

Autistic Liberationism: A Case for Separation

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Of utmost importance, before the rest of this book can be read, is our list of grievances. They spell out why we think things are so bad that we must separate and go our own way. The issues listed here range from economic to sexual violence. We do not order them by their egregiousness or in any particular order, but by what first comes to mind. Further note, this book uses the word *malistic*. It's a portmanteau of the root *mal*, meaning bad, and *alistic*, meaning non-autistic. We do not mean to call all *malists* villains, but there is a large core of *malists* who are either ignorant or bad actors, so we made the term to label the malevolent ones.

1. 85% of college-educated Autists are under- or unemployed. This means that we, as a people, are being given wage slave jobs where our neurotypical peers are able to land decent, well-paying jobs where they are treated humanely.¹
2. Autistic people are much more likely to commit suicide. We are 25x more likely to attempt suicide than neurotypicals. We are much more likely to die deaths due to despair than our counterparts.²
3. Autistic people are much more likely to be homeless. In the UK, an estimated 19% of the homeless population is autistic, meaning the homeless are 12.667 times more likely to be autistic.³
4. Autistic people are preyed upon en masse, with the majority of us facing sexual violence at some point in our lives. For example, 9 out of 10 autistic women are sexually assaulted. The number of men assaulted is unknown, but we can be sure that it is higher than our neurotypical counterparts.⁴

¹ "Autism Society Employment." *Autism Society*, autismsociety.org/employment/. Accessed 22 Aug. 2025.

² Conner, Caitlin M et al. "Recent Research Points to a Clear Conclusion: Autistic People are Thinking About, and Dying by, Suicide at High Rates." *The Pennsylvania journal on positive approaches* vol. 12,3 (2023): 69-76.

³ Birch, Alex. "It'S Time to Break the Link between Autism and Homelessness." *The Century Foundation*, 17 Apr. 2023, tcf.org/content/commentary/its-time-to-break-the-link-between-autism-and-homelessness/. Accessed 22 Aug. 2025.

⁴ Cazalis, Fabienne et al. "Evidence That Nine Autistic Women Out of Ten Have Been Victims of Sexual Violence." *Frontiers in behavioral neuroscience* vol. 16 852203. 26 Apr. 2022, doi:10.3389/fnbeh.2022.852203

5. Autistic children are 7.77x more likely to be bullied than non-autistic children.⁵

There is an invisible struggle going on with very real consequences. It is the neuro-struggle between an in-group and an out-group. That in-group being the mallist and the out-group being us: the Autist. But why is there a struggle? The answer to that question is the double empathy problem. It has been scientifically shown that autistic people and neurotypicals communicate differently. This results in negative interactions and a failure to communicate. However, it has also been shown that autistic people communicate with each other at the same level that neurotypicals do. An unfortunate truth is that our neurotypes have different communication styles. Autistic people and neurotypicals have a mismatch. On the neurotypical side, this may result in one awkward encounter, as neurotypicals are the majority, and they speak mainly to the same. However, autistic people, at a high estimate, only make up 3% of the population. Therefore, autistic people have negative communication daily, and negative communication makes up the majority of their conversations. This is obviously a recipe for disaster, as it is a massive driving force for alienation.

And if it were just alienation that the Autist felt, that would be one thing. But because the mallist sees us as awkward, we are othered. We are ostracized and abused. As has happened throughout all of human history, the out-group is systematically discriminated against. And, out of out-groups, we are the more alien. We are unworldly entities to the neurotypical, and thus, it is no surprise that they lash out at us. But the question is, what are we going to do about it? And the answer to that is complete and total separation. We need psychic and physical distance from our abusers. We need autistic enclaves and autist-majority settlements; places where the Autist can avoid those awkward and abusive interactions. We need places where we will not be bullied for being different. We need places where we aren't discriminated against. What Autists need is complete and total liberation.

⁵ Libster, Natalie et al. "Personal victimization experiences of autistic and non-autistic children." *Molecular autism* vol. 13,1 51. 24 Dec. 2022, doi:10.1186/s13229-022-00531-4

Why is separation liberation? The answer to that can be found in two declarations. One, we declare that we deserve to be free from the oppressive mallistic system. And two, we declare that Autists deserve to be able to prove themselves. The first declaration is obvious: Autists deserve to be free from abuse and exploitation. Autists should not have to mask just to seek meager employment. Autists should not have to put up with environmentally overstimulating conditions. The second is less obvious, but it is an idea that will be developed over the course of this book. It is the idea that Autists are great and deserve to be able to develop their talents and work on their interests. Having a special interest is a crucial part of autism, and it is a shame that many are too burdened to be able to work on it.

Unfortunately, autistic people are chained; chained to a system that doesn't want us to succeed. Our ability and our accomplishments are diminished. We are told that we are inferior, and many take this to heart, never even trying to reach their potential. Even worse, neurotypicals, who hold the power, take this trash as gospel truth. We are infantilized and never given the opportunity to prove ourselves. The cards are systematically stacked against us. Even so, autistic excellence shines. Our persecutors envy us; they can't stand our creativity, strong honor code, or success in the face of overwhelming adversity.

Progress has been propelled massively by the Autistic mind. Many great individuals have been autistic. Scientists such as Thomas Edison, Nikola Tesla, and Albert Einstein were likely autistic. So why do Autists get called stupid and treated as subhuman? It is the result of a society prejudiced by presuppositions. They conflate autism with mental disability so that they can feel better when they belittle us. Our persecutors, who control the businesses and decide what is acceptable social conduct, are, in effect, in charge of society.

Regarding this society, what are we, the Autists, getting out of it? Social ostracization of the extreme variety. Socialites contribute flaws at a higher rate and are well-rewarded. We, who advance society, receive a mountain of abuse. This inverse relationship between contribution and reward is the epitome of mallistic behavior. And, for that reason, we must no longer fall for this crummy investment. We must build a society that rewards our hard work. We must value true merit.

Neuropolitics, which are currently in their infancy, will divide into two camps: collaborationists and Liberationists. Autistic liberationism, formerly neuronationalism, is not a new idea. And, despite the vitriol it receives, it will inevitably come to fruition in some form. The contradictions are too strong to ignore. We, who are apparently infantile and incapable, are subject to the worst abuses possible. If we are children, then our treatment is unacceptable. The worst neurotypicals take advantage of us at every turn. They rape us, bully us to suicide, and leave us homeless on the street. Our relationship with the neurotypicals will inevitably fracture.

We are inhibited by a lack of will, fear of criticism, and an absence of a cohesive front. These obstacles are far from insurmountable. In fact, small groups are already forming to pursue liberationist goals. We do not need the approval of others to help ourselves. And, while it would be helpful, we do not need the support of the wealthy either. If, like a church, we tithe our resources. If we practice self-improvement. If we practice in-group favoritism. If we do these things and more, then we will succeed.

Collaborationists will see these measures, label them fascism, and ignore that the same measures are being used against us. Can the 3% of the population that is autistic overcome the 97% in-group preference? The unfortunate answer is no. Yes, some lucky individuals defy the stacked system; however, the vast majority of us are beaten by the machine. The collaborationists ignore this fascism. They punch their neurokin who dare to resist this oppression. This treachery must be called out.

We must become militant, boisterous, and defiant against our enemies. 3%, we are, and we are divided at that. The odds are stacked against us. Even so, we punch way over our weight. If a third of us became dedicated Liberationists, we'd form a mighty resistance. Our thinking abilities are logarithmic in comparison to theirs. We can, as a group, innovate ways to overcome the obstacles they throw at us. As a group, we can become economic superpowers. Never should a Liberationist be living on the street, as is so unfortunately common.

We must look to the Jews, who, despite similar oppression, managed to become one of the most successful groups out there. They achieved this through solidarity, in-group favoritism, and a culture that values strong families. For example, Jews are not supposed to charge each other interest. Autists could do similar by economically and socially prioritizing each other. Individualism is a cancer that is destroying the Autist.

We must, as a group, goad each other into success and chide mediocrity. We must lift each other up to the best of our abilities. We must become a unified bunch. The Autistic culture should be a Spartan culture; a machine that produces strong, resilient Autists. And, we must, through our excellence, protect and provide for the weak. When our persecutors look at us, it must be through a lens of envy and fear.

The typical neurotypical mentality is an arrogant one. They, by and large, look down on us. And we, as a whipped people, rarely retaliate. We never stand up for ourselves. And that is our fault and our shame. The worst neurotypicals get away with so much, and we let them. Well, no longer can that be tolerated. The strong autistic man must put his foot down. And not only must we put our foot down, we must punch back. We must make them feel uncomfortable. Should we choose to become barbarians, it would be entirely justified. Luckily, for the neurotypical, we are a measured people.

However, a measured response is needed. Our persecutors must realize that we are cognizant of their abuse. And, again, our response must be measured. It's not that they don't deserve terrorism (the rapists and bullies); however, terrorism is ineffective. Did Ted Kaczynski achieve anything other than notoriety when he went on his bombing campaign? There have been a few militant primitivists, but they have been largely ineffective. No, something more collective is needed: a calculated response not designed to inflict bodily harm, but to show our great displeasure. A raucous protest, for example, could open eyes but cause minimal damage.

The primary point is that we need an action to vitalize the autistic people. A moment in history to reflect on and call the turning point; a time where we stood up and said, "Enough! We won't be cured and we will prove ourselves every bit as competent, if not superior to you! We will be going our own way!". A time where Autists and mallists see each other face-to-face and a time where our true feelings are made known. And a time where the common neurotypical hate is made known, thus pushing the undecided Autist to pick a side.

In fact, making an enemy of malicious neurotypicals is desirable to our goal. If Autists see such neurotypicals spell out their hate, if the reason is in plain English, the excuses not to be a Liberationist will run dry. The collaborationists will be exposed as cowards, and their numbers and support will dwindle. Currently, the collaborationists and undecided can view the hate through a myopic lens, where it's seen as an individual

problem rather than a societal one. In this lens, the number of haters is vastly underestimated, the cause is obscured, and the autistic is blamed for non-conforming. If Autists see the utter contempt that mallists have for us, for our mere existence, then we will have won a major battle.

And so, we must become proactive at recording and amplifying this hate. We must ensure that not a single hateful comment is missed. Furthermore, we cannot let the collaborationists co-opt our findings. We cannot allow them to dismiss it as not being all neurotypicals. We must respond that, in fact, it is common enough that it can't be ignored. And we must make clear that separation is the only solution. Therefore, a campaign must be waged with our patent autistic alacrity. We must have ready-made propaganda to respond to and debunk collaborationists.

Liberationists must be well-informed on the statistics underlying our cause and the double empathy theory, which is, in fact, the pillar of autistic liberationism. We must become the most ardent activists. Never should a Liberationist respond, "It's not my job to teach you" or to tell anyone to Google the information. We must also stay on top of anti-autistic activities, whether collaborationists or mallists concoct them. Any plot that arises, we must sound the alarm and make known to Autists everywhere. The Liberationist must be educated, always looking, and always working towards the goal of autistic liberation.

What does liberation look like? Liberation means a total separation from the savage parts of mallistic society. It means we aren't bullied to suicide. Liberation means we aren't denied jobs for being different. Liberation means we won't be alone in a sea of neurotypicals. Liberation means we won't be exploited in every way possible. Liberation means we won't be raped en masse. Liberation means we won't end up on drugs due to despair. Liberation means we won't end up homeless due to societal conditions that we are helpless to fight. Liberation means we will be taken seriously as autonomous beings. Finally, liberation quells the risk of autistic genocide.

The autistic genocide we are facing, currently in its cold phase, is primed to go hot. Conditions, already so terrible, are set to worsen considerably. Right now, our genocide is primarily by way of social murder. That is to say, we are dying from the poor conditions they subject us to. Our average lifespan is much shorter than that of the neurotypical. The average autistic will never start a family. The despair we face is real, but

the true despair has yet to come. Certain powerful neurotypicals and their collaborators have been crafting plans to rid the planet of the autistic. This is not hyperbole; they are seeking a cure. Only there can be no cure for autism, as our neurotype is primarily the result of having an increased amount of synapses in the brain.

So how do they plan on curing us? They simply don't. We've seen this plan play out on the Down Syndrome population. They develop fetal screenings and simply abort us to extinction. Europe has all but eradicated the Down Syndromites. Unfortunately, this is not the only existential threat we are facing. They've made it clear that they want to put us into concentration camps. This plan to reinstitutionalize us could easily turn into death camps. Already, they are doing the "useless eater" rhetoric. For example, the Health Secretary of the Trump administration, RFK Jr., said of autistic people that we "destroy families", that we will "never pay taxes, hold a job, play baseball, write a poem, go on a date, and many will never use a toilet". This rhetoric dehumanizes us. With the fascist direction the current administration is taking, it makes it thinkable that a program that mimics Aktion T4, a program which killed thousands of autists, could be instituted. Concerningly, the government tried to collect our private medical records to make an autism registry. With the plan to reinstitutionalize and the autism registry, a terrifying reality could materialize.

We can't let this reality materialize. Any plan to kill the Autists must be frustrated by force. An evacuation plan must be created, and an underground railroad to help Autists escape must be implemented. Ideally, all Autists in such a situation are evacuated to the same location so an autistic enclave can be created. However, getting Autists out of danger is the primary goal. Advanced warning will be found on social media, and as stated earlier, it is the Liberationist's job to amplify the threat. It will also be the Liberationist mission to protect, move, serve, and shelter their neurokin. In such an event, calling out the collaborationists will be vital. We can't let collaborationist propaganda lead unwitting Autists to harm.

Neuroliberationism and Autistic Liberationism

While this book focuses mainly on autistic liberationism, the other neurodivergents are also discriminated against. Neuroliberationism is the idea that all neurotypes should be freed from the harsh neurotypical society. A pan-neurodivergent force is necessary in order to free all neurodivergents from oppression. This means that Autists, Schizos, Manic-Depressives, ADHDs, and others should work together for a common cause. And, while we primarily are focusing on the problems that autistic people face, as that is the most researched, this manifesto is a joint call for all neurodivergents to come together.

The autistic role in this movement is clear. We must lead ourselves to freedom and, while doing that, lend an open hand to the other neurodivergents. While we cannot speak for other neurodivergents, unless we also have that neurotype, we can offer them a hitch to our movement. And, while we cannot know if freedom for the Autist is the same as freedom for the Manic-Depressive, we can, at least, extend the offer. More advanced theory must be crafted in order to know what is best for the other neurotypes, as double empathy theory does not necessarily apply in the same way. For example, most Manic-Depressives are allistic so they may face issues communicating with the autistic majority.

Despite this, we are extending an open invitation for other neurodivergents to join us if they feel an autistic society would better suit them. We, as Autists, can do our best to help all neurodivergents, no matter what neurotype. Together, we can make a neurodivergent society; a beautiful mosaic of neurodivergence that works together to create a more unified people. The solidarity of such a society, where each person was an outcast because of their neurotype, cannot be understated. When people have such a common origin, they will inevitably feel a sense of belonging that would not exist otherwise. To suggest otherwise would be to indicate a type of collaborationist privilege. A privilege where one's alienation was minimal compared to their neurokin.

The Autistic Enclave and Beyond

The Autistic Enclave is the first step towards autistic liberation. We need boots on the ground, together, with a common goal. Right now, autistic Liberationists are spread

all over the world. We are a thinly spread diaspora with little influence in our respective communities. So, the first thing we must do is get a few of us together concentrated in one town. It does not even need to be dozens of people, but just a few people with a common cause. A headquarters must be created, and regular public meetings should occur, aiming to attract local Autists to join the movement. Then, a public recruiting campaign to get more Autists to move to the community must be done. Very soon, you will find yourself with an enclave.

Once an enclave is set up, the Shtetl model must be implemented. Shtetls were Jewish-majority towns in Eastern Europe. These towns, while also populated with non-Jews, were centers of Jewish culture. They spoke their own language, Yiddish, a combination of German, Hebrew, and Aramaic. Shtetl culture produced beloved works such as *Fiddler on the Roof*. Therefore, the autistic people should emulate this. An autistic language must be formed to differentiate ourselves from outside cultures.

Autistic people will never be free until we have our own home. And, once we have our own home, we will be free to create our own culture and benefit the world with our creations. Instead of autistic people getting credited as individuals for our creation, we will begin to get collective credit and prestige. This will allow us to create an Autistic Renaissance! Art, literature, and science will all benefit from this autistic conglomeration. Autistic creativity, which knows no bounds, will thrive even further. Autistic people goading each other on will produce greatness rarely seen.

In our Shtetls, we must become the most exceptional of people. Autistic excellence must be known worldwide. And that's why it must be reiterated that we must be a creative people. Such a creative people, in fact, that other Autists feel the need to join us. If we can be a beacon of inspiration, we can export the Shtetl model around the world. Soon, we will be known as an independent ethnic group.

Once we become an ethnic group, it will be time for us to enter the third stage—the Defensive Town. When I say Defensive Town, I do not mean a fortified structure. I am not talking about a mountain bunker covered with sniper towers and anti-aircraft cannons. What I am talking about is a town that is immune to foreign infiltration and subversion. Such a town would have to be extremely insular and unappealing to outsiders. There are a number of ways to do this: the destination cannot be a tourist attraction, and it cannot be any sort of center for financial activity. It must

be physically hard to reach. For example, having little to no parking for visitors, as the townspeople walk for the most part and keep their cars (if they have one) at home.

To ensure insularity, the defensive town should have a unique language and culture. The language and culture should cause culture shock to those who would wish to join, and the language should be as alien as to be unlearnable unless you were raised with it. The Amish, through their lack of utilities, archaic language, and strict religious beliefs, have managed to create a defensive culture of their own. Unlike nearly every other demographic, the Amish are growing, and they are growing quickly. There will be 7 million Amish by 2100, and just 50 years later, it will have sextupled to 44 million.⁶ It should also be noted that the Amish are a much happier and less mentally ill society. Their rates of crime, obesity, substance abuse, suicide, etc, are much lower than the general population.

I am not stating that a Defensive Town should go without electricity or have radical religious beliefs (I'm not stating to the contrary, either). Still, there are ways we can emulate this. The Defensive Town, for example, could create an intranet/extranet of such quality that its inhabitants prefer it over the Internet. Indeed, the Autistic intranet may be necessary if we are to have our language and live in such remote locations. The extranet will have the advantage of not being subject to the censorship and over-commercialization of the World Wide Web. Nodes at every Defensive Town should connect all autistic communities together around the world. Using such a system, a library of every medium can be created to be shared amongst all autists worldwide.

Furthermore, a directory can be created of autistic businesses and newspapers. We can even have our own autistic-only social media using a platform such as Scuttlebutt or BuddyPress. Finally, there is the opportunity to have our own internal cryptocurrency that is not subject to wild speculative inflationary and deflationary spikes that plague other cryptos. With tools such as these, we will have our autistic web system. The power of the extranet will allow us to experience an uncensored and much better internet than exists on the main web.

Finally, a Defensive Town should be built frugally, with an emphasis on safety and replicability. The first town should represent a site of such goodness that it becomes

⁶ Zyga, Lisa. "Model Predicts 'religiosity Gene' Will Dominate Society." Phys.Org, Phys.org, 28 Jan. 2011, phys.org/news/2011-01-religiosity-gene-dominate-society.html#google_vignette.

an Autistic Zion, and resources generated from that town should be used to create more towns. A Defensive Town should be a quiet, walkable community where the people are not subject to the hellish conditions that exist in normal neurotypical society. Therefore, a Defensive Town must be majority autistic, and a charter should be created to ensure that houses are kept within the autistic community. Autistic people and other neurodivergents should receive subsidies from neurotypical residents as a form of deterrence from neurotypical infiltration.

One may object to that last measure, but historically, minority enclaves fall apart due to majority immigration. For example, North Elba, New York, was created to be a town for formerly enslaved Black people. However, due to gentrification, the town is now majority white. So it is in our interest to stop all gentrifying forces before they ruin the welfare of the area. We would not want Autists to be priced out of their own towns, so therefore the town must be made unappealing to neurotypical investors. This measure is not done out of hate of the neurotypical, but out of love for our neurokin. This motive is at the heart of neuroliberationism.

The final stage is the creation of an Autistic Federation. This will be an organization dedicated to the management and creation of Autistic Defensive Towns. Furthermore, the organization will be devoted to the assistance and protection of Autists worldwide. Local taxes will be pooled, and dues will be collected for this purpose. The end result will be a pseudo-state of sorts that Autists can call home. Only this state will be the only one in history not built on blood. Of course, local rules and regulations will have to be followed. But it may be possible for Defensive Towns to get a special status like Native reservations in the United States and autonomous oblasts in Russia. It will be in the interest of the Autistic Federation to pursue such a status, if at all possible.

Hopefully, we can convince nation-states that this arrangement is of no danger and is of benefit to them. By offloading their Autists to us, governments can save money that would otherwise be spent on social services. This is due to the fact that Defensive Towns will offer fair-paying jobs that otherwise would be unavailable to us. Furthermore, it is likely that we will form charities to help our disabled. Both outcomes will be desirable to governments; they may even subsidize our good work. Such funding, while welcome, should not be necessary. The Autistic Federation should aim for self-sufficiency if at all possible.

Why self-sufficiency? One, because we cannot rely on the neurotypicals for funding, and two, because we need to prove that Autists are capable of being independent. The first issue is self-evident for anyone who has dealt with the welfare state. Denial of lifesaving funds is all too common. Rejections with poor reasons will be given out, and welfare seekers will be left homeless or even dead. Canada, for example, has legalized euthanasia of the poor. So, relying on the welfare of neurotypicals is off the table. And, regarding point two, there is a victory condition in showing that we can be self-sufficient. And therefore, there is an imperative for the pursuit of autistic excellence. Showing that we are capable of running our own society would be a prestige and a win that we can't neglect. But before there can be an Autistic Federation and before there can be an enclave, there must be a Vanguard to lead the way.

What Liberationism is Not

Liberationism does not seek dominance over the allists. It mainly seeks to protect Autists from mallistic intolerance. It is not our goal to subjugate mallists, but to separate from them. Therefore, it is counter to our goals to make supremacist statements, as tempting as it is. Such statements give collaborationists the go-ahead to call us fascists. And such statements scare away the undecided. It is true that Autists have achieved great things, and we should be proud of that and point to our achievements, but we should not besmirch allists except to call out their bigotry. It is in our best interest to avoid reactionary statements altogether. And that is what supremacist statements are: reactionary.

Liberationism is also not reformism. Mallistic society cannot be reformed, as the discrimination is entirely due to biology. No amount of education will iron out the bigotry of the mallistic population. The only thing that would make a difference is a complete change to the economy, where an asocial and merit-based hiring system is implemented. A move away from liberalism, in practice, is unlikely. And even in such a command economy, discrimination against the autist will still exist. Communism would

do little to stop the problem of anti-autistic bullying. That's why the only solution is separation.

The neuroliberationist movement is not a hypothetical. It's not mere wishful thinking. It's not an expression of distaste against a deeply unjust society. No, the Liberationist movement is none of that. Our philosophy will be stamped with an attempt. As our movement is a desperate attempt to protect the Autistic people, all steps must be taken to safeguard our survival and diffuse anti-autistic discrimination. And therefore, we will be acting on our concerns through physical separation, protest, and congealment. It is time for the liquid masses of the Autist to become a rigid unit and cohesive front.

And so it must be made clear that our movement is not merely an online movement. While the initial stages may be categorized as being online, that is not the whole of our movement. Soon, we will expand to real-life recruitment and activism. The physicality of this book, for example, is evidence of a shift to real-world action. We aim to have a non-digital presence and true-life consequences. A real-life legacy of direct action being our goal, we will inevitably shift tactics towards the offline. And, when that happens, it will be for the betterment of the autistic people.

Even so, because of our diaspora status and alienation, an online presence is helpful as a tool of protest, solidarity, and recruitment. As a tool of protest, arguing against our persecutors is easy, but not so effective. However, it does shift the overton window, even if slightly, against the bigots. As a tool of solidarity, it is quite effective. Having an online community in which to make friends, share your thoughts, and tell your grief is a fantastic innovation, when many of us do not have real-life friends. And, as a tool of recruitment, the internet is the best tool that we have, easily allowing us to spread our message across the globe. Still, we must shift towards real-life action if we want to make history and help the autistic people.

We are not a disability movement. While autism is commonly thought of as a disability, that is a misnomer. Not all Autists are disabled, and the problems facing autists are largely due to societal discrimination. Therefore, we reject the disability model of autism and, instead, follow the social model. That is not to say Autists can't be disabled; indeed, we often are, but the situation can be better fixed by changing society.

The autistic condition can only be fixed by changing to a completely new society—a society where Autists can be free and thrive.

Do not think that the new society we want is one where we are cured. We want happy, healthy Autists- Autists being the keyword. We do not aim to become more like or conform to the mallists. We want an autistic society, one where we are liberated from mallistic social norms. We do not want to imitate the previous society that we are fleeing from. So an autistic society will be drastically different in most manners and aspects. We will only adopt the beneficial and aim to drop the negative parts from the mallistic system. Any part we adopt will be modified to conform to the autistic neurotype. Thus, even the parts we keep will be changed to suit us. For example, stores in an autistic community likely will not have advertisements blaring from loudspeakers, nor will they have overly bright lights. Socially, we will be a more direct and honest society. Even the autistic humor is different, tending to favor more shock and absurd humor than that of neurotypicals. Autistic changes will permeate throughout our new society in almost all facets.

We do not want a society of mindless consumers. The neuroliberationist movement seeks to create strong Autists and other neurodivergents. Physical, mental, and creative strength will be honed in our ideal society. The education and society of the people will be designed to reinforce this. A more virtuous people will be created when the harmful elements of current society are removed. Without the bullying and discrimination, our people will be more whole as individuals. Both stronger and no longer broken, a society of continuous improvement can be created, where man improves society and society improves man.

The movement should not discriminate against ideological minorities. Autistic liberationism is solely about freeing Autists from the oppressive mallistic system. It should not matter if one is a liberal or a communist as far as the movement is concerned. The only caveat is that anti-autistic ideologies, such as cure rhetoric and Nazism, cannot be tolerated. One might argue that, for example, Capitalism is anti-autistic, and that might be true. Still, the issue of autism and capitalism isn't directly connected, and the anti-autisticness is arguable. When the issue is not clear-cut, such as a secondary or tertiary ideological difference, we should aim for tolerance rather than heavy-handedness.

Autistic liberationism is not a tertiary issue either. For the Liberationist, it should be their most pressing issue, all other matters coming secondary to it. This is because of the pressing nature of the brutality we face. Similar to abolitionism and the underground railroad, we must free ourselves. The problem will only worsen with time, so it is up to us to act on it. Not only is it for our own good, but we owe it as a duty to our people. And so, before the other issues that concern us, we must always put liberationism first.

Neuroliberationism is not a utopian movement. While we believe improvements will be made in an autistic society, we do not believe in a utopia. Such a society would be unrealistic when we do not have complete control over the world. We will be forced to deal with capitalist and prejudiced systems. The first few generations, furthermore, will suffer from major PTSD problems, and society will have to deal with the side effects of that. No, any autistic town will be riddled with mental health issues, to boot. Not that that is an excuse not to make an autistic community, as individual Autists would be facing those issues alone otherwise. At least as a collective, there will be community and solidarity.

The Autistic Vanguard is not a cult or a religious organization. We have no religious beliefs as a collective; only as individuals do some of us have religion. And that religion is largely unrelated to our political beliefs. Furthermore, the Vanguard takes no cult-like action. There is no coercive or controlling element of the Vanguard; everyone acts independently to help the cause. And that is what it is, a moral cause, not a spiritual belief system. So, to dispel the rumor that we are a cult, we should adamantly stress the freedom to believe in different religions and the fact that people are free to do as they like. No one is being isolated from their family or mind-controlled, as happens in cults. There is no charismatic leader controlling people on an individual level for his own benefit. So we are not a cult or a religion, and the Vanguard will stay that way.

The neuroliberationist movement is not a movement with a guilty conscience. We have done little wrong, and our cause is one of protecting and uplifting the downtrodden. We use no violent means to do so, and so we must have a clean conscience to complete our task. There is nothing morally wrong with congregating the diaspora together and nothing wrong with centralizing. If we were to make the mistake of treating allists poorly due to an alleged superiority, then that would be wrong, but

such a mistake will not happen as we consider superiority rhetoric to be reactionary. So our movement is not a guilty one, nor a fascist one. We will be peaceful at all times, except in cases of self-defense, but self-defense is a human right and not a sin.

What is to be Done

The situation we find ourselves in is complex and will require the brightest minds and the hardest souls. Therefore, a campaign must be waged to entice educated Autists. Autists who are going to college or trade school are prime targets for recruitment and are necessary for the success of the movement. Therefore, I am proposing the proliferation of student Autistic Liberationist groups. These groups will be sponsored by the Vanguard, and educational materials will be created to guide these groups. They will be part activism and part social clubs. The important thing is that we are getting our message out to future leaders of the movement. It will be ideal if the group is continuously bettered by more able leaders, who will replace the old guard in positions of power. In this way, the Vanguard will evolve and grow, and eventually an elite class of capable intellectuals will guide us to victory.

However, it is important to recognize that it is not the leader who makes the movement. The Vanguard is made up of more than just its leaders. The reason for the movement is neuro-struggle. Because of the untenable conditions, a mass movement is bound to occur. Once the first domino falls, Autists around the world will be flocking to Liberationist sites. We can see this historically with the evil of white flight, where white individuals fled their cities at the arrival of colored immigrants to go live in the suburbs. Autists have much more reason to flee, but there is currently nowhere to flee to. However, we must be seen as a serious proposal before anyone will be willing to uproot themselves. And the Vanguard must become a serious organization filled with capable adults.

A campaign must be done to entice action by the autistic masses. The question must be asked of them, “If not you, then who?”, “If not now, when?”. That is to say, we must call the individual to action and condemn complacency. It is up to our generation

to take action to protect and provide for future generations. And it is up to us as individuals to act for our generation. Action will only occur when people are willing to take it. And people are only willing to take action when others are willing to leap with them. And so it is up to us as enterprising individuals to take the first steps and lead the way. It will be those willing to stand up and make a change to pave the road for the movement of the rest of our neurokin. Therefore, the Vanguard must take the initiative and act as a whip to action, and Vanguard members must be willing to take action individually.

The Autistic Ideology

The autistic ideology will be infinitely freer and less ideologically constrained than neurotypical politics. New ideas will be tried regularly to find a system that fits us. Instead of the false dichotomy that makes up typical liberal politics, we will be free to try out new systems of governance. Fringe ideas that are only brought up by edge candidates will come to the forefront of the autistic political system. This is because Autists are more able to come up with novel solutions and more willing to try them out. That's why so many Autists are considered political extremists for existing outside today's Overton window. It's also why so many revolutionaries in history have been autistic. Furthermore, Autists are more willing to go to these extremes due to alienation and discrimination by the current system. When you are left out and abused, you tend to take an extreme view of things.

Despite this extremism, an autistic system will likely be kinder. Autistic people tend to have a strong sense of justice, and many of us have hyper empathy. Therefore, it is unlikely that the abusive machinations of tried-out ideologies will come into play as harshly in the autistic system. Reprehensible items such as wage slavery are liable to be relics of the past, under autistic control. That is not to say that the autistic ideology will be utopian, but that abuses will be less likely to be tolerated. Autistic people will debate and come up with solutions to the problems that plague current society. And so those

problems will not flourish long under autistic control. Overall, a kinder system will be created thanks to autistic goodness and ingenuity.

Psych Ward Thoughts

1.

Who succeeds more academically, the nerd or the jock? Common wisdom states it is the nerd, but in truth, the nerd is often the jock. It is likely that people who are willing to put in the effort physically are also willing to put in the effort academically. Therefore, it is vital, not only for our health, but also for our education, that Autists be physically fit. Our natural advantage in logical thinking will only be boosted by being strong and athletic. Therefore, it is our duty to train strong and athletic kids. Such kids will benefit from the training and have a boosted ability to endure and thrive in this world.

2.

Racial politics is one of the strongest forces in the world today. Accusations of racism can break or make a career. In-group and out-group politics are, therefore, something that we need to get a handle on. One thing that is necessary is the idea of the Autist as a racial minority. One might interject with the obvious “But Autists can be any color”. This is true, but how often, for example, do you see Islamophobia described as racism? Muslims are not a race, but they have some of the protections of being a racial minority. Autists must seize this advantage, as it is stronger than the ableist accusation that we can use.

3.

The autistic spirit lies crumbled at the hands of mallistic oppression. Despite this, we are like diamond dust; glittering, useful, and rare. In our natural form, every Autist would be a diamond. That is to say, our psyche would be whole, and we would be even more beautiful without the trauma. But an uncrumbled Autist may be impossible to find

in current society. Even the collaborationists are damaged, as they lack empathy for their neurokin. Despite being crumbled, we must work with what we have in order to save ourselves and our siblings from this hydraulic press. And while diamond dust is not ideal, it is still used for purposes such as drill bits. And that is what we must do: drill liberationism into the autistic psyche.

4.

The lack of empathy by the collaborationist is evident in their words and actions. Instead of standing up for autistic kind, they bat for the neurotypicals. And, therefore, beat us down and create impossible standards for us to fill. How can a Liberationist Autist stand when our own kind kneecap us? So we must combat the collaborationists even harder than we combat persecutory neurotypicals. We must make the neutral and unaligned Autist realize that it is the collaborationist that is upholding fascist anti-autistic policies. And that the Liberationist position is simply a revolutionary response to the current oppressive situation.

5.

The anxiety in our bellies, the unease we feel, the PTSD we develop, and general malaise are because we live in an inherently abusive and confusing environment. The sensory overload is overwhelming, and dealing with mallistics can be harsh. With our awkwardness of being aliens on the wrong planet, we are punished for things that we didn't even know were mistakes. Often, we are invisibly punished; for example, we might be passed over for a job opportunity as we did not make the proper amount of eye contact. Nearly every interaction is monitored, judged, and considered wrong because we live in a mallistic society. This situation is untenable; the autistic people will eventually be forced to confront the harsh reality.

6.

Under a mallistic society, every time an Autist is born, it is seen as a tragedy. Something is deemed missing, like we are lacking in soul. This is due to the medical model, where autism is seen as nothing more than a disability. Our contributions and inherent value are ignored. Sympathy is garnered with the parents, often, more than the Autist, despite the parents deserving no sympathy, as they were the ones who chose to

have kids. These autism mommies and daddies are often abusive and resentful of their autistic children. Despite being abusive, these parents are often paraded around as heroes. Even worse, the autistic child is then cast in the villain role. Low self-esteem and self-hatred are then fomented in the child's psyche.

7.

Autistic people have often been described as villains. And villainous figures are frequently labeled as autistic. Autists have been promoted to the highest levels of villainy, with figures such as Adolf Hitler being labeled as autistic by certain researchers. Even the lay Autist is often slandered with terms such as creep, school shooter, and incel. Even when we are the victim, mallists often cast us as the devil. For example, when a mother tried to murder her autistic daughter with a charcoal grill, the mallistic web sided with her. Internet comments poured in, painting the daughter as an animal and siding with the mother.

8.

Feminist theory states that there is a glass ceiling preventing women from the highest level of governance. There is a similar ceiling for the Autist. Autists are disallowed from entering non-poverty employment due to anti-autistic racism. This is despite our ability to outperform expectations. Autists who come from well-off families are able to make their own businesses, but with 85% of the college-educated being under- or unemployed, this is far from the norm. The autists who make their own businesses have become some of the richest people on the planet, with the likes of Elon Musk, Peter Thiel, and Bill Gates all being autistic. Unfortunately, the vast majority of Autists live in poverty. Therefore, the Autist income graph is bimodal rather than on a bell curve.

9.

While perfect equality may be impossible without a Maoist uprising, a more equal share of wealth is possible. Due to the inherent unfairness of the system, the majority of us live in poverty, and that cannot be allowed. An autistic society will naturally correct this injustice. Autists will be able to recognize the potential and talent of their neurokin.

And therefore, Autists will hire and promote fairly. Furthermore, it is likely that autistic owned businesses will be less exploitive due to our enhanced sense of justice.

10.

Autistic waste may be the worst inhibitor of society ever seen. Powerful minds are languishing and forced to work mindless slave jobs. The autistic fruit is rotting on the vine. This despicable set of circumstances; this disgusting reality cannot be allowed to continue. Autistic people are the painful reminder that society does not value merit properly. An autistic society will change that. Autistic hard work will then be valued on a fair scale.

11.

This manifesto has been purposefully devoid of normal politics (that is, telling people that any non-autistic system would save them). This is to avoid scaring off anyone with a different view. However, I do believe that an autistic society would end up some breed of anarchist. This is because I notice most Autists are socially liberal and economically left-wing. However, many Autists are distrustful of authority, despite our reputation as rule followers. This is because Autists tend to have their own sense of morality and follow rules that make sense to them.

12.

When Autists look into the mirror, what do they see? All too often, it's the insecurities that come from neurotypical bullying. We must stand tall now. To be a Liberationist, one must be able to stand against the tide. We must look at ourselves as warriors and always be willing to catch our insecurities and call bullshit on them. The mirror to us must then become a reflection of our power and a tool for self-improvement.

13.

When we talk the talk, we must also be willing to walk the walk. That is to say that the Liberationist must be willing to help the movement at all times. Talking about it with comrades is not enough. The Liberationist should always be doing their best to liberate their neurokin. This means recruitment, mutual aid, and, if necessary, direct action. Furthermore, the Liberationist should never cower from his views. Stand tall and stand up for your opinions!

14.

Autistic people are like a wellspring of new ideas. This is because our pattern-seeking minds allow us to see connections that others miss. In addition, we also have heightened senses, allowing us to view small details. Finally, our tendency to follow goals and ignore public shaming allows us to achieve our vision. All these traits and more make the autistic mind powerful. This is why the majority of great scientists are autistic or, at minimum, have the spirit of autism.

15.

Autists should not just be relegated to the sciences. Autistic people should be at the forefront of all endeavors. We are, contrary to the opinion of haters, capable of everything humanly possible. Autistic people, with our ability to hyperfocus and hone in on one task, are capable of becoming prodigies at any subject. Even allistic-dominated fields like acting are not beyond our reach. This is all to say that we should aspire to become great. We should never have our dreams crushed by the medical model and mallistic social pressures. We have the capability of becoming giants in all fields.

16.

If Autists are like wellsprings, who is going to collect? The neurotypical? No, Autists are like wellsprings in the woods. The vast majority of our potential goes to waste because neurotypicals don't recognize it. And it begs the question of whether neurotypicals deserve to benefit from our work.... Perhaps it is time that Autists benefit from Autists and that it is the neurotypical that gets the scraps. Therefore, Autists in power should favor and hire other Autists.

17.

In the mallistic environment, Autists are like houses without roofs. We are exposed to and damaged by unrestrained forces such as overbearing sensory input, confusing allistic social cues, employment discrimination, and bullying. We are like igloos in the Everglades against such forces. However, in the right environment, our existence could be quite tolerable, or, beyond that, pleasant. We might even have boosted abilities when we are unencumbered by mallistic oppression. However, we will only see a pleasant reality if we seize it ourselves.

18.

The collaborationist is stuck in a spider's web. The spider that is neurotypical society eats Autists and disabled allists alike. Collaborationists, however, because they are not being actively eaten at the moment, argue with the others not to escape. They even defend the spider as not being that dangerous, or worse, they think the spider is their friend. Be warned that, despite their rhetoric, the collaborationist is not your friend, nor is he speaking the truth. His views on reality are distorted and based on spider propaganda.

19.

Spider Propaganda 1: You are responsible for the material conditions you find yourself in. The facts and reality are that your circumstances are affected by systemic discrimination, chance, and family background. Because of these factors, no Autist is entirely responsible for their conditions. It's ludicrous to think our extremely high unemployment rate and low pay, as a collective, is the fault of the vast majority of us independently failing. That the majority of us simply aren't trying hard enough and making poor decisions is insidious spider propaganda. The spider will point to the highly successful Autist.... Don't listen to it!

20.

Spider Propaganda 2: Innovative Thoughts will be Rewarded. In the current society, innovative thoughts are often punished. Consider the company that finds a way to boost efficiency. Do they use that boosted efficiency to give workers a raise or cut

costs to the consumer? No, they reward efficiency boosts with layoffs and increased pay to the CEO. No, innovation is cut-throat in mallistic society. The Autist that innovates, unless he is the CEO, will be rewarded with a pink slip in the future. So innovating for mallists is out of the question.

21.

Spider Propaganda 3: The Nice Neurotypical. Niceness by neurotypicals is often a deception. A deception that our hardware isn't designed to detect. As many of us have seen, neurotypical niceness is often a facade to take advantage of us or to make us look like a fool in front of others. Therefore, trust is hard to value between us. Furthermore, the mallistic moral system is more nebulous. A mallist may treat you kindly as a person, but be ruthless towards Autists when making hiring decisions at his business. This two-faced behavior is all too common and makes it so that a greater foundation of trust can never be created. It will always be a mallist-eat-autist world. And, because of that, the nice neurotypical is, for all intents and purposes, merely a mirage.

22.

Spider Propaganda 4: The Improving Society. Society is always improving, they say, so just wait. This thought is not only a cowardly sentiment, but also flawed logic and just wrong. To start, let's look at the example of Blacks versus Whites. Did black people get their fairy tale ending? Is racism no more? Nope, the riots that frequently happen indicate, shockingly, that racial tensions still exist. And so, consider that, unlike black people, Autists do not yet have a collective identity to work with or use as a platform to air our grievances. The crimes against our people are viewed as a joke. Is society improving for us? In 2025, society is very clearly regressing. It's unlikely that in a decade or more, things will substantially improve.

23.

Spider Propaganda 5: The Helpful Siren. If autistic genocide were real, then the news media would cover it.... There would be some siren to warn us, right? No, such a siren would be extremely unlikely. Have you ever heard a news report about the inequality between allists and Autists? Have you ever seen an autistic reporter who

wasn't a gag on the Onion? The fact is that it is up to us to blair the siren. The neurotypicals won't do it for us. In fact, many neurotypicals will not even care. Remember that our cruddy state is largely the result of their discrimination.

24.

Spider Propaganda 6: Your Mask will Protect you. You may think that your mask will help you, but there are many reasons why a mask cannot work. The biggest reason is that masking is unsustainable. Your mask will eventually slip, and you will be exposed as an actor. Worse, if any mallist thought you were normal, you'll now look unhinged. Except it is unlikely that you ever fooled anyone. Mallists are biologically equipped to sense weirdness. Unluck that you have experienced is likely secret discrimination. Finally, the mask hurts all Autists. Masking creates a model minority and generates unfair comparisons for the Autists who do not mask.

25.

Spider Propaganda 7: The Vanity Fair. The spider often traps Autists by leading them to a life of materialism. Autists lose their sense of justice when they are distracted by things such as video games, movies, and toys of all sorts. Often, our special interest is a trap that prevents us from seeing the bigger picture. The spider does not want us to know that we are caught in a web of consumerism. This concept is ancient and known as bread and circuses. If you can break free from materialism, then you will begin to notice the truth of reality. And, when you notice the truth, you'll want to take action.

26.

Spider Propaganda 8: You are Helpless to Change the World. The spider does not want you to know that you can change the world. The spider doesn't want you to know that you can escape the net. The spider definitely doesn't want you to know that you can slay the spider. One hero, John Brown, did that and was hanged for it. John Brown was an abolitionist who decided to take matters into his own hands. He captured Harper's Ferry with his 19 men and kick-started the Civil War. Such valor today is rare, but not unobtainable. If we tremble with righteous indignation, that would be a start to heroism. And with heroism, change is possible. So all Liberationists should aspire to be heroes.

27.

And with those obfuscations out of the way, we have removed the eight legs of the spider. Unfortunately, the spider still has fangs to contend with. But don't fear, fear vanishes when you believe wholeheartedly in a cause. And every Autist who has an ounce of bravery and a smidge of intelligence will become a Liberationist when shown the facts. As they say, the truth will set you free. The truth of double empathy theory and anti-autistic racism is extremely hard to ignore.

28.

The first fang is ostracism. Being a Liberationist can cause fractures between you and your friends and family. But consider this: if your friends and family are against liberating Autists, then they are against liberating you. That means the first fang is already in you. Remove the fang by becoming a Liberationist and see who truly cares about you. Any criticism not based on facts is evidence that they are fine keeping you in chains. Any attack on your character is a reflection of their true character. Any nitpick that ignores the broader picture is evidence of their short-sightedness. Do you truly want a short-sighted slaver telling you what to do?

29.

The second fang is the legal and medical system. If you raise enough of a fuss, then you may be involuntarily hospitalized. If you raise a big enough fuss, you may be jailed. If you find yourself in either situation and your actions have been ethical, then you can consider yourself a martyr for the cause. Just remember, your actions are your own, and so are the consequences. Never throw the movement or another member under the bus for your own actions. Furthermore, never take drastic action that could harm the movement. The Liberationist movement is better without lone wolves.

30.

The spirit of autism is defined by its reluctance to conform and dogged goal-pursuing behavior. This reluctance to conform is not necessarily in an antisocial way, but often shows in creative endeavors or interests that allists find strange. This

combination is potent and shows up in every person who single-handedly changes the world. The spirit of autism is not exclusive to autists, but it is quite contrary to allistic behavior. The allist who would want to adopt this mindset would have to resist nearly all his programming. Again, sociopathy is not the defining element of autism, so the spirit of autism is not attributable to power-seeking individuals.

31.

The spirit of allism, on the other hand, is defined by conformity and social-seeking behavior. This social-seeking behavior includes conforming to hierarchies rather than making your own path. Many Autists try to be like allists and possess the spirit of allism. This makes them some of the most ardent collaborationists. This behavior is like a mask and untenable for Autists to wear long-term. It is against our programming to act in an allistic manner, and it is exhausting to hold such a position. Even so, some collaborationists don't see the connection between their exhaustion and the mask they are wearing. If they just took it off, they would be happier and maybe even more amiable to the Liberationist position.

32.

The spirit of autism should not be considered a masculine force, nor should the spirit of allism be considered a feminine force. For too long, autistic women have been ignored, despite examples such as Temple Grandin and Greta Thunberg. Fortunately, women have been getting diagnosed at a higher rate. The negative aspects of underdiagnosing are obvious. For one, our women comrades are suffering from the same evil forces that afflict male Autists, but without the insight of knowing they are autistic. For two, it smallens the pool of potential comrades, where the Liberationist movement needs all the help it can get. Finally, it feeds into the misinformed narrative that autism is a boy's disorder. If you break that down, there are two mistruths: one, that autism is only for children, and two, that autism mainly affects males.

33.

Those who cannot command must obey... but who exactly are we obeying? And why can we not command? By all odds, we find again that it is the mallist in control.

And, while no study has been done, we can rest assured that it is allists controlling autistic group homes and mallists controlling autists at every angle. They even go as far as to brainwash us with Applied Behavioral Analysis. But why? Our lack of control is largely due to two factors: systematic discrimination and systematic learned helplessness. Autists are taught that we are incapable; that we lack executive function. This is a convenient excuse to tell ourselves and explain away mediocrity, but is it the truth? Can we not all do better to command ourselves? Is improvement not possible? And, among the autists that truly are disabled, would it not be better for another Autist to be helping?

34.

In the shadows, varmints are scurrying and causing damage to our cause. But with owl eyes, we can spot them. The damaging force we see is not only the collaborationists, but also the purity culture enforcers and bad example Liberationists. The collaborationists work to spread fear among the undecided population. But cancel culture, by the purity culture enforcers, also scares people away. If one does not feel free to state his mind, he is likely to leave. At the same time, this is a balancing act, because bad example Liberationists can also scare people away. To some degree, this effect is good because it scares away overly sensitive purity culture enforcers. But we have also lost good comrades to bad examples, who cause splits in our organization.

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