocated for by *Jung To Live By*, is invaluable. In the context of disidentifying from Doomerism, this would look like tracking how, when, and where you began identifying with the Doomer - again, a rough outline is provided in Chapter IV, but must be fleshed out thoroughly.

3. REBUILD - The Foundation For The Bloomer

Once you've sufficiently moved the 'Doomer Complex' from ego-identified, where it sits directly above the Ego, to ego-aligned, where it is no longer identified with but remains present within consciousness, you can then set about getting rid of it for good. You can do this in three main ways:

The Rumpelstiltskin Approach

The tale of Rumpelstiltskin, much like we saw with the myths of Prometheus and Pandora, contains within it age-old wisdom that can be used even to this day, provided you know where to look.

This tale is of a girl, who's father, in an effort to impress the King, claims that his daughter can spin straw into gold. After hearing of this brash claim, the King locks the girl away in a tower, along with a bale of straw and a spinning wheel, demanding he be met with gold the next morning, or the girl's severed head. Just as daylight is breaking and the girl's hope is to be extinguished, an Imp appears before her, offering her a deal - he would transform the straw into gold if only he could obtain the necklace the girl wore around her neck - she agrees.

On the second day, the King transports her to a larger room with more straw, the Imp once again arriving just as the girl's hope begins to fade, offering her the same deal, in exchange for her ring - once again she agrees. On the third day, when the King demands a whole chamber of straw be transformed into gold, at the price of either her hand in marriage, or her head in the gallows, the Imp appears - however, the girl no longer has any jewellery left to trade. Never one to turn down the promise of a deal, the Imp offers his services one last time, in exchange for her first-born son. Left with no choice, she agrees.

Many years pass and the girl, now Queen of the land, gives birth to her first-born and is met that same night by the Imp, demanding payment. The Queen begs the Imp to reconsider, offering him all the gold in the palace in lieu of her child. Resolute, the Imp instead offers her a riddle - if the Queen could guess his name within three days, he would renounce his claim to her son.

Following many fruitless attempts, the Queen, on the eve of the second day, ventures into the woods in search of the Imp to plead for her son's life one last time. After battling through dense thickets, she begins to hear a faint voice, which she recognises as the Imps, singing a strange melody. Instead of going to him directly, she observes him for a while, whereupon he begins to sing,

"Tonight tonight, my plans I make, tomorrow tomorrow, the baby I take. The queen will never win the game, for Rumpelstiltskin is my name..."

The subsequent morning, when the Imp emerges, the Queen guesses his name correctly, and in a fit of rage, the Imp flies out of the window, never to be seen again.

What is clear from this fairytale is that when an individual is able to name something, to identify it, that thing loses some, if not all, of its power over that individual. Much like the strengthening that occurs every time an individual UNCONSCIOUSLY identifies with a Complex, the inverse is also true; every time an individual CONSCIOUSLY recognises a Complex attempting to assert itself/its own agenda in real time, the Complex loses its power over the individual.

What this looks like in reality is:

- Recognising a signal in real-time, whether that be a particular emotion stirring or an intrusive narrative playing at the back of your mind,
- Identifying why that signal is occurring, for instance a trigger in the external environment or simply an attempt to successfully express an instinct, and
- Connecting that signal back to previous events that may have conditioned you to respond in that way.

By doing so, you are able to successfully distinguish between feelings/ thoughts/impulses that are intrinsically your own, or those that are products of a Complex. Each time you do this, the Complex's power, much like Rumpelstiltskin, will be diminished.

Additionally, it is worth noting that a further piece of wisdom communicated within this myth is that *a deal made under duress is never a fair trade and thus does not have to be remunerated.*

In the same way, a defence mechanism, and the subsequent Complex that may form, may be thought of as a deal - a contract to act as a temporary protective measure at the cost of optimal lifespan development. However, these deals are typically made unconsciously, and under pressure from challenging external stimuli, for example the threat of beheading as seen in the above fairytale. Accordingly, such contracts would be voidable on the grounds of a lack of capacity, due to unconsciousness when making the deal, and duress of circumstances (e.g. trauma), both of which are subsequently taken advantage of by Complexes down the line. Accordingly, such deals are flawed from the outset and thus do not have to be honoured, and at the very least, must be reevaluated.

The Japanese Holdout/ Promotion Approach

Reappraisal of strategy in light of changing circumstances is a necessary function applicable to all situations, not merely in relation to Complexes - this is a universal truth that corresponds with Darwinian fitness. Accordingly, the Analogy of the Japanese Holdout during World War 2, again courtesy of Steve Richards at IPSA, is particularly illustrative.

The Japanese Holdout refers to the Japanese Soldiers who, after the Second World War, found themselves on the Pacific Islands without any means of contact to the outside world and as such, continued fighting some 30 or 40 years after 1945. This is because they hadn't received the 'Stand Down Order' from the Emperor, and as such, dutifully continued fighting, albeit for a War that had long since passed.

Accordingly, some Complexes simply require the 'Stand Down Order' to be given by the Ego in order to disperse, and return the energy that was being used to maintain the Complex back into the rest of the psyche. The way in which an individual communicates this must be with sincerity, absolute honesty and respect. As such, it is important to appreciate that the Complex was formed, at least initially, to protect you the individual and thus gratitude for this must be shown. Thus, a useful way of framing this approach would be to promote the energy that was being used to maintain the Complex to a better, more useful role. In this case, a more useful role may be that of a forensic investigator, attempting to delineate what Instincts were originally frustrated, so as to require the defence mechanism in the first place. This is by far a more useful role that reflects the abilities of the psyche more accurately.

The Action-Based Approach

If only one thing is to be taken away from this Guide, let it be this: ***All Of Your Instincts Are Externally Orientated.***

With this in mind, we can see how an individual may begin to first take action in the world via a willingness to trust in his Ember as a guiding light, a North Star in which to orientate himself, as his Instincts propel him forward. It is his Ember that intuitively understands, with knowledge derived over millions of years of hard-won evolution, what it is to lead a fulfilling life. What's more, this Ember is consistently attempting to communicate this life to you. As such, developing this internal dialectic will arguably have the greatest transformative impact on your relationship with the external world - **As Within, So Without**. It is with this appreciation and relationship to their biological foundation, that an individual is empowered to have the courage to go out and actualise their Instincts, whilst regularly course-correction under the guidance of their Ember. It is precisely this dialogue between an individual and their Ember that prevents them from falling into the frustration, dejection and apathy that accompanies Wheelspin.

Accordingly, from a psychological level of analysis, adopting a forensic approach to tracking one's own libido has application that extends far beyond the resolution of a Complex.

Once an individual has sufficiently disidentified from Doomerism, it is then time to begin using the same tools in establishing what it is that person truly enjoys - what animates them organically, why those things were abandoned and what is preventing them from reclaiming those pursuits. Again, this will provide an even richer understanding of your true nature, in absence of any collective fantasies that have accumulated along the way. This inevitably will involve an element of creative risk, as you move away from the collective waypoints of identity and begin carving a truly fulfilling, hand-crafted life. It is important to stress here a willingness to engage in the process, not solely for the outcome, but as a vehicle for a greater engagement with life that is worthwhile in and of itself.

Finally, and arguably most important for would-be *Doomers-turned-Bloomers*, is the social dimension of their lives. As an extension of your Energy Audit, it is imperative to examine what relationships you do have and their potential impact on your development, specifically your move away from Doomerism. Accordingly, forums that act as Doom echo-chambers would in all likelihood only serve to keep any individual attempting to move away from Doomerism trapped in their identification with being a Doomer. Although these forums may provide a safe haven for individuals to feel normal, they in effect normalise suffering and may be considered to be the maladaptive pseudo-equilibrium attempting to find homeostasis. Whilst these forums may be ameliorative in the short term they don't address the issue, and in fact, play a large part in keeping an individual feeling Doomed.

Nevertheless, it is recognised that for some individuals, these forums act as the only form of social connection they have. To those individuals, I would say you do not have to do it all at once.

Instead, I would invite you to simply begin applying the same forensic approach advocated for throughout this guide - begin asking yourself questions like:

- i. *To what extent are my interactions with these forums acting as negative suggestions and further inculcating me into the Doomer mindset?*
- ii. *'Do I come away from reading these posts feeling better or worse on balance?'*
- iii. *'Do the opinions shared on these forums represent a balanced, nuanced relationship with reality based on real-world experience?'*

Once you begin deploying this approach, it is likely the draw of these forums will become less and less appealing. It is at this point that an individual may truly take action in the face of a Complex, specifically one designed to reinforce social isolation, by joining a community. Accordingly, although it may seem intuitive to pull away even further, to 'cocoon' in order to emerge fully formed as some form of 'Bloomer Butterfly', it is actions in the face of a Complex that will truly instigate long-lasting change.

What's more, a substitute community is important in combating any latent feelings that may emerge as Complex 'death-spasms', as it scrambles to assert itself in last ditch attempts to survive. Such feelings may include increased loneliness, that may reconstellate previous experiences and therefore may reinforce a Complex, or even more Doom-specific feelings, such as guilt around the possibility of achieving happiness and being considered a 'sell-out' to the cultural ideals of happiness. The latter seems to be an ever-increasing potential in Doomer-forums, as those still suffering at the hands of their own complexes feel threatened at the idea of others achieving happiness, and thus attempt, homeostatically, to pull those moving away from Doomerism backwards.

In these situations, it is important to recognise that (Ego) strength isn't all about trying to push through hell and back with a stiff upper lip, but instead, sometimes appears as having the strength to disidentify with a Complex attempting to assert itself in real time through another individual suggesting that a person cannot be happy without 'seeing the world for how it really is'. Sometimes, the greatest strength an individual can possess is the ability to withdraw from an environment that they know to be harmful.

SUMMARY

The above are just a few of the many possible ways of undertaking your journey from Doomer to Bloomer and as such, are not prescriptive, but rather an open-invitation, to be tailor by you, for you.

Accordingly, it may feel as though you are drowning in possibilities - although this can be daunting, I would invite you to lean into this, to perceive this feeling not as an anxiety to be quelled, but an anticipation, an excitement to be embraced as a platform for renewed life and renewed possibilities. This, after all, would be the approach advocated for by your Ember.

CHAPTER V

CONCLUSION

"Hope survives best at the Hearth"

Rick Riordan

For the sake of symmetry, I will conclude this guide much as I began it, with a definition.

DEFINITION

Focus - Noun

The centre of interest or activity.

The etymology of the latin word 'Focus' derives its meaning from the term 'Hearth', and in today's culture, I am inclined to see why. In years gone by, our ancestors would gather round the Hearth to share food, warmth, protection and stories - the Hearth therefore would provide the focal point of community life.

What then does it mean, to have focus? Well, to have focus means to have perspective - a camera angle focussing on it's subject will provide perspective on the world it intends to capture. Focus also means the ability to prioritise, to intentionally blur those things in the background that do not matter to us. Finally, focus by necessity, equates to contrast - the distinction between light and dark, day and night.

In the same way that the modern man has lost his Hearth, so too may he be said to have lost his focus.

Instead of gathering around a table to eat, we order food directly to our doors to be eaten privately, in separate rooms with separate screens instead of a shared Hearth.

Although such an observation may invite nostalgia, it would be a mistake to conclude our feelings there. Modern living has increased the standard of living immeasurably, and any attempt to permanently regress back would be to oppose the natural evolution of our species.

Much like Prometheus, we must rediscover the buried Hearth for ourselves and bring it forward into the new age. I would suggest what this looks like for the modern man, is cultivating a relationship to the Ember that already exists within him.

The way in which one individual does this will vary tremendously from the next. Notwithstanding, the structure above, it is hoped, has provided enough of a framework for you, the reader, to orientate yourself towards taking action, today.

Accordingly, the above guide was written with this intention in mind. Not as a prescription, but as a manual to equip those people, those people who had turned away from the heat of life, with the tools to fan their own embers, so they may act as torches to illuminate the path ahead, and navigate the fires within.

To those who have the courage to do so, I salute you.

BLOOMER & BEYOND

Doomerism may have been the spark that ignited the now glowing relationship with your Ember, but things doesn't have to end there.

Should you decide to truly apprentice yourself to learning the art of navigating the fires within, this apprenticeship will in time ripen, to yield a lifetimes worth of meaning and sustenance as it unfolds across time, new experiences, and new horizons.

I should know, as I myself, was a Doomer. You can hear about my story [here](#).

To cut a long, *long* story short, I'm now in a position where I am living in as close a harmony to my Ember than I have ever done before and to be honest with you, it feels amazing - *to be warmed by your own internal fire is an experience I myself am still floored by on the daily.*

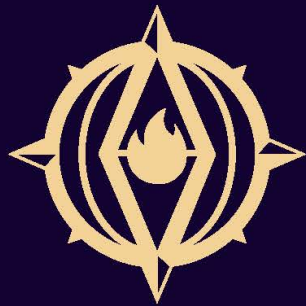
I am by no means a finished product, but I am living much closer to the life that I want to live than I was two years, or even six months ago.

This capacity to make real, lasting change is something I have experienced personally and because of this, feel compelled to want to share it, with as many people as I can. It's for this reason that I am opening up my diary to begin accepting consultations.

Should you be interested, I invite you to click the link below to book a Free 1-on-1 30-minute Discovery Call with me. In it we will talk about where it is you're starting from, be that Doomerism or otherwise, what it is you're looking to achieve, and what work we could do together to make it happen.

I look forward to speaking to you soon.

<https://calendly.com/ignisorbis>



IGNIS ORBIS

NAVIGATE THE FIRES WITHIN