

Postmodern Management in Macro-Cultural Analysis: Toward a Meta-Psychology of Cultural Discourse

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This paper uses an interdisciplinary framework to consider the dyad of abundance and poverty or, more essentially, fertility and sterility. It does not use or engage technical analysis for its purpose is to scrutinize the discourse of management, governance, business and finance, especially how such discourse is mediated. By examining the interface of governance, language and philosophy this paper builds an epistemology of socio-linguistic power that allows accurate assessment of policies and presentation of governmental and NGO policies via media. The manipulations that constitute postmodernism and the technology that facilitates dominance of its attitudes urge a critique of management as the main principle of contemporary culture. Totalitarian policies presented by false collectives and disguised as the formulations of a compassionate consensus show rational calculation to be ultimately irrational in its domineering and extractive compulsions which suppress generativity, wealth and life. To nurture prosperity the world needs a model of business and governance that is de-centralized; one whose dominant principle is not management but abundance; one in which the integrity of the individual and family supersedes State prerogatives. The modern and especially the postmodern totalizing State with its imperatives of rationalized control and the technical means to achieve it create mono-cultures of thought, trade, cultivation and concentrations in industry and media that suppress innovation, growth and voice. Against imperialist modes of total management and extractive calculation, abundance is expressed through heterogeneity, creativity (which is non-generic) and lavish acts of fertility; of grace rooted in dance and sowing of seed. The antidote to managed scarcity is less control; less management. Like nature, humanity needs redundancy which is akin to generosity and abundance. This has form in the ancient and enduring dream of essential blessing: fruitful marriage and the formation of a humane house. This model of abundance should guide today's business, commerce, technology and governance; it is a necessary ideal for cultural vitality in demographics and in all valuations. Natural abundance and local and national institutions that foster individual creativity are the healthy alternatives to extractive economic models and their handmaid, the infinite expansion of credit-money, debt and collapse pursued by a managerial putatively therapeutic State.

1. Introduction

Every kind of diplomacy is of a business nature, every business of a diplomatic...the prince or statesman wants to rule and the genuine merchant wants only to be wealthy.”ⁱ

This paper uses an interdisciplinary framework to consider the dyad of abundance and poverty or, more essentially, fertility and sterility. It does not use or engage technical analysis for its purpose is to scrutinize the discourse of management, governance, business and finance, especially how such discourse is mediated. By examining the interface of governance, language and philosophy this interdisciplinary approach builds an epistemology of socio-linguistic power that allows a more accurate assessment of

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policies and of governmental and NGO presentation of policy via media. Fundamental insights on these matters also may be gained from aesthetics particularly as regards imagery and marketing, from 'news' and sports to formation of national image or celebrity icons. Examining the nexus of aesthetics, history, geopolitics and psychology shows that management and business must be analyzed as part of the West's compulsion to fashion, present and impose an idealized identity. For this hermeneutic, management is less a distinct field than a central thematic and operational – systemic issue and a macro-cultural principle requiring critique. The manipulations that constitute postmodernism, the displacement of the genuine by artifice, and the technology that facilitates its gaming urge analysis of management as the main principle of contemporary culture. Totalitarian policies disguised as the formulations of consensus and false collectives show rational calculation to be ultimately irrational in its extractive compulsion which suppresses difference and exhausts life. Analysts of cultural dynamics, privileged discourse and the media of power, philosophers like Adorno, Horkheimer, Nietzsche, Spengler and Molnar, Blake, Melville, Kafka and Orwell are vital to explicating this study and to understanding the matrix and dynamics of power in our era, its presentation and effects on diversity and fertility in their broadest sense: the productivity that sustains all growth from personal to geopolitical levels.

What distinguishes the postmodern era, c. 1964 to the present is precisely the exaltation of reason in managerial and putatively therapeutic forms that subserves the drive of the State to "blind domination." In this period, discourse has become dogma, the ultimate commodity that distorts language into an instrumentality "of the existing order."ⁱⁱ Academia and scholarly research has lost its basis in critique and there ensues "the fusion of the professor with the anchorman"ⁱⁱⁱ in serving power. A new reality of professionally managed, State-enforced therapeutic dogmas and interventions is debasing humanity's creative powers into "an impersonal force interested only in efficiency, that is, power."^{iv} My thesis draws from diverse critiques of instrumental and extractive reason fluent in self-serving euphemisms that disguise a will to power. When higher education and its dogmatic theories "turn thought into a commodity and language into a celebration of that commodity, [any] attempt to trace [or reverse] the sources of this degradation must refuse obedience to current linguistic and intellectual demands."^v This requires an interdisciplinary critique of compulsive or 'managerial' reason and invites a new approach to psychology that includes a demystification of that discipline's presumptions to 'regulate' the mind. Psychology is the ultimate and most insidious form of management and its social and epistemological hegemony is managed through the media. Its ambitious presumption is shared by prosaic academics and by theosophy's goal to "coordinate the personality of the patient."^{vi} Nietzsche trenchantly noted regarding "the Casuistry of Psychologists' – why does he really study people? He wants to secure little advantages over them, -- or big ones. He is a politician."^{vii} Here is the nexus of discourse, politics, management and psychology. The present study of compulsive, that is, of irrational self-negating reason thus is a meta-psychology of cultural discourse, dynamics and collapse whose correlative is seeking 'profit' in ways that constrict and interdict abundance and diversity. So this interdisciplinary paper engages a meta-critique of discourse about business, development and relationships personal, commercial and political. It gives perspective for examining and preventing domination by the strangling aspects of the managerial impulse.

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The following passage from Blake makes the point vividly, giving it a mythopoetic somatic, ontological and psychological framework: “The Sons of Albion in their strength

*...Make an Abstract which is a Negation
Not only of the Substance from which it is derived,
A murderer of its own Body, but also a murderer
Of every Divine Member [the entire human family]. It is the Reasoning Power,
An Abstract object[ify]ing power that negatives everything.”^{viii}*

Seen in this context, management as image-control is the principle that pervades postmodern language, governance, politics, diplomacy, and marketing and that has transformed ethics and much of academia into an affirmer and court follower rather than a critical discussant of power. For example, situational ethics and utilitarianism are forms of control and conditioning that, like the system of credit money or ‘fiat currency’ (idealization in the service of power, money-magic instrumentalized for power) show the hegemony of the English system and its ‘god-game’^{ix} in geopolitics, finance and cultural transformation. Ultimately this means managing an impoverished and homogenized world system. Utilitarian biases pervade modern economic and demographic thinking, offering moralistic cover to forms of human sacrifice, a tendency Blake repeatedly described and denounced as a pervasive negation of life, its displacement by “spectres” or imagery.

I merely sketch the outlines of this hermeneutic for each field on which it is focused may generate a series of articles, book-length studies and eventually a new field to analyze the implications of cultural power-discourse including psychology whose controlling impulse and vocabulary it must avoid. Notable touchstones for this expansive view of management as the late or decadent aesthetics of western representation and replication are the works, among many others, of Orwell, Burgess and Andrew Lobaczewski on hysteria and control as forms of social “pathocracy [which] progressively paralyzes everything,” a system that functions “by terror and forced indoctrination.” This occurs via public schools, media, sports and presidential declamations and has “the goal of forcing minds into pathological habits of perception and thought patterns” through the use of slogans, clichés, and “moralisms” often deployed as “conservative or liberal positions” whose contrived dialectic sets the parameters of permissible discourse.^x This paralyzing cultural dynamic is as unsustainable as extractive models of hyper-rationalized business. It surges toward total control via term-concepts like “intervention,” “custody” and “lockdown” drawn from the military, psychological and penal systems. Poverty and paralyzed generativity align with centralization, dogma and control. ‘Humanitarian interventions’ in families, economies and nations destroy them in the interests of oligarchic elites the critique of which is the proper business of intellectuals.

The poverty that derives from dominance of managerial priorities is perceptual, social and intellectual. Highly wrought hi-tech media that aims to manage its reception and ultimately to manipulate and condition response is essentially estranging as all “divine members” or perceptual and discourse systems become fetishized as commodities of exchange and control. Individuals define themselves and each other as media of

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exchange modeled on media personae (“masks”) and commoditized thought and slogans. This is not simply degrading in ethical, relational and intellectual ways but tends to social and psychological terror. Through oligarchic use of mediated discourse, “everything which is different...is exposed to the force of the collective” from the field and home to “the classroom and trade union” or political party. “Yet even the threatening collective is merely a deceptive surface beneath which are the powers which manipulate it as an agent of violence”^{xi} against whatever is diverse and local.

2. Review of Critical Perspectives, Methodology & Model

For the last century, the evolving world system is a prime representation of the idealizing drive in western aesthetics. This is marked by patterns of idyllic plans or projections, the forging of an *eidolon* or idealized image-identity and its growing dominance over both its generative host and the targets of its fix. This is an apocalyptic process at whose climax the host collapses and the image (e.g. “liberty”) is reified as a lifeless, sterile petrifact, its promises, emptied of substance, maintained by increasing levels of coercion. When the elite gains total control of its deified image, message or ‘daily truth’ the system collapses into general impoverishment. It is a “negation” that “murders” its own social body and “every Divine Member.”^{xii} In this pathocratic process the managerial complex immolates itself for it is a hysterical reaction to and negation of life, of the culture on which it feeds. It is this pathocratic process and condition that defines postmodernism, the last phase of the West’s game of idealized identity.

The dominance of management as an ur-principle may be useful for what is termed the ‘rationalization’ of operations and maximizing profits. My view is that this ‘streamlining’ is a form of control, a coercive and extractive model of human and economic relations that leads to impoverishment for all parties in the exchange matrix, indeed for all humans given the increasing levels of interchange and globalization in our various systems. This managerial ‘rationalization’ is the objectifying power that negates everything. The instrumental calculations and rationales ultimately are *not* rational but obsessive, insane as Melville’s master of arms John Claggart was insane.^{xiii} “Fiscal concerns” mask “a subtler depravity” in which reason becomes an instrumentality of the will to power and insatiable appetites disguised as ‘global governance’ enforced on behalf of a fictive ‘world community’ which re-makes and displaces genuine integral communities. Technical analysis cannot heal or reverse this process because it is its mask and pseudo-validation; it is a part of the “frenzy [of] aesthetic doing” that marks the West’s compulsive “representation, transformation [and] transfiguration”^{xiv} of every quality and identity. It is a hysteric process arising from pain and lack. Mediated management, the rule of shadows is the end phase of this apocalyptic game of displacement, control and impoverishment. As Melville, Adorno, Huxley and others suggest, insight can come only from outside the system of commoditized discourse and praxis. It is the calling of academics to protect and support such perspectives which rapidly are disappearing beneath the noise of official pieties and economy-destroying policies.

The deification of reason in late Classical Greece was concomitant with imperialism. It was the mask of the demonic within Greece and the cultures its expansion encountered. Its idealization of human abilities foreshadowed the neo-classical enlightenment twenty-

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two hundred years later and like it ended in tragedy and collapse of the great house (e.g. *The Bacchae*; the Terror in France; the 'war on terror' today). Both the original and postmodern Aquarian 'enlightenment' bring cultural upheaval and terror and, under the mask of technological progress by applied reason initiated civilizational decline and regression. "Everywhere the instincts were in anarchy; everywhere people were but five steps from excess. The *monstrum in animo* was the universal danger...no one was any longer master of himself... The fanaticism with which the whole of Greek thought throws itself at rationality betrays a state of emergency"^{xv} after the Dionysian forces were unleashed by idealization and pride in the images and economic prowess of culture. This power was based on empire, on instrumental, rhetorical and political genius; on cultural – linguistic hegemony and on deep unease.

Spengler was brilliant, indeed, prescient, but tended to see binary oppositions where in our era we have had, as a result of dialectic processes, fusion and dissolution of boundaries. He thus writes that the statesman "aims at booty for the sake of power" while the merchant seeks "power for the sake of booty." But the story of the past century and a quarter is the steady, relentless union of the governing and corporate classes. Economic considerations, in wealth, goods and services are subsumed by declared necessities of power expressed through management of an increasingly total system; a system that, through the media of exchange and information exercises ever more complete control on how its operations are perceived, identified, accepted, submitted to and even worshipped. Via the media, the spectators in the electronic coliseum worship the dazzling power that diminishes them to recipients of its explosive discourse of visual discontinuities and reductive language.

Nietzsche realized that the ancient Greeks' "powerful *demand for beauty*, for festivals, entertainments and new cults" stemmed from "from deprivation, from melancholy, from pain."^{xvi} Commerce, sport, politics, economics and finance today are part of an integrated, one is tempted to say, metastasizing festival of culturetainment in which pain, endemic deprivation and terror arise from the growing recognition that nothing is true but that everything is *necessary* to the system in which the lust for power adorns itself demurely in the language of pragmatism, social welfare and 'the bottom line.'^{xvii} While the public, at least in the West, feeds on images of apocalypse and 'virtual reality' displaces life, scarcity displaces abundance despite remarkable technological advances: sometimes *because* of them as with the ethanol **mandate** which exemplifies the reign of the postmodern principle of *fiat* and its morbid compulsions. Humans are fed images of artificial lives in the electronic *theatron*, the distraction machine whose imagery is abstracted from the life it displaces while the middle class is destroyed and a sense of disaster grows. The "technologically enforced ubiquity of stereotypes" whose "element is repetition" manages individuals by diffusing a terror of actually being different while endlessly braying dogmatic inducements to superficial differences of style and 'attitude.' "The fabrication of entertainment commodities" reinforces a slave mentality whose perceptual language imprints an "automated sequence of standardized tasks"^{xviii} that expects to be told what to do and what is true. People are entrapped and managed through their eyes as if by sorcerers.^{xix} Marketing 'the war on terror' is the primary distraction / displacement from the actual war **of** terror that the corporate – government matrix is waging on its own citizens and which rapidly is displacing plenty

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by poverty and trust by fear. Similarly, a fictional fabricated present is burying a genuine organic past. This too brings terror and uncertainty. As Orwell wrote: “the past was erased; the erasure was forgotten; the lie became truth”^{xx}; fabricated truths are managed to suit power’s needs while the media herds people toward oligarchic agendas.

The integrated global system of managed and glittering power speaks the language of productivity, growth and global fellowship but, given food and energy crises, many of them created by political dogmas like ‘environmentalism,’ reveals itself to be a culture of terror in which enormous means are deployed to impoverish and turn abundance to sterility. Consider the effect of giant wind turbines, inefficient in energy but lethal in driving bird populations to extinction.^{xxi} In the past century this process coincides with the cult of birth prevention, population reduction and control and the gender wars, confusion and dis-location of the work force. It all is intrinsic to a hysteric hatred of seed. The ensuing demographic imbalance is destroying the welfare State. Central Bank management of economies destroy savings and make older citizens into ‘useless eaters’ who are ‘too costly’ to support. As in *Brave New World*,^{xxii} this cultural decay is a primary form of people-management rationalized by spurious ethics presented as ‘liberation’ and ‘quality.’ Through such dogmas a totalizing government compels its subjects to do what the power matrix decrees to be ‘good’ for them as inculcated through its media. The entire ‘green energy’ phenomenon is a form of envy and its drive to coerce: the envy of the hollow for the full, of the morbid for the vital, of death for the life which it destroys, displacing wealth with systems of control and extractive economic and fiscal policies (taxes and inflation) rationalized as economic stimulus and ‘austerity.’ Savings-husbandry is degraded and undercut. Austerity is for the many while defining the debate is managed by an increasingly univocal media (six companies now control 90% of American mass media) academic nexus that serves the diplomatic-corporate-military structure with rationalizing apologetics and dicta. The fiat system accords not with growth but with growing police power and narrowing choice: with coercive impulse that is debt in every field. This does not produce sound or generative economies.

The process of total management and displacement is like that in which a demon lover, the radically ambiguous Geraldine extracts the life and assumes the identity of Christabel^{xxiii} in Coleridge’s ur-terror poem. It is the possession and displacement of life by predatory indeterminate impulses that take mass form in vampire and zombie films. The cult of total quality management is an analogous fiction, a buzzword, a form of hypnopedia and workforce coercion. It is a euphemism for the urge of “appetite the universal wolf that first consumes the world and last eats up himself. Chaos follows the choking.”^{xxiv} The imminent collapses of the fiat currency and credit-money / debt system and of the world’s economies are forms of this chaos, a chaos borne of the drive to control all wealth and discourse in which a “world currency” will engorge national valuations rooted in history^{xxv} and in which “an oligarchy of illumined minds”^{xxvi} will manage the expectations and parameters of permitted actions. This controlling drive is hysteric in nature and rooted in the hybrid, unstable identity of the West. Signs of this lust to control are the myriad terrors, the waste of blood and wealth arising from the socio-economic traumas consequent upon the ‘progressivism’ pushed by the power matrix since the early twentieth century. Intervention is the essence of progressivism:

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Statism with therapeutic rationales that destroy social form. So too are the terrors generated by NATO's policy of "humanitarian intervention" first showcased in the Balkans, then partly applied in Libya and working by barely disguised, carefully managed dialectic attrition in Syria. Just as the "pathocratic face of this system must be hidden from the world,"^{xxxvii} the 'benevolence' of the welfare State must be praised as a condition of employment. This coercion also drains life from culture: it paralyzes the abilities to perceive, think and articulate. In its mania to manage and control, Enlightenment eradicates the last remnants of its own self-awareness.^{xxxviii} Via the principle of gaming, it is an outcome-based project of phases in which "the process only gradually merges into the verdict."^{xxxix} Thus in America, Progressivism spawned the Nanny State: universal suffrage, the income tax and management of the economy by the Federal Reserve Bank are facets of the power that prompts government profligacy and national starvation. The State becomes the eye of Sauron,^{xxx} pitilessly drawn to human life upon which it preys and whose creativity it suppresses so that its voice alone defines truth and all wealth is extracted to feed its digital balance sheet. Debasement of currencies facilitates the fiction of 'government programs' on behalf of 'the people' from whom the funds for these programs were extracted; debasement and forgetting of tradition and morals is its counterpart. Similarly, 'public education' degenerates into a system of management and conditioning in 'values,' hollow pieties exalting the fads of the State, conditioning that destroys the potential of students including their potential for business innovation and critical thought. That is how the managerial hegemony of governance is maintained; the impoverished base on which it is built.

One could quote Orwell, Huxley and Burgess at length but the key point is that the reign and mystique of total management, oversight and extraction displaces "the will to think with a willingness to think to order." In this degenerative social stage, "man does not speak to man; the press and electronic news service" [the media] keep the waking consciousness of whole peoples and continents under a deafening drum fire" of slogans and scripted 'arguments.'^{xxxi} This is the stage of cultural ossification and collapse when the systems of fiscal-economic management fuse with the political will to power of the Corporate Caesars whose prototype was Cecil Rhodes with his "ambiguous relation to the State."^{xxxii} This is the cultural-historical era when Global Business ironically serves the purpose not of wealth creation but impoverishment and sterility; when "death becomes a cure"^{xxxiii} in the name of 'green solutions.' In this era, the dominion of the cult of total management, of reason subsumed to the will to power makes shortages of basic commodities, land, food, water, oil and contrived collapse of currencies through debt creation show rationalized systems exhausting their host peoples. It is a process to be avoided by Business and business people if their goal is to profit by supplying needs for goods and innovation in services. Total management and the extractive model of centralized government destroy their host and will not long survive the new depression and period of heightened crises into which we have been led. The managed or contraceptive model of growth is a fiction; it leads to sterility.^{xxxiv} Any culture that discourages fertility makes false promises of abundance and welfare that lead to poverty. It is a process akin to hysteria; a pathocratic system in which "the lie becomes truth,"^{xxxv} in which the future is consumed by deceits that disguise tyranny's growth. The political-aesthetic compulsion to idealize arises in and finally spreads and imposes terror.

3. Findings

Socio-economic, political and macro-cultural effects of managed impoverishment appear in complementary aspects of the eugenicist agenda which embodies the pathocracy of control. The Chinese and Europeans in varying ways adopted population reduction. In the West feminism and 'ecology,' in the developing world, resources, particularly food and social unrest were the drivers; policy rationalizations for demonic and morbid urges. Demographic-financial crises in Europe (and increasingly in America) and the grinding down of Chinese and Japanese growth reflect the trans-generational impact of population reduction. In Europe this includes multicultural issues that rationalize increasing security measures and oversight. Amplifying the effects of these trends are corporate-governmental action on the environment: geo-engineering, ostensibly to boost harvests, 'food intervention' and the trading of "weather derivatives" (and science-government via HAARP) reflect the eugenicist god-game. They also reflect the general recourse to "derivatives," fictions that disassemble and displace genuine values and increase mania in markets: there are an estimated \$1.4 quadrillion in financial derivatives. Pathocratic control thus subsumes business, technology and wealth creation in its primary drives to manage and consume which result in a terrifying and *disorienting tyranny of fictions*. Current and rapidly growing scarcities bring profit to some. But government-mandated profits subserve a *lust to manage*. Here too the controlling and 'rationalizing' impulses impoverish and cull the human herd, facilitating overlordship, the goal of pathocracy and the end stage of the petrifact. The bat-like, skeletal spectre of abstracting Reason that Blake depicts hovering over its human host and victim is a prescient emblem of Spengler's concept of end-stage civilization, socialist and imperialist as "the great petrifact."^{xxxvi} It is made of self-negation, of superficial ephemera of imagery and deceit that rigidify personal and social forms and relations by extracting their life.

Any economic, business or political system whose theory or policies of "growth" are not based in natural human fertility and abundance, with a corresponding increase in the fruits of the earth and sea is unsustainable. Technological growth is the spontaneous consequence of a society centered on life; so too with trade. When models or principles of growth based on political policies or central planning dominate a society, or the world, the result, as already is apparent, is impoverishment and systemic collapse.

The world needs a model of business and governance that is de-centralized; one whose dominant principle is not management but abundance; one in which the integrity of the individual and family supersedes prerogatives of State. The modern, and especially the postmodern, totalizing State with its imperatives of rationalized control, and the technical means to effect it create mono-cultures of thought, trade, cultivation and concentrations in industry and media that suppress innovation and voice. Repeated iterations of 'teaching the debate' and of 'thinking outside the box' mask the fact that meaningful debate is forbidden and thinking ever more schematic and routinized. The decline of liberal education and of genuinely liberal people and a vocabulary to empower them are signal features of a morbid phase in Western civilization.^{xxxvii} Antidotes to this process are the writings of Frederick Hayek, Milton Friedman, Ludwig von Mises, Orwell and others who recognize that Statism negates the creative and

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humane aspects of society. Intrinsic to Statism is centralization and management as a first principle, as a rationalized series of euphemisms for tyranny, for a hysteric social condition in which total control and ‘transparency’ become demands of a power matrix that is functionally sociopathic; one that promotes and feeds on terror. Not only scholars like Lobaczewski but popular culture keeps expressing this diagnosis;^{xxxviii} so do increasing crises of scarcity, many of them contrived that distinguish postmodern Statism. Its appropriation of socio-economic power ‘justifies’ State intrusion into all aspects of human life from exchange markets to bedrooms. It is noteworthy that this intrusiveness followed the invention of a “right to privacy” in the due process clause of the fourth amendment.^{xxxix} From rationalizing abortion on demand to the invasion of families and distant nations, to State manipulation of markets the sanctimonious ferocity of ‘*humanitarian intervention*’^{xl} is a policy that subverts the ability of business and commerce to meet human needs or for families and nations to maintain their integrity. It is a rationale for invasion, impoverishment; collapse of borders and norms. It is for control, for constriction not elaboration of business.

The dangers of centralized systems (ultimately, global systems), their implicitly imperial nature and drive toward control and extraction are indicated by Libor rigging, indeed by making Libor the control nexus for the world’s wealth. The same holds for the BBA, LBMA and other chokepoints of exchange. English theorists gave the model of credit-money to the world, even to critics of the system. This theoretical and linguistic hegemony is unsafe for many reasons, not least in forming a mono-culture. “Europe itself” is an idealized fiction, Spengler notes, “that ought to be struck out of history”^{xli} to enhance understanding of the human situation, macro-cultural realities and trends in civilization. This fiction now maintains itself by ruining national economies. The urge to manage, control and extract itself evinces a petrifying and sterile approach to life, as one finds in Spengler’s comments on Megalopolis and Nietzsche’s remarks about the Modern State as a “New Idol” with claims to divine authority: “the ordering finger of God am I” says the State but, Nietzsche adds, “whatever it says it lies, and whatever it has it has stolen.”^{xlii} Ruling by *panem et circenses* an ultimate form of which are the Olympics,^{xliii} the world system and incipient world state, concentrating people in Megalopolis, should be replaced by national and local systems derived from discreet cultures. If this is not done there will be culture – death for the paradigm of “rigidity following expansion” inheres in pathocratic control^{xliv} which like Claggart seeks its own death as if to illustrate Blake’s formulation about deified Reason as negation. Abundance is expressed through heterogeneity, creativity (which is non-generic) and lavish gestures and forms of fertility; of grace rooted in dance and sowing of seed.

4. Summary and Conclusions

The antidote to managed scarcity is less control; less management. Like nature, humanity needs redundancy and some sloppiness which is akin to generosity and abundance. It is the ancient and enduring dream of essential blessing:

*Honor, riches, marriage, blessing,
Long continuance, and increasing,
Hourly joys be still upon you!*

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*Juno sings her blessings on you.
Earth's increase, foison plenty,
Barns and garners never empty,¹
Vines with clustering branches growing,
Plants with goodly burden bowing;
Spring come to you in the farthest,
In the very end of harvest.
Scarcity and want shall shun you,
Ceres blessing is upon you.^{xlv}*

This model of abundance should guide today's business, commerce, technology and governance. Indeed, it is a necessary ideal for cultural survival. As a modest proposal for approaches and principles that might guide us to a world of abundance, a world in which business is free to encourage wealth, fertility and plenty, consider the Scriptural idea of gleanings for the poor^{xlvi} and the remission of intra-national debts^{xlvii} to restore borrowing power and the ability to lead a humane life. But caution: this should be done only *within* nations and should be primarily a local or individual matter. It should be adapted to indigenous customs and mediation, not State institutions. When the State becomes involved, charity turns into coercion, theft and even violence: the totalizing and extractive model of 'management' gets activated and the police set upon people. This negates generosity and humanity, creating terror and its kin, hoarding. "Only where the State ends, there begins the human being who is not superfluous."^{xlviii} Natural abundance and local and national institutions that foster individual creativity are the healthy alternatives to the extractive model and its handmaid, the infinite expansion of credit-money, debt and collapse.^{xlix}

That is what is at stake: humanity and abundance or State control, increasingly centralized management and an extractive model of governance and business that is a morbid and non-sustainable cultural path. With its cult of reason masking a compulsive will to power mediated by commoditized discourse, "enlightenment is totalitarian."^l The idealization of the Nanny State is a form of frenzy^{li} intrinsic to terror. The era of Post-Renaissance centralization is played out. It will relax, allowing flexible local and national structures; or it will continue to deify itself in decadent and rigid form. The postmodern State is financially and culturally bankrupt, locked in obsessive patterns of inflation, depression and collapse. Its governance consists of punitive and self-excusing fictions that deaden language and thought. The varieties of trans-national or Global States proposed as the next step of its putatively inevitable 'progress' are eugenicist projects of impoverishment and reduction of human inventory. Democracy may be its slogan but regimentation and authoritarianism are the means and form of its fully rationalized, transparent and 'zero tolerance' systems of management, profit and oversight. Its high-frequency trading in all fields and barrage of self-serving statistics are abstractions from the natural growth it imitates, chokes and displaces. Time presses to end systemic manipulations and fiat idealizations of currency, trade, 'security' and all cultural forms so that abundance, human diversity and fertility may be encouraged and achieved. The true vocation of academic discourse is to advance this renewal.

End Notes

- ⁱ Oswald Spengler, *The Decline of the West* (1922; one-volume abridged edition 1962 by Helmut Werner prepared by Arthur Helps from the English translation of Charles Francis Atkinson), 402, Chapter 20, “The Form-World of Economic Life: Money,” section 2, “Economics & Politics”
- ⁱⁱ Adorno & Horkheimer, *Dialectic of Enlightenment* (Preface 1944, 1947; Stanford University, E. Jephcott translation 2002), xiv-xv, xviii
- ⁱⁱⁱ Thomas Molnar, *The Decline of the Intellectual* (NY 1961; New Brunswick 1994 2nd edition), preface xiv
- ^{iv} Ibid. 212-13
- ^v Adorno & Horkheimer xiv-xv
- ^{vi} Alice Bailey, “Introductory Remarks,” July 1937 in *Externalization of the Hierarchy* (Lucis, NY 1957; 2002), 44, 32-52 inter alia et passim
- ^{vii} Friedrich Nietzsche, *The Twilight of the Idols* (1889; NY 1954, W. Kaufmann translation), 523
- ^{viii} William Blake, *Jerusalem, Emanation of the Giant Albion* (1810-20; Princeton University 1991), plate 10, verses 7-15
- ^{ix} Spengler 398, “Economic Life” and John Fowles, *The Magus* (1965; revised 1978), chapter 75, p 637 passim
- ^x Andrew Lobaczewski, *Political Ponerology* (1984 Polish original; 1985 English translation corrected by the author 1998, Red Pill Press, Canada 2006), 133-4, 149; 59-156 inter alia.
- ^{xi} Adorno & Horkheimer 21-22
- ^{xii} Blake supra
- ^{xiii} Herman Melville, “Billy Budd, Sailor” (1890-1; 1924), chapters 11-14 passim
- ^{xiv} Nietzsche, “Skirmishes of an Untimely Man” sections 8-10 of *Twilight of the Idols* in *The Portable Nietzsche* 518-19
- ^{xv} Nietzsche, *Twilight of the Idols* (London, R.J. Hollingdale trans 1990), 43-4
- ^{xvi} Nietzsche, *The Birth of Tragedy & Other Writings* (1872; 2002 Cambridge, R. Geuss & R. Speirs), 7
- ^{xvii} Franz Kafka, *The Trial* (NY 1925; 1968), chapter 9, “In the Cathedral,” 220
- ^{xviii} Adorno & Horkheimer, “Enlightenment as Mass Deception” in *Dialectic of Enlightenment* 108-09
- ^{xix} Ibid. *Dialectic of Enlightenment* 22; c.f. Maimonides’ prohibition of “capturing the eyes and stealing the mind” in *The Book of the Commandments*, prohibition #32 & 33-37 against ‘charming,’ sorcery etc
- ^{xx} Orwell, 1984 chapter 7
- ^{xxi} <http://www.foxnews.com/politics/2012/12/17/us-wind-farms-under-fire-for-bird-kills/>
<http://savetheeaglesinternational.org/>
- ^{xxii} Aldous Huxley 1931, a satire on the world his older brother Julian was working to create. See also Edwin Black, *War Against the Weak: Eugenics & America’s Attempt to Create a Master Race* (NY 2003; 2012)
- ^{xxiii} Samuel Taylor Coleridge, “Christabel” (1797 Part I; 1801 Part II; published 1816)
- ^{xxiv} William Shakespeare, *Troilus & Cressida*, 1.3.74-126, speech of Ulysses on degree, appetite and will
- ^{xxv} “Are You Ready for a World Currency?” *The Economist*, 01-09-1988, pp 9-10
- ^{xxvi} Bailey, 52: “...government [is] a steady training of the people to a more correct point of view.”
- ^{xxvii} Lobaczewski op cit 134 speaks of pathocracy crippling the ability to describe its own disorder.
- ^{xxviii} Adorno & Horkheimer 2
- ^{xxix} Kafka, *ibid.* 215
- ^{xxx} The reference is to the dark power in J. R. R. Tolkien’s *The Lord of the Rings* (1937-49; 1954)
- ^{xxxi} Spengler op cit 394-5, 397, chapter 19, “Philosophy of Politics,” section, “The Press”; c.f. Adorno xiv-xv on the commodifying thought and reducing language into a celebration of that commodity, n. 2, 5 supra
- ^{xxxii} Spengler 4, 28-9, 361, 380, 393, 402 on the nexus of finance and power “managing whole continents in the formless wars of the era of world peace.”
- ^{xxxiii} Bailey 43; see also the film, “Soylent Green” (1973) a dystopia of 2022, a polluted, de-populated earth of enforced euthanasia similar to Huxley’s dark satire. As Blake wrote, calculation seizes power and murders.
- ^{xxxiv} Anthony Burgess, *The Wanting Seed* (1962; Norton 1996)
- ^{xxxv} Orwell, 1984 (NY 1949), chapter 7, supra
- ^{xxxvi} Blake, *Jerusalem* plate 33 c.f. Spengler, “State & History,” section “Caesarism” op cit 379

- ^{xxxvii} Thomas Molnar, *The Decline of the Intellectual* (NY 1960); see also the archive of *Academic Questions* the quarterly journal of the National Association of Scholars, Princeton, NJ: www.nas.org
- ^{xxxviii} *Invasion of the Body Snatchers* (1956 Allied Artists, directed by Dan Siegel from a 1954 novel by Jack Finney) and its re-make (1978, directed by Philip Kaufman) exemplify what might be called the *Brave New World-1984* paradigm. Postmodern culture has the “appalling caricature of freedom of thought” foreseen by Spengler (op cit 395) and political correctness is a dominant motif in modern dystopias, real & fictive.
- ^{xxxix} *Roe v. Wade* (1973)
- ^{xl} Proclaimed by Tony Blair as the mission of ‘the new NATO’ in Washington DC, April 1999
- ^{xli} Spengler op cit 12-13
- ^{xlii} *Ibid* 24-7, 396 – 402 passim; Nietzsche, *Thus Spoke Zarathustra*, Part I, “On the New Idol” and “Flies of the Marketplace” (NY 1954, Walter Kaufmann translation), 160-7
- ^{xliii} Spengler op cit 345 passim, “The Second Religiousness” and “The State”
- ^{xliv} Spengler 24; William Blake, *The Book of Urizen* (1795); a key motif in Blake’s work
- ^{xlvi} Shakespeare, *The Tempest* (1611), 4.1.105-117; c.f. Amos 9:13
- ^{xlvi} Leviticus 19:9-11 re-stated and elaborated in Deuteronomy 24:19-22
- ^{xlvii} Deuteronomy 15:1-11; see Leviticus 27 on a full cultural context for valuation
- ^{xlviii} Nietzsche, *Zarathustra* op cit, 163
- ^{xlix} “There is no means of avoiding the final collapse of a boom brought about by credit (debt) expansion. The alternative is only whether the crisis should come sooner as the result of a voluntary abandonment of further credit (debt) expansion, or later as a final and total catastrophe of the currency system involved.” Ludwig von Mises, *Planned Chaos* (1947), cf. *Human Action: A Treatise on Economics* (1966), chapter 20, “Credit Expansion”

ⁱ Adorno & Horkheimer 4

ⁱⁱ Nietzsche on idealization and frenzy, *Twilight of the Idols*, “Skirmishes of an Untimely Man” section 8

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Appendix

A relevant quote on the pathocratic urge to control and displace what is genuine and simple is Melville's description of the obsession of John Claggart.

“Though the man's even temper and discreet bearing would seem to intimate a mind peculiarly subject to the law of reason, not the less in heart he would seem to riot in complete exemption from that law, having little to do with reason other than to apply it as an instrument for effecting the irrational. Toward the accomplishment of an aim which in wantonness of atrocity would seem to partake of the insane, he would direct a cool judgment sagacious and sound. These men are madmen, and of the most dangerous sort...” (*Billy Budd* chapter 11)

The following are links to some articles dealing with the Barclay's Libor- rigging scandal. Coverage in the mainstream press was spotty and brief. US Secretary of the Treasury Geithner was aware of the problems and emailed Mervyn King in May 2008 but took no action in that year of crisis and the eventual 'credit crunch' that collapsed markets, a move toward total control and world-money management by the trans-national corporate matrix.

<http://www.marketwatch.com/story/berkshire-bank-the-libor-pioneer-2012-07-30>

<http://online.wsj.com/article/SB10000872396390443545504577565120728037852.html?ru=MKTW&mod=MKTW>

http://www.marketwatch.com/story/libor-report-rips-barclays-uk-bank-regulators-2012-08-18?link=MW_latest_news

<http://www.globalresearch.ca/ubs-libor-rigging-settlement-exposes-pervasive-bank-fraud/5316364>

<http://www.bbc.co.uk/news/business-20767984>

Rather than grand larceny and theft on a global scale, the problem is defined as one of **image**; “The sustained rigging of a crucial benchmark rate has done great damage to the U.K.'s reputation. Public trust in banks is at an all time low,” said Andrew Tyrie, chairman of the committee.” This illustrates the hysteric and manipulative management of perception by the pathocracy. This is yet another of myriad examples of how “in the enlightened world” of oligarchic management, “mythology has permeated the sphere of the profane” and given a numinous fetish character to mass media declaration. (Adorno supra 21)