


**Responsibility, that's
where the meaning in
life is**



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Well, I'll tell you a couple of strange things, that the things that I don't really understand.

The first is, when we've done the analysis of the effects of the Future Authoring program, it has had a differential impact on men.

And it's had a particularly differential impact on what I would call excluded men.

And so, that would be non-western ethnic minority men or majority men who aren't doing very well.



So for example, at Mohawk College, the Future Authoring program had a particularly robust effect on Mohawk College students who were men who hadn't done very well in high school and who hadn't picked a major that had a career destination at its end.

So you can imagine those people are they have an ambiguous relationship with the idea of education. And they're not oriented specifically towards a goal. *They're not very motivated.*

Now, why did it have a differential effect on men?
That's a good question!

Well, first of all, the women are doing better, so, it might just be a matter of the fact that it does better for people who aren't doing as well and at the moment most of them are men.



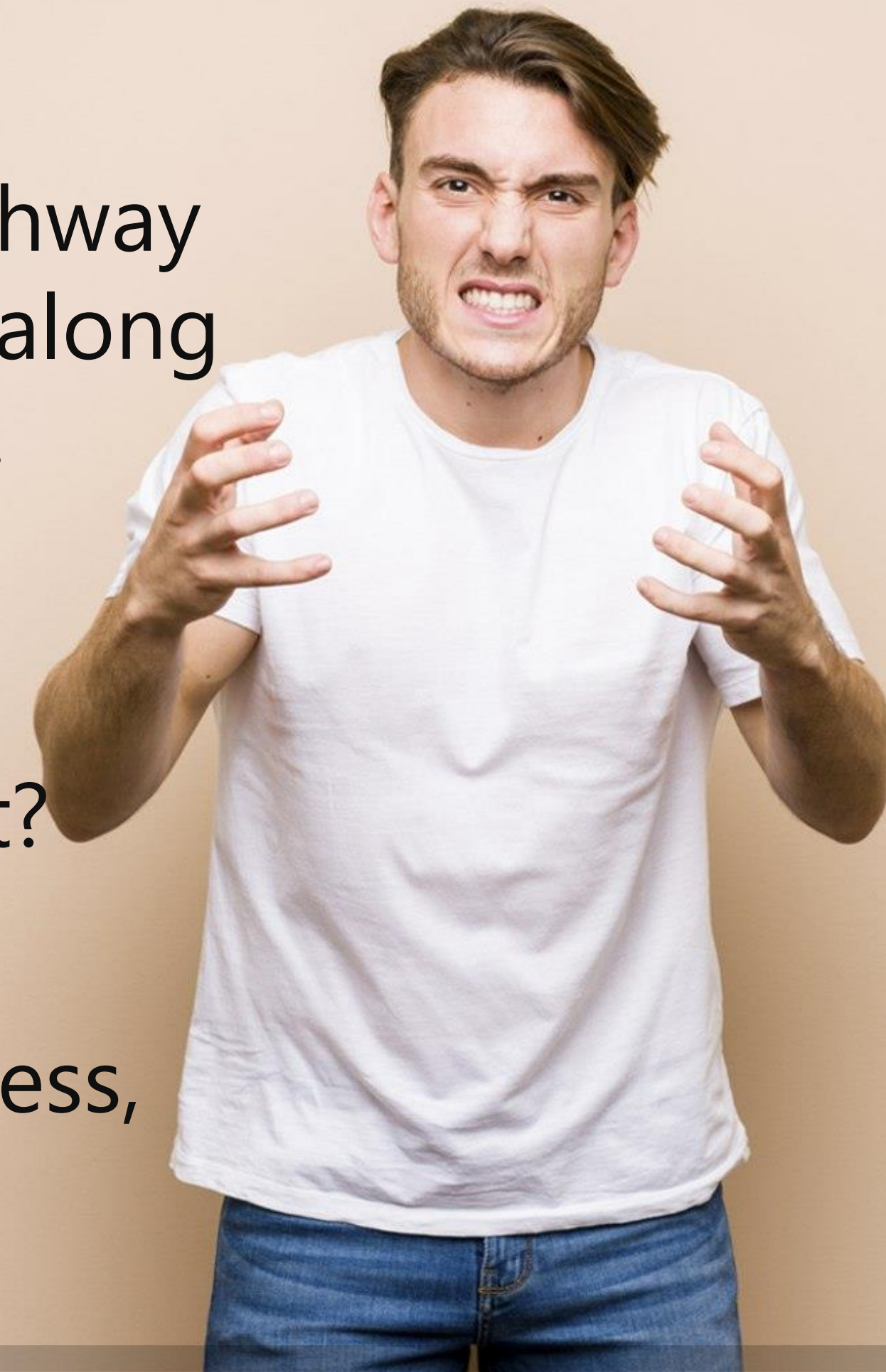
I think that *might be part of it*, but *I don't believe that's all of it*.

I think that part of the reason that women are doing better *is 'cause they're agreeable*.

And so, if a system sets out a structure, and says, "here's a pathway to attainment," the women won't rebel against that they'll go along with it, and *that's working very well for them at the moment*.

The *men especially* the men on the disagreeable end of the distribution. And, there's way more men on the disagreeable end of the distribution, then there are women, right?

That's what you get from if you look at overlapping normal distributions, so there's the female distribution for agreeableness, male distribution for agreeableness. **Tremendous overlap!**



Okay, women are higher, *all the really agreeable people are women all the really disagreeable people are men.*

And maybe the real differences occur at the extremes, it's a very interesting side effect of overlapping distributions. People can be mostly the same, but *that can still produce radical differences.*

Disagreeable men won't do anything they don't want to do. They just say up yours, I'll go home and play video games.

With you no. I'm not listening to your stupid and Why should I work for you? I'll just go have fun.



"I'll do my own thing," *I don't think they're motivated*, and so then, if you take the men who are like that and you say, okay. "What do you want?", "You can have what you want. But you have to figure out what it is."

So then, they write down what they want they think, "oh hey well that might be worth having so maybe I'll put some effort into it."

That's what it looks like to me, now, you know that's weak evidence, and this is a weak argument, but I'm trying to stretch out my understanding to account for this. But I'll tell you something else that's really weird. I don't understand this either.



More than 90% of the people who watch my videos on YouTube are men, now, that's weird because not about 80% of psychology students are women, so that is not what you would expect, right? you would expect that the majority of them would be women.

And you might say, well, it's because of the political stance I've taken, and I thought well, that's possible so I went looked at the demographic data because I have that.

Well before I did any of the political videos, **85% of my viewers were men**, so it's actually increased a bit, it's increased by 6% and that's not trivial. But, it was still overwhelmingly men.

So that was interesting, I thought, what the hell ***why is that exactly?***



And then now, I've been watching crowds when I've been talking to them.

And the crowds that have come to see me in person — this happened at the University of Toronto free speech debate — and I actually noticed it and commented on it before the debate took place because I was talking about intrinsic differences between men and women.

And I looked around the room and I thought hey *80% of the people in this room are men.*

So, I had all the women stand up and then all the men stand up, I said: "Look like here's a natural experiment, *for some reason 80% of the people who showed up to this are men.*"



Now everybody thought I was kind of cracked to do that, and it was a risk, you know, but I thought no there's something going on here.

And then what's interesting now, is that *every public appearance that I've made, that's related to the sort of topics that we're discussing, is overwhelmingly men, it's like 85 to 90%.*

And so, I thought, wow that's weird like what the hell's going on here, exactly.

And then the other thing I've noticed is that I've been talking a lot to the crowds that *I've been talking to not about rights, but about responsibility.*

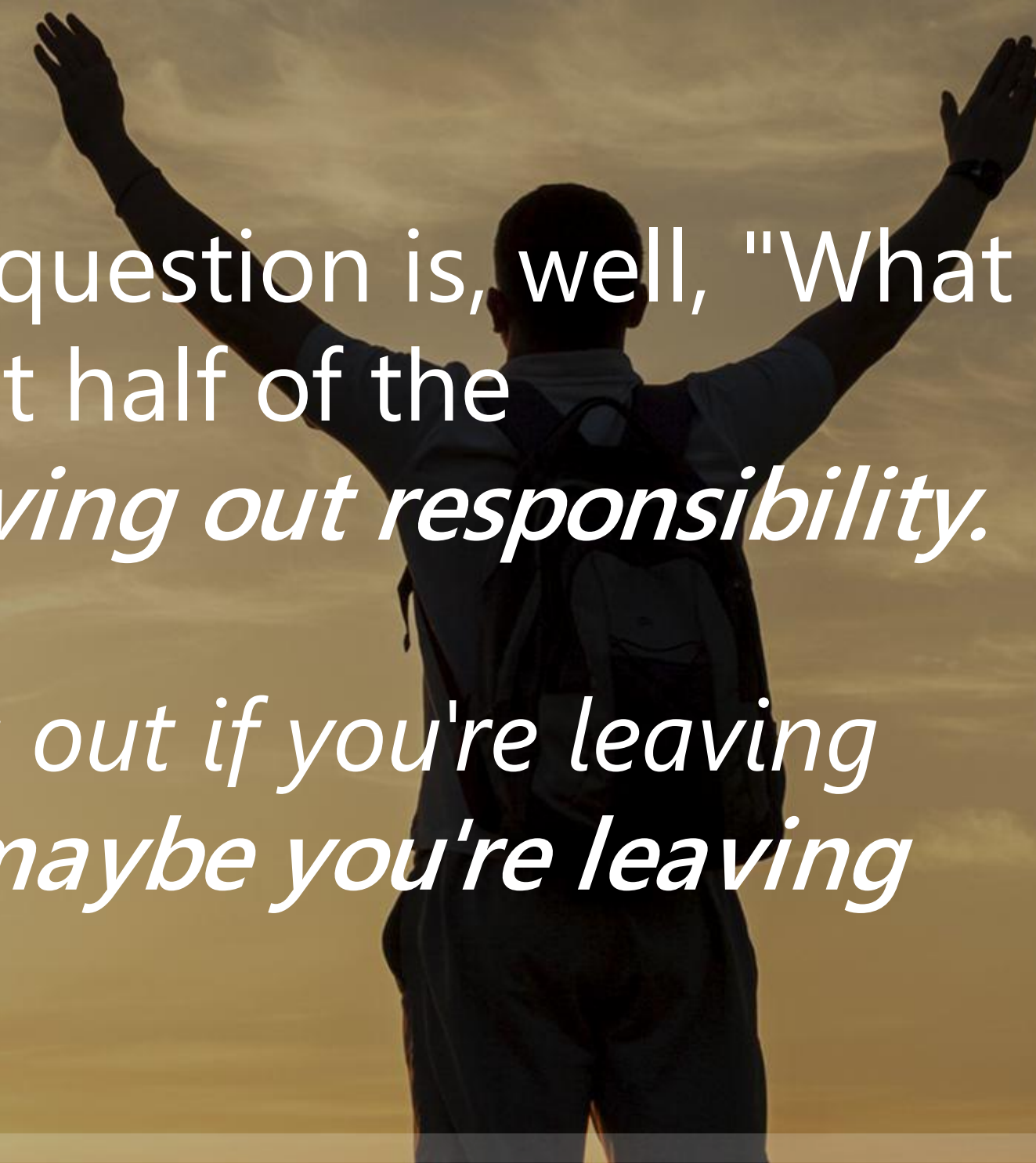


Because *we can't have the conversation about rights without the conversation about responsibility, because your rights are my responsibility.*

That's what they are, technically, *so you just can't have only half of that discussion.*

And we're only having half that discussion. The question is, well, "What the hell are you leaving out if you only have that half of the discussion?" and the answer is, *what you're leaving out responsibility.*

And then the question is, "What are you leaving out if you're leaving out responsibility?" and the answer might be, *maybe you're leaving out the meaning of life."*

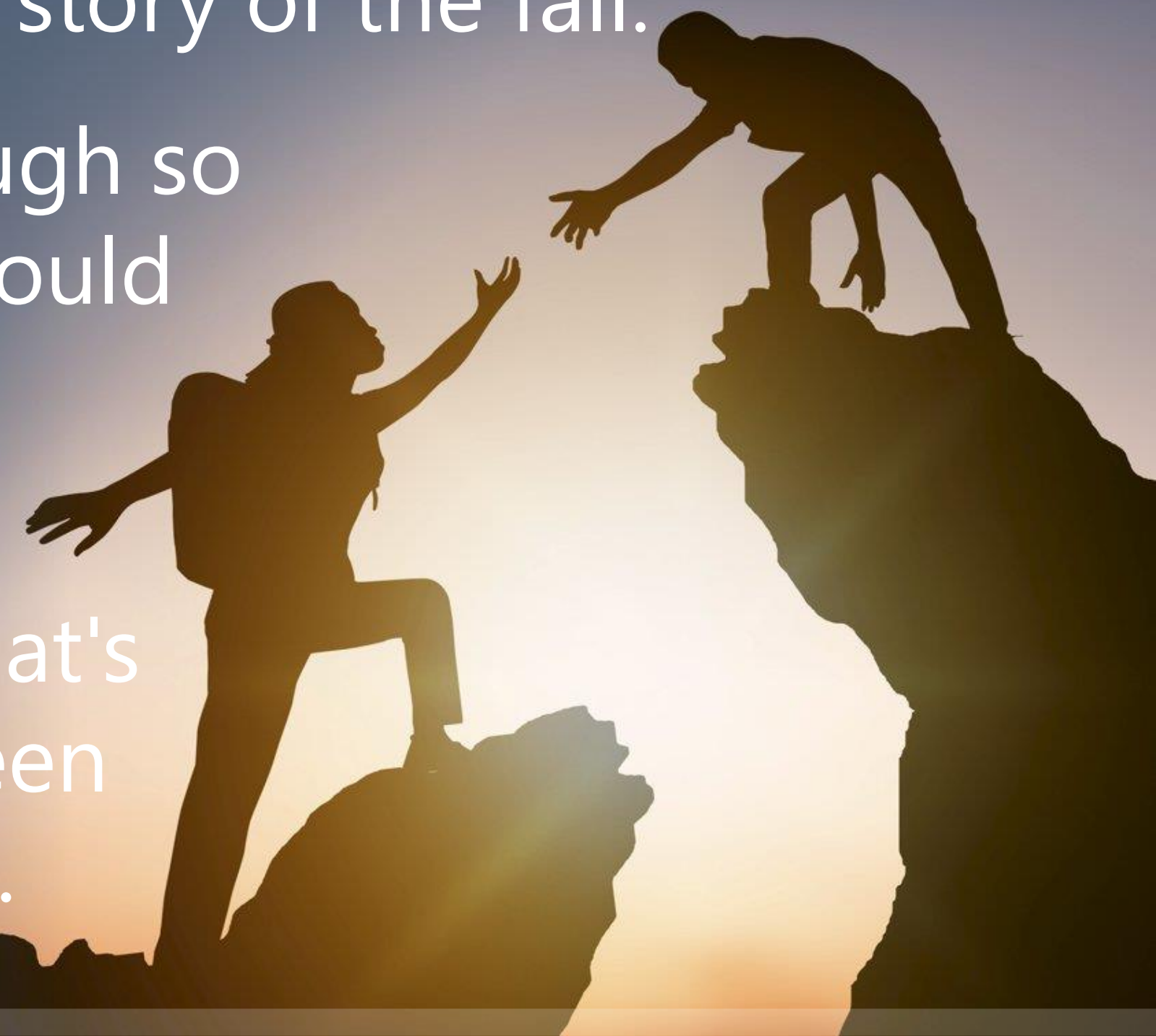


That's what it looks like to me, it's like here you are, suffering away, what makes it worthwhile, right? It's almost impossible to describe how bad an idea that is.

Responsibility, that's what gives life meaning. It's like, lift a load. Then you can tolerate yourself, right? because look at your useless, easily hurt easily killed, why should you have any self-respect? That's the story of the fall.

Pick something up and carry it, pick make it heavy enough so that you can think, yeah well, useless as I am at least I could move that from there to there.

Well, what's really cool about that is, that when I talk to these crowds about this, the men's eyes light up, and that's very good — I've seen that phenomena because I've been talking about this mythological material for a long time.



And I can see when I'm watching crowds, people, you know, their eyebrows lift their eyes light up because I put something together for them.

That's what mythological stories do, so I'm not taking responsibility for that, that's what the stories do.

So when I say the story, people go click click click. You know, then their eyes light up, but this responsibility thing, that's a whole new order of this, is that young men are so hungry for that it is unbelievable.

And one of the things I've been talking to some of the people who've been running for the conservative leadership in Canada.



And I've been talking to them about well the difficulties they have communicating with young people because conservatives, what the hell are they going to sell to young people, right? 'Cause being conservative is something that happens when you're older. **They can sell responsibility.**

No one's selling it, and the thing is for men there's nothing about responsibility.

You know I was watching The Simpsons the other day, I watched the first Simpsons episode, and I deconstructed it.

And so it's really interesting so what happens in the first Simpson episode is that? It's Christmas and Homer and Marge are going to buy some Christmas presents, *but Homer doesn't get his Christmas bonus.*



And so *he's absolutely crushed by that*, and that actually is a recurring theme in *The Simpsons*, where Homer loses his job or something like that or can't make enough money. He's completely crushed, even though he's kind of useless bumbling, laughing fool of a guy.

You know, the thing that gives that show its soul is that he's still oriented towards his family. That's what makes him honorable is that? Foolish as he is, *he's decided to adopt responsibility* for his family and to try to bear that.

And so, he's a holy fool, he's not a complete fool.



And it's so interesting watching the story because he suffers dreadfully *as a consequence of not being able to fulfill his responsibility*. Well, that's for men.

Women have their sets of responsibilities, they're not the same. Because they're complicated because women, of course, have to take primary responsibility for having infants at least but then **also for caring for them. They're structured differently than men.**

For biological necessity even if it's not a psychological issue and it's also partly a psychological issue. *Women know what they have to do, men have to figure out what they have to do.*

And if they have nothing worth living for then they stay Peter Pan. And why the hell not? Because *the alternative to valued responsibility is, impulsive low-class pleasure.*



And you saw that in the Pinocchio story, right? That's Pleasure Island. It's like well. *Why lift a load if there's nothing in it for you?*

That's another thing that we're doing to men. That's a very bad idea. And to boys.

it's like: "You're pathological and oppressive. It's like fine then, why the hell am I going to play?"

That's the if that's the situation if I get no credit for bearing responsibility, you could bloody well be sure I'm not going to bear any.



But then you know, *your life is useless and meaningless* and you're *full of self-contempt* and nihilism and, and *that's not good*.

And so that's why I think, that's what I think is going on at a deeper level with regards to men needing this direction.

A man has to decide that he's going to do something.
He has to decide that.

Yeah well, you know, partly what you're trying to do in the future-authoring-processes is say, okay well, What's your highest value?



Right, it's the star. It's like okay, "*What are you aiming for?*" You can decide man, but you know, there are some criteria, it should be good for you, it should be good for you in a way that facilitates you moving forward. Maybe it should be good for you in a way that's also good for the family and the community.

It should cover the domain of life. There are constraints on what you should regard as a value, but you but within those constraints, you have the choice.

You have choice. Well the thing is, that people will carry a heavy load if they get to pick the goddamn load.

So, and *they think well, I won't carry any load,* it's like okay fine, but then you're like the sled dog that doesn't have a sled to pull, you're just going to, you're gonna tear pieces out of your own legs because you're bored.



You know you need, people are pack animals they need, they need to pull against a weight.

And that's not true for everyone it's not true particularly say for low conscientious people. I mean maybe they're open and creative or extroverted and some other things.

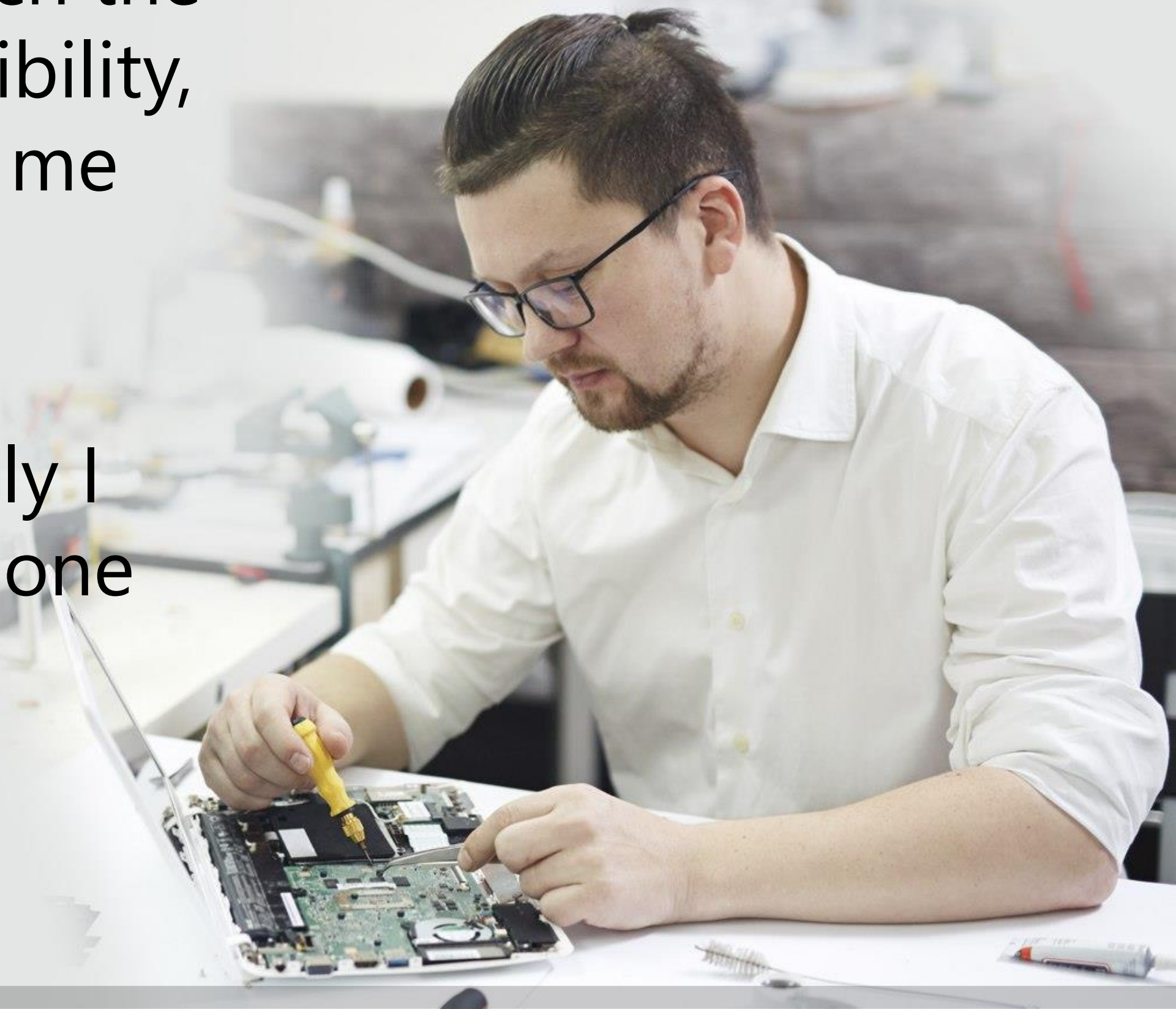
But for the typical person, they'll eat themselves, they'll *eat themselves up unless they have a load*. This is why there's such an opiate epidemic among dispossessed white middle-aged guys who are unemployed in US. It's like they lose their job, they're done.



Right? They despise themselves, they develop chronic pain syndromes and depression and the chronic pain is treated with opiates.

It's like that's what we're doing, that's what it looks like to me is you have to — and it's so interesting to watch the young men when you talk to them about responsibility, they're so goddamn thrilled about it. It just blows me away. It's like really. That's what's, that's the counterculture.

Grow the hell up and do something useful, "Really I could do that? Oh, I'm so excited by that idea, no one ever mentioned that before." It's like rights rights rights rights, it's appalling.



And I feel that that's deeply felt by the people who are coming out to, to listen to these sorts of things too — they've had enough of that.

And they better have, because it's a non-productive mode of being. *Responsibility man*, **that's where the meaning in life is.**



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