

# Nomad Explorations V 2.1: Genesis, Eden and The Grail in Modernity

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## Abstract

'Genesis', 'The Garden of Eden' and 'The Holy Grail' are stories that have captivated the western mind (and the human mind in the iterations of these archetypal narratives in other cultures) for millennia. Though many view Modernity and Modernism as marking the death of religion and religious dogma, we argue that Modernism simply rearticulates Abrahamic-Hellenic (more generally Paternalist) social dogmas within its own logics and axioms (especially cosmological, ontological, teleological and epistemological axioms that reduce humanity to a discrete, biological, materially rational being and reduce reality to the finite world of motion, passing time and physical space); the rationalizations for social dogmas like the notion that 'order is to be *created* through hierarchical domination' may change, but the class relations therein retain their basic form. We illustrate this argument through conducting a Nomad Exploration (NE) of Foucault's *The Order of Things*, which illustrates the rearticulation of Genesis in the axioms and logics of Modernity, Haraway's *Primate Visions*, which illustrates the rearticulation of the Garden of Eden, and finally the nexus of primatology, transhumanism, 'vampire therapy', etc. (attempts at material immortality via 'curing death') that typify the Modernist rearticulation of the quest for the Holy Grail (*san grail, sang rail*). In the ethos of Nomad Exploration (NE) our teleological imperative in this journey is not to 'answer questions' by 'accumulating and analyzing facts'; rather, our goal is to broaden understandings and deepen questions by providing the reader with dimensionally transformative ideas that provide access to new plateaus of perspective—in short, our purpose lies in the production of intimate, inner experience with dimensionally transformative ideas and a concomitant reinvigoration of meaning rather than in accumulating and analyzing facts.

## Preface

As will become apparent in the below text, many of UBC's requirements for the preface are incommensurable with our project. For example, the first three bullet points on the UBC template are as follows: "Identification and design of the research program; Performance of various parts of the research; Analysis of the research data." This presumes that we approached our research with a set telos (design and research program), with a set method for tangible 'data collection', and with a static method for analyzing accumulated, tangible data. What happens when our research program involves ideas and practices that fundamentally challenge the axioms and logics from which these Modernist standards for thought and writing are derived? Our method moves without fixed telos, does not have a set method for data collection beyond daily experience and operationalizes a nonlinear method that is optimal for analyzing the many forms of intangible data (e.g. ontological regime(s)) that we analyze in our study.

Parts of the theoretical and methodological models presented in this thesis have been published or are in the publication processes within the following articles: "Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies"; "Conscious Evolution, Social Development and Environmental Justice"; "The Obfuscation of Individualist Historical Narratives: Reviving Rational Generalization and Leaving The Irrational Generalization of Bigotry in the Past"; "Machine Learning Methodologies and Large Data Text Corpora"; "Machine Learning Methodologies: Histories of Asemblage and Representations of Women in the Bible"; "Media Imaginations of the City"; "Silence and Historical Context in Ontologies of Data"; "Planning for a New Social Ontology". Parts of this research were also presented at academic conferences including the International Studies Association and the Association of American Geographers: "Datascopes and Dimensional Incommensurability in the History of Assemblages"; "Neoliberal Governmentality: Appropriating Religion to Fulfill the Bottom Line"; "Machine Learning Methodologies and Large Data Text Corpora"; "Machine Learning Methodologies: Digital Humanities". In all of the above my contributions encompass development of the theoretical and methodological models by which the analyses were conducted. In multi-author papers I have also made small contributions to the empirical work (for example, adding an empirical analysis of Libertarian Christianity to the conference paper "Neoliberal Governmentality: Appropriating Religion to Fulfill the Bottom Line"). In short, this study—

its core theoretical innovations, its key themes, its major arguments, etc.—is an individually conceived, original (as much as originality is possible given the *actual* nature of human thought) and unpublished text.

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## Dedication

This text is dedicated to the silence (form), to the light (force), and to the loving consciousness that binds them; to all those who have fought and died in the struggle against paternalist oppression—the fallen soldiers; “to the Mystics of tomorrow;”<sup>1</sup> and my love Nicole Rallis and our beautiful daughter Athena Minerva Barnesmoore.

---

<sup>1</sup> Marley, B 1980, “Ride Natty Ride.”

- 1 **Nomad Explorations V 2.1:**
- 2 **Genesis, Eden and the Grail in Modernity**



3

## 4 1. Introduction

2

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<sup>2</sup> Illustration 1: "The Dialectical Mirror of Modernity" JM Hamade 2016

5

## 6 1.1 Ethos Quotes

7 The following quotes are meant to act as a cognitive codex for the ethos and essential ideas  
8 of this Nomad Exploration. The reader is encouraged to return (if possible each time they  
9 sit down to read this text) to these quotes in order to observe how their meaning is  
10 transformed through experiencing life from the perspective of the ideas presented this text.

11

12 “One of the primary objects of discipline is to fix; it is an anti-nomadic technique.”<sup>3</sup>

13

14 “What interests [me] in the “already said” is not established authority but rather the breadth and  
15 variety of experience to be found there.”<sup>4</sup>

16

### 17 -Michel Foucault

18

19 “It was Proust who said “masterpieces are written in a kind of foreign language.” That is the same as  
20 stammering, making language stammer rather than stammering in speech. To be a foreigner, but  
21 in one's own tongue, not only when speaking a language other than one's own. To be bilingual,  
22 multilingual, but in one and the same language, without even a dialect or patois.”<sup>5</sup> [*Revolution is*  
23 *impossible if the language of revolution does not evolve faster than it can be appropriated by the*  
24 *powers at be...]*

25

### 26 -Giles Deleuze

27

28 “Composers do not remember this lost fatherland, but each of them remains all his life  
29 unconsciously attuned to it; he is delirious with joy when he sings in harmony with his native land,  
30 betrays it at times with his thirst for fame, but then, in seeking fame, turns his back on it, and it is  
31 only by scorning fame that he finds it when he breaks out into that distinctive strain the sameness of  
32 which—for whatever its subject it remains identical with itself—proves the permanence of the  
33 elements that compose his soul. But in that case is it not true that those elements—all the residuum  
34 of reality which we are obliged to keep to ourselves, which cannot be transmitted in talk, even from  
35 friend to friend, from master to disciple, from lover to mistress, that ineffable something which  
36 differentiates qualitatively what each of us has felt and what he is obliged to leave behind at the  
37 threshold of the phrases in which he can communicate with others only by limiting himself to  
38 externals, common to all and of no interest—are brought out by art, the art of a Vinteuil like that of  
39 an Elstir, which exteriorises in the colours of the spectrum the intimate composition of those worlds  
40 which we call individuals and which, but for art, we should never know? A pair of wings, a different  
41 respiratory system, which enabled us to travel through space, would in no way help us, for if we  
42 visited Mars or Venus while keeping the same senses, they would clothe everything we could see in

---

<sup>3</sup> Foucault M 1977, *Discipline and Punish*, trans. Sheridan, Vintage Books, pp. 218

<sup>4</sup> Foucault, M 1988, *History of Sexuality: The Care of the Self Vol. III*, trans. Hurley, Vintage Books, pp 8.

<sup>5</sup> Deleuze, G & Guattari, F 1987, *A Thousand Plateaus*, trans. Brian Massumi, University of Minnesota Press.



43 the same aspect as the things of Earth. The only true voyage, the only bath in the Fountain of Youth,  
44 would be not to visit strange lands but to possess other eyes, to see the universe through the eyes of  
45 another, of a hundred others, to see the hundred universes that each of them sees, that each of them  
46 is; and this we can do with an Elstir, with a Vinteuil; with men like these we do really fly from star to  
47 star.”<sup>6</sup>

48

49 **-Marcel Proust**

50

51 “Reading good books is like having a conversation with the most distinguished [people] of past ages,  
52 namely their authors—indeed, a carefully prepared conversation in which they reveal to us only the  
53 best of their thoughts.... Conversing with people of past centuries is rather like travelling.... But if  
54 you spend too much time travelling you will end up being a stranger in your own country.”<sup>7</sup>

55

56 **-Rene Descartes**

57

58 “You must do something, but inasmuch as with your limited capacities it will be impossible to make  
59 anything easier than it has become, you must, with the same humanitarian enthusiasm as the  
60 others, undertake to make something hard.... Out of love for mankind, and out of despair at my  
61 embarrassing situation, seeing that I had accomplished nothing and was unable to make anything  
62 easier than it had already been, and moved by a genuine interest in those who make everything  
63 easy, I conceived it as my task to create difficulties everywhere.”<sup>8</sup>

64

65 **-Søren Kierkegaard**

66

67 “The traditional interpretation of the *philosophia perennis* sees a single Divine Reality as the origin  
68 of all the millennial religions that have governed human life over the gages and have created the  
69 traditional civiliziations with their sacred laws, social institutions, arts, and sciences. This Divine  
70 Reality is beyond all conceptualization and all that can be said of It, and is refered to by such sacred  
71 formulae as the *La ilaha illa'Llah* (There is no divinity but God) of Islam, *neti neti* (Not this, not  
72 that) of the Upanishads, the “Tao that can be named is not the Tao” of the Tao Te-Ching and also the  
73 “I am that I am” of the Bible if the meaning of this well-known dictum is understood on the highest  
74 level.

75 Other traditions, especially the primal ones, refer to It only through silence or indirect  
76 allusion, whereas certain esotericisms such as the Cabala refer to It by means of expositions of  
77 blinding clarity that only veil its infinite darkness transcending the light of manifestation. Even Its  
78 Name remains veiled and unutterable in certain traditions such as Judaism, but Its Reality is the  
79 origin of all that is sacred and the source of the teachings of each authentic faith. Like a mighty  
80 spring gushing forth atop a mountain, It gives rise to cascades of water that descend with ever-  
81 greater dispersion from each side, each cascade symbolizing all the grades of reality and the levels  
82 of cosmic and, by transposition, metacosmic reality of a particular religious universe. Yet all the  
83 cascades issue from a single Spring and the substance of all is ultimately nothing but that water

---

<sup>6</sup> Proust M, ‘Remembrance of Things Past’, *In Search of Lost Time*.

<sup>7</sup> Descartes, *Discourse on the Method of Rightly Conducting one’s Reason and Seeking Truth in the Sciences*, p. 3.

<sup>8</sup> Kierkegaard, S 1992, *Concluding Unscientific Postscript to Philosophical Fragments*, ed. Hong & Hong, Princeton University Press, pp. 164-165.

84 which flows from the Spring at the mountaintop, the Reality which is the alpa of all sacred worlds  
85 and also the omega to which all that is within their embrace returns.

86 The Ultimate Reality, the Name that cannot be named, is the Beyond-Being of which Being  
87 is the first auto-determination. Together they comprise the Divine Order and are the principle  
88 cosmic manifestation, the instrument of this manifestation being the Logos, the Word, *Fiat Lux*,  
89 which one might say is the isthmus between the Divine and the cosmic orders, there being both an  
90 manifested and a manifesting Logos [*The Word, then, is the Ether, the Primal Energy by which the*  
91 *Divine materialized Thought*]. The Divine Order may be thus said to be comprised of the Divinity  
92 Itself, at once unconditioned and conditioned, supraontological and ontological, *Gottheit* or  
93 Godhead and the personal God, Allah in His Essence as well as Names and Qualities, the *nirguna*  
94 and *saguna* Brahman, “the nameless,” which was the beginning of Heaven and Earth and the  
95 “named,” which is the mother of the myriad creatures. But also in a certain sense the Logos *in*  
96 *divinis* may be said to belong to the Divine Order, and this truth is of the greatest significance for  
97 the understanding of the religious assertion that the root of the natural order resides in the Divine  
98 Order.

99 From this Divine Order issue forth the many cascades alluded to above, each with different  
100 forms and trajectories and with no two cascades being formally the same, although all consisting of  
101 water. There are those that gush forth over similar types of formations and terrains corresponding  
102 to similar human collectivities, and thus constitute members of a religious family, while others  
103 display greater diversity and are produced by yet other types of terrains. There are never exact  
104 repetitions but there are always correspondences. Nor is it impossible for a tributary of one cascade  
105 to flow into another, but all cascades originate from the Spring at the mountaintop and non from  
106 each other. Their similarities are basically due to the oneness of their Origin and the **resemblances**  
107 **[(of convenience-convenientia)]** in the rock beds, which receive the water through that original act  
108 of gushing forth into each cascade that is theologically called “revelation.” **Only at the Spring Itself**  
109 **are all the cascades one and nowhere else should complete unity be sought among them.** To repeat  
110 the well-known Islamic saying, “Unity is unique” (*al-tawhidu wahid*); **one might add that only in**  
111 **Supreme Unity, which is unique, must ultimate unity be sought.** That is why Frithjof Schuon, the  
112 foremost contemporary expositor of the *philosophia perrenis* especially as it concerns religion, has  
113 referred to this unity as “the transcendent unity of religions,” thereby emphasizing that, although  
114 there is such a transcendent unity, religions do not necessarily assert the same truths on the level of  
115 their external forms and dogmas; on the contrary, they have a distinct character of their own, each  
116 religious universe being a unique creation of the Divine Artisan.”<sup>9</sup>

117

118 **-S.H. Nasr**

119

120 "Only that which has no history is definable".<sup>10</sup>

121

122 **-Fredric Nietzsche**

123

124 “An answer is valuable only in so far as it stimulates further inquiry. This holds true even in the  
125 exact sciences where the hypothesis serves as a springboard for the searching mind. In a still higher  
126 degree it holds true in the realm of philosophy where answers are merely fertile formulations of  
127 problems. “Let us know in order to search,” says St. Augustine. The favorite answer of an age,

---

<sup>9</sup> Nasr, SH 1996, *Religion and the Order of Nature*, Oxford University Press, pp. 12- 13.

<sup>10</sup> Nietzsche, F 2009, *Basic Writings of Nietzsche*, Gay, P, eds., Random House, p. 516.

128 however, is often one in which only a minimum of problems is preserved and which has been  
129 promoted to its place as favorite because it seems to render superfluous all further questioning. It  
130 closes all doors, blocks all ways, and just because of this permits the agreeable feeling that the goal  
131 has been reached and that the rest is granted.”<sup>11</sup>

132

133 **-Martin Foss**

134

135 “It is not only new facts and facilities that we need but ideas and the stimulation of new meanings.”<sup>12</sup>

136

137 **-Maurice Nicoll**

138

139 “Archetypical Man as a divine being forgot his true essence and mistakes the material universe  
140 (which is part of him) as separate and external, since the Fall. Physical man is but a material shadow  
141 though endowed with a divine spark.”<sup>13</sup>

142

143 **-C. L. Knowles**

144

145 “There are more things in heaven and earth, Horatio,  
146 Than are dreamt of in your philosophy.”<sup>14</sup>

147

148 **-Shakespeare**

149

150 “...The important thing is not the finding, it is the seeking, it is the devotion with which one spins  
151 the wheel of prayer and scripture, discovering the truth little by little. If this machine gave you the  
152 truth immediately you would not recognize it, because your heart would not have been purified by  
153 the long quest.”<sup>15</sup>

154

155 **-Umberto Eco**

156

157 “Most of [the] problems of the world stem from linguistic mistakes and simple misunderstanding.  
158 Don’t ever take words at face value. When you step into the zone of love, language, as we know it  
159 becomes obsolete. That which cannot be put into words can only be grasped through silence.”<sup>16</sup>

160

161 **-Rumi**

162

---

<sup>11</sup> Foss, M 1949, *Symbol and Metaphor in Human Experience*, Princeton University Press, p. 1.

<sup>12</sup> Nicoll, M 1998, *Living Time*, Eureka Editions, p. 24.

<sup>13</sup> ΧΡΙΣΤΟΦΟΡΟΣ ΔΑΦΝΗ ΒΟΥΝΑΛΑΚΙ 2011 “Another History of the Knights Templar”, 1 June 2016,

<http://secretsun.blogspot.com/2011/09/another-history-of-knights-templar.html>

<sup>14</sup> Shakespeare, W, *Hamlet* (1.5.167-8).

<sup>15</sup> Eco, U 2007, *Foucault's Pendulum*, Houghton Mifflin Harcourt p. 33.

<sup>16</sup> Amaana 2015, ‘40 Rules of Love — Shams Tabriz, Rumi’s Teacher’, Ismaili Web Amaana, June 2 2016,

<http://www.amaana.org/ismaili/40-rules-of-love-shams-tabriz-rumis-teacher/>

163 “Throughout much of the time since the establishment of the clockwork universe as the primary  
164 model of reality, occultism has looked to science for ideas and analogies. This influence is one that  
165 science in turn generally denies, because “Science” would prefer to believe that occultism is  
166 irrational. Instead, it would be more correct to view Occultism as trans-rational: rationalism can  
167 easily be viewed as a useful system for training the mind, even if rationalism, itself, is not capable of  
168 discerning the highest mysteries [which can only be known in the silence of the intuition].

169 In fact, in following this line of reasoning, scientific discoveries have long been a source of  
170 inspiration to occultists. I have already mentioned how the geological theories of catastrophism  
171 surely played a role in Mackey’s conception of the dangers of pole shifts. Later in the [19<sup>th</sup>] century,  
172 it was occultists who embraced the Theory of Evolution, because the biological system was such a  
173 good analogy for the perceived spiritual system.

174 The problem with embracing science in this way is that science changes. This shift was  
175 characterized thoroughly by Thomas S. Kuhn in his landmark work, *The Structure of Scientific*  
176 *Revolutions*. Known now as paradigm shifts, scientific theory exists in a slowly changing matrix of  
177 concepts. The problem is that most people believe that the beliefs of their own time are Absolute  
178 Truth. Scientific theories also fall into this belief. Consequently, when we examine Papus’ carefully  
179 wrought “science,” we may groan at some of the anachronisms. Similarly, if more dangerously, the  
180 raging sexism and racism of so many of the occult works of this period... reflect societal attitudes  
181 that nonetheless were enshrined as scientific “fact”...”<sup>17</sup>

182

183 **-J. Lee Lehman**

184

185 “...For Darwin’s widely read narratives in the nineteenth century, many people in the twentieth  
186 century Euro-centric west pay evolutionary physical anthropology the homage of their assumptions.  
187 What has been *read* from fossils and simians becomes common sense, becomes the foundation of  
188 other stories in other fields constituting what can count as experience [(i.e. it becomes part of one’s  
189 ontological regime(s). Evolutionary theory is a form of imaginary history.... .Imaginary history is  
190 the stuff out of which experience becomes possible.”<sup>18</sup>

191

192 “One man is black, the other white; they seem in perfect collegueship, peering at the remains of a  
193 shared past to establish the hope of a shared future. But the caption shatters that message: “Richard  
194 Leakey and assistant in the field in Kenya.” Aristotle could have written the phrase; the master and  
195 his tool are in perfectly harmonious relation, the one with a name, the other indicated by a function.  
196 It feels like a mere question of syntax, surely not the stuff of global history? But syntax like this is  
197 precisely the stuff of the semiotics of master and slave, of the other who labors in the name of the  
198 one, the linguistic structure of the human story.”<sup>19</sup>

199

200 **-Haraway**

201 “The endless cycle of idea and action,

202 Endless invention, endless experiment,

203 Brings knowledge of motion, but not of stillness;

204 Knowledge of speech, but not of silence;

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<sup>17</sup> Papus 1996, *Astrology for Initiates*, trans. J. Lee Lehman, Samuel Weiser, Inc., pp. xiv-xv

<sup>18</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 188.

<sup>19</sup> *Ibid.* 190.

205 Knowledge of words, and ignorance of the Word.”<sup>20</sup>

206

207 **-T.S.Eliot**

208

209 “**24** Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a  
210 wise man, which built his house upon a rock: **25** And the rain descended, and the floods came, and  
211 the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

212 **26** And every [(modernist)] that heareth these sayings of mine, and doeth them not, shall be likened  
213 unto a foolish man, which built his house upon the [(sands of time)]: **27** And the rain descended, and  
214 the floods came, and the winds blew, and beat upon that house; *and it fell: and great was the fall of*  
215 *it.*”

216 **-KJV Bible**

217 “As regards ordinary modern views on the origin of man and his previous evolution I must say at  
218 once that they cannot be accepted.

219 Denying previous evolution of man we must [also] deny any possibility of future *mechanical*  
220 evolution of man; that is, evolution happening by itself according to laws of heredity and selection,  
221 and **without** man's **conscious efforts** and **understanding of his possible evolution.**”<sup>21</sup>

222

223 **-P. D. Ouspensky**

224

225 “Do I contradict myself?

226 Very well then I contradict myself,

227 (I am large, I contain multitudes.)”<sup>22</sup>

228

229 **-Walt Whitman**

230

## 231 **1.2 An Introduction of Sorts**

232 While we eschew the assumption that we *must* have an introduction, there are a couple  
233 points that would be worth sharing before we begin our exploration. These points revolve  
234 around the object of our analysis, the paternalist tradition. In short, we define paternalism  
235 as an ontological regime(s) in which order is conceived of in terms of hierarchical  
236 domination. Order is created in manifestation by domination. Love is conceptualized as a  
237 mode of domination. Community is domination. Domination is to free us from our evil  
238 human nature, our state of nature, and thus allow us to become ‘truly human’. This study  
239 observes the materialization of paternalism in the rise of Modernism.

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<sup>20</sup> Eliot, TS 1934, “The Rock”.

<sup>21</sup> Ouspensky PD 1951, *The Psychology of Man's Possible Evolution*, Hodder and Stoughton, 3 February 2016, <http://www.baytallaah.com/bookspdf/86.pdf>, p. 7.

<sup>22</sup> Whitman, W 1986, ‘Song of Myself in *Leaves of Grass*, Penguin, p. 51.

240 We should also make one note on style. In the below there are many long quotations,  
241 and at any point in which [*writing is both bracketed and italicized within a quotation*]we are  
242 speaking in conversation with the author and, or providing a commentary on the authors  
243 statements. Why approach our inquiry as such? In the general schema of Islamic  
244 Prophetology, there are three kinds of prophet: ‘the law giver’ (the Rasul), who creates an  
245 exoteric tradition (history, ritual, ethical norms, etc.) that is able to socialize the masses into  
246 a state of potential intimacy with infinite substance and its emanations; ‘the guide’ (the  
247 Nabi), who helps to facilitate the journey from the exoteric tradition created by the law  
248 giver (Rasul) to knowledge of the infinite substance and its emanations; ‘the intimate one’  
249 (the Wali), who helps to catalyze the transition from *knowledge of* to *intimacy with* Truth.  
250 In the context of this study, we take texts like Foucault’s *The Order of Things* and  
251 Haraway’s *Primate Visions* as exoteric law (Sharia) and endeavor to guide the reader to  
252 *knowledge of* the esoteric Truth that lies beneath the exoteric symbolism (the language and  
253 facts) of the law. Why this specific approach? In short, we were inspired by traditions where  
254 not only original texts (‘the exoteric law’) but also notable commentaries by subsequent  
255 masters (Nabi) are preserved as texts are replicated through the centuries; rather than  
256 recreating the exoteric wheel, we instead use the existing wheels provided by authors like  
257 Foucault and Haraway to make the journey out of the exoteric (the historical) and into the  
258 esoteric (which can, at this point in the study, be understood as *psychological* in the classical  
259 sense of the term).

260  
261 “Psychology is, perhaps, the *oldest science*, and, unfortunately, in its most essential features a  
262 *forgotten science*. For thousands of years psychology existed under the name of philosophy. In India  
263 all forms of *Yoga*, which are essentially psychology, are described as one of the six systems of  
264 philosophy. *Sufi teachings*, which again are chiefly psychological, are regarded as partly religious  
265 and partly metaphysical. In Europe, even quite recently in the last decades of the nineteenth  
266 century, many works on psychology were referred to as philosophy. And in spite of the fact that  
267 almost all sub-divisions of philosophy such as logic, the theory of cognition, ethics, aesthetics,  
268 referred to the work of the human mind or senses, psychology was regarded as inferior to  
269 philosophy and as relating only to the lower or more trivial sides of human nature....

270 Parallel with its existence under the name of philosophy, psychology existed even longer  
271 connected with one or another religion.... There are many excellent works on psychology in quite  
272 orthodox religious literature of different countries and epochs. For instance, in early Christianity  
273 there was a collection of books of different authors under the general name of *Philokalia*, used in

274 our time in the Eastern Church, especially for the instruction of monks.

275 During the time when psychology was connected with philosophy and religion it also existed  
276 in the form of Art. Poetry, Drama, Sculpture, Dancing, even Architecture, were means for  
277 transmitting psychological knowledge. For instance, the Gothic Cathedrals were in their chief  
278 meaning works on psychology.

279 In the ancient times before philosophy, religion and art had taken their separate forms as we  
280 now know them, psychology had existed in the form of *Mysteries*, such as those of Egypt and of  
281 ancient Greece. Later, after the disappearance of the Mysteries, psychology existed in the form of  
282 *Symbolical Teachings* which were sometimes connected with the religion of the period and  
283 sometimes not connected, such as Astrology, Alchemy, Magic, and the more modern: Masonry,  
284 Occultism and Theosophy.”<sup>23</sup>

285

286

287

288

### 289 **1.3 What is the Purpose of Publishing?**

290 If we accept Brij Mohan’s answer that “scholarly publications epitomize respectable  
291 channels of search for discovery and knowledge”<sup>24</sup>, then the question becomes what does  
292 the search for discovery and knowledge consist of? The answer to such a question may  
293 come down to our epistemological conceptions (i.e. our conception of reason as a process  
294 founded upon Truth or fact). Turning to the world of contemporary politics, recent calls by  
295 Donald Trump Jr. for a transition from representative to pure democracy provides a  
296 caricature of the answer that has been provided by the Modernist society (i.e. that the search  
297 for discovery and knowledge consists of accumulating and dominating facts into an order  
298 of knowledge) that is vulgar in the perfection of its simplistic characterization of  
299 epistemological norms in the contemporary academy:

300

301 “Some of these systems, I understand, they made sense two hundred years ago when everyone lived  
302 in a farm in the middle of nowhere, but I have the library of congress in my iPhone, I have all the  
303 information I could possibly need. Most people have cable television, and certainly access to news.”<sup>25</sup>

304

305 Trump Jr. seems to be laboring under the impression that access to information is the only  
306 barrier to reason, and that, without this barrier (which of course is less than surmounted by

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<sup>23</sup> Ouspensky PD 1951, *The Psychology of Man’s Possible Evolution*, Hodder and Stoughton, p. 4-5.

<sup>24</sup> Mohan, B 2016, “Pride and Prejudice: The Politics of Academic Reviews”, 1 August 2016,  
[https://www.academia.edu/24774036/Pride\\_and\\_Prejudice\\_The\\_Politics\\_of\\_Academic\\_Reviews\\_Brij\\_Mohan1n](https://www.academia.edu/24774036/Pride_and_Prejudice_The_Politics_of_Academic_Reviews_Brij_Mohan1n)

<sup>25</sup> CNN, State of the Union, April 24, 2016, <https://www.youtube.com/watch?v=O90lHGRCew>

307 the library of congress and mainstream news media...), the fallibility of human reason and  
308 subsequent differentials in human faculties that the founding fathers viewed as  
309 necessitating representative government (see James Madison, Federalist 51) will cease to  
310 exist. It seems clear that much of the contemporary academy is laboring under quite the  
311 same sort of delusion, which explains the rise of ‘object oriented ontologies’, ‘historical  
312 materialism’, ‘Actor Network Theory’ and the plethora of other ‘postmodern’ moves away  
313 from discernment and critique towards the description of facts (which are deemed to be  
314 essentially meaningless and thus—in a paradoxical move involving the reduction of Truth  
315 to the subjective—the essential locus of meaning).<sup>26</sup> The academy often assumes that the  
316 only barrier to reason (and thus order in society) is our lack of facts, and so they turn all of  
317 their attention towards accumulating facts with the regrettable effect of often forgetting the  
318 importance of the theories that we use to interpret the meaning of facts... In short, as the  
319 ontology of postmodernism denies the potential for Truth (in reducing reality and its first  
320 cause to passing time and physical space which in motion lack the eternal dimensional  
321 quality necessary for an objective standard) and thus eschews the importance of  
322 discernment and critique (analysis of meaning that relates to an eternal standard of Truth,  
323 which is to say metaphysics) in pursuit of methods oriented towards the rather impossible  
324 task of describing facts without theoretical assumptions concerning, for example, scale or  
325 the distinction between force and reason. In summary, we must transcend the nihilist ‘world  
326 view’ of Modernism (i.e. the reduction of reality and its first cause to passing time and  
327 physical space—to the world of motion—and the nihilism rendered necessary by this  
328 axiomatic denial of the eternal) before we can begin to craft new ontological and  
329 epistemological conceptions, new answers to what the search for discovery and knowledge  
330 therefore consists of and thus new answers to our questions concerning the purpose of  
331 publishing.

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<sup>26</sup> See—Noys, B 2011, “The Discrete Charm of Bruno Latour, or the Critique of Anti-Critique”, Presented at the Centre for Critical Theory, University of Nottingham—and his conception of the hegemonic problems associated with simple description of facts from a more Marxist perspective.



332 From our 'world view', we have been working with the idea that the purpose of  
333 publishing should include bringing readers into intimate experience with new ideas and  
334 'world views' (new theories) that create new potentials for interpreting facts and  
335 conceptualizing practices. It seems that the problems facing our global society are rooted in  
336 the Modernist 'world view' (axioms and associated logics) through which humans interpret  
337 facts rather than a lack of access to facts (this should not be interpreted as an argument that  
338 facts are not an essential part of the epistemological process or as an argument that a lack  
339 of facts combined with access to fallacy masquerading as fact are not serious problems in  
340 our world)... The facts of our world, poverty, starvation, eugenics, genocide, slavery, etc.  
341 should be more than enough to work from in determining that we need a global political  
342 revolution against Modernism, and the problem is that we don't have the proper theory to  
343 bring this necessity into practice...

344

#### 345 **1.4 Nomad Thought, Nomad Writing**

346

347 "...Gradually, as we move above the timberline [*and start to see the world from a new plateau of*  
348 *perspective*], the reader will find himself beset by difficulties which are not of our making. They are  
349 the inherent difficulties of a science which was fundamentally reserved, beyond our conception.  
350 Most frustrating, we could not use our good old simple catenary logic, in which principles come first  
351 and deduction follows. This was not the way of the archaic thinkers. They thought rather in terms of  
352 what we might call a fugue, in which all notes cannot be constrained into a single melodic scale, in  
353 which one is plunged directly into the midst of things and must follow the temporal order created  
354 by their thought. It is, after all, in the nature of music that the notes cannot all be played at once.  
355 The order and sequence, the very meaning, of the composition will reveal themselves—with  
356 patience—in due time. The reader, I suggest, will have to place [themselves] in the ancient "Order of  
357 Time."<sup>27</sup>

358

359 One of the key movements in Deleuze and Guattari's *A Thousand Plateaus* is its progression  
360 through a line of reasoning defined by the authors, and articulated nicely by Massumi in  
361 the introduction, as 'Nomad Thought'.<sup>28</sup>

362 "Rather than analyzing the world into discrete components, reducing their manyness to the One of  
363 identity, and ordering them by rank, it sums up a set of disparate circumstances in a shattering blow.

---

<sup>27</sup> De Santillana, G & Von Dechend, H 2007, *Hamlet's Mill: An Essay on Myth and the Frame of Time*, Nonparelli Books, p. xii.

<sup>28</sup> Deleuze, G & Guattari, F 1987, *A Thousand Plateaus*, trans. Brian Massumi, University of Minnesota Press.

364 It synthesizes a multiplicity of elements without effacing their heterogeneity or hindering their  
365 potential for future rearranging. *[In the language of Spinoza's Rationalism, this regime of thought*  
366 *can be understood in terms of intuition 'bringing what is known by reason to bear in a single*  
367 *movement of the mind*<sup>29</sup>.]<sup>30</sup>  
368  
369 In our nomadic *writing*, one cannot move through the plateaus of thought in the peripatetic  
370 manner that typifies contemporary scholarship in the western world. Reading each chapter  
371 in circles and the entire assemblage of chapters in circles, meaning begins to crystallize  
372 through the repetition of cycles as opposed to a linear progression. As such, one must  
373 engage this text with epistemic processes oriented towards the dimension of the eternal,  
374 aeonian cycles that structure the manifestation of the material world we experience  
375 through our sensory organs (i.e. those associated with our intuitive and emotive epistemic  
376 potentials) as opposed epistemic mechanisms oriented towards the to the linear progression  
377 of this manifestation we receive from the peripatetic, sensorially oriented perspective (i.e.  
378 the peripatetic mind and its orientation towards facts—towards Truth *with* motion). The  
379 theories presented in this paper are nonlinear, an assemblage of ideas drawn from multiple  
380 locations and lain out in what might be called a rhizomatic form. We present this discussion  
381 of (and with) the ideas of authors like Foucault and Haraway in a nonlinear fashion that  
382 tracks through the ideas without a pre-defined order of progression with the hope that  
383 readers will draw out dynamisms (epistemic mechanisms, ideas) that suit their own research  
384 interests (the narrative form this text has taken on came in the process of writing rather  
385 than a pre-set telos or research question). As this text is a discussion (a conversation), there  
386 is no boundary set to curtail the sorts of ideas and topics that we embark upon. Neither is  
387 there a set limit to how deep we will delve into a given topic. We are talking with the  
388 authors, not analyzing them, summarizing them or simply extracting from their work. We  
389 are conversing with them as we would with an old friend (or with our selves)... If you are  
390 wondering why we are only speaking with these great authors (and not the many, often

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<sup>29</sup> Nadler, S 2013, 'Baruch Spinoza', The Stanford Encyclopedia of Philosophy, Edward N. Zalta (ed.).

<sup>30</sup> Deleuze, G & Guattari, F 1987, *A Thousand Plateaus*, trans. Brian Massumi, University of Minnesota Press, p. xiii.

391 extremely flawed strands of discourse on their work), or are perturbed by the lack of  
392 explanation (exegesis) in some of the sections, we refer you to the words of Gandalf:

393  
394 “In one thing you have not changed, my dear friend,’ said Aragorn: ‘you... speak in riddles.’ ‘What? In riddles?’  
395 said Gandalf. ‘No! For I was talking aloud to myself. A habit of the old: they choose the wisest person present  
396 to speak to; the long explanations needed by the young are wearying.’<sup>31</sup>

397  
398  
399 **1.5 Nomad Exploration and Nonlinear Writing**

400 Nomad Exploration (NE) aims to broaden understandings and deepen questions rather than  
401 to provide static answers that end the journey for deeper understanding. Indeed,

402  
403 “An answer is valuable only in so far as it stimulates further inquiry. This holds true even in the  
404 exact sciences where the hypothesis serves as a springboard for the searching mind. In a still higher  
405 degree it holds true in the realm of philosophy where answers are merely fertile formulations of  
406 problems. “Let us know in order to search,” says St. Augustine. The favorite answer of an age,  
407 however, is often one in which only a minimum of problems is preserved and which has been  
408 promoted to its place as favorite because it seems to render superfluous all further questioning. It  
409 closes all doors, blocks all ways, and just because of this permits the agreeable feeling that the goal  
410 has been reached and that the rest is granted.”<sup>32</sup>

411  
412 Foucault argues “one of the primary objects of discipline is to fix; it is an anti-nomadic  
413 technique.”<sup>33</sup> In NE, then, we eschew discipline by the presumed need for thesis, hypothesis,  
414 introduction, conclusion, peripatetic argumentation and the plethora of other practices by  
415 which contemporary academic writing is constrained (though we are not so dogmatic in  
416 this dismissal that we do not use such tools when they *are* deemed useful). NE also involves  
417 approaching research without a static question or objective; for example, given that the  
418 ideas presented in this text fit together in nonlinear fashion and thus elude linear  
419 presentation, we eschew structures of writing that constrain nonlinear potentials for the  
420 sake of creating a cohesive linear narrative and instead allow each section to exist on its  
421 own.

---

<sup>31</sup> Tolkien, JRR 1989, *The Two Towers*, Ballantine, p. 104.

<sup>32</sup> Foss, M 1949, *Symbol and Metaphor in Human Experience*, Princeton University Press, p. 1.

<sup>33</sup> Foucault M 1977, *Discipline and Punish*, trans. Sheridan, Vintage Books, p. 218.

422           Texts like Deleuze and Guattari’s *Thousand Plateaus* and Allan Pred’s *Even in*  
423 *Sweden* provide a foundation for us to rationalize this nonlinear approach.<sup>34</sup> To begin, let us  
424 note Nadler’s argument that “intuition... takes what is known by Reason and grasps it in a  
425 single act of the mind.”<sup>35</sup> From this definition we can distinguish between the linear,  
426 peripatetic (the logical accumulation and analysis of facts to derive truth) and intuitive  
427 (which operationalizes these linearly derived truths—along with certain emotive  
428 epistemological faculties—in a single movement of the mind) modes of rational thought.  
429 Normative contemporary academic writing often structures itself based on the workings of  
430 the peripatetic mind (thesis, evidence, conclusion format, linear logic, etc.), and, as a result,  
431 people are implicitly (most often unconsciously) encouraged to think from the perspective  
432 of their peripatetic faculties. By subverting this peripatetic structure and presenting  
433 information in a nonlinear format, we hope this text will encourage the reader to  
434 operationalize their intuition.

435           Why is this important? Essence. If we accept that essence, in itself, is  
436 incommensurable with linear, peripatetic thought, and that our only means of discerning  
437 essence lies in our intuitive capacity to grasp what is known by reason in a single movement  
438 of the mind (we will return to this point many times below), then we might say that the  
439 nonlinear presentation of information in Pred’s discursive approach in *Even in Sweden*  
440 encourages us to move past the materially rational, peripatetic mind that we (in part) use to  
441 interpret each of his statements, concepts, poems, quotes, etc. and into the intuitive node of  
442 mind necessary for grasping the essence of his text and its object of analysis in a single  
443 movement of the mind. Given the limited nature of our peripatetic cognitive capacities and  
444 sensory gaze, it is only through this operationalization of essence—of the whole of our  
445 rational knowledge of a topic as a single movement of the mind (rather than a linear,  
446 systematic treatment of evidence)—that we can begin to approach the highest potentials of  
447 human understanding.

---

<sup>34</sup> Pred, A 2000, *Even in Sweden: Racisms, Racialized Spaces, and the Popular Geographical Imagination*, University of California Press.

<sup>35</sup> Nadler, S 2013, ‘Baruch Spinoza’, *The Stanford Encyclopedia of Philosophy*, Edward N. Zalta (ed.).

448           Nomad Explorations aim to produce *experience* rather than new *peripatetic*  
449 *knowledge*. As such we privilege novel juxtaposition, lengthy and direct quotation and a  
450 plethora of other approaches that have oft been labeled lazy and, or associated with  
451 plagiarism by the peripatetic mind of the positivist (and postmodern positivist) academy. As  
452 Socrates noted, there has never been a new idea, and thus the aim of cultivation is to  
453 germinate an experience that brings an individual to remember (to have an inward  
454 revelation of) their true nature.<sup>36</sup>

455  
456 **1.6 Questions in Exploration**  
457 Nomad Explorations come into conversation with texts through a nonlinear mode of  
458 inquiry that eschews an implicit teleology. There are no questions to be answered, no  
459 hypotheses to be tested. As ‘human wisdom’ is in one sense founded upon the knowledge  
460 that one does not (cannot) know the complete truth of manifestation from the human  
461 perspective (due to our dimensionally limited perspective and the change, motion, chaos,  
462 etc. that typifies the dimensional quality of manifestation), our goal is simply to *broaden*  
463 *understandings* and *deepen questions* via development of conceptual analytics, metaphors,  
464 symbols (symbolic epistemic mechanisms), ideas, etc. Nomad Explorations aim to shed the  
465 chains of contemporary academic discipline (especially those nodes that privilege the  
466 linearly oriented, peripatetic mind) to allow human creativity, imagination, rationality,  
467 intuition, emotive knowledge, etc. (the more subtle intellectual faculties that, in their apex,  
468 most clearly differentiate a reasoned being from, say, a mosquito who indeed cannot  
469 speak...<sup>37</sup>) to return to the fore of the epistemic processes by which we academics come to  
470 know the social.

471           “Sir Patrick Geddes (1915) expounds a theory of Love and Intuition in Planning that  
472 sheds light on the role of creative, emotive faculties in knowing and serving the public as  
473 social scientists:

474

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<sup>36</sup> Such a project, by its nature, cannot be ‘original’ in certain essential senses.

<sup>37</sup> Mitchell, T 2002, *Rule of Experts: Egypt, Techno-Politics, Modernity*, University of California Press.

475 “Each valid scheme should and must embody the full utilization of its local and regional conditions,  
476 and be the expression of local and of regional personality. "Local character" is thus no mere  
477 accidental old-world quaintness, as its mimics think and say. It is attained only in course of adequate  
478 grasp and treatment of the whole environment, and in active *sympathy* with the essential and  
479 characteristic life of the place concerned. Each place has a true personality [(an essence)]; and with  
480 this shows some unique elements—a personality too much asleep it may be, but which it is the task  
481 of the planner, as master-artist, to awaken. And only he can do this who is **in love** and at home with  
482 his subject—**truly in love** and fully at home—**the love in which high intuition supplements**  
483 **knowledge, and arouses his own fullest intensity of expression, to call forth the *latent* but not less**  
484 **vital possibilities before him.**” (Geddes 1915, p. 396-397)  
485

486 Manifestation is ‘a dance between the finite and the infinite’, between creation and the  
487 uncreated, and it is only in the silence of loving intuition that we can come to know this  
488 dance from the perspective of its ‘eternal root’ (Infinite Substance and its emanations). It is  
489 only in loving intimacy with environment that we can *see* resemblance as convenience, as it  
490 is only in loving intimacy with the uncreated that we can *see* resemblance as emulation,  
491 and it is only through *intuition* (made possible by the rational analogies drawn between  
492 convenience and emulation) that we can come into sympathy with (*feel*) the eternal truth of  
493 manifestation in a single, silent movement of the mind. In short, instead of attempting to  
494 *create* an image of unity through dominating difference or reducing reality to multiplicity  
495 and denying essentialism altogether, we must instead remember (and thus catalyze  
496 actualization of our latent potential for intimacy with) the Infinite Substance and its  
497 emanations so that we can feel the eternal truth of manifestation and thus ‘plan a society’  
498 (and our practices therein) that works to optimizes the sympathy of manifestation with the  
499 uncreated Truth it reflects (which is to say plan society that works to optimize Virtue, which  
500 lies in said optimization of sympathy between the uncreated and manifestation).

501 Geddes also makes the important note that modernist science is “too static and  
502 analytic to come in touch with art” and that the artist “sees that... artistic virtues lay in  
503 expression of the vital emotions, ideals, and ideas of [the] day” and that it must therefore be  
504 the artist’s “task to express the best of his own age” (Geddes 1915, p. 398-399). We argue that  
505 this incommensurability of ‘Modernist Science’ (e.x. Social Science) with art comes precisely  
506 in its reduction of reality to passing time and physical space (which is to say denial of art’s  
507 eternal foundation, the Infinite Substance and its emanations). Returning the

508 epistemological potentials implicit in love and intuition to Planning Theory and Practice  
509 (and the Social Sciences more generally) can then be understood as reviving artistic ethos in  
510 Planning Theory and Practice—we must eschew the mechanical sociopathy of the  
511 peripatetic mind divorced from loving intuition and the reduction of research to the  
512 accumulation, categorization and dissemination of facts therein and instead seek to engage  
513 readers with theories, symbols, metaphors, etc. that allow them to transcend irrationality  
514 and indoctrination through remembrance-cultivation of intimacy with the dimension of self  
515 that is Self (Infinite Substance). Recalling Ouspensky's (1951, p. 5) words above, "During  
516 the time when psychology was connected with philosophy and religion it also existed in the  
517 form of Art. Poetry, Drama, Sculpture, Dancing, even Architecture, were means for  
518 transmitting psychological knowledge." We must (as an academy and as a society more  
519 generally) return to an artistic ethos (in its traditional mode as a catalyst for conscious  
520 evolution) in development and dissemination of academic theory and practice, university  
521 teaching, public educational curriculum, news media discourse, political discourse, etc. This  
522 returns us to our initial discussion. Consciousness expands and constrains our potentials for  
523 action in the material world, and so meaningful social reform must come through an  
524 evolution of human psychology (which we propose can be attained through returning to an  
525 artistic ethos in the development and dissemination of Social Science Theory and Practice).  
526 This might be posited by critics as an idealists project, and indeed it is, as "idealism and  
527 matter of fact are... not sundered, but inseparable, as our daily steps are guided by ideals of  
528 direction" (Geddes, 1915, p. vii<sup>38</sup>)."<sup>39</sup>

529  
530 **1.7 Occultism and Nomadic Writing**  
531 Reflecting on the writings of Gerard Encausse (Papus), J. Lee Lehman notes: "we might also  
532 add that modern ideas about copyright and authorship were not current then [(the 19<sup>th</sup>  
533 century)]. Papus felt free and justified in appropriating extensive passages from Burgoyne

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<sup>38</sup> Geddes, SP 1915, *Cities in Evolution: An Introduction to the Town Planning Movement and to the Study of Civics*, Williams & Norgate.

<sup>39</sup> Barnesmoore, LR (In Press), 'Conscious Evolution, Social Development and Environmental Justice', *Environment and Social Psychology*.

534 [(with attribution...)]<sup>40</sup> Papus was part of an ancient spiritual movement in which the unity  
535 of infinite substance and its emanations is deemed more real (eternal) than the perceived  
536 difference between beings produced by the dimensional quality of manifestation in passing  
537 time and physical space (in motion) and in which the purpose of manifestation is  
538 remembrance of and return to that infinite substance; as such, the purpose of writing for  
539 authors like Papus is to initiate transformative experiences (alchemical experiences) within  
540 the reader to initiate remembrance of the Self within self (rather than the accumulation and  
541 dissemination of facts, the production of ‘new knowledge’ or ‘new ideas’, providing a  
542 surveillance mechanism for individual work, etc. as writing has often been reduced in the  
543 contemporary academy). It is precisely this ethos-ethic of writing and publishing that we  
544 hope to revive with our Nomad Explorations. The goal is not to collect facts, to produce new  
545 knowledge or to create a marker of our work that can be tracked by algorithms; our only  
546 goal is to initiate alchemical experiences that allow readers to view reality from new, more  
547 dimensionally holistic plateaus of perspective.

548  
549 **1.8 Nomadic Publishing?**  
550 Nomad Exploration eschews many tenants of the Neoliberal-Modernist publishing ‘ethic’;  
551 our purpose is to produce experience rather than factual knowledge, and as a result the  
552 normative politics of authorship associated with peripatetic conceptions of publishing in the  
553 modernist era do not apply. Block quotations are very useful when the author’s words reach  
554 a plateau of perfection in conveying an idea. Exegesis is an essential tool, but it is also  
555 sometimes unnecessary (and even damaging when it prevents the reader from doing their  
556 own exegesis on, say, a symbolic story). Simple language is not necessarily better  
557 language—we reject the economy of language (and, for that matter, all modes of economic  
558 theology)... Good research does not hold a functional relationship with the collection of  
559 data (of facts, Truth *with* motion)—reflection, thought experiment and imagination (as  
560 expressed in poetry, short stories and other forms of creative expression) are essential for  
561 stimulating the emotional dimensions of intellectual cultivation and do not necessarily

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<sup>40</sup> Papus 1996, *Astrology for Initiates*, trans. J. Lee Lehman, Samuel Weiser, Inc., pp. xiii-xiv.



562 have to include the accumulation of new data. Indeed, the accumulation of facts does not  
563 hold a functional, linear relationship with the ‘better knowledge’ because facts (our sensory  
564 experiences) must be interpreted to become intellectual knowledge (i.e. we assign meaning  
565 to facts using axioms and logics<sup>41</sup> to form intellectual knowledge, and so if our axioms and  
566 logics are flawed our subsequently produced knowledge will be flawed regardless of how  
567 many facts we have accumulated...).

568  
569 **1.9 History of Assemblage Model**  
570 An in depth discussion of our History of Assemblage Model (HoAM) is beyond the scope of  
571 this paper. In short, the HoAM operationalizes rationally intuitive thought experiments in  
572 order to analyze the relationship between ontological regime(s) and norms of thought,  
573 behavior and being in publics socialized by a given assemblage of ontological regime(s) as  
574 well as the potential power dynamics manifest therein. For an in depth discussion of the  
575 HoAM see “Machine Learning Methodologies: Histories of Asemblage and Representations  
576 of Women in the Bible”, “Machine Learning Methodologies and Large Data Text Corpora”  
577 and “Datascopes and Dimensional Incommensurability in the History of Assemblages”.<sup>42</sup>

## 578 **1.10 Other Resources for Engaging this Text?**

579  
580 “Now I would say that all *ideas* that have the power of altering us and letting new meaning into our  
581 lives are about the *invisible* side of things and cannot be demonstrated directly or reached by  
582 reasoning alone. Because they relate to the invisible side of things they are not approached by  
583 reasoning according to the evidence of the senses. Before coming to the *idea* of Time with which  
584 this book is chiefly concerned and which can only be understood by getting away from appearances  
585 and by thinking about the ‘invisible world’ from the standpoint of dimensions, we must make some  
586 effort the grasp the invisibility of ourselves. For I believe that we never understand anything about  
587 the ‘invisible’ world if we do not grasp *our own invisibility* first.

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<sup>41</sup> For simplicity ‘axioms and logics’—a phrase used throughout this text—can be understood as cosmological-ontological axioms and the logics rendered potential therein.

<sup>42</sup> Barnesmoore, LR, Donoso, J, Claiver, S & El Ghaoui, L 2015, ‘Machine Learning Methodologies: Histories of Asemblage and Representations of Women in the Bible’ *International Journal of Critical Cultural Studies*, vol. 13, no. 2, pp. 13-25.

Luke R. Branesmoore, Jeffery Huang. (2015) “Machine Learning Methodologies and Large Data Text Corpora” *International Journal of Communication and Linguistic Studies* 14(1): 1-16.  
Barnesmoore, LR 2015, ‘Datascopes and Dimensional Incommensurability in the History of Assemblages’, Association of American Geographers 111<sup>th</sup> Annual Meeting.

588 This demands a certain kind of effort, the nature of which is similar to the effort required to  
589 get some realization of the essential invisibility and unknowableness of another person. In this  
590 connection I believe that we can never realise the existence of another person in any real way unless  
591 we realise our own existence. The realization of one's own existence, as a real experience, is the  
592 realization of one's essential invisibility."<sup>43</sup>

593  
594 In short, the best resource any reader has a for better understanding this text (and others in  
595 the Nomad Exploration Series) lies within them—"know thyself; then thou shalt know the  
596 Universe and God."<sup>44</sup>

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## 611 **2. Genesis, 'The Order of Things' in Modernity**

612

### 613 **2.1 Ordering Things**

614 Before entering into our discussion of *The Order of Things* we provide a quote from an  
615 interview with Foucault that provides some useful intellectual context:

616

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<sup>43</sup> Nicoll, M 1998, *Living Time*, Eureka Editions, pp. 7-8.

<sup>44</sup> Cajander, P 2006, *Fragments of Reality: Daily Entries of Lived Life*, iUniverse, p. 109.

617 “I don't say the things I say because they are what I think. I say them as a way to make sure that they  
618 are no longer what I think”<sup>45</sup>; “I don't believe in the virtue of using language for “self expression”.  
619 The language that interests me is the one that can actually destroy all the circular, enclosed,  
620 narcissistic forms of the subject and of oneself... And what I mean by ‘the end of man’ is, deep down,  
621 the end of all these forms of individuality, of subjectivity, of consciousness, of the ego, on which we  
622 built and from which we have tried to build and to constitute knowledge”<sup>46</sup>; “I don't say the things I  
623 say because they are what I think, but rather I say them with the end in mind of self-destruction,  
624 precisely to make sure they are no longer what I think. To be really certain that from now on,  
625 outside of me, they are going to live a life or die in such a way that I will not have to recognize  
626 myself in them.”<sup>47</sup>

627  
628 In the light of these quotes we can begin to understand that the problem isolated in  
629 Foucault’s reading of Early Modern Philosophy below may not come as a function of his  
630 lack of initiation or acceptance of esoteric axioms and instead in the fact that he is  
631 attempting to illustrate the illusory reading of these authors that would later come to  
632 dominate the ‘Modernist Mind’.

633 Foucault makes another very interesting point in this interview:

634  
635 “Imagine a photograph representing a face. If you make this image go from positive to a negative,  
636 in a way all the dots of the picture are going to be modified. That is to say, that all the points that  
637 were white will become black and that all the points that were black will become white. None of the  
638 points, none of the elements therefore remain identical. And yet you can recognize the face. And yet  
639 the face remains the same even though it has gone from positive to negative, and you can say it is  
640 the same; you recognize it because the relations between all these different elements have remained  
641 the same. Relations between the points have stayed the same, or the relations of contrast and of  
642 opposition between white and black have remained the same, even though each... dot that was  
643 white has become black and each point that was black has become white. Deep down, in a very  
644 broad sense of what structuralism is, we can say that structuralism is the method of analysis that  
645 consists of drawing constant relations from the elements that in themselves, in their own character,  
646 in their substance, can change.... Structuralists are people for whom what counts in essence are  
647 systems of relations and thus not at all the lived individual experience of people.... What I do  
648 belongs at heart like structuralism to this great questioning of the sovereignty of the subject. Deep  
649 down what is the experience of drugs if not this: to erase limits, to reject divisions, to put away all  
650 prohibitions [*in short, to escape the conditioning of form associated with manifestation in passing*  
651 *time and physical space, to experience the Dionysian...)], and then to ask oneself the question, what  
652 has become of knowledge? Do we then know something altogether other? Can we still know what  
653 we knew before the experience of drugs? Is this knowledge of before drugs still valid or is it a new  
654 kind of knowledge? This is a real problem and I think that in this measure the experience of drugs*

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<sup>45</sup> Foucault, M 1971, “Foucault-The Lost Interview”, Paris,  
<http://www.youtube.com/watch?v=qzoOhhh4aJg>: 14:04-14:08.

<sup>46</sup> Ibid. 14:26-14:56.

<sup>47</sup> Ibid 15:13-15:28.

655 isn't marginal in our society, it's not a sort of little deviance that does not count. It seems to me that  
656 it is at the very heart of the problems that the society in which we live—that is to say, in the  
657 capitalist society—is confronted with.... From the moment that [*humanity is liberated from*  
658 *Capitalism*], what kind of knowledge will be possible? [*It seems that Foucault is ribbing those whose*  
659 *constant refrain is 'what is your solution', and who then disregard all solutions that cannot be*  
660 *conceived within the existing modernist system of thought as unpragmatic... We must first know*  
661 *what sort of knowledge will be possible outside of capitalism (in the actual context of our escape)*  
662 *before we can begin to think about the potential systems of social organization that we could*  
663 *establish within that context... We must, in short, understand the cognitive context of our liberation*  
664 *from capitalism—which is to say the new axioms and logics we accept when liberated from the*  
665 *axioms and logics received through capitalist socialization—before we can begin to think about the*  
666 *tangible systems we will be able to conceptualize therein.】<sup>48</sup>*

667  
668 “...We are used to thinking that the expression of individuality, for example, or the exaltation of  
669 individuality is one of the forms of man's liberation. But I wonder if the opposite is true.... I have  
670 tried to show how humanism was a kind of form, was this sort of fabrication of the human being  
671 according to a certain model, and that humanism does not work at all as a liberation of man, but on  
672 the contrary works as imprisonment of man inside certain types of molds that are all controlled by  
673 the sovereignty of the subject.”<sup>49</sup>

674  
675 It is thus that we can interpret the structuralist narratives of authors like Angela Davis (and  
676 later Loïc Wacquant in his *Punishing the Poor*) that observe the preservation of the  
677 *structure* of slavery by US government policy in the evolution from *plantation labor* to  
678 *ghettoized industrial labor* to *prison labor*—the elements (individuals and their  
679 subjectivities) may in some ways have been transformed, but the essential relations between  
680 elements (that of a small biologically ordered elite class hierarchically dominating the mass  
681 of humanity for personal gain) have been retained...<sup>50</sup>

682 Foucault's introduction to *The Order of Things* outlines some of the ways in which  
683 Foucault's ideal reader would approach the text. First, the reader would suppose that, in  
684 'scientific' disciplines concerned with “living beings, languages, ...economic factors,” etc.,  
685 “errors (and truths), the practice of old beliefs, including not only genuine discoveries, but  
686 also the most naïve notions, [obey] ...the laws of a certain code of knowledge”—“the history

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<sup>48</sup> Foucault, M 1971, “Foucault-The Lost Interview”, Paris,  
<http://www.youtube.com/watch?v=qzoOhhh4aJg>: 7:46-11:06

<sup>49</sup> Ibid. 11:33-12:20

<sup>50</sup> Wacquant, L 2009, *Punishing the Poor: The Neoliberal Government of Social Insecurity*, Duke University Press.

687 of non-formal knowledge [has] ...a system.”<sup>51</sup> Second, the reader must understand that *The*  
688 *Order of Things* is a comparative study that observes the relations of “knowledge of living  
689 beings, the knowledge of the laws of language, and the knowledge of economic facts” with  
690 “the philosophical discourse that was contemporary with them during a period extending  
691 from the seventeenth to the nineteenth century.”<sup>52</sup> In this comparative spirit, Foucault  
692 attempts to “describe not so much the genesis of our sciences as an epistemological space  
693 specific to a particular period” manifest as “isomorphisms that appear to ignore the extreme  
694 diversity of the objects under consideration.”<sup>53</sup> Third, the reader would recognize that  
695 Foucault, rather than following in the tracks of historians of science who trace “the  
696 processes and products of the scientific consciousness” and the “unconsciousness of science”,  
697 attempts to “restore what eluded” scientific consciousness (i.e. the “influences that affected,  
698 the implicit philosophies that were subjacent to it, the unformulated thematics, the unseen  
699 obstacles”). He is attempting to “reveal a *positive unconscious* of knowledge, a level that  
700 eludes the consciousness of the scientist and yet is part of scientific discourses...”<sup>54</sup> To reveal  
701 this positive consciousness, Foucault examines the “archaeological system common to a  
702 whole series of scientific ‘representations’ or ‘products’ dispersed throughout the natural  
703 history, economics and philosophy of the classical period; the archeological is the level at  
704 which “unknown to themselves, the naturalists, economists, and grammarians employed the  
705 same rules to define the objects proper to their own study, to form their concepts, to build  
706 their theories”—“rules of formation, which were never formulated in their own right.”<sup>55</sup> In  
707 other words, Foucault’s analysis examines the banally implicit rules of truth embedded  
708 within his objects of inquiry in their relation to the philosophical trends of the period, which  
709 we might articulate as the relationship of potentials for public truth in a given moment and

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<sup>51</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. ix-x

<sup>52</sup> Ibid. x.

<sup>53</sup> Ibid. xi.

<sup>54</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xi.

<sup>55</sup> Ibid. xi-xii.

710 location in history and geography with the ontological regime(s) (the axioms and logics)  
711 implicit in the philosophy of that moment and location in history and geography.

712         After outlining the approach of the ideal reader, Foucault outlines three essential  
713 problems that he engages in the text: “the problem of change;” “the problem of causality;”  
714 “the problem of the subject.” The problem of change centers on “the suddenness and  
715 thoroughness with which certain sciences were sometimes reorganized” and on “the fact  
716 that at the same time similar changes occurred in apparently very different disciplines.”<sup>56</sup>  
717 Because the changes Foucault observes do “not occur at the same level, proceed at the same  
718 pace, or obey the same laws... it would be better to respect such differences, and even try to  
719 grasp them in their specificity”—“in this way [he] tried to describe the combination of  
720 corresponding transformations that characterize the appearance of biology, political  
721 economy, philology, a number of human sciences, and a new type of philosophy, at the  
722 threshold of the nineteenth century.”<sup>57</sup> The problem of causality arises because “it is not  
723 always easy to determine what has caused a specific change in science.”<sup>58</sup> While there is  
724 evidence of change in the empirical sciences, there is no way to know the actual workings of  
725 such complex systems in their entirety; as a result, Foucault “chose instead to confine  
726 [himself] to describing the transformations themselves, thinking that this would be an  
727 indispensable step if, one day, a theory of scientific change and epistemological causality  
728 was to be constructed.”<sup>59</sup> The problem of the subject is derived from the obfuscation of the  
729 subject by focus on the epistemological and archeological levels of knowledge. This,  
730 however, is not an issue for Foucault, as his interest is in determining

731  
732 “whether the subjects responsible for scientific discourse are not determined in their situation, their  
733 function, their perceptive capacity, and their practical possibilities by the conditions that dominate  
734 and even overwhelm them. In short, [he] tried to explore scientific discourse not from the point of  
735 view of the individuals who are speaking, nor from the point of view of the formal structures of  
736 what they are saying, but from the point of view of the rules that come into play in the very

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<sup>56</sup> Ibid. xii.

<sup>57</sup> Ibid.

<sup>58</sup> Ibid. xii-xiii.

<sup>59</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xiii.

737 existence of such discourse: what conditions did Linnaeus (or Petty, or Arnauld) have to fulfill, not  
738 to make his discourse coherent and true in general, but to give it, at the time when it was written  
739 and accepted, value and practical application as a scientific discourse—or, more exactly, as  
740 naturalist, economic, or grammatical discourse?”<sup>60</sup>

741  
742 In other words, Foucault questions the agency of the subject to speak their truth relative to  
743 the standards of truth in the time and location of history they are embedded within. We aim  
744 to problematize the ontological regime(s) (axioms and logics, which is to say hegemonic  
745 essence) that give rise to these ‘games of truth’ in Modernity as a step toward allowing the  
746 subject to speak Truth (*their* truth and *the* truth are, of course, mutually constitutive).

747

## 748 **2.2 On the Origin of the Order of Things**

749

750 “This book first arose out of a passage in Borges, out of the laughter that shattered, as I read the  
751 page, all the familiar landmarks of my thought — our thought, the thought that bears the stamp of  
752 our age and our geography — breaking up all the ordered surfaces and all the planes with which we  
753 are accustomed to tame the wild profusion of existing things, and continuing long afterwards to  
754 disturb and threaten with collapse our age-old distinction between the Same and the Other.”<sup>61</sup>

755

756 With the example of a ‘certain Chinese encyclopedia’ whose taxonomy is wholly other to  
757 our own (both in the categories it proposes and in its imaginings of the proximity and links  
758 between categories), Foucault introduces this text as a challenge to the reductive banality of  
759 the system of thought which has come to dominate the western (and increasingly global)  
760 mind (i.e. Modernism); “in the wonderment of this taxonomy, the thing we apprehend in  
761 one great leap, the thing that, by means of the fable, is demonstrated as the exotic charm of  
762 another system of thought, is the limitation of our own, *the stark impossibility of thinking*  
763 *that.*”<sup>62</sup> We interpret this stark impossibility as rising from the dimensional  
764 incommensurability of ‘world view’ (of axioms and logics, ‘hegemonic essence’<sup>63</sup>).

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<sup>60</sup> Ibid. xiv.

<sup>61</sup> Ibid. xv.

<sup>62</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xv. Emphasis Added.

<sup>63</sup> Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

765           Next Foucault notes that it is only in the process of enumeration and writing that the  
766 categories (and objects therein) of systems of thought can actually manifest their  
767 propinquity: "...where could they ever meet, except in the immaterial sound of the voice  
768 pronouncing enumeration, or on the page transcribing it? Where else could they be  
769 juxtaposed except in the non-place of language? Yet, though language can spread them  
770 before us, it can only do so in an unthinkable space."<sup>64</sup> In short, Foucault is arguing that  
771 there is no functional relationship between linguistic categories and the categorized (i.e.  
772 between meaning and language<sup>65</sup>).<sup>66</sup> This argument points to the necessity of interrogating  
773 the meaning of representations (discursive materials) in their actual assembled context  
774 (rather than as banally objective); object and subject are, in this language, differentiated in  
775 our juxtaposition of the terms, but in actuality they form a mutually constitutive whole and  
776 the categorization is purely pragmatic (from the perspective of our dimensionally limited  
777 perspective as humans manifest in passing time and physical space).

778  
779 **2.3 Utopia and Heterotopia**  
780 Foucault highlights the dynamism of the intersection between language, space and  
781 meaning through the opposition of utopias and heterotopias.<sup>67</sup> "Utopias are sites with no  
782 real place. They are sites that have a general relation of direct or inverted analogy with the  
783 real space of Society. They present society itself in a perfected form, or else society turned  
784 upside down, but in any case these utopias are fundamentally unreal spaces."<sup>68</sup> Heterotopias  
785 are

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<sup>64</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xvi-xvii.

<sup>65</sup> See Deleuze, G & Guattari, F 1987, *A Thousand Plateaus*, trans. Brian Massumi, University of Minnesota Press for a sustained critique of the Chomskyan notion that language and meaning hold a functional relationship.

<sup>66</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xvii.

<sup>67</sup> Ibid. xviii.

Foucault, M 1984, 'Of Other Spaces: Utopias and Heterotopias', trans. Miskowiec, *Architecture/Mouvement/Continuite*, p. 1-9.

<sup>68</sup> Foucault, M 1984, 'Of Other Spaces: Utopias and Heterotopias', trans. Miskowiec, *Architecture/Mouvement/Continuite*, p. 3.



786  
787 “...Real places—places that do exist and that are formed in the very founding of society—which are  
788 something like counter-sites, a kind of effectively enacted utopia in which the real sites, all the other  
789 real sites that can be found within the culture, are simultaneously represented, contested, and  
790 inverted. Places of this kind are outside of all places, even though it may be possible to indicate their  
791 location in reality.”<sup>69</sup>

792  
793 Between utopias and heterotopias exist a “mixed, joint experience, ...the mirror.”<sup>70</sup>

794  
795 “The mirror is, after all, a utopia, since it is a placeless place. In the mirror, I see myself there where  
796 I am not, in an unreal, virtual space that opens up behind the surface; I am over there, there where I  
797 am not, a sort of shadow that gives my own visibility to myself, that enables me to see myself there  
798 where I am absent: such is the utopia of the mirror. But it is also a heterotopia in so far as the mirror  
799 does exist in reality, where it exerts a sort of counteraction on the position that I occupy. From the  
800 standpoint of the mirror I discover my absence from the place where I am since I see myself over  
801 there. Starting from this gaze that is, as it were, directed toward me, from the ground of this virtual  
802 space that is on the other side of the glass, I come back toward myself; I begin again to direct my  
803 eyes toward myself and to reconstitute myself there where I am. The mirror functions as a  
804 heterotopia in this respect: it makes this place that I occupy at the moment when I look at myself in  
805 the glass at once absolutely real, connected with all the space that surrounds it, and absolutely  
806 unreal, since in order to be perceived it has to pass through this virtual point which is over there.”<sup>71</sup>

807  
808 Foucault defines heterotopias through use of six principles. In the first principle he argues  
809 that heterotopias exist in every culture, and divides them into two main categories. First, in  
810 ‘primitive societies’, one finds *crisis heterotopias* (“privileged or sacred or forbidden places,  
811 reserved for individuals who are, in relation to society and to the human environment in  
812 which they live, in a state of crisis: adolescents, menstruating women, pregnant women, the  
813 elderly, etc.”).<sup>72</sup> These crisis heterotopias are, Foucault argues, disappearing from our society  
814 and being replaced by *heterotopias of deviation*:

815  
816 “Those [places] in which individuals whose behavior is deviant in relation to the required mean or  
817 norm are placed. Cases of this are rest homes and psychiatric hospitals, and of course prisons, and  
818 one should perhaps add retirement homes that are, as it were, on the borderline between the  
819 heterotopia of crisis and the heterotopia of deviation since, after all, old age is a crisis, but is also a  
820 deviation since in our society where leisure is the rule, idleness is a sort of deviation.”<sup>73</sup>

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<sup>69</sup> Ibid. 3-4.

<sup>70</sup> Ibid. 4

<sup>71</sup> Foucault, M 1984, ‘Of Other Spaces: Utopias and Heterotopias’, trans. Miskowiec, *Architecture/Mouvement/Continuite*, p. 4

<sup>72</sup> Ibid. 4.

<sup>73</sup> Ibid. 5.

821  
822 The second principle of the description rests upon the premise “that a society, as its history  
823 unfolds, can make an existing heterotopia function in a very different fashion; for each  
824 heterotopia has a precise and determined function within a society and the same  
825 heterotopia can, according to the synchrony of the culture in which it occurs, have one  
826 function or another.”<sup>74</sup> He illustrates this point with the example of cemeteries whose  
827 spatial location and practice shifted with the transition to an atheistic society (e.x. the bio-  
828 individualization of death as an end of existence, the valorization of the body as the  
829 foundation of self and the rise of conceptualizations of death as illness).<sup>75</sup>

830 The third principle highlights the capacity of heterotopias to juxtapose multiple,  
831 incommensurable spaces-sites in a single, real place.<sup>76</sup>

832  
833 “Perhaps the oldest example of these heterotopias that take the form of contradictory sites is the  
834 garden. We must not forget that in the Orient the garden, an astonishing creation that is now a  
835 thousand years old, had very deep and seemingly superimposed meanings. The traditional garden  
836 of the Persians was a sacred space that was supposed to bring together inside its rectangle four parts  
837 representing the four parts of the world, with a space still more sacred than the others that were like  
838 an umbilicus, the navel of the world at its center (the basin and water fountain were there); and all  
839 the vegetation of the garden was supposed to come together in this space, in this sort of microcosm.  
840 As for carpets, they were originally reproductions of gardens (the garden is a rug onto which the  
841 whole world comes to enact its symbolic perfection, and the rug is a sort of garden that can move  
842 across space). The garden is the smallest parcel of the world and then it is the totality of the world.  
843 The garden has been a sort of happy, universalizing heterotopia since the beginnings of antiquity  
844 (our modern zoological gardens spring from that source).<sup>77</sup>

845  
846 The fourth principle posits heterotopias as “most often linked to slices in time—which is to  
847 say that they are open to what might be termed, for the sake of symmetry, heterochronies.  
848 The heterotopia begins to function at full capacity when men arrive at a sort of absolute  
849 break with their traditional time.”<sup>78</sup> The cemetery is thus understood as heterotopic in its  
850 beginning (for the individual) with the heterochrony of death and the “quasi-eternity in

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<sup>74</sup> Ibid.

<sup>75</sup> Ibid. 5-6.

<sup>76</sup> Ibid. 6.

<sup>77</sup> Foucault, M 1984, ‘Of Other Spaces: Utopias and Heterotopias’, trans. Miskowiec, *Architecture/ Mouvement/ Continuïte*, p. 6.

<sup>78</sup> Ibid. 6-7.

851 which [their] permanent lot is dissolution and disappearance.”<sup>79</sup> Heterotopias can thus be  
852 divided in their link to “the accumulation of time” (as with museums and libraries in their  
853 “accumulating everything, of establishing a sort of general archive, the will to enclose in  
854 one place all times, all epochs, all forms, all tastes, ...of constituting a place of all times that  
855 is itself outside of time and inaccessible to its ravages, the project of organizing in this way a  
856 sort of perpetual and indefinite accumulation of time in an immobile place”, or, more  
857 simply, orientation towards the eternal) or to the “flowing, transitory, precarious aspect, to  
858 time in the mode of the festival” (the “absolutely temporal”—for example, “vacation  
859 villages, such as those Polynesia villages that offer a compact three weeks of primitive and  
860 eternal nudity to the inhabitants of cities”).<sup>80</sup>

861  
862 “...Through the two forms of heterotopias that come together here, the heterotopia of the festival  
863 and that of the eternity of accumulating time, the huts of the Djerba are in a sense relative of  
864 libraries and museums, for the rediscovery of Polynesian life abolishes time; yet the experience is  
865 just as much the rediscovery of time, it is as if the entire history of humanity reaching back to its  
866 origin were accessible in a sort of immediate knowledge.”<sup>81</sup>

867  
868 The fifth principle argues “heterotopias always presuppose a system of opening and closing  
869 that both isolates them and makes them penetrable.”<sup>82</sup> Heterotopias are not (generally)  
870 freely accessible, as entry either necessitates rites and rituals of purification or is,  
871 alternatively, compulsory. There are however other heterotopias “that seem to be pure and  
872 simple openings, but that generally hide curious exclusions”; in such heterotopias “we think  
873 we enter where we are, by the very fact that we enter, excluded.”<sup>83</sup>

874 The sixth and final principle of heterotopias lies in the fact “that they have a function  
875 in relation to all the space that remains,” which can be divided as such: “either their role is  
876 to create a space of illusion that exposes every real space, all the sites inside of which

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<sup>79</sup> Ibid. 6.

<sup>80</sup> Ibid. 7.

<sup>81</sup> Ibid. 8.

<sup>82</sup> Ibid. 7-8.

<sup>83</sup> Foucault, M 1984, ‘Of Other Spaces: Utopias and Heterotopias’, trans. Miskowiec, *Architecture/ Mouvement/ Continuïte*, p. 7. Entry to the heterotopic space, in this case, is in itself exclusionary (e.x. the in-law apartment built in a manner that denies direct access to the family’s living space).

877 human life is partitioned, as still more illusory (perhaps that is the role that ways played by  
878 those famous brothels of which we are now deprived),” or “their role is to create a space that  
879 is other, another real space, as perfect, as meticulous, as well arranged as ours is messy, ill  
880 constructed, and jumbled.”<sup>84</sup> The first are heterotopias of illusion (exemplified by brothels),  
881 and the second are heterotopias of compensation (exemplified by colonies).<sup>85</sup>

882  
883 “Brothels and colonies are two extreme types of heterotopia, and if we think, after all, that the boat is  
884 a floating piece of space, a place without a place, that exists by itself, that is closed in on itself and at  
885 the same time is given over to the infinity of the sea and that, from port to port, from tack to tack,  
886 from brothel to brothel, it goes as far as the colonies in search of the most precious treasures they  
887 conceal in their gardens, you will understand why the boat has not only been for our civilization,  
888 from the sixteenth century until the present, the great instrument of economic development (I have  
889 not been speaking of that today), but has been simultaneously the greatest reserve of the  
890 imagination. The ship is the heterotopia par excellence. In civilizations without boats, dreams dry  
891 up, espionage takes the place of adventure, and the police take the place of pirates.”<sup>86</sup>

892  
893 Bourges’ Chinese Encyclopedia gave rise (in Foucault) to  
894  
895 “The suspicion that there is a worse kind of disorder than that of the *incongruous*, the linking  
896 together to things that are inappropriate; ...the disorder in which fragments of a large number of  
897 possible orders flutter separately in the dimension, without law or geometry, of the *heteroclite*; ...in  
898 such a state, things are ‘laid’, ‘placed’, ‘arranged’ in sites so very different from one another that it is  
899 impossible to find a place of residence for them, to define a *common locus* beneath them all.”<sup>87</sup>

900  
901 With regard to the reality of language in the dimension of the *heteroclite*,  
902  
903 “*Utopias* afford consolation: although they have no real locality there is nevertheless a fantastic,  
904 untroubled region in which they are able to unfold; they open up cities with vast avenues, superbly  
905 planted gardens, countries where life is easy, even though the road to them is chimerical.  
906 *Heterotopias* are disturbing, probably because they secretly undermine language, because they  
907 make it impossible to name this and that, because they shatter or tangle common names, because  
908 they destroy ‘syntax’ in advance, and not only the syntax with which we construct sentences but also  
909 that less apparent syntax which causes words and things (next to and also opposite one another) to  
910 ‘hold together’. This is why *Utopias* permit fables and discourse: they run with the very grain of  
911 language and are part of the fundamental dimension of the fabula; heterotopias (such as those to be  
912 found so often in Borges) desiccate speech, stop words in their tracks, contest the very possibility of

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<sup>84</sup> Ibid. 8.

<sup>85</sup> Ibid.

<sup>86</sup> Ibid. 9.

<sup>87</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xviii.

913 grammar at its source; they dissolve our myths and sterilize the lyricism of our sentences.”<sup>88</sup>  
914  
915 Foucault illustrates the implications of *heteroclite* space through noting attempts by those  
916 who have lost the use of language to group (order) objects in their use of categories that  
917 lack necessary coherence to slip into a state of mind that reflects the instability of their  
918 incoherent categories: if one attempts to sort fabric across space (here the corners of a table)  
919 through the use of the categories ‘light-colored’, ‘red’, ‘softest in texture’ and “longest”, the  
920 optimal location of each piece of fabric will never be definite (the reddest might also be the  
921 softest, as the longest might also be the lightest in color, etc.).<sup>89</sup>  
922  
923 “No sooner have they been adumbrated than all these groupings dissolve again, for the field of  
924 identity that sustains them, however limited it may be, is still too wide not to be unstable; and so the  
925 sick mind continues to infinity, creating groups then dispersing them again, heaping up diverse  
926 similarities, destroying those that seem clearest, splitting up things that are identical, superimposing  
927 different criteria, frenziedly beginning all over again, becoming more and more disturbed, and  
928 teetering finally on the brink of anxiety.”<sup>90</sup>  
929  
930 As a result, the loss of language is conceptualized as a “loss of what is ‘common’ to place  
931 and name” (the loss of ‘common sense’).<sup>91</sup> To rearticulate this point as a positive argument  
932 we might argue that the categories of language give us the capacity to provide a normative  
933 (shared) coherence (order) to space from a subjective perspective. Might it be said that  
934 death from this sickness is an essential step on the road to liberty?  
935  
936 “It was Proust who said “masterpieces are written in a kind of foreign language.” That is the same as  
937 stammering, making language stammer rather than stammering in speech. To be a foreigner, but  
938 in one’s own tongue, not only when speaking a language other than one’s own. To be bilingual,  
939 multilingual, but in one and the same language, without even a dialect or patois.”<sup>92</sup>  
940  
941 Foucault continues on to note that Bourges locates the origin of this “distortion of  
942 classification that prevents us from applying it” (in its lack of “spatial coherence”) to “our

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<sup>88</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xviii.

<sup>89</sup> Ibid.

<sup>90</sup> Ibid.

<sup>91</sup> Ibid. xix.

<sup>92</sup> Deleuze, G & Guattari, F 1987, *A Thousand Plateaus*, trans. Brian Massumi, University of Minnesota Press, p. 98.

943 [western] dream world, ...China”, “whose name alone constitutes for the West a vast  
944 reservoir of utopias” and which Foucault classifies as “a privileged *site of space*.”<sup>93</sup>

945  
946 “In our traditional imagery, the Chinese culture is the most meticulous, the most rigidly ordered,  
947 the one most deaf to temporal events, most attached to the pure delineation of space; we think of it  
948 as a civilization of dikes and dams beneath the eternal face of the sky; we see it, spread and frozen,  
949 over the entire surface of a continent surrounded by walls. Even its writing does not reproduce the  
950 fugitive flight of the voice in horizontal lines; it erects the motionless and still-recognizable images  
951 of things themselves in vertical columns. So much so that the Chinese encyclopaedia quoted by  
952 Borges, and the taxonomy it proposes, lead to a kind of thought without space, to words and  
953 categories that lack all life and place, but are rooted in a ceremonial space, overburdened with  
954 complex figures, with tangled paths, strange places, secret passages, and unexpected  
955 communications. There would appear to be, then, at the other extremity of the earth we inhabit, a  
956 culture entirely devoted to the ordering of space, but one that does not distribute the multiplicity of  
957 existing things into any of the categories that make it possible for us to name, speak, and think.”<sup>94</sup>

958  
959 All of this is meant to illustrate the fact that one need not order the world in the spatio-  
960 categorical terms that have become dominant in a given culture-society (i.e. commonsense  
961 holds no causal or functional relationship with Truth as proposed by Latour’s ‘Relativist  
962 Relativism’<sup>95</sup>). Foucault asks us to reflect “on what ‘table’, according to what grid of  
963 identities, similitudes, analogies, have we become accustomed to sort out so many different  
964 and similar things? What is this coherence—which, as is immediately apparent, is neither  
965 determined by an *a priori* and necessary concatenation, nor imposed upon us by  
966 immediately perceptible contents.”<sup>96</sup> Why ought we to reflect? Because,

967  
968 “It is not a question of linking consequences, but of grouping and isolating, of analyzing, of  
969 matching and pigeon-holing concrete contents; there is nothing more tentative, nothing more  
970 empirical (superficially, at least) than the process of establishing order among things; nothing that  
971 demands a sharper eye or surer, better-articulated language; nothing that more insistently requires  
972 one allow oneself to be carried along by the proliferation of qualities and forms.”<sup>97</sup>

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<sup>93</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xix.

<sup>94</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xix.

<sup>95</sup> Latour, B 2012, *We Have Never Been Modern*, Harvard University Press.

<sup>96</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xix.

<sup>97</sup> Ibid. xix-xx.

974 What are the mechanics of this ordering process? “A 'system of elements' - a definition of  
975 the segments by which the resemblances and differences can be shown, the types of  
976 variation by which those segments can be affected, and, lastly, the threshold above which  
977 there is a difference and below which there is a similitude - is indispensable for the  
978 establishment of even the simplest form of order.”<sup>98</sup> What, then, is order?

979

## 980 **2.4 The Symbolic Narrative Hypothesis**

981

982 “Order is, at one and the same time, that which is given in things as their inner law, the hidden network that  
983 determines the way they confront one another [*(the uncreated)*], and also that which has no existence except in  
984 the grid created by a glance, an examination, a language [*(the created)*]; and it is only in the blank spaces of  
985 this grid that order manifests itself in depth as though already there, waiting in silence for the moment of its  
986 expression.”<sup>99</sup>

987

988 At this point we begin pointing to the form-structure (the basis for the resemblance as  
989 sympathy and antipathy) of relations that underlie divisions like the tension between  
990 invisible law (form) and manifest emulation of said form above; while Foucault uses these  
991 ‘symbolic forms’ to problematize the banality of Modernity, we argue that his structuralist  
992 theoretical inclinations and understanding of classical esoteric philosophy (expressed in  
993 places like *History of Sexuality V. 2 and 3* and his discourse on knowledge as resemblance  
994 in *The Order of Things*) point to the fact that in many places—from this quotation to his  
995 discourse on *Las Meninas*—Foucault uses Infinite Substance and its emanations (form,  
996 force and consciousness) to structure the divisions by which he conducts his historical  
997 research. For another clear example see his division of order into two poles in *The Order of*  
998 *Things*. In other words, accepting that there are eternal forms (emanations of Infinite  
999 Substance) that structure the motion (force) of manifestation, we argue that Foucault  
1000 (consciously or no) used ‘aeonian forms’<sup>100</sup> to structure his analysis of Modernity and thus  
1001 embedded an ‘unspoken’ (and rather esoteric) symbolic narrative into the end of his oeuvre.  
1002 As one must themselves come into intimacy with the dimension of self that, one might say,

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<sup>98</sup> Ibid.

<sup>99</sup> Ibid. xx.

<sup>100</sup> See Maurice Nicoll’s definition of Aeons in Nicoll, M 1998, *Living Time*, Eureka Editions (quoted below).

1003 IS these aeonian forms, it is not uncommon for authors to leave such symbolic narratives  
1004 'unspoken'; for example, see religious texts like the Bible, the works of Plato or novels like  
1005 Goethe's Faust, all of which Foucault was clearly very familiar with... Another point of  
1006 inspiration for this hypothesis is Foucault's engagement with the Islamic Philosophy and  
1007 Translations of Henri Corbin<sup>101</sup> (see Avicenna and the Visionary Recital<sup>102</sup> for a text in  
1008 which Corbin clearly articulates the method and rationale for the mode of symbolic  
1009 communication that we posit as existing in silence under the visible surface of Foucault's  
1010 work.<sup>103</sup> Another point of inspiration, which fits well with Foucault having a relationship  
1011 with Corbin's work later in his life, there is what some have titled 'Foucault's Iranian  
1012 Connection' and his focus on Iran's "Spiritual Force" in the context of the Iranian  
1013 Revolution.<sup>104</sup> Others have observed a Buddhist Influence or 'oriental subtext' in Foucault's  
1014 work<sup>105</sup> (and indeed some authors have posited connections between Mahayana Buddhism  
1015 and Islam based upon shared motifs like the Parrot who imitates death to escape its cage.<sup>106</sup>

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<sup>101</sup> Foucault, M 2001, 'Dits et écrits II, 1976-1988', *Paris*.

<sup>102</sup> Corbin, H 1960, *Avicenna and the Visionary Recital*, trans. Willard Trask, Princeton.

<sup>103</sup> This engagement with Corbin, Foucault's cryptic remarks concerning the masons in the introduction to *Society Must Be Defended* (whose inner orders like the Shriners clearly delineate the relationship between Islamic Culture & Philosophy and the Templar, Bourgeois 'revolution' against the Old World Order that gave rise to Modernity)—which should be read in the context of Kevin Hetherington's thesis in *The Badlands of Modernity* (clearly inspired by Foucault's work) that masonic lodges in France were the heterotopic spaces of modernity—and, more generally, the relationship between Romanticism, Modernity and Moorish Spain (wherein European philosophical engagement with Greek philosophers like Plato and Aristotle in modernity derive their intellectual lineage through Islamic philosophers like Avicenna) all ameliorate the potential critique that Foucault's 'Eurocentric reading of Modern thought' is incommensurable with the *introduction of Islamic philosophers into this discussion*.

Hetherington, K 1997, *The Badlands of Modernity: Heterotopia and Social Ordering*, Psychology Press.

<sup>104</sup> Bouasria, A 2015, *Sufism and Politics in Morocco: Activism and Dissent*, Routledge.

Scullion, R 1995, 'Michel Foucault the Orientalist: On Revolutionary Iran and the "Spirit of Islam"' *South Central Review*, vol. 12, no. 2, pp. 16-40.

<sup>105</sup> Shaub, UL 1989, 'Foucault's Oriental Subtext', *PMLA*, vol. 104, no. 3, pp. 306-315.

<sup>106</sup> Epstein, R 1976, 'Imitating Death in the Quest for Enlightenment', Annual Meeting of the AAR/SBL Pacific Northwest Branch.



1016  
1017 “It has been said that a condition the prophet must adhere to is that his words should be symbols  
1018 and his expressions hints. Or, as Plato says in the *Laws*: whoever does not understand the apostles’  
1019 symbols will not attain the Divine Kingdom. Moreover, the foremost Greek philosophers and  
1020 prophets made us in their books of symbols and signs in which they hid their secret doctrine—men  
1021 like Pythagoras, Socrates, and Plato. As for Plato, he had blamed Aristotle for divulging wisdom and  
1022 making knowledge manifest so that Aristotle had to reply: “Even though I had done this, I have still  
1023 left in my books many a pitfall which only the initiate among the wise and learned can understand.”  
1024 [Thus the silence of Foucault’s symbolic narrative...]<sup>107</sup>  
1025  
1026 Foucault’s ‘Iranian connection’ is most elucidating. In treatment of the Iranian revolution,  
1027  
1028 “Foucault maintains that the mass revolt whose sources he was attempting to explain to Europeans  
1029 came from a ground swell of spirituality which the hyper-rationalized West was incapable of  
1030 comprehending. In order to escape the despiritualization of cultural life from which the revolution’s  
1031 religious leaders were struggling to save its constituent-followers, “an entire people” was, it would  
1032 seem, prepared to renounce the amenities of modern life, including, presumably, the roads,  
1033 railways, and the other infrastructural public works Reza Kahn, the first Pahlavi, had undertaken a  
1034 half century earlier:  
1035  
1036 “Of the entire Kemalist program, international politics and internal forces only left the Pahlavis  
1037 with one bone to gnaw on: modernization. And here this modernization has come to be roundly  
1038 rejected. Not simply because of the defeats it has suffered, but for the very *principle it represents*.  
1039 With the current agony of the Iranian regime, we are witnessing the final moments of an episode  
1040 that some sixty years ago: an attempt “to modernize” Islamic countries in a Western fashion. The  
1041 Shah is still clinging to [this aim] as if it were his only *raison d’etre*. I don’t know if he’s still looking  
1042 to the year 2000. But I know his famous gaze dates from the 1920s.”<sup>108</sup>  
1043  
1044 “The “great becoming” Foucault foresees in October 1978 is one in which a decadent, not really so  
1045 old order—from its inception spinelessly subservient to Western colonial powers—is toppled by a tidal  
1046 wave of righteous, single-minded opposition from an undivided people whose will to emancipation  
1047 was propelled by magnificent spiritual resolve.”<sup>109</sup>  
1048  
1049 “In... the Iranian people’s categorical rejection of the modernization he declares “dead in its tracks,”  
1050 this Western traveller appears to have stumbled upon a univocal mass whose spiritual elation... will  
1051 compensate for the grueling labor and material burdens of the premodern life to which they are  
1052 more than willing to return in order to fend off the deadening, corrupting influences of Western

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Rumi, *The Masnavi*, trans. Mojaddedi, Oxford University Press.

<sup>107</sup> Marmura, ME 1963, “Avicenna: on the Proof of Prophecy and the Interpretation of the Prophet’s Symbols and Metaphors” in Lerner & Mahdi, eds., *Medieval Political Philosophy: A Sourcebook*, Cornell University Press.

<sup>108</sup> Scullion, R 1995, ‘Michel Foucault the Orientalist: On Revolutionary Iran and the “Spirit of Islam”’ *South Central Review*, vol. 12, no. 2, pp. 16-40. Italic Emphasis Added.

<sup>109</sup> Ibid. 23.

1053 industrialism's "world without spirit."<sup>110</sup>

1054  
1055 "Foucault's account of the revolution... [frames it as a] dualistic struggle between the modern and  
1056 the antimodern, a David and Goliath contest pitting the forces of crass Western materialism against  
1057 the spiritual transcendence of Islam."<sup>111</sup>

1058  
1059 This hypothesis concerning symbolic narratives in Foucault's late oeuvre and their  
1060 relationship to his engagement with Islamic Philosophy is beyond the scope of this text and  
1061 will thus be treated in a subsequent text.

1062         Returning to Foucault's definition of order above, we argue that he is symbolically  
1063 outlining a model of order that is sensitive to both the uncreated and the created  
1064 dimensions of reality. Foucault, then (again accepting the hypothesis concerning his  
1065 underlying symbolical narrative), is positing a conception of order as UDU (unity and  
1066 difference in unity and the unity of difference and unity): on the first pole we find the  
1067 unified order of Infinite Substance and its emanations (force, form and consciousness)  
1068 which exist 'prior to' and through manifestation; on the other pole we find the differentiated  
1069 order of the created (multiplicity, the dimensional qualities of motion in passing time and  
1070 physical space). Through such conceptions of order (those that respect the dimensional  
1071 incommensurability of the infinite and the finite and thus refrain from reducing either to  
1072 the other) can we begin to understand the world without doing violence (what might be  
1073 called practical 'ontological violence'<sup>112</sup>) to one or another of its fields of dimensional  
1074 consistency as is necessitated by the Modernist world view's reduction of reality to passing  
1075 time and physical space (to the second of the two poles of order identified by Foucault).

1076         Foucault defines the two poles as follows: the second pole (finite order) rests on "the  
1077 fundamental codes of a culture—those governing its language, its schemas of perception,  
1078 its exchanges, its techniques, its values, the hierarchy of its practices," which "establish for  
1079 every man, from the very first, the empirical orders with which he will be dealing and

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<sup>110</sup> Ibid. 24.

<sup>111</sup> Scullion, R 1995, 'Michel Foucault the Orientalist: On Revolutionary Iran and the "Spirit of Islam"' *South Central Review*, vol. 12, no. 2, p. 24.

<sup>112</sup> Blaser, M 2013, 'Ontological Conflicts and the Stories of Peoples in Spite of Europe: Toward a Conversation on Political Ontology', *Current Anthropology*, vol. 54, no. 5, pp. 547-568.

1080 within which he will be at home.”<sup>113</sup> The first pole rests on “the scientific theories or the  
1081 philosophical interpretations which explain why order exists in general, what universal laws  
1082 it obeys, what principle can account for it, and why this particular order has been  
1083 established and not some other”, or, more simply, upon the ontological regime(s) (axioms  
1084 logics, world view) one accepts.<sup>114</sup> The material reason of Modernity, in which facts replace  
1085 Eternal Truth as the foundation for the rational process, can be said to shift the foundation  
1086 of reason from the first pole (from the ‘simplest and most universal things’, which is to say  
1087 Infinite Substance and its emanations) to the second (to an interpretation of facts as the  
1088 ‘simplest and most universal things’).<sup>115</sup> “...Between these two regions, so distant from one  
1089 another, lies a domain which, even though its role is mainly an intermediary one, is  
1090 nonetheless fundamental: it is more confused, more obscure, and probably less easy to  
1091 analyze.” Drawing this point into conversation with our discussions of rationalism  
1092 throughout this exploration, we should note that the cultivation of rational intuition  
1093 (manifest practically as Wu Wei<sup>116</sup>) allows for the unification of the two poles as rational  
1094 intuition is formed as what we might understand an interference pattern between the  
1095 essences of the two, dimensionally incommensurable poles and thus is able to harmonize  
1096 them without stripping either of its essential qualities. From this lens, rational intuition (Wu  
1097 Wei) is the latent cognitive potential that we can associate with this ‘domain that lies  
1098 between’ the two poles of order.

1099  
1100 “It is here [*in the rational intuition*] that a culture, imperceptibly deviating from the empirical  
1101 orders prescribed for it by its primary codes, instituting an initial separation from them, causes them  
1102 to lose their original transparency, relinquishes its immediate and invisible powers, frees itself  
1103 sufficiently to discover that these orders are perhaps not the only possible ones or the best ones; the  
1104 culture is then faced with the stark fact that there exists, below the level of its spontaneous orders,  
1105 things that are in themselves capable of being ordered, that belong to a certain unspoken order; the  
1106 fact, in short, that order *exists* [*(the uncreated IS)*] As though emancipating itself to some extent  
1107 from its linguistic, perceptual, and practical grids, the culture superimposed on them another kind

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<sup>113</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xx.

<sup>114</sup> Ibid.

<sup>115</sup> Descartes, R 2002, *Meditations on First Philosophy*, trans. Bennett.

<sup>116</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

1108 of grid which neutralized them, which by this superimposition both revealed and excluded them at  
1109 the same time, so that the culture, by this very process, came face to face with *order in its primary*  
1110 *state*. It is on the basis of this newly perceived order that the codes of language, perception, and  
1111 practice are criticized and rendered partially invalid. It is on the basis of this order, taken as a firm  
1112 foundation, that general theories as to the ordering of things, and the interpretation that such an  
1113 ordering involves, will be constructed.”<sup>117</sup>

1114  
1115 Emancipation from the finite pole of order received from our sensory experience of the  
1116 world in the context of a given culture can thus be understood as contingent upon our  
1117 capacity to actualize our latent potential for rational intuition (Wu Wei) and compare the  
1118 received, subjective order with the Infinite Substance and its emanations (which is to say  
1119 our capacity to feel the sympathy of finite manifestation with the Infinite it reflects and ‘act  
1120 without acting’ in order to harmonize the two<sup>118</sup>).

1121 Foucault defines this middle region (which we understand as intuition and as  
1122 *potentially* rational given sympathetic intimacy with the Infinite Substance and its  
1123 emanations) as follows:

1124  
1125 “Between the already ‘encoded’ eye and reflexive knowledge there is a middle region which *liberates*  
1126 *order itself*: it is here that it appears, according to the culture and the age in question, continuous  
1127 and graduated or discontinuous and piecemeal, linked to space or constituted anew at each instant  
1128 by the driving force of time, related to a series of variables or defined by separate systems of  
1129 coherences, composed of resemblances which are either successive or corresponding, organized  
1130 around increasing differences, etc. This middle region, then, in so far as it makes manifest the  
1131 modes of being of order, can be posited as the most fundamental of all: anterior to words,  
1132 perceptions, and gestures, which are then taken to be more or less exact, more or less happy,  
1133 expressions of it (which is why this experience of order in its pure primary state always plays a  
1134 critical role); more solid, more archaic, less dubious, always more ‘true’ than the theories that  
1135 attempt to give those expressions explicit form, exhaustive application, or philosophical foundation  
1136 *[(i.e. the Infinite is more true than attempts to represent it in finite space, which is to say that the*  
1137 *perfect circle in its infinite, ideational state is more True than its attempted representation in finite*  
1138 *space as a math equation)]*. Thus, in every culture, between the use of what one might call the  
1139 ordering codes and reflections upon order itself *[(in the rational, intuitive harmonization of the*  
1140 *finite order created by and received from our culture and the infinite, eternal order of the*  
1141 *uncreated—Truth)]*, there is the pure experience of order and of its modes of being.”<sup>119</sup>

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<sup>117</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xx-xxi. Italic Emphasis Added.

<sup>118</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>119</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xxi. Italic Emphasis Added.

1142  
1143 **2.5 Order in European History**  
1144 Having provided this basic schema for order as mutually constituted by finite and infinite  
1145 poles of order Foucault transitions into a historical study of these poles of order and their  
1146 connections with conceptions of space and time to form epistemological orders and  
1147 subsequent regimes of knowledge through Modern European history by examining the  
1148 moments at which the two poles of order are constituted in a given society (what he titles  
1149 ‘the Archeological Method’).

1150  
1151 “I am concerned to show its developments, since the sixteenth century, in the main-stream of a  
1152 culture such as ours: in what way, as one traces - against the current, as it were - language as it has  
1153 been spoken, natural creatures as they have been perceived and grouped together, and exchanges as  
1154 they have been practiced; in what way, then, our culture has made manifest the existence - of order,  
1155 and how, to the modalities of that order, the exchanges owed their laws, the living beings their  
1156 constants, the words their sequence and their representative value; what modalities of order have  
1157 been recognized, posited, linked with space and time, in order to create the positive basis of  
1158 knowledge as we find it employed in grammar and philology, in natural history and biology, in the  
1159 study of wealth and political economy.”<sup>120</sup>

1160  
1161 “An inquiry whose aim is to rediscover on what basis knowledge and theory become possible; within  
1162 what space of order knowledge was constituted; on the basis of what historical *a priori*, and in the  
1163 element of what positivity, ideas could appear, sciences be established, experience be reflected in  
1164 philosophies, rationalities be formed... What I am attempting to bring to light is the  
1165 epistemological field, the episteme in which knowledge, envisaged apart from all criteria having  
1166 reference to its rational value or to its objective forms, grounds its positivity and thereby manifests a  
1167 history which is not that of its growing perfection, but rather that of its conditions of possibility; in  
1168 this account, what should appear are those configurations within the space of knowledge which have  
1169 given rise to the diverse forms of empirical science. Such an enterprise is not so much a history, in  
1170 the traditional meaning of that word, as an ‘archaeology’.”<sup>121</sup>

1171  
1172 Foucault, then, is conducting an inquiry into the ways in which the two poles of order come  
1173 together in a given society to expand and constrain potential modes of rationality (i.e. to  
1174 expand and constrain epistemological potentials).

1175 Foucault isolates two essential *discontinuities* (what we might call an ‘archeological  
1176 moment’) in this history of ‘Western Rationalities’, the first of which marks the beginning of  
1177 the classical age in the midpoint of the seventeenth century [(*the Genesis of Modernity*)]

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<sup>120</sup> Ibid. xxi.

<sup>121</sup> Ibid. xxi-xxii.

1178 and the second of which marks the beginning of the modern age at the beginning of the  
1179 nineteenth century [(the birth of 'man' from the Modernist Garden of Eden—the 'state of  
1180 nature')].<sup>122</sup> Through these 'archeological moments' "the mode of being of things, and of the  
1181 order that divided them up before presenting them to the understanding, was profoundly  
1182 altered."<sup>123</sup> Foucault concludes *The Order of Things* with a summary of the archeological  
1183 moments observed through the period of European History the addressed in his study as  
1184 well as notes concerning the relationship of this inquiry to Foucault's earlier work on the  
1185 history of madness.<sup>124</sup>

1186  
1187 "Archaeology, addressing itself to the general space of knowledge, to its configurations, and to the  
1188 mode of being of the things that appear in it, defines systems of simultaneity, as well as the series of  
1189 mutations necessary and sufficient to circumscribe the threshold of a new positivity."<sup>125</sup>

1190  
1191 With regard to the classical era, Foucault notes "the coherence that existed... between the  
1192 theory of representation and the theories of language, natural order and wealth-value."<sup>126</sup>

1193 With regard to the theory of representation in Modernity, Foucault argues

1194  
1195 "It is this [classical] configuration that, from the nineteenth century onward, changes entirely; the  
1196 theory of representation disappears as the universal foundation of all possible orders; language as  
1197 the spontaneous tabula, the primary grid of things, as an indispensable link between representation  
1198 and things, is eclipsed in its turn; a profound historicity penetrates into the heart of things, isolates  
1199 and defines them in their own coherence, *imposes upon them the forms of order implied by the*  
1200 *continuity of time [(and thus reduces reality to passing time and physical space)]; the analysis of*  
1201 *exchange and money gives way to the study of production, that of the organism takes precedence*  
1202 *over the search for taxonomic characteristics, and, above all, language loses its privileged position*  
1203 *and becomes, in its turn, a historical form coherent with the density of its own past. But as things*  
1204 *become increasingly reflexive, seeking the principle of their intelligibility only in their own*  
1205 *development, and abandoning the space of representation, man enters in his turn, and for the first*  
1206 *time, the field of Western knowledge. Strangely enough, man - the study of whom is supposed by*  
1207 *the naive to be the oldest investigation since Socrates - is probably no more than a kind of rift in the*  
1208 *order of things, or, in any case, a configuration whose outlines are determined by the new position*  
1209 *he has so recently taken up in the field of knowledge. Whence all the chimeras of the new*

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<sup>122</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xxii.

<sup>123</sup> Ibid.

<sup>124</sup> Ibid. xxiii-xxiv.

<sup>125</sup> Ibid. xxiii.

<sup>126</sup> Ibid.

1210 humanisms, all the facile solutions of an 'anthropology' understood as a universal reflection on man,  
1211 half-empirical, half-philosophical."<sup>127</sup>

1212  
1213 We argue that this shift at the beginning of the Modern era represents the valorization of an  
1214 ontological regime(s) ('world view') in which matter, passing time and physical space are  
1215 posited as containing the first cause and all of reality, and where order is thus *created*  
1216 within time and epistemic potentials are thus reduced to the limits of the peripatetic mind.

1217 Drawing links to his research on *The History of Madness* Foucault notes

1218  
1219 "It is evident that the present study is, in a sense, an echo of my undertaking to write a history of  
1220 madness in the Classical age; it has the same articulations in time, taking the end of the Renaissance  
1221 as its starting-point, then encountering, at the beginning of the nineteenth century, just as my  
1222 history of madness did, the threshold of a modernity that we have not yet left behind. But whereas in  
1223 the history of madness I was investigating the way in which a culture can determine in a massive,  
1224 general form the difference that limits it, I am concerned here with observing how a culture  
1225 experiences the propinquity of things, how it establishes the tabula of their relationships and the  
1226 order by which they must be considered [*i.e. rather than studying the form of difference this study*  
1227 *interrogates the order from which difference comes to be known*]. I am concerned, in short, with a  
1228 history of resemblance: on what conditions was Classical thought able to reflect relations of  
1229 similarity or equivalence between things, relations that would provide a foundation and a  
1230 justification for their words, their classifications, their systems of exchange? What historical a priori  
1231 provided the starting-point from which it was possible to define the great checkerboard of distinct  
1232 identities established against the confused, undefined, faceless, and, as it were, indifferent  
1233 background of differences? The history of madness would be the history of the Other—of that  
1234 which, for a given culture, is at once interior and foreign, therefore to be excluded (so as to exorcize  
1235 the interior danger) but by being shut away (in order to reduce its otherness); whereas the history of  
1236 the order imposed on things would be the history of the Same—of that which, for a given culture, is  
1237 both dispersed and related, therefore to be distinguished by kinds and to be collected together into  
1238 identities."<sup>128</sup>

1239  
1240 Where Foucault studied the negative conceptualizations of rationality (that which is other to  
1241 the rational) in *The History of Madness*, *The Order of Things* leads us to analyze positive  
1242 conceptualizations of rationality in the Classical and Modern eras. "In attempting to  
1243 uncover the deepest strata of Western culture, I am restoring to our silent and apparently  
1244 immobile soil its rifts, its instability, its flaws; and it is the same ground that is once more

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<sup>127</sup> Ibid.

<sup>128</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. xxiv.

1245 stirring under our feet.”<sup>129</sup>

1246

## 1247 **2.6 Quad-Similitude**

1248

1249 “Up to the end of the sixteenth century, resemblance played a constructive role in the knowledge of  
1250 Western culture. It was resemblance that largely guided exegesis and the interpretation of texts; it  
1251 was resemblance that organized the play of symbols, made possible knowledge of things visible and  
1252 invisible, and controlled the art of representing them. *The universe was folded in upon itself: the*  
1253 *earth echoing the sky, faces seeing themselves reflected in the stars, and plants holding within their*  
1254 *stems the secrets that were of use to man.* Painting imitated space. And representation - whether in  
1255 the service of pleasure or of knowledge – was posited as a form of repetition: the theatre of life or  
1256 the mirror of nature, that was the claim made by all language, its manner of declaring its existence  
1257 and of formulating its right of speech.”<sup>130</sup>

1258

1259 Foucault introduces “The Prose of the World” with the above note concerning the  
1260 dominance of what we might call hermetic thought (thought that can aptly be described by  
1261 the dictum ‘as above, so below’) from the beginnings of presently recorded human history  
1262 through the end of the sixteenth century (through the ‘golden dawn’ of the Modernist  
1263 era...). The essential hermetic dictum, ‘as above, so below’, can be understood as the basic  
1264 Truth that all levels of manifestation are structured by the same forms (i.e. that atomic  
1265 attraction, love and gravity are all the same aeonian form expressed different dimensional  
1266 environments).

1267         Let us take the aeon we associate with love as our example. When manifest in an  
1268 atomic dimensional quality this aeon is attraction. At the human level it manifests as love.  
1269 At the celestial level it manifests as gravity. While each manifestation of the aeon takes on a  
1270 different quality as per the field of dimensional consistency (the environment) in which it is  
1271 manifest, all of the manifestations hold an essential resemblance as they have the same  
1272 aeonian foundation (i.e. the same ‘seed’ planted in different types of soil). We can, then,  
1273 conceptualize aeons as seeds, and the field of dimensional consistency in which they  
1274 manifest as the soil, water, wind, sun, etc. that form the natural environment in which a  
1275 seed grows. From this perspective we can understand Nomad Explorations as an attempt to

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<sup>129</sup> Ibid.

<sup>130</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 17. Emphasis Added.



1276 revitalize the hermetic science of resemblance (the loss of which, as we see below, gave rise  
1277 to the analytic, positivist, functionalist epistemologies—the material rationalities based on  
1278 fact rather than Truth—of Modernity).

1279         Returning to our earlier discussion concerning the association of Modernism with  
1280 the reduction of reality to passing time and physical space, we can understand the death of  
1281 hermetic thought and its sensitivity towards the rational truth implicit in aeonian  
1282 resemblance (in the shared essence that gives rise to resemblance) an essential step in the  
1283 Modernist reduction of epistemological potential to the peripatetic mind (peripatetic  
1284 reductionism was born from the ashes of knowledge as resemblance). The normative  
1285 assumptions about reality established by Jesuit, Empiricist-Analytic, Masonic<sup>131</sup>, etc.  
1286 Philosophy during the golden dawn of the Modernist era came to be manifest in the basic  
1287 techniques-practices of the colonial project; the reduction of humans to ‘natural,’ ‘physical’,  
1288 discrete, individual, biological beings amenable to categorization and quantification (i.e.  
1289 being which can be known in the terms of the peripatetic mind); the valorization of precise  
1290 empirical measurement as the foundation of pure knowledge (especially in the fetishization  
1291 of physically precise mapping procedures), which is to say the reduction of Truth to fact;  
1292 the reduction of time to its linear dimension (that quality of time which we experience  
1293 through our sensory faculties), the precise measurement of this linear dimension and the  
1294 disciplining of one’s life by the increasingly granular sections by which time is divided by  
1295 Modernity (from seasons-days to hours-minutes, from minutes to seconds and into tenths,  
1296 hundredths and thousands of seconds with the rise of electronic measurement tools); etc.  
1297 etc. etc.<sup>132</sup> What, however, is the essential role of these techniques-practices in the colonial  
1298 project?

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<sup>131</sup> Hetherington, K 1997, *The Badlands of Modernity: Heterotopia and Social Ordering*, Psychology Press.

<sup>132</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

1299           At first glance we might be lead to answer such questions in terms of the material  
1300 consequences of these techniques-practices; the coercive disciplining of space; the coercive  
1301 disciplining of behavior; the increased capacity for mass surveillance; biologically racist and  
1302 sexist governmental practices; etc. While these material manifestations are of course  
1303 essential for understanding the colonial project, we argue that their essential importance  
1304 comes in their socializing effects on colonial subjects (their transmission of an implicit  
1305 world view) rather than their stated purposes and ‘tangible effects’.<sup>133</sup> The essential import  
1306 of reducing time to its linear dimension, precisely measuring of this linear dimension and  
1307 disciplining of behavior based on the dimensional quality of this linear dimension comes in  
1308 the ways in which such practices constrain and expand *epistemic potentials* rather than in  
1309 and of the practices themselves (this harkens to Barnesmoore’s (2016)<sup>134</sup> argument that  
1310 human evolution is an essentially epistemological, rather than biological, process).  
1311 Modernist power, then, can be understood in one sense as a technique by which people are  
1312 dominated through control over how they think rather than what they think (i.e. through  
1313 socializing people in a manner expands and constrains the potential of how they think  
1314 rather than coercively attempting to define what they are thinking about—through  
1315 manufacturing what Foucault describes as ‘the stark impossibility of thinking that’).  
1316 Empiricism is essential to empire, then, in the epistemic influence practices derived from  
1317 the assumptions of empiricism exert upon individuals and publics socialized by said  
1318 empiricist (colonial-imperial) practices.

1319           At the heart of this epistemic influence is the death of the potential for a rational  
1320 process founded upon resemblance (upon the Infinite Substance and its emanations).

1321  
1322 “Anything that inheres in another essentially, exists in it in actuality as long as the latter exists; and

---

<sup>133</sup> Ferguson, J 2006, ‘The Anti-politics Machine’ in Sharma & Gupta, eds., *The Anthropology of the State: a Reader*, Blackwell. While Ferguson takes a problematic turn that harkens to Latour (in arguing that many of the the outcomes of us imperialism are simply ‘unintended consequences’), the basic observation that the essential outcomes of USAID imperialism were different from the stated goals and intentions provides an analogy for our argument (i.e. the divide between rhetoric and material realities...).

<sup>134</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

1323 anything that inheres in another accidentally, exists in it potentially at one time and actually at  
1324 another... I now say: there exists in man a faculty by which he is differentiated from the rest of  
1325 animals and other things. This is called the rational soul. It is found in all men without exception,  
1326 but not in all its particulars since its powers vary among men [(i.e. it is a potentiality expressed to  
1327 different degrees of perfection in each individual)]. Thus there is a first power [(the pillar of form)]  
1328 ready to become informed with the universal forms [(aeons)] abstracted from matter, which in itself  
1329 has no form [(this is the spirit in its latent state prior to the actualization of its potential for reason  
1330 and rational intuition (Wu Wei) through the process of manifestation. For this reason it is called the  
1331 material intellect [(the peripatetic mind)] by analogy with prime matter [(the prima materia)]. It is  
1332 an intellect in potentiality in the way that fire in potentiality is a cold thing, not in the sense in  
1333 which fire is said to have the potentiality to burn. Then there is a second power [(the pillar of force)],  
1334 which has the capability and the positive disposition to conceive the universal forms because it  
1335 contains the generally accepted opinions [(reason, the intellect by which we extract the aeonian  
1336 essence from the experiences registered by the peripatetic mind)]. It is also an intellect in  
1337 potentiality, but in the sense in which we say that fire has the potentiality to burn. There is, besides  
1338 these two a third power that is actually informed with the forms of the universal intelligibles  
1339 [(rational intuition, Wu Wei)] of which the other two form a part when these have become  
1340 actualized. This third power is called the acquired intellect. It does not exist actually in the material  
1341 intellect and thus does not exist in it essentially. Hence *the existence of the acquired intellect in the*  
1342 *material intellect is due to something in which it exists essentially and that causes existence* [(i.e.  
1343 due to Infinite Substance and its emanations)]; thorough it, what was *potential becomes actual*. This  
1344 is called the universal intellect, the universal soul, and the world soul.”<sup>135</sup>

1345

## 1346 2.7 Qualities of Resemblance

1347 Foucault analyzes the ‘semantic web of resemblance’ in the sixteenth century to elucidate  
1348 the qualities of resemblance by which people came to know the world—what sort of  
1349 resemblance can things hold in the public mind given the concepts provided by a culture-  
1350 society to describe different qualities of resemblance and what are the epistemic potentials  
1351 established therein?<sup>136</sup> “*Amicitia, Aequalitas (contracts, consensus, matrimonium, societas,*  
1352 *pax, et similia), Consonantia, Concertus, Continuum, Paritas, Proportia, Similitudo,*  
1353 *Conjunctio, Copula*. And there are a great many other notions that intersect, overlap,  
1354 reinforce, or limit one another on the surface of thought.”<sup>137</sup> Foucault outlines four essential  
1355 figures (forms of similitude) that aptly illustrate the potential for knowledge as  
1356 resemblance: *convenientia, aemulatio, analogy, sympathies*.

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<sup>135</sup> Avicenna 1972, ‘On the Proof of Prophecies and the Interpretation of the Prophets’ Symbols and Metaphors’ in Ralph Learner & Muhsin Mahdi, *Mediaeval Political Philosophy: A Sourcebook*, Cornell University Press, pp. 113-114. Italic Emphasis Added.

<sup>136</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 17.

<sup>137</sup> Ibid.

1357            *Convenientia*, the first essential quality of resemblance, is the most overtly spatial  
1358 category.

1359  
1360 “The word really denotes the adjacency of places more strongly than it does similitudes. Those  
1361 things are ‘convenient’ which come sufficiently close to one another to be in juxtaposition; their  
1362 edges touch, their fringes intermingle, the extremity of the one also denotes the beginning of the  
1363 other. In this way, movement, influences, passions, and properties too, are communicated. So that in  
1364 this hinge between two things a resemblance appears. A resemblance that becomes double as soon  
1365 as one attempts to unravel it: a resemblance of that place, the site upon which nature has placed the  
1366 two things, and thus a similitude of properties; for in this natural container, the world, adjacency is  
1367 not an exterior relation between things, but the sign of a relationship, obscure though it may be.  
1368 And then, from this contact, by exchange, there arise new resemblances; a common regimen  
1369 becomes necessary; upon the similitude that was the hidden reason for their propinquity is  
1370 superimposed a resemblance that is the visible effect of that proximity. Body and soul, for example,  
1371 are doubly ‘convenient’: the soul had to be made dense, heavy, and terrestrial for God to place it in  
1372 the very heart of matter [*(one might say, instead, that entry into matter made the soul dense, heavy,*  
1373 *and terrestrial to avoid the anthropomorphization of God associated with ‘placing’ something and*  
1374 *the connotation in the above that the soul was made dense prior to manifestation rather than*  
1375 *through manifestation)*]. But through this propinquity, the soul receives the movements of the body  
1376 and assimilates itself to that body, while ‘the body is altered and corrupted by the passions of the  
1377 soul’. [*(The specter of Abrahamic and Hellenic metaphysics, i.e. the fall, rears its head in describing*  
1378 *the convenientia resemblance between body and soul in terms of corruption—other traditions*  
1379 *might say that matter is enlivened (rather than corrupted) by the passions of the soul, and that the*  
1380 *soul evolves (rather than simply being corrupted) through its manifestation in matter)*]. In the vast  
1381 syntax of the world, the different beings adjust themselves to one another; the plant communicates  
1382 with the animal, the earth with the sea, man with everything around him. Resemblance imposes  
1383 adjacencies that in their turn guarantee further resemblances. Place and similitude become  
1384 entangled: we see mosses growing on the outside of shells, plants in the antlers of stags, a sort of  
1385 grass on the faces of men; and the strange zoophyte, by mingling together the properties that make  
1386 it similar to plants and similar to animals, also juxtaposes them. All so many signs of convenience.

1387            *Convenientia* is a resemblance connected with space in the form of a graduated scale of  
1388 proximity... This is why it pertains less to the things themselves [*(in their essence, in the aeon(s)*  
1389 *that structure(s) their manifestation)*] than to the world in which they exist. The world is simply the  
1390 universal ‘convenience’ of things... Thus, by this linking of resemblance with space, this  
1391 ‘convenience’ brings like things together and makes adjacent things similar, the world is linked  
1392 together like a chain. At each point of contact there begins and ends a link that resembles the one  
1393 before it and the one after it; and from circle to circle, these similitudes continue, holding the  
1394 extremes apart (God and matter) [*(might we say that they initiate remembrance that God and*  
1395 *matter are one?)*], yet bringing them together in such a way that the will of the Almighty may  
1396 penetrate into the most unawakened comers. It is this immense, taut, and vibrating chain, this rope  
1397 of ‘convenience’, that Porta evokes in a passage from his *Magie naturelle*.

1398  
1399            As with respect to its vegetation the plant stands convenient to the brute beast, so through  
1400 feeling does the brutish animal to man, who is conformable to the rest of the stars by his  
1401 intelligence; these links proceed so strictly that they appear as a rope stretched from the first

1402 cause as far as the lowest and smallest of things, by a reciprocal and continuous connection;  
1403 in such wise that the superior virtue, spreading its beams, reaches so far that if we touch one  
1404 extremity of that cord it will make tremble and move all the rest.”<sup>138</sup>

1405  
1406 We can, then, conceive of *convenientia* (*convenience*) as a form of resemblance derived  
1407 from the environmental influence of manifestation (as articulated by the field of  
1408 dimensional consistency—motion, change, difference, etc.—in manifestation). If  
1409 manifestation is the articulation of Infinite Substance and its emanations in the change,  
1410 difference, etc. associated with the plane of manifestation, then we can think of *convenientia*  
1411 as similarity held between manifestations as a function of their shared environment of  
1412 manifestation. *Convenientia* is a mode of resemblance that finds its root in the place and  
1413 space of manifestation. When Waldo Tobler expounded his ‘First Law of Geography’, that  
1414 “everything is related to everything else, but near things are more related than distant  
1415 things,” he was, knowingly or no, referring to the resemblance of *convenience*.<sup>139</sup>

1416 The second essential quality of resemblance identified by Foucault is *aemulatio*.

1417  
1418 “...*Aemulatio* (emulation): a sort of ‘convenience’ that has been freed from the law of place and is  
1419 able to function, without motion, from a distance. Rather as though the spatial collusion of  
1420 *convenientia* had been broken, so that the links of the chain, no longer connected, reproduced their  
1421 circles at a distance from one another in accordance with a resemblance that needs no contact.  
1422 There is something in emulation of the reflection and the mirror: it is the means whereby things  
1423 scattered through the universe can answer one another. The human face, from afar, emulates the  
1424 sky, and just as man’s intellect is an imperfect re-flection of God’s wisdom, so his two eyes, with their  
1425 limited brightness, are a reflection of the vast illumination spread across the sky by sun and moon;  
1426 the mouth is Venus, since it gives passage to kisses and words of love; the nose provides an image in  
1427 miniature of Jove’s scepter and Mercury’s staff. The relation of emulation enables things to imitate  
1428 one another from one end of the universe to the other without connection or proximity: by  
1429 duplicating itself in a mirror the world abolishes the distance proper to it; in this way it overcomes  
1430 the place allotted to each thing [*aemulatio, then, can be understood as the resemblance of objects*  
1431 *that rises from their acting as vessel for the same aspect of the Infinite Substance’s emanations*  
1432 *(their manifestation under the influence of the same celestial spheres, the same aeons, the same*  
1433 *Sephirot, etc.)]. But which of these reflections coursing through space are the original images?  
1434 Which is the reality and which the projection? It is often not possible to say, for emulation is a sort  
1435 of natural twinship existing in things; it arises from a fold in being, the two sides of which stand  
1436 immediately opposite to one another. Paracelsus compares this fundamental duplication of the*

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<sup>138</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 18-19.

<sup>139</sup> Tobler, W 1970, ‘A Computer Movie Simulating Urban Growth in the Detroit Region’, *Economic Geography*, vol. 46, no. 2, pp. 234-240.

1437 world to the image of two twins 'who resemble one another completely, without its being possible  
1438 for anyone to say which of them brought its similitude to the other' *[(as their similitude lies in their*  
1439 *shared aeon—in being a reflection of the same shard of eternity)]*.

1440 However, emulation does not leave the two reflected figures it has confronted in a merely  
1441 inert state of opposition. One may be weaker, and therefore receptive to the stronger influence of  
1442 the other, which is thus reflected in his passive mirror. Are not the stars, for example, dominant over  
1443 the plants of the earth, of which they are the unchanged model, the unalterable form, and over  
1444 which they have been secretly empowered to pour the whole dynasty of their influences? The dark  
1445 earth is the mirror of the star-sown sky, but the two rivals are neither of equal value nor of equal  
1446 dignity in that tournament. The bright colours of the flowers reproduce, without violence, the pure  
1447 form of the sky *[(in this aeonian emulation (aemulatio) things are tied together in that they are*  
1448 *reflections of the same aeon)]*. As Crollius says:

1449  
1450 The stars are the matrix of all the plants and every star in the sky is only the spiritual  
1451 prefiguration of a plant, such that it represents that plant, and just as each herb or plant is a  
1452 terrestrial star looking up at the sky, so also each star is a celestial plant in spiritual form,  
1453 which differs from the terrestrial plants in matter alone... , the celestial plants and herbs are  
1454 turned towards the earth and look directly down upon the plants they have procreated,  
1455 imbuing them with some particular virtue *[(again, that they differ in matter alone*  
1456 *demonstrates that it is the Infinite Substance manifesting in different vessels)]*.

1457  
1458 But the lists may remain open, and the untroubled mirror reflects only the image of 'two wrathful  
1459 soldiers'. Similitude then becomes the combat of one form against another – or rather of one and the  
1460 same form separated from itself by the weight of matter or distance in space. Man as Paracelsus  
1461 describes him is, like the firmament, 'constellated with stars', but he is not bound to it like 'the thief  
1462 to his galley-oar, the murderer to the wheel, the fish to the fisherman, the quarry to the huntsman'.  
1463 It pertains to the firmament of man to be 'free and powerful', to 'bow to no order', and 'not to be  
1464 ruled by any other created beings'. His inner sky may remain autonomous and depend only upon  
1465 itself, but on condition that by means of his wisdom, which is also knowledge, he comes to resemble  
1466 the order of the world, takes it back into himself and thus recreates in his inner firmament the sway  
1467 of that other firmament in which he sees the glitter of the visible stars *[(humanity is conceptualized*  
1468 *as microcosm of the multiverse (the manifest macrocosm) in that humanity is a manifestation of*  
1469 *the same Infinite Substance and emanations as the universe and thus differs from the universe only*  
1470 *in the scale of the material vessel in which it manifests (in its resemblance of convenience)]*. If he  
1471 does this, then the wisdom of the mirror will in turn be reflected back to envelop the world in which  
1472 it has been placed; its great ring will spin out into the depths of the heavens, and beyond; man will  
1473 discover that he contains 'the stars within him-self... and that he is thus the bearer of the firmament  
1474 with all its influences'. *[(This is illumination, enlightenment, recollection of the Self, etc... This is*  
1475 *the perfected state of humanity symbolically manifest in figures like the Buddha, Krishna, Moses,*  
1476 *Jesus, Mohammed, etc. This is the pinnacle of the human mountain.)]*

1477 Emulation is posited in the first place in the form of a mere reflection, furtive and distant; it  
1478 traverses the spaces of the universe in silence. But the distance it crosses is not annulled by the  
1479 subtle metaphor of emulation; it remains open to the eye. And in this duel, the two confronting  
1480 figures seize upon one another. Like envelops like, which in turn surrounds the other, perhaps to be  
1481 enveloped once more in a duplication which can continue ad infinitum. The links of emulation,  
1482 unlike the elements of convenientia, do not form a chain but rather a series of concentric circles

1483 reflecting and rivaling one another.”<sup>140</sup>

1484  
1485 If we compare *convenientia* and *aemulatio* in metaphorical terms, we can understand  
1486 *convenientia* as resemblance that rises from seeds growing in the same sort of dirt or  
1487 environment, and *aemulatio* as the resemblance that rises from seeds being produced by  
1488 the same plant... *Aemulatio* is the resemblance of things that rises from their shared seed.

1489         The third essential form of resemblance is *analogy*.

1490  
1491 “An old concept already familiar to Greek science and medieval thought, but one whose use has  
1492 probably become different now. In this analogy, *convenientia* and *aemulatio* are superimposed. Like  
1493 the latter, it makes possible the marvelous confrontation of resemblances across space; but it also  
1494 speaks, like the former, of adjacencies, of bonds and joints. Its power is immense, for the similitudes  
1495 of which it treats are not the visible, substantial ones between things themselves; they need only be  
1496 the more subtle resemblances of relations. Disencumbered thus, it can extend, from a single given  
1497 point, to an endless number of relationships. For example, the relation of the stars to the sky in  
1498 which they shine may also be found: between plants and the earth, between living beings and the  
1499 globe they inhabit, between minerals such as diamonds and the rocks in which they are buried,  
1500 between sense organs and the face they animate, between skin moles and the body of which they are  
1501 the secret marks. An analogy may also be turned around upon itself without thereby rendering itself  
1502 open to dispute. The old analogy of plant to animal (the vegetable is an animal living head down, its  
1503 mouth - or roots - buried in the earth), is neither criticized nor disposed of by Cesalpino; on the  
1504 contrary, he gives it added force, he multiplies it by itself when he makes the discovery that a plant  
1505 is an upright animal, whose nutritive principles rise from the base up to the summit, channeled  
1506 along a stem that stretches upwards like a body and is topped by a head - spreading flowers and  
1507 leaves: a relation that inverts but does not contradict the initial analogy, since it places 'the root in  
1508 the lower part of the plant and the stem in the upper part, for the venous network in animals also  
1509 begins in the lower part of the belly, and the principal vein rises up to the heart and head'.

1510         This reversibility and this polyvalency endow analogy with a universal field of application.  
1511 Through it, all the figures in the whole universe can be drawn together. There does exist, however,  
1512 in this space, furrowed in every direction, one particularly privileged point: it is saturated with  
1513 analogies (all analogies can find one of their necessary terms there), and as they pass through it,  
1514 their relations may be inverted without losing any of their force. This point is man: he stands in  
1515 proportion to the heavens, just as he does to animals and plants, and as he does also to the earth, to  
1516 metals, to stalactites or storms [*again, the microcosm of the macrocosm*]. Upright between the  
1517 surfaces of the universe, he stands in relation to the firmament (his face is to his body what the face  
1518 of heaven is to the ether; his pulse beats in his veins as the stars circle the sky according to their own  
1519 fixed paths; the seven orifices in his head are to his face what the seven planets are to the sky); but  
1520 he is also the fulcrum upon which all these relations turn, so that we find them again, their  
1521 similarity unimpaired, in the analogy of the human animal to the earth it inhabits: his flesh is a  
1522 globe, his bones are rocks, his veins great rivers, his bladder is the sea, and his seven principal

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<sup>140</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 19-21.

1523 organs are the metals hidden in the shafts of mines. Man's body is always the possible half of a  
1524 universal atlas. It is well known how Pierre Belon drew, and drew in the greatest detail, the first  
1525 comparative illustration of the human skeleton and that of birds: in it, we see

1526  
1527 the pinion called the appendix which is in proportion to the wing and in the same place as  
1528 the thumb on the hand; the extremity of the pinion which is like the fingers in us ...; the  
1529 bone given as legs to the bird corresponding to our heel; just as we have four toes on our  
1530 feet, so the birds have four fingers of which the one behind is proportionate to the big toe in  
1531 us [*the bird being a traditional symbol for the soul*]..

1532  
1533 So much precision is not, however, comparative anatomy except to an eye armed with nineteenth-  
1534 century knowledge. It is merely that the grid through which we permit the figures of resemblance  
1535 to enter our knowledge happens to coincide at this point (and at almost no other) with that which  
1536 sixteenth-century learning had laid over things.

1537 In fact, Belon's description has no connection with anything but the positivity which, in his  
1538 day, made it possible. It is neither more rational nor more scientific than an observation such as  
1539 Aldrovandi's comparison of man's baser parts to the fouler parts of the world, to Hell, to the  
1540 darkness of Hell, to the damned souls who are like the excrement of the Universe; it belongs to the  
1541 same analogical cosmography as the comparison, classic in Crollius's time, between apoplexy and  
1542 tempests: the storm begins when the air becomes heavy and agitated, the apoplectic attack at the  
1543 moment when our thoughts become heavy and disturbed; then the clouds pile up, the belly swells,  
1544 the thunder explodes and the bladder bursts; the lightning flashes and the eyes glitter with a  
1545 terrible brightness, the rain falls, the mouth foams, the thunderbolt is unleashed and the spirits  
1546 burst open breaches in the skin; but then the sky becomes clear again, and in the sick man reason  
1547 regains ascendancy. The space occupied by analogies is really a space of radiation. Man is  
1548 surrounded by it on every side; but, inversely, he transmits these resemblances back into the world  
1549 from which he receives them. He is the great fulcrum of proportions – the centre upon which  
1550 relations are concentrated and from which they are once again reflected.”<sup>141</sup>

1551  
1552 In a sense, then, we can understand analogy as the dialectical articulation of resemblance  
1553 through convenientia and aemulatio that allows us to describe convenientia and aemulatio  
1554 in terms of seed and soil. It is the linear chain of convenientia associated with manifestation  
1555 and the nonlinear cycles of aemulatio associated with generation via shared aeons that  
1556 together allow us to form rational knowledge of that which we cannot know in purely  
1557 peripatetic terms (i.e. rational extraction Infinite Substance and its emanations essence from  
1558 environments and forms of emulation by analogizing the our observations of the same seed  
1559 in different soils and different seeds in the same soil).

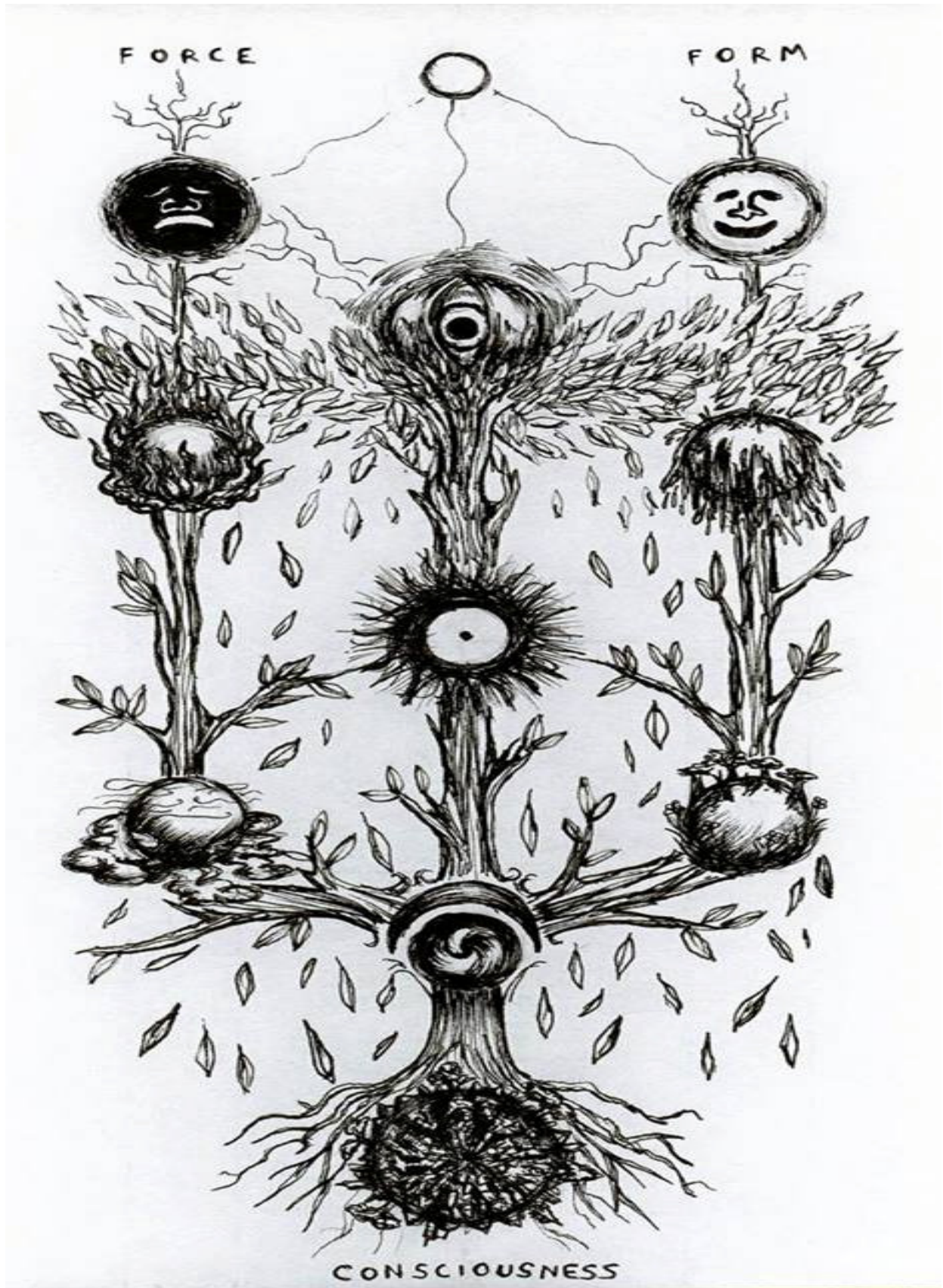
1560 It is in this tension between the resemblance of manifestations brought on by  
1561 aemulatio and the differences (which resembles themselves when produced by similar  
1562 environmental contexts) of manifestations necessitated by manifestation in the finite that  
1563 we come to know Truth. Aemulatio can be conceived of as the pillar of form, the negative

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<sup>141</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 21-23.



1564 polarity, magnetism, the latent principle that structures the potential of manifestation  
1565 imputes its implicit unity (-). Convenientia can be conceived of as the pillar of force, the  
1566 positive polarity, electricity, the active principle associated with manifestation that gives rise  
1567 to change, difference, chaos, multiplicity, etc. (+). Analogy, then, is the pillar of awareness  
1568 (consciousness), the middle way, the harmonization (unity) of unity and difference (**o**) **that**  
1569 **allows us to enter into sympathetic intimacy with infinite substance and know the world**  
1570 **therein...**  
1571



1573  
 1574 The final essential form of resemblance observed by Foucault is *sympathies* (sympathy).  
 1575  
 1576 “Lastly, the fourth form of resemblance is provided by the play of sympathies. And here, no path has  
 1577 been determined in advance, no distance laid down, no links prescribed. Sympathy plays through  
 1578 the depths of the universe in a free state. It can traverse the vastest spaces in an instant: it falls like a  
 1579 thunderbolt from the distant planet upon the man ruled by that planet; on the other hand, it can be  
 1580 brought into being by a simple contact - as with those 'mourning roses that have been used at  
 1581 obsequies' which, simply from their former adjacency with death, will render all persons who smell  
 1582 them 'sad and moribund'. But such is its power that sympathy is not content to spring from a single  
 1583 contact and speed through space; it excites the things of the world to movement and can draw even  
 1584 the most distant of them together. It is a principle of mobility: it attracts what is heavy to the  
 1585 heaviness of the earth, what is light up towards the weightless ether; it drives the root towards the  
 1586 water, and it makes the great yellow disk of the sunflower turn to follow the curving path of the sun.  
 1587 Moreover, by drawing things towards one another in an exterior and visible movement, it also gives  
 1588 rise to a hidden interior movement - a displacement of qualities that take over from one another in a  
 1589 series of relays: fire, because it is warm and light, rises up into the air, towards which its flames  
 1590 untiringly strive; but in doing so it loses its dryness (which made it akin to the earth) and so acquires  
 1591 humidity (which links it to water and air); it disappears therefore into light vapour, into blue smoke,  
 1592 into clouds: it has become air. Sympathy is an instance of the Same so strong and so insistent that it  
 1593 will not rest content to be merely one of the forms of likeness; it has the dangerous power of  
 1594 assimilating, of rendering things identical to one another, of mingling them, of causing their  
 1595 individuality to disappear - and thus of rendering them foreign to what they were before. Sympathy  
 1596 transforms. It alters, but in the direction of identity, so that if its power were not counter-balanced it  
 1597 would reduce the world to a point, to a homogeneous mass, to the featureless form of the Same: all  
 1598 its parts would hold together and communicate with one another without a break, with no distance  
 1599 between them, like those metal chains held suspended by sympathy to the attraction of a single  
 1600 magnet *[(this is the rational intuition, the active intellect, Wu Wei, our capacity to feel the implicit*  
 1601 *unity in multiplicity; it is counterbalanced by the difference, change, multiplicity, etc. imputed by*  
 1602 *the passing time and physical space field of dimensional consistency associated with manifestation)]*.  
 1603 This is why sympathy is compensated for by its twin, antipathy. Antipathy maintains the  
 1604 isolation of things and prevents their assimilation; it encloses every species within its impenetrable  
 1605 difference and its propensity to continue being what it is:  
 1606  
 1607 It is fairly widely known that the plants have hatreds between themselves ... it is said that the  
 1608 olive and the vine hate the cabbage; the cucumber flies from the olive . . . Since they grow by  
 1609 means of the sun's warmth and the earth's humour, it is inevitable that any thick and opaque  
 1610 tree should be pernicious to the others, and also the tree that has several roots.  
 1611  
 1612 And so to infinity, through all time, the world's beings will hate one another and preserve their  
 1613 ferocious appetites in opposition to all sympathy *[(while it may be true that the individuation of*  
 1614 *consciousness in biological vessels has some consequences that cannot be overcome, we argue that*  
 1615 *remembrance of the relative ephemerality of antipathy and the eternity of sympathy allows for the*  
 1616 *rational mediation of these consequences and, indeed, that this remembrance of eternal sympathy is*

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<sup>142</sup>Illustration 2: 'The Tree of Life' JM Hamade 2016

1617 *in one sense the telos of conscious evolution)<sup>143</sup>].*

1618  
1619 The rat of India is pernicious to the crocodile, since Nature has created them enemies; in  
1620 such wise that when that violent reptile takes his pleasure in the sun, the rat lays an ambush  
1621 for it of mortal subtlety; perceiving that the crocodile, lying unaware for delight, is sleeping  
1622 with its jaws agape, it makes its way through them and slips down the wide throat into the  
1623 crocodile's belly, gnawing through the entrails of which, it emerges at last from the slain  
1624 beast's bowel. [*The ancient myth of the mammal slaying the reptile to escape exile, an*  
1625 *escape analogous with the Parrot escaping its cage in Mahayana Buddhist and Islamic*  
1626 *writings or the individual escaping Plato's Cave, is to escape ignorance and be reborn into*  
1627 *Truth—it is escaping the illusion of the Maya, which is to say the illusion that the sensory*  
1628 *world of passing time and physical space is the extent of reality and subsequent*  
1629 *epistemological norms, into a mode of knowing that accepts the reality of and is intimate*  
1630 *with Infinite substance, its emanations and the other dimensions of reality that exist beyond*  
1631 *'the veil' of the material reality our bodies inhabit. In this telling, however, the implication is*  
1632 *that tension rises as a function of disharmony in the relationship between the aeonian forms*  
1633 *emulated by manifestations rather than the privation imposed upon the aeons by*  
1634 *manifestation (this is a very paternalist notion rising from cosmologies that ascribe qualities*  
1635 *like vengefulness, bitterness, astringency, etc. to Infinite Substance and thus locate the*  
1636 *origins of tension and conflicts in the uncreated). Put in different terms, the Paternalists*  
1637 *ascribe the cause of tension and conflict ('evil') to the Infinite Substance and its emanations*  
1638 *rather than to the privation of good associated with the inability of the finite to perfectly*  
1639 *reflect the infinite; they posit what we might call evil as necessary and eternal (as an eternal,*  
1640 *binary opposition to good) rather than as the privation of the good (which manifests in*  
1641 *degrees of perfection rather than binary opposition to evil).]*

1642  
1643 But the rat's enemies are lying in wait for it in their turn: for it lives in discord with the spider [*for*  
1644 *'Man' is but a marionette dancing on the webs of spiders)], and 'battling with the aspic it oft so dies'.  
1645 Through this play of antipathy, which disperses them, yet draws them with equal force into mutual  
1646 combat, makes them into murderers and then exposes them to death in their turn, things and  
1647 animals and all the forms of the world remain what they are.*

1648 The identity of things, the fact that they can resemble others and be drawn to them, though  
1649 without being swallowed up or losing their singularity – this is what is assured by the constant  
1650 counterbalancing of sympathy and antipathy. It explains how things grow, develop, intermingle,  
1651 disappear, die, yet endlessly find themselves again; in short, how there can be space (which is  
1652 nevertheless not without landmarks or repetitions, not without havens of similitude) and time  
1653 (which nevertheless allows the same forms, the same species, the same elements to reappear  
1654 indefinitely) [(i.e. how there can be any form of essentiality or generality in a dimensional field  
1655 typified by motion, 'chance', change and difference)].

1656  
1657 Though yet of themselves the four bodies (water, air, fire, earth) be simple and possessed of  
1658 their distinct qualities, yet forasmuch as the Creator has ordained that the elementary bodies  
1659 shall be composed of mingled elements, therefore are their harmonies and discordancies  
1660 remarkable, as we may know from their qualities. The element of fire is hot and dry; it has

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<sup>143</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

1661 therefore an antipathy to those of water, which is cold and damp. Hot air is humid, cold earth  
1662 is dry, which is an antipathy. That they may be brought into harmony, air has been placed  
1663 between fire and water, water between earth and air. Inasmuch as the air is hot, it marches  
1664 well with fire and its humidity goes well with that of water. The humidity of water is heated  
1665 by the heat of the air and brings relief to the cold dryness of the earth [(*this is Sophia,*  
1666 *Wisdom, the link between the Infinite and the finite that allows for harmony in*  
1667 *manifestation*)].

1668  
1669 Because of the movement and the dispersion created by its laws, the **sovereignty** of the sympathy-  
1670 antipathy pair gives rise to all the forms of resemblance. The first three similitudes are thus all  
1671 resumed and explained by it. The whole volume of the world, all the adjacencies of 'convenience', all  
1672 the echoes of emulation, all the linkages of analogy, are supported, maintained, and doubled by this  
1673 space governed by sympathy and antipathy, which are ceaselessly drawing things together and  
1674 holding them apart. By means of this interplay, the world remains identical; resemblances continue  
1675 to be what they are, and to resemble one another. The same remains the same, riveted onto itself."<sup>144</sup>

1676  
1677 Sympathy and Antipathy, then, can be understood as the products of the rational intuition  
1678 (the feeling derived from bringing what is known by reason to bear in a single movement  
1679 of the mind to 'interpret' the manifest world); they could be understood as *feelings* derived  
1680 from the acquired intellect (as a potential that is actualized by remembering and cultivating  
1681 intimacy with the dimension of self that is infinite (as a potential that is actualized by  
1682 remembering and cultivating intimacy with the dimension of self that is Infinite Substance  
1683 and its emanations) Sympathy and antipathy are, one might say, 'emotive manifestations of  
1684 Truth'. Sympathy allows us to feel the degree of perfection manifestation attains in  
1685 reflecting the infinite; antipathy allows us to feel the privation of perfection imposed by  
1686 manifestation of the infinite in the finite.

1687

## 1688 **2.8 Vague Associations**

1689 The Mind of the Mystic  
1690 is Rocked by Vague Association,  
1691 by Resemblance,  
1692 The Shadow of Truth in Fact,  
1693 Shards of Aeon.  
1694  
1695 Resemblance of Convenience,  
1696 Shared Environment of Manifestation,

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<sup>144</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 23-25. Bold Emphasis Added.

1697 Soil in which Seeds are Sewn,  
 1698 Provides the First Polarity  
 1699 driving the Wheel of Analogy.  
 1700 Resemblance of Emulation,  
 1701 Seeds of Truth  
 1702 Germinated in the Soil of Convenience,  
 1703 Form Manifest,  
 1704 Provides the Second Polarity  
 1705 driving the Wheel of Analogy.  
 1706 The Wheel of Analogy Extracts Emulation from Convenience,  
 1707 Aeon from its Environment of Manifestation,  
 1708 and in so doing Renders us Intimate with the Uncreated,  
 1709 with the 'Simplest and Most Universal' Dimension of Reality  
 1710 from which Rational Intuition,  
 1711 Sympathy with Aeon,  
 1712 Rational Knowledge of Form  
 1713 Derived from the Wheel of Analogy  
 1714 Manifest by Mind  
 1715 in a Single, Silent Movement.  
 1716 Allow us to Feel the Degree of Perfection  
 1717 In Manifestations Reflection of the Eternal.  
 1718  
 1719 It is in Feeling,  
 1720 in Analogical Sympathy with the Uncreated,  
 1721 Intimacy with the Divine,  
 1722 Intellectual Love,  
 1723 in Feeling Shards of Aeon,  
 1724 that I find Silent Bliss,  
 1725 Intimacy with my Origin,  
 1726 with the *Whole* of my Being.  
 1727  
 1728 The Mind of the Mystic  
 1729 finds Blissful Silence in Vague Associations,  
 1730 in the Shadows of Truth that Pervade our World  
 1731 As Above  
 1732 So Below.  
 1733  
 1734 **2.9 'Signatures'**  
 1735 Foucault notes a further quality of similitude that allows humanity to become aware of  
 1736 these essential qualities of resemblance. As *convenientia*, *aemulatio*, analogy, and

1737 sympathies represent the represent the four essential mechanisms by which things take on  
 1738 resemblance, *signatures* are the qualities of things *that allow us to (re)collect resemblance*.  
 1739  
 1740 “We might make our way thorough all this marvelous teeming abundance of resemblances without  
 1741 even suspecting that it has long been prepared by the order of the world... There must be some  
 1742 mark that makes us aware of these things: otherwise, the secret would remain indefinitely  
 1743 dormant... These buried similitudes must be indicated on the surface of things; there must be  
 1744 visible [(*though often we feel, rather than observe—see Meng Zi on ‘Sprouts of Goodness’ below<sup>145</sup>*)]  
 1745 marks for the invisible analogies.”<sup>146</sup>  
 1746  
 1747 “There are no resemblances without signatures. The world of similarity can only be a world of signs.  
 1748 Paracelsus says:  
 1749  
 1750       It is not God’s will that what he creates for man’s benefit and what he has given us should  
 1751       remain hidden... And even though he has hidden certain things, he has allowed nothing to  
 1752       remain without exterior and visible signs in the form of special marks – just as a man who  
 1753       has buried a hoard of treasure marks the spot that he may find it again.  
 1754  
 1755 A knowledge of similitudes is founded upon unearthing the decipherment of these signatures. It is  
 1756 useless to go no further than the skin or bark of plants if you wish to know their nature; you must  
 1757 go straight to their marks – ‘to the shadow and image of God that they bear or to their internal  
 1758 virtue, which has been given to them by heaven as a natural dowry,... a virtue, I say, that is to be  
 1759 **recognized rather by its signature.**”<sup>147</sup>  
 1760  
 1761 We bring our knowledge of these similitudes to bear in knowing the world through use of  
 1762 rational intuition (which takes what is known by rationality and operationalizes it in a single  
 1763 movement of the mind that is both intellectual and emotive, as both a mode of knowing  
 1764 and of feeling). It is thus that traditions aiming to catalyze actualization of the human  
 1765 potential for conscious evolution find their linguistic foundation in a technical language of

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<sup>145</sup>“A heart-mind that sympathizes is the sprout of co-humanity [ren]; a heart-mind that is aware of shame is the sprout of rightness [yi]; a heart-mind that defers to others is the sprout of ritual propriety [li]; a heart-mind that approves and condemns is the sprout of wisdom [zhi]... If anyone having the four sprouts within himself knows how to develop them to the full, it is like fire catching alight, or a spring as it first bursts through. If able to develop them, he is able to protect the entire world; if unable, he is unable to serve even his parents. (2A6)”

Meng Zi, *The Meng Zi*, quoted in Richey, J, *Mencius*, Internet Encyclopedia of Philosophy.

<sup>146</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 26, Bold Emphasis Added

<sup>147</sup> Ibid. 26, Bold Emphasis Added.

1766 symbolism.<sup>148</sup> “Having eyes, see ye not? And having ears, hear ye not? And do ye not  
1767 remember?”<sup>149</sup> You have eyes, but you cannot see the resemblance of all things. You have  
1768 ears, but you cannot hear the resemblance of all vibrations. You do not *remember*  
1769 (anamnesis) the Infinite Substance and its emanations or the many modes of intimacy you  
1770 have shared with Infinite Substance and its emanations through your many lives. The  
1771 signatures are implicit in our being, our essence, and indeed can be understood as a  
1772 dimension of Self—we need but remember that which we have always known in the deep  
1773 recesses of our being...

1774  
1775 “Resemblance was the invisible form of that which, from the depths of the world, made things  
1776 visible [*‘let there be light’*]; but in order that this form may be brought out into the light in its turn  
1777 there must be a visible [*visceral might be more clear as it leaves space for, say, emotive signatures*  
1778 *of goodness, but here visible connotes ‘light’ in a more essential sense...*]/figure that will draw it out  
1779 from its profound invisibility. ***This is why the face of the world is covered with blazons, with***  
1780 ***characters, with ciphers and obscure words – with ‘hieroglyphics’<sup>150</sup>...*** ‘Is it not true that all herbs,  
1781 plants, trees and other things issuing from the bowels of the earth are so many **magic books and**  
1782 **signs?** The great untroubled mirror in whose depths things gazed at themselves and reflected their  
1783 own images back to one another is, in reality, filed with the murmur of words. The mute reflections  
1784 all have corresponding words which indicate them. And by the grace of one final form of  
1785 resemblance, which envelops all the others and encloses them within a single circle, the world may  
1786 be compared to a man with the power of speech:

1787  
1788           Just as the secret movements of his understanding are manifested by his voice, so it would  
1789           seem that the herbs speak to the curious physician through their signatures, discovering  
1790           him..., their inner virtues hidden beneath nature’s veil of silence.<sup>151</sup>

1791  
1792 “What form constitutes a sign and endows it with its particular value as a sign? – Resemblance does.  
1793 It signifies exactly in so far as it resembles what it is indicating (that is, a similitude). The signature  
1794 and what it denotes are of exactly the same nature; it is merely that they obey a different law of  
1795 distribution; the pattern from which they are cut is the same [*the signature and what it denotes are*

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<sup>148</sup> As already noted, see Corbin’s *Avicenna and the Visionary Recital* for a lengthy discussion of the role of symbolism in spiritual cultivation (in cultivation of the capacity for rational intuition). Also see (De Santillana, G & Von Dechend, H 2007, *Hamlet’s Mill: An Essay on Myth and the Frame of Time*, Nonparelli Books) and (Hancock, G 2011, *Fingerprints of the Gods*, Random House) for a discussion of the technical, metaphysical language implicit in the mythological motifs of antiquity (from the Americas through Asia and the Near East and into the Europe and Africa).

<sup>149</sup> Mark, 8:18, KJV.

<sup>150</sup> See: Corbin, H 1960, *Avicenna and the Visionary Recital*, trans. Willard Trask, Princeton.

<sup>151</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 26-27. Bold Emphasis Added.



1796 *of one as the candle's flame and its reflection in a mirror—signatures are reflections of Infinite*  
1797 *Substance and its emanations)*.<sup>152</sup>

1798  
1799 “Let us call the totality of learning and skills that enable one to make the signs speak and to  
1800 discover their meaning [(i.e. the ability to feel true value made possible by *Conscious Evolution, Wu*  
1801 *Wei*, the capacity to feel the objective value of manifestation in its sympathetic relation to the  
1802 Infinite Substance and emanations it reflects)], hermeneutics; let us call the totality of the learning  
1803 and skills that enable one to distinguish the locations of the signs, to define what constitutes them as  
1804 signs, and to know how and by what laws they are linked semiology [(*peripatetic reason and rational*  
1805 *analogy*): the sixteenth century superimposed hermeneutics and semiology in the form of  
1806 similitude. The search for meaning is to bring to *light* to a resemblance. To search for the law  
1807 governing signs is to discover the things that are alike. The grammar of beings is an exegesis of  
1808 these things. And what the language they speak has to tell us is quite simply what the syntax is that  
1809 binds them together. The nature of things, their coexistence, the way in which they are linked  
1810 together and communicate is nothing other than their resemblance. And that resemblance is visible  
1811 only in the network of signs that crosses the world from one end to the other. 'Nature' is trapped in  
1812 the thin layer that holds semiology and hermeneutics one above the other; it is neither mysterious  
1813 nor veiled, it offers itself to our cognition, which it sometimes leads astray, only in so far as this  
1814 superimposition necessarily includes a slight degree of non-coincidence between the re-semblances.  
1815 As a result, the grid is less easy to see through; its transparency is clouded over from the very first. A  
1816 dark space appears which must be made progressively clearer. That space is where 'nature' resides,  
1817 and it is what one must attempt to know. Everything would be manifest and immediately knowable  
1818 if the hermeneutics of resemblance and the semiology of signatures coincided without the slightest  
1819 parallax. But because the similitudes that form the graphics of the world are one 'cog' out of  
1820 alignment with those that form its discourse, knowledge and the infinite labour it involves find here  
1821 the space that is proper to them: it is their task to weave their way across this distance, pursuing an  
1822 endless zigzag course from resemblance to what resembles it.”<sup>153</sup>

1823  
1824 “...*divinatio* and *eriditio* are both part of the same hermeneutics; but this develops, following similar  
1825 forms, on two different levels: one moves from the mute sign to the thing itself (and makes nature  
1826 speak); the other moves from the unmoving graphism to clear speech (it restores languages to life).  
1827 But just as natural signs are linked to what they indicate by the profound relation of resemblance, so  
1828 the discourse of the Ancients is in the image of what it expresses; if it has the value of a precious  
1829 sign, that is because, from the depth of its being, and by means of the light that has never ceased to  
1830 shine through it since its origin, it is adjusted to things themselves, it forms a mirror for them and  
1831 emulates them; it is to eternal truth what signs are to the secrets of nature (it is the mark whereby  
1832 the word may be deciphered); and it possesses an ageless affinity with the things that it unveils. It is  
1833 useless therefore to demand its title to authority; it is a treasury of signs linked by similitude to that  
1834 which they are empowered to denote. The only difference is that we are dealing with a treasure-  
1835 hoard of the second degree, one that refers to the notations of nature, which in their turn indicate  
1836 obscurely the pure gold of things themselves. The truth of all these marks - whether they are woven  
1837 into nature itself or whether they exist in lines on parchments and in libraries - is everywhere the  
1838 same: coeval with the institution of God.... There is no difference between marks and words in the

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<sup>152</sup> Ibid. 28.

<sup>153</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 29-30.

1839 sense that there is between observation and accepted authority, or between verifiable fact and  
1840 tradition. The process is everywhere the same: that of the sign and its likeness, and this is why  
1841 nature and the word can intertwine with one another to infinity, forming, for those who can read it,  
1842 one vast single text.”<sup>154</sup>

## 1843 2.10 ‘The Writing of Things’

1844 “Real language... is... an opaque, mysterious thing, closed in upon itself, a fragmented mass, its  
1845 enigma renewed in every individual, which combines here and there with the forms of the world  
1846 and becomes interwoven with them, so much so that all these elements, taken together, form a  
1847 network of marks in which each of them may play, and does in fact play, in relation to all the others,  
1848 the role of content or sign, that of secret or of indicator. In its raw, historical sixteenth-century being,  
1849 language is not an arbitrary system; it has been set down in the world and forms a part of it, both  
1850 because things themselves hide and manifest their own enigma like a language and because words  
1851 offer themselves to men as things to be deciphered. The great metaphor of the book that one opens,  
1852 that one pores over and reads in order to know nature, is merely the reverse and visible side of  
1853 another transference, and a much deeper one, which forces language to reside in the world, among  
1854 the plants, the herbs, the stones, and the animals.”<sup>155</sup>

1855 As an example, it is the Algorithm’s lack of capacity for analogy—its inability to read the  
1856 signatures by which knowledge via resemblance can be formed—that renders it incapable  
1857 of rendering the meaning of a text within the algorithmic field of dimensional consistency  
1858 through the process of visualization (its lack of rationality, rational intuition, rational  
1859 emotion, Wu Wei, etc.).<sup>156</sup>

1860  
1861 “Ramus divided his grammar into two parts. The first was devoted to etymology, which means that  
1862 one looked in it to discover, not the original meanings of words, but the intrinsic ‘properties’ of  
1863 letters, syllables, and, finally, whole words. The second part dealt with syntax: its purpose was to  
1864 teach ‘the building of words together by means of their properties’, and it consisted ‘almost entirely  
1865 in the convenience and mutual communion of properties, as of the noun with the noun or with the  
1866 verb, of the adverb with all the words to which it is adjoined, of the conjunction in the order of  
1867 things conjoined’. Language is not what it is because it has a meaning; its representative content,  
1868 which was to have such importance for grammarians of the seventeenth and eighteenth centuries  
1869 that it provided them with the guiding thread of their analyses, has no role to play here. Words  
1870 group syllables together, and syllables letters, because there are virtues placed in individual letters

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<sup>154</sup> Ibid. 34.

<sup>155</sup> Ibid. 34

<sup>156</sup> Barnesmoore, LR, Huang, J 2015, ‘Machine Learning Methodologies and Large Data Text Corpora’ *International Journal of Communication and Linguistic Studies*, vol. 14, no. 1, pp. 1-16.

Barnesmoore, LR, Donoso, J, Claiver, S & El Ghaoui, L 2015, ‘Machine Learning Methodologies: Histories of Asemblage and Representations of Women in the Bible’ *International Journal of Critical Cultural Studies*, vol. 13, no. 2, pp. 13-25.

1871 that draw them towards each other or keep them apart, exactly as the marks found in nature also  
1872 repel or attract one another. The study of grammar in the sixteenth century is based upon the same  
1873 epistemological arrangement as the science of nature or the esoteric disciplines. The only  
1874 differences are that there is only one nature and there are several languages; and that in the esoteric  
1875 field the properties of words, syllables, and letters are discovered by another discourse which always  
1876 remains secret, whereas in grammar it is the words and phrases of every-day life that themselves  
1877 express their properties. Language stands half-way between the visible forms of nature and the  
1878 secret conveniences of esoteric discourse. It is a fragmented nature, divided against itself and  
1879 deprived of its original transparency by admixture; it is a secret that carries within itself, though  
1880 near the surface, the decipherable signs of what it is trying to say. It is at the same time a buried  
1881 revelation and a revelation that is gradually being restored to ever greater clarity.

1882 In its original form, when it was given to men by God himself, language was an absolutely  
1883 certain and transparent sign for things, because it resembled them. The names of things were  
1884 lodged in the things they designated, just as strength is written in the body of the lion, regality in  
1885 the eye of the eagle, just as the influence of the planets is marked upon the brows of men: by the  
1886 form of similitude. This transparency was destroyed at Babel as a punishment for men. Languages  
1887 became separated and incompatible with one another only in so far as they had previously lost this  
1888 original resemblance to the things that had been the prime reason for the existence of language. All  
1889 the languages known to us are now spoken only against the background of this lost similitude, and  
1890 in the space that it left vacant. There is only one language that retains a memory of that similitude,  
1891 because it derives in direct descent from that first vocabulary which is now forgotten; because God  
1892 did not wish men to forget the punishment inflicted at Babel; because this language had to be used  
1893 in order to recount God's ancient Alliance with his people; and lastly, because it was in this language  
1894 that God addressed himself to those who listened to him. Hebrew therefore contains, as if in the  
1895 form of fragments, the marks of that original name-giving. And those words pronounced by Adam  
1896 as he imposed them upon the various animals have endured, in part at least, and still carry with  
1897 them in their density, like an embedded fragment of silent knowledge, the unchanging properties of  
1898 beings:

1899  
1900 Thus the stork, so greatly lauded for its charity towards its father and its mother, is called in  
1901 Hebrew Chasida, which is to say, meek, charitable, endowed with pity . . . The horse is named  
1902 Sus, thought to be from the verb Hasas, unless that verb is rather derived from the noun, and  
1903 it signifies to rise up, for among all four-footed animals the horse is most proud and brave, as  
1904 Job depicts it in Chapter 39.

1905  
1906 But these are no more than fragmentary monuments; all other languages have lost these radical  
1907 similitudes [*we are not so sure this is true in languages like Gaelic, Chinese or Sanskrit*], which  
1908 have been preserved in Hebrew only in order to show that it was once the common language of  
1909 God, Adam, and the animals of the newly created earth. But though language no longer bears an  
1910 immediate resemblance to the things it names, this does not mean that it is separate from the world;  
1911 it still continues, in another form, to be the locus of revelations and to be included in the area where  
1912 truth is both manifested and expressed. True, it is no longer nature in its primal visibility, but  
1913 neither is it a mysterious instrument with powers known only to a few privileged persons. It is rather  
1914 the figuration of a world redeeming itself, lending its ear at last to the true word. This is why it was  
1915 God's wish that Latin, the language of his Church, should spread over the whole of the terrestrial  
1916 globe. And it is also why all the languages of the world, as it became possible to know them through  
1917 this conquest, make up together the image of the truth. Their interlacing and the space in which

1918 they are deployed free the sign of the redeemed world, just as the arrangement of the first names  
1919 bore a likeness to the things that God had given to Adam for his use. Claude Duret points out that  
1920 the Hebrews, the Canaans, the Samaritans, the Chaldeans, the Syrians, the Egyptians, the  
1921 Carthaginians, the Phoenicians, the Arabs, the Saracens, the Turks, the Moors, the Persians, and the  
1922 Tartars all write from right to left, following 'the course and daily movement of the first heaven,  
1923 which is most perfect, according to the opinion of the great Aristotle, tending towards unity'; the  
1924 Greeks, the Georgians, the Maronites, the Serbians, the Jacobites, the Copts, the Poznanians, and of  
1925 course the Romans and all Europeans write from left to right, following 'the course and movement  
1926 of the second heaven, home of the seven planets'; the Indians, Cathayans, Chinese, and Japanese  
1927 write from top to bottom, in conformity with the 'order of nature, which has given men heads at the  
1928 tops of their bodies and feet at the bottom'; 'in opposition to the aforementioned', the Mexicans write  
1929 either from bottom to top or else in 'spiral lines, such as those made by the sun in its annual journey  
1930 through the Zodiac'. And thus 'by these five diverse sorts of writing the secrets and mysteries of the  
1931 world's frame and the form of the cross, the unity of the heaven's rotundity and that of the earth, are  
1932 properly denoted and expressed'. The relation of languages to the world is one of analogy rather  
1933 than of signification; or rather, their value as signs and their duplicating function are superimposed;  
1934 they speak the heaven and the earth of which they are the image; they reproduce in their most  
1935 material architecture the cross whose coming they announce - that coming which establishes its  
1936 existence in its own turn through the Scriptures and the "Word". Language possesses a symbolic  
1937 function; but since the disaster at Babel we must no longer seek for it - with rare exceptions - in the  
1938 words themselves but rather in the very existence of language, in its total relation to the totality of  
1939 the world, in the intersecting of its space with the loci and forms of the cosmos."<sup>157</sup>

1940  
1941 "Hence the form of the encyclopedic project as it appears at the end of the sixteenth century or in  
1942 the first years of the seventeenth: not to reflect what one knows in the neutral element of language  
1943 - the use of the alphabet as an arbitrary but efficacious encyclopaedic order does not appear until  
1944 the second half of the seventeenth century - but to reconstitute the very order of the universe by the  
1945 way in which words are linked together and arranged in space [*to constitute a new ontological*  
1946 *regime(s), world view, regime of axioms and logics, hegemonic essence, etc.*]. It is this project that  
1947 we find in Gregoire's *Syntaxeon artis mirabilis* (1610), and in Alstedius's *Encyclopaedia* (1630); or  
1948 again in the *Tableau de tous les arts liberaux* by Christophe de Savigny, who contrives to spatialize  
1949 acquired knowledge both in accordance with the cosmic, unchanging, and perfect form of the circle  
1950 and in accordance with the sublunary, perishable, multiple, and divided form of the tree; it is also to  
1951 be found in the work of La Croix du Maine, who envisages a space that would be at once an  
1952 *Encyclopaedia* and a *Library*, and would permit the arrangement of written texts according to the  
1953 forms of adjacency, kinship, analogy, and subordination prescribed by the world itself. But in any  
1954 case, such an interweaving of language and things in a space common to both, presupposes an  
1955 absolute privilege on the part of writing [*over speech, as language is said to have been given to man*  
1956 *by God in writing rather than speech (this points to the latent (-) quality of the aeons, their nature as*  
1957 *infinite potential, their silent majesty; in the Kabalist Mysteries, written mysteries and oral mysteries*  
1958 *are divided: the written mysteries are associated with Geburah (-), which is on the left pillar (the*  
1959 *pillar of form, Boaz); the oral mysteries are associated with Chesed (+), which is on the right pillar*  
1960 *(the pillar of force, Jachin)].*

1961 This privilege dominated the entire Renaissance, and was no doubt one of the great events in

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<sup>157</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 35-37.

1962 Western culture. Printing, the arrival in Europe of Oriental manuscripts, the appearance of a  
1963 literature no longer created for the voice or performance and therefore not governed by them, the  
1964 precedence given to the interpretation of religious texts over the tradition and magisterium of the  
1965 Church - all these things bear witness, without its being possible to indicate causes and effects, to the  
1966 fundamental place accorded in the West to Writing. Henceforth, it is the primal nature of language  
1967 to be written. The sounds made by voices provide no more than a transitory and precarious  
1968 translation of it. What God introduced into the world was written words; Adam, when he imposed  
1969 their first names upon the animals, did no more than read those visible and silent marks; the Law  
1970 was entrusted to the Tables, not to men's memories; and it is in a book that the true Word must be  
1971 found again. Vigenere and Duret both said - and in almost identical terms - that the written had  
1972 always preceded the spoken, certainly in nature, and perhaps even in the knowledge of men. For it  
1973 was very possible that before Babel, before the Flood, there had already existed a form of writing  
1974 composed of the marks of nature itself, with the result that its characters would have had the power  
1975 to act upon things directly, to attract them or repel them, to represent their properties, their virtues,  
1976 and their secrets. A primitively natural writing, of which certain forms of esoteric knowledge, and  
1977 the cabala first and foremost, may perhaps have preserved the scattered memory and were now  
1978 attempting to retrieve its long-dormant powers. Esoterism in the sixteenth century is a phenomenon  
1979 of the written word, not the spoken word. At all events, the latter is stripped of all its powers; it is  
1980 merely the female part of language, Vigenere and Duret tell us, just as its intellect is passive;  
1981 Writing, on the other hand, is the active intellect, the 'male principle' of language. It alone harbours  
1982 the truth *[(this is the seeming—so many techniques of power seem to rest upon the veneer of false  
1983 conflict that I am hesitant to simply accept this 'mythical' conflict as real—shift from the  
1984 matriarchal societies of antiquity to the patriarchal norm of the contemporary, the rise of Mars, of  
1985 the sun (now male) over the moon, of masculine light over feminine darkness, of force over form  
1986 (at least on the surface of appearances, though it may all be a dance on the webs of spiders...); the  
1987 privileging of written language, its rearticulation as active and masculine (similar to the shift from  
1988 the sun from feminine to masculine); the shift from understanding writing as associated with the  
1989 pillar of form to understanding writing as associated with the pillar of force) in what is presently  
1990 recorded as human history)].<sup>158</sup>*  
1991  
1992 No longer did humanity aim to reflect reality in language, to consciously embed signatures  
1993 in the structure of language (or to preserve the traces of the first language beyond perhaps  
1994 vowels, the written word, aeonian 'speech'). Instead we began to construct reality and order  
1995 with language (it is very interesting that we see this movement coincide with expanded  
1996 access to public access to education, religious and other written texts, etc.). Also, as with all  
1997 such traditions of antiquity, we must remember that traditional stories are first and  
1998 foremost metaphorical-symbolic. The tower of babel, then (at its psychological level of  
1999 meaning), represents 'the fall' of consciousness into multiplicity and our subsequent loss of

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<sup>158</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, 38-39.

2000 the first language (of the language of the aeons)—one need not see this as ‘fall’, but simply  
2001 as development within a new environment wherein many stages had to occur before the  
2002 ‘human’ (again, human as reflective being capable of rational intuition, not a biological  
2003 entity) potential for Conscious Evolution could become actualized and allow us to  
2004 remember the first language.

2005  
2006 “[For the sixteenth century mind], when one is faced with the task of writing an animal’s history, it is  
2007 useless and impossible to choose between the profession of naturalist and that of compiler: one has  
2008 to collect together into one and the same form of knowledge all that has been seen and heard, all  
2009 that has been recounted, either by nature or by men, by the language of the world, by tradition, or  
2010 by the poets. To know an animal or a plant, or any terrestrial thing whatever, is to gather together  
2011 the whole dense layer of signs with which it or they may have been covered; it is to re-discover also  
2012 all the constellations of forms from which they derive their value as heraldic signs. Aldrovandi was  
2013 neither a better nor a worse observer than Buffon; he was neither more credulous than he, nor less  
2014 attached to the faithfulness of the observing eye or to the rationality of things. His observation was  
2015 simply not linked to things in accordance with the same system or by the same arrangement of the  
2016 episteme. For Aldrovandi was meticulously contemplating a nature which was, from top to bottom,  
2017 written.

2018 Knowledge therefore consisted in relating one form of language to another form of  
2019 language; in restoring the great, unbroken plain of words and things; in making everything speak.  
2020 That is, in bringing into being, at a level above that of all marks, the secondary discourse of  
2021 commentary. The function proper to knowledge is not seeing or demonstrating; it is interpreting [*it*  
2022 *is using the mind and its capacity for analogy to extract the aeonian essence of the seen or*  
2023 *demonstrated—the experienced)]. Scriptural commentary, commentaries on Ancient authors,  
2024 commentaries on the accounts of travelers, commentaries on legends and fables: none of these  
2025 forms of discourse is required to justify its claim to be expressing a truth before it is interpreted; all  
2026 that is required of it is the possibility of talking about it. Language contains its own inner principle  
2027 of proliferation [*it can never aptly contain the contingency, change, motion, etc. of passing time*  
2028 *and physical space within its static code—what Spinoza terms ‘the poverty of language’)]. ‘There is  
2029 more work in interpreting interpretations than in interpreting things; and more books about books  
2030 than on any other subject; we do nothing but write glosses on one another’ [*for, as the ancients*  
2031 *reminds us, there has never been a ‘new idea’; as such, the purpose of interpretation, of ‘glossing on*  
2032 *one another’, is not to produce new knowledge, but to produce experience within a given context*  
2033 *(we interpret, gloss, juxtapose in novel ways (we might say that we embark upon a nomad*  
2034 *exploration) not to produce ‘new’ ideas (for this is, in one sense, impossible) that bring people into*  
2035 *remembrance of Self)]. These words are not a statement of the bankruptcy of a culture buried  
2036 beneath its own monuments; they are a definition of the inevitable relation that language  
2037 maintained with itself in the sixteenth century. This relation enabled language to accumulate to  
2038 infinity, since it never ceased to develop, to revise itself, and to lay its successive forms one over  
2039 another [*a natural function of the fact that language is manifest in the field of dimensional*  
2040 *consistency associated with passing time and physical space, in the change, motion, chaos,*  
2041 *multiplicity, etc. of manifestation)]. Perhaps for the first time in Western culture [*perhaps not,*****

2042 *though maybe for the first time in venues that reach the public eye and our historical records<sup>159</sup>...)]*  
2043 we find revealed the absolutely open dimension of a language no longer able to halt itself, because,  
2044 never being enclosed in a definitive statement, it can express its truth only in some future discourse  
2045 and is wholly intent on what it will have said *[(in other words there cannot be a functional*  
2046 *relationship between signifier (the finite) and signified (Infinite Substance and its emanations) as*  
2047 *signifier and signified are dimensionally incommensurable)]*; but even this future discourse itself  
2048 does not have the power to halt the progression, and what it says is enclosed within it like a promise,  
2049 a bequest to yet another discourse.... The task of commentary can never, by definition, be completed.  
2050 And yet commentary is directed entirely towards the enigmatic, murmured element of the  
2051 language being commented on: it calls into being, below the existing discourse, another discourse  
2052 that is more fundamental and, as it were, 'more primal', which it sets itself the task of restoring.  
2053 There can be no commentary unless, below the language one is reading and deciphering, there runs  
2054 the sovereignty of an original Text. And it is this text which, by providing a foundation for the  
2055 commentary, offers its ultimate revelation as the promised reward of commentary *[(the*  
2056 *transcendence of language, of the peripatetic mind, into silence)]*. The necessary proliferation of the  
2057 exegesis is therefore measured, ideally limited, and yet ceaselessly animated, by this silent  
2058 dominion. The language of the sixteenth century - understood not as an episode in the history of  
2059 any one tongue, but as a global cultural experience - found itself caught, no doubt, between these  
2060 interacting elements, in the interstice occurring between the primal Text and the infinity of  
2061 Interpretation *[(this is the inherent tension of 'human' existence, between the infinity Self and the*  
2062 *finite-multiplicity of self in manifestation, between the unified order and the change, difference,*  
2063 *motion, chaos etc. of passing time—ours is a paradoxical dance...)]*. One speaks upon the basis of a  
2064 writing that is part of the fabric of the world; one speaks about it to infinity, and each of its signs  
2065 becomes in turn written matter for further discourse; but each of these stages of discourse is  
2066 addressed to that primal written word whose return it simultaneously promises and postpones *[(thus*  
2067 *discourses on getting caught in the maelstrom, the great whirlpool of the peripatetic mind, in cycles*  
2068 *between the city and the pleasure gardens, etc.<sup>160</sup>)]*.<sup>161</sup>

2069  
2070 “2. Once when I had taken up residence in my city, I chanced to go out with my companions to one  
2071 of the pleasure places that lie about the same city. Now, as we were coming and going, making a  
2072 circle, suddenly in the distance appeared a Sage. He was beautiful; his person shone with a divine  
2073 glory. Certainly he had tasted of years; long duration had passed over him. Yet there was seen in  
2074 him only the freshness proper to young men; no weakness bowed his bearing, no fault injured the  
2075 grace of his stature. In short, no sign of old age was to be found in him, save the imposing gravity of  
2076 old Sages *[(in many of the Paternalist traditions that which allows us to escape the maelstrom is*  
2077 *external to our being)]*.<sup>162</sup>

2078  
2079 “A man had a daughter who possessed a wonderful bow and arrow, with which she was able  
2080 to bring down everything she wanted *[(rationality, the ability to derive rational knowledge*

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<sup>159</sup> Foucault, M, Bertani, M, Fontana, A, Ewald, F & Macey, D 2003, “Society Must Be Defended”: Lectures at the Collège de France, 1975-1976”, Macmillan.

<sup>160</sup> Avicenna 1960, ‘Hayy Ibn Yaqzan’ in Corbin, H, *Avicenna and the Visionary Recital*, trans. Willard Trask, Princeton.

<sup>161</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, 40-41.

<sup>162</sup> Corbin, H 1960, *Avicenna and the Visionary Recital*, trans. Willard Trask, Princeton, p. 137.

2081 *through analogy of linearly compiled evidence*]. But she was lazy and was constantly  
2082 sleeping. At this her father was angry and said: "Do not be always sleeping, but take thy bow  
2083 and shoot at the navel of the ocean, so that we may get fire [*(rational intuition, illumination,*  
2084 *pure consciousness)*].

2085 The navel of the ocean was a vast whirlpool in which sticks for making fire by  
2086 friction were drifting about. At that time men were still without fire. Now the maiden seized  
2087 her bow, shot into the navel of the ocean, and the material for fire-rubbing sprang ashore  
2088 [*(i.e. when the peripatetic mind, the dragon, the serpent, the maelstrom, etc. are slain and the*  
2089 *phoenix (rational intuition-emotion, wisdom and understanding, etc.) rise from the silent*  
2090 *ashes (the princess is freed from the tower); when the peripatetic mind is brought to bear*  
2091 *upon the quality of the peripatetic mind, the light (the arrow) of the peripatetic mind pierces*  
2092 *its own heart and the potential therein bursts forth)*].

2093  
2094 Then the old man was glad. He kindled a large fire; and as he wanted to keep it to himself,  
2095 he built a house with a door which snapped up and down like jaws and killed everybody that  
2096 wanted to get in. But the people knew that he was in possession of the fire, and the stag  
2097 [(Prometheus, the Morning Star, Lucifer)] determined to steal it for them. He took resinous  
2098 wood, split it and stuck the splinters in his hair. Then he lashed two boats together, covered  
2099 them with planks, danced and sang on them, and so he came to the old man's house. He  
2100 sang: "O, I go and will fetch the fire." The old man's daughter heard him singing, and said to  
2101 her father: "O, let the stranger come into the house; he sings and dances so beautifully."

2102 The stag landed and drew near the door, singing and dancing, and at the same time  
2103 sprang to the door and made as if he wanted to enter the house. Then the door snapped to,  
2104 without however touching him. But while it was again opening, he sprang quickly into the  
2105 house. Here he seated himself at the fire, as if he wanted to dry himself, and continued  
2106 singing. At the same time he let his head bend forward over the fire, so that he became quite  
2107 sooty, and at last the splinters in his hair took fire. Then he sprang out, ran off and brought  
2108 the fire to the people."<sup>163</sup>

2109  
2110 **2.11 Aeonian Rationality & Knowledge Resemblance**  
2111 *Convenience* (difference in aeonian manifestation imputed by manifestation in different  
2112 environments, or the similarity imposed upon things by manifestation in shared  
2113 environment); *emulation* (similarity imposed by the emulation of the Infinite in finite  
2114 manifestation); *analogy* (the dimensional incommensurability<sup>164</sup> of finite signifier and the

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<sup>163</sup> Boas, F 1895, 'Indianische sagen von der nord-pacifischen kuiste Amerikas', Berlin, p. 80f.

Frazer, SJG 1930, Myths from the Origin of Fire, MacMillan, p. 164f.

Frobenius, L 1960, *The Childhood of Man*, Meridian, p. 395f.

<sup>164</sup> Ouspensky 1912, *Tertium Organum*, St. Petersburg, 5 January 2015,  
<http://holybooks.lichtenbergpress.netdna-cdn.com/wp-content/uploads/Tertium-Organum-by-P-D-Ouspensky.pdf>



2115 signified infinite and the tension of convenience and emulation that allows us extract the  
2116 Infinite essence from sensory experience to develop rational knowledge of the Infinite);  
2117 *sympathy-antipathy* (the degree of perfection to which the Infinite is reflected in a given  
2118 environment). It is this capacity to feel *sympathy-antipathy* that allows us to become  
2119 virtuous subjects and thus act in an ethical manner (as ethical behavior is the  
2120 harmonization of unified order with the difference of manifestation, of the dimensionally  
2121 incommensurable tension between finite and infinite dimensional qualities, which in  
2122 essence entails optimizing the sympathy manifestation holds with its aeonian bedrock—this  
2123 is ‘virtue ethics’, discussed at length below).

2124  
2125 “Ever since the Stoics, the system of signs in the Western world had been a ternary one, for it was  
2126 recognized as containing the significant, the signified, and the 'conjuncture'... From the seventeenth  
2127 century, on the other hand, the arrangement of signs was to become binary, since it was to be  
2128 defined, with Port-Royal, as the connection of a significant and a signified. At the Renaissance, the  
2129 organization is different, and much more complex: it is ternary, since it requires the formal domain  
2130 of marks, the content indicated by them, and the similitudes that link the marks to the things  
2131 designated by them; but since resemblance is the form of the signs as well as their content, the three  
2132 distinct elements of this articulation are resolved into a single form.

2133 This arrangement, together with the interplay it authorizes, is found also, though inverted, in  
2134 the experience of language. In fact, language exists first of all, in its raw and primitive being; in the  
2135 simple, material form of writing, a stigma upon things, a mark imprinted across the world which is  
2136 a part of its most ineffaceable forms. In a sense, this layer of language is unique and absolute. But it  
2137 also gives rise to two other forms of discourse which provide it with a frame: above it, there is  
2138 commentary, which recasts the given signs to serve a new purpose, and below it, the text, whose  
2139 primacy is presupposed by commentary to exist hidden beneath the marks visible to all. Hence  
2140 there are three levels of language, all based upon the single being of the written word. It is this  
2141 complex interaction of elements that was to disappear with the end of the Renaissance. And in two  
2142 ways: because the forms oscillating endlessly between one and three terms were to be fixed in a  
2143 binary form which would render them stable; and because language, instead of existing as the  
2144 material writing of things, was to find its area of being restricted to the general organization of  
2145 representative signs.”<sup>165</sup>

2146  
2147 “This new arrangement brought about the appearance of a new problem, unknown until then: in the  
2148 sixteenth century, one asked oneself how it was possible to know that a sign did in fact designate  
2149 what it signified; from the seventeenth century, one began to ask how a sign could be linked to what  
2150 it signified [(i.e. order was to be **created** rather than actualized and remembered)]. A question to  
2151 which the Classical period was to reply by the analysis of representation; and to which modern  
2152 thought was to reply by the analysis of meaning and signification. But given the fact itself, language

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<sup>165</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 42.

2153 was never to be anything more than a particular case of representation (for the Classics) or of  
2154 signification (for us). The profound kinship of language with the world was thus dissolved. The  
2155 primacy of the written word went into abeyance. And that uniform layer, in which the seen and the  
2156 read, the visible and the expressible, were endlessly interwoven, vanished too. Things and words  
2157 were to be separated from one another. The eye was thenceforth destined to see and only to see, the  
2158 ear to hear and only to hear. Discourse was still to have the task of speaking that which is, but it was  
2159 no longer to be anything more than what it said [*in this movement potentially known reality was*  
2160 *reduced to the field of dimensional consistency associated with matter, passing time and physical*  
2161 *space, to the world of motion*].

2162 This involved an immense reorganization of culture, a reorganization of which the Classical  
2163 age was the first and perhaps the most important stage, since it was responsible for the new  
2164 arrangement in which we are still caught - since it is the Classical age that separates us from a  
2165 culture in which the signification of signs did not exist, because it was reabsorbed into the  
2166 sovereignty of the Like; but in which their enigmatic, monotonous, stubborn, and primitive being  
2167 shone in an endless dispersion [*in other words, the birth of analytic, positivist, functionalist fascism,*  
2168 *where individuals attempted to fit the change, difference, chaos, etc. of manifestation into the*  
2169 *Infinite dimensional quality of the uncreated*<sup>166</sup>].

2170 There is nothing now, either in our knowledge or in our reflection, that still recalls even the  
2171 memory of that being. Nothing, except perhaps literature - and even then in a fashion more allusive  
2172 and diagonal than direct. It may be said in a sense that 'literature', as it was constituted and so  
2173 designated on the threshold of the modern age, manifests, at a time when it was least expected, the  
2174 reappearance, of the living being of language. In the seventeenth and eighteenth centuries, the  
2175 peculiar existence and ancient solidity of language as a thing inscribed in the fabric of the world  
2176 were dissolved in the functioning of representation; all language had value only as discourse. The  
2177 art of language was a way of 'making a sign' - of simultaneously signifying something and  
2178 arranging signs around that thing; an art of naming, therefore, and then, by means of a  
2179 reduplication both demonstrative and decorative, of capturing that name, of enclosing and  
2180 concealing it, of designating it in turn by other names that were the deferred presence of the first  
2181 name, its secondary sign, its figuration, its rhetorical panoply [*in short, creating order within time*].  
2182 And yet, throughout the nineteenth century, and right up to our own day - from Holderlin to  
2183 Mallarme and on to Antonin Artaud - literature achieved autonomous existence, and separated itself  
2184 from all other language with a deep scission, only by forming a sort of 'counter-discourse', and by  
2185 finding its way back from the representative or signifying function of language to this raw being  
2186 that had been forgotten since the sixteenth century.

2187 It is possible to believe that one has attained the very essence of literature when one is no  
2188 longer interrogating it at the level of what it says but only in its significant form: in doing so, one is  
2189 limiting [*though from the Modernist perspective one might call this expanding*] one's view of  
2190 language to its Classical status. In the modern age, literature is that which compensates for (and not  
2191 that which confirms) the signifying function of language. Through literature, the being of language  
2192 shines once more on the frontiers of Western culture - and at its centre - for it is what has been most  
2193 foreign to that culture since the sixteenth century; but it has also, since this same century, been at  
2194 the very centre of what Western culture has overlain. This is why literature is appearing more and  
2195 more as that which must be thought; but equally, and for the same reason, as that which can never,  
2196 in any circumstance, be thought in accordance with a theory of signification. Whether one analyses

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<sup>166</sup> Barnesmoore, LR (In Press), 'Conscious Evolution, Social Development and Environmental Justice', *Environment and Social Psychology*.

2197 it from the point of view of what is signified (of what it is trying to say, of its 'ideas', of what it  
2198 promises, or of what it commits one to) or from the point of view of that which signifies (with the  
2199 help of paradigms borrowed from linguistics or psychoanalysis) matters little: all that is merely  
2200 incidental. In both cases one would be searching for it outside the ground in which, as regards our  
2201 culture, it has never ceased for the past century and a half to come into being and to imprint itself.  
2202 Such modes of decipherment belong to a Classical situation of language - the situation that  
2203 predominated during the seventeenth century, when the organization of signs became binary, and  
2204 when signification was reflected in the form of the representation; for at that time literature really  
2205 was composed of a signifying element and a signified content, so that it was proper to analyze it  
2206 accordingly. But from the nineteenth century, literature began to bring language back to light once  
2207 more in its own being: though not as it had still appeared at the end of the Renaissance. For now we  
2208 no longer have that primary, that absolutely initial, word upon which the infinite movement of  
2209 discourse was founded and by which it was limited; henceforth, language was to grow with no point  
2210 of departure, no end, and no promise. It is the traversal of this futile yet fundamental space that the  
2211 text of literature traces from day to day.”<sup>167</sup>

2212  
2213 **2.12 Don Quixote**  
2214 Foucault isolates Don Quixote as an archetypal heterotopic space for the shift from  
2215 knowledge via resemblance to the modernist *episteme*; “[his adventures] mark the end of  
2216 the old interplay between resemblance and signs and contain the beginnings of new  
2217 relations” (though, we argue, these beginnings are only such through subsequent, illusory  
2218 interpretations in Modernity).<sup>168</sup> Don Quixote

2219  
2220 “is the hero of same. He never manages to escape from the familiar plain stretching out on all sides  
2221 of the Analogue.... He travels endlessly over that plain, without ever crossing the clearly defined  
2222 frontiers of difference, or reaching the heart of identity [(in short, he is trapped in the maelstrom of  
2223 the peripatetic mind)].... In his reality as an impoverished hidalgo he can become a knight only by  
2224 listening from afar to the age-old epic that gives its form to Law [(the good is externalized, and can  
2225 only be attained through ritual, texts, the master, etc.)].... He is constantly obliged to consult it in  
2226 order to know what to do or say, and what signs he should give himself and others in order to show  
2227 that he really is of the same nature as the text from which he springs. The chivalric romances have  
2228 provided once and for all a written prescription for his adventures. And every episode, every  
2229 decision, every exploit will be yet another sign that Don Quixote is a true likeness of all the signs  
2230 that he has traced from his book. But the fact that he wishes to be like them means that he must put  
2231 them to the test, that the (legible) signs no longer resemble (visible) people. All those written texts,  
2232 all those extravagant romances are, quite literally, unparalleled: no one in the world ever did  
2233 resemble them; their timeless language remains suspended, unfulfilled by any similitude; they  
2234 could all be burned in their entirety and the form of the world would not be changed. If he is to

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<sup>167</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 42-44.

<sup>168</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 46

2235 resemble the texts of which he is the witness, the representation, the real analogue, Don Quixote  
2236 must also furnish proof and provide the indubitable sign that they are telling the truth, that they  
2237 really are the language of the world. It is incumbent upon him to fulfill the promise of the books. It  
2238 is his task to recreate the epic, though by reverse process: the epic recounted (or claimed to recount)  
2239 real exploits, offering them to our memory; *Don Quixote, on the other hand, must endow reality the*  
2240 *signs-without-content of the narrative.* His adventures will be a deciphering of the world: a diligent  
2241 search over the entire surface of the earth for the forms that will prove that what the books say is  
2242 true. Each exploit must be a proof: it consists, not in a real triumph - which is why victory is not  
2243 really important - but in an attempt to transform reality into a sign [*(this can be interpreted in two*  
2244 *ways: on the one hand we can see it as an attempt to harmonize manifestation with aeon; on the*  
2245 *other we can see it in the Modernist terms of **creating order** within time—Cervantes was surely in*  
2246 *the first camp, but this may not encompass the whole of how the text has performed its meaning in*  
2247 *the context of Modernity...)]. Into a sign that the signs of language really are in conformity with  
2248 things themselves. Don Quixote reads the world in order to prove his books. And the only proofs he  
2249 gives himself are the glittering reflections of resemblances [*(here the hint of the scientific method*  
2250 *(all be it in its more esoteric rendition) is clear; Quixote is taking the tombs he has recovered from*  
2251 *the cultures of the ancients, and bringing the true scientific method to bear in testing the postulates*  
2252 *about reality contained therein. This is where the separation of science and the history of science in*  
2253 *exoteric-modernist education becomes so essentially problematic; the fact that the history of science*  
2254 *has always been a process of divining the truth contained in the tombs of the ancients through use*  
2255 *of the scientific method (from the Pythagoreans through Dee, Descartes and Leibniz and into the*  
2256 *MIT Classical AI Lab<sup>169</sup>) is lost. It is thus that Quixote retains the wisdom of the ancients (in divining*  
2257 *the truth of the ancients through our capacity to know via resemblance) while also establishing the*  
2258 *foundation for the exoteric-modernist system of thought that would, in the end, render knowledge*  
2259 *via resemblance as a form of madness. Megalithic Architecture and global Mythical Motifs<sup>170</sup> are*  
2260 *two essential points from which the knowledge of the ancients can still be observed.)*]<sup>171</sup>*

2261  
2262 And so—in the potential created by exoteric modernist interpretation—we have the birth of  
2263 the potential for empiricist-analytic-positivist-functionalist (exoteric) Modernism (i.e. the  
2264 attempt to fit the change, difference, chaos of manifestation into the unity of the infinite  
2265 dimensional quality at the tip of a sword, to create order within human knowledge and  
2266 time—this is fascism in its most essential nature). This is the birth of potential for the failed  
2267 modernist agricultural revolutions, which, in attempting to fit dynamic and radically  
2268 different environments into a static form of mass agricultural production without regard

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<sup>169</sup>Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>

<sup>170</sup>De Santillana, G & Von Dechend, H 2007, *Hamlet's Mill: An Essay on Myth and the Frame of Time*, Nonparelli Books.

Hancock, G 2011, *Fingerprints of the Gods*, Random House.

<sup>171</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 46-47. Emphasis Added.

2269 for said context, lead to the death of millions (Russia being the prime example in the early  
2270 20<sup>th</sup> century, and the whole of the ‘developing world’ being the prime example following  
2271 IMF & WB Structural Adjustment Programs, USAID Imperialism, Monsanto, etc.). It is the  
2272 birth of potential for the Chicago School of Sociology and their fascistic concentric circles;  
2273 the birth of Walter Christaller’s ‘central place theory’ (used by the Nazis in their  
2274 respatialization of eastern Europe, by the Zionists in their respatialization of Palestine and  
2275 by many corporate entities in the process by which they decide where to locate new  
2276 stores...). In short, we can view this as the birth of the potential for Social Science  
2277 Positivism, Systems Theory, Behavioral Economics, Ontological Nihilism, etc.

2278         In this light we can see that the exoteric branch of Exoteric Modernism is not only  
2279 the reduction of reality to the material, passing time and physical space field of dimensional  
2280 consistency (which is dimensionally incommensurable with the static unified order of the  
2281 aeonian field of dimensional consistency) but also the attempt to then force that which is  
2282 manifest in the passing time and physical space field of dimensional consistency (typified  
2283 by change, motion, chaos, difference, etc.) into the static unity of the infinite (with which  
2284 the passing time and physical space field of dimensional consistency is dimensionally  
2285 incommensurable). Creation and Manifestation are accepted as fallen, as we are accepted as  
2286 fallen, and we must in this mindset create a static, unified order in manifestation through  
2287 whatever means of force available in a given context (we seek to *create* order through  
2288 hierarchical domination)—this might be understood as the essence of the Modernist  
2289 project.

2290  
2291 “His whole journey is a quest for similitudes: the slightest analogies are pressed into service as  
2292 dormant signs that must be reawakened and made to speak once more. Flocks, serving girls, and  
2293 inns become once more the language of books to the imperceptible degree to which they resemble  
2294 castles, ladies, and armies - a perpetually untenable resemblance which transforms the sought-for  
2295 proof into derision and leaves the words of the books forever hollow. But non-similitude itself has its  
2296 model, and one that it imitates in the most servile way: it is to be found in the *transformations*  
2297 *performed by magicians*. So all the indices of non-resemblance, all the signs that prove that the  
2298 written texts are not telling the truth, resemble the action of sorcery, which introduces difference  
2299 into the indubitable existence of similitude by means of deceit. *And since this magic has been*  
2300 *foreseen and described in the books, the illusory difference that it introduces can never be anything*  
2301 *but an enchanted similitude, and, therefore, yet another sign that the signs in the books really do*

2302 *resemble the truth.*

2303 Don Quixote is a negative of the Renaissance world; writing has ceased to be the prose of the  
2304 world; resemblances and signs have dissolved their former alliance; similitudes have become  
2305 deceptive and verge upon the visionary or madness; things still remain stubbornly within their  
2306 ironic identity: they are no longer anything but what they are; words wander off on their own,  
2307 without content, without resemblance to fill their emptiness; they are no longer the marks of things;  
2308 they lie sleeping between the pages of books and covered in dust. Magic, which permitted the  
2309 decipherment of the world by revealing the secret resemblances beneath its signs, is no longer of  
2310 any use except as an explanation, in terms of madness, of why analogies are always proved false.  
2311 The erudition that once read nature and books alike as parts of a single text has been relegated to  
2312 the same category as its own chimeras: lodged in the yellowed pages of books, the signs of language  
2313 no longer have any value apart from the slender fiction which they represent, the written word and  
2314 things no longer resemble one another. And between them, Don Quixote wanders off on his own.  
2315 *[(The active intellect (the illuminated state of mind, the phase of knowing that exists beyond the*  
2316 *bounds of linear, peripatetic rationality, etc.) is rendered as madness (and thus eviscerated from the*  
2317 *potentially known reality of the mind socialized therein) by Modernism. No longer does the fool*  
2318 *represent the sage. The fool simply an addled fool. Things 'are no longer anything but what they*  
2319 *are'. Here we see the atomizing influence of Modernism and its reduction of reality to the material,*  
2320 *passing time and physical space field of dimensional consistency—when known purely through*  
2321 *their outward, manifest identity, the things of the world no longer hold any essential unity, and can*  
2322 *only be known as essentially different (as atomized without the potential for or a node of essential*  
2323 *aggregation). Unity can now only be produced in matter, passing time and physical space (a*  
2324 *distinctly different proposition from making passing time and physical space more sympathetic to*  
2325 *the essential unity, to the order, that precedes it). So, at the same time as modernist-positivism*  
2326 *attempts to fit reality into the static unity of the aeonian field of dimensional consistency through*  
2327 *the use of force, it also eviscerates the nodes of reality where unified order truly exists (again, this is*  
2328 *only in the exoteric strain of Modernism, as the esoteric version perpetuated by groups like the*  
2329 *Masons and Rosicrucians retains sensitivity to the aeonian plan of dimensional consistency and the*  
2330 *disjuncture between the peripatetic and intuitive mind (all be it in a maliciously flawed axiomatic*  
2331 *environment typified by the taint of accepting the 'the fall' as an axiom concerning human nature)).*  
2332 *This movement expresses the essence of what Blaser titles 'ontological violence' as it is expressed in*  
2333 *Modernism.<sup>172</sup>]*

2334 Yet language has not become entirely impotent. It now possesses new powers, and powers  
2335 peculiar to it alone. In the second part of the novel, Don Quixote meets characters who have read  
2336 the first part of his story and recognize him, the real man, as the hero of the book. Cervantes's text  
2337 turns back upon itself, thrusts itself back into its own density, and becomes the object of its own  
2338 narrative. The first part of the hero's adventures plays in the second part the role originally assumed  
2339 by the chivalric romances. Don Quixote must remain faithful to the book that he has now become in  
2340 reality; he must protect it from errors, from counterfeits, from apocryphal sequels; he must fill in  
2341 the details that have been left out; he must preserve its truth. But Don Quixote himself has not read  
2342 this book, and does not have to read it, since he is the book in flesh and blood. Having first read so  
2343 many books that he became a sign, a sign wandering through a world that did not recognize him, he  
2344 has now, despite himself and without his knowledge, become a book that contains his truth, that  
2345 records exactly all that he has done and said and seen and thought, and that at last makes him

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<sup>172</sup>Blaser, M 2013, 'Ontological Conflicts and the Stories of Peoples in Spite of Europe: Toward a Conversation on Political Ontology', *Current Anthropology*, vol. 54, no. 5, pp. 547-568.

2346 recognizable, so closely does he resemble all those signs whose ineffaceable imprint he has left  
2347 behind him. Between the first and second parts of the novel, in the narrow gap between those two  
2348 volumes, and by their power alone, Don Quixote has achieved his reality - a reality he owes to  
2349 language alone, and which resides entirely inside the words. *[(Again, while this is actually an*  
2350 *allegorical text, the literal interpretation of such an idea as positing that order is created within*  
2351 *language, human knowledge, passing time, physical space, etc. has come to dominate the Modernist*  
2352 *Mind.)]* Don Quixote's truth is not in the relation of the words to the world but in that slender and  
2353 constant relation woven between themselves by verbal signs. The hollow fiction of epic exploits has  
2354 become the representative power of language. Words have swallowed up their own nature as signs  
2355 *[(no longer is the meaning of language derived from its from its broader social context and*  
2356 *sympathy with Infinite Substance and its emanations as it must in this light (tangible light) derive*  
2357 *its meaning in and of itself (this will become essential with the rise of language analysis software*  
2358 *and algorithmic attempts to know meaning of language)—rock is no longer anything but rock, the*  
2359 *term rock is no longer anything other than a functional, static, unified and complete representation*  
2360 *of the atomized reality that is rock, and so the order held between the term rock and the object rock*  
2361 *is created within human knowledge, matter, passing time and physical space.)]*

2362 Don Quixote is the first modern work of literature, because in it we see the cruel reason of  
2363 identities and differences make endless sport of signs and similitudes; because in it language breaks  
2364 off its old kinship with things and enters into that lonely sovereignty from which it will reappear, in  
2365 its separated state, only as literature; because it marks the point where resemblance enters an age  
2366 which is, from the point of view of resemblance, one of madness and imagination. Once similitude  
2367 and signs are sundered from each other, two experiences can be established and two characters  
2368 appear face to face. The madman, understood not as one who is sick but as an established and  
2369 maintained deviant, as an indispensable cultural function, has become, in Western experience, the  
2370 man of primitive resemblances. This character, as he is depicted in the novels or plays of the  
2371 Baroque age, and as he was gradually institutionalized right up to the advent of nineteenth-century  
2372 psychiatry, is the man who is alienated in analogy. He is the disordered player of the Same and the  
2373 Other. He takes things for what they are not, and people one for another; he cuts his friends and  
2374 recognizes complete strangers; he thinks he is unmasking when, in fact, he is putting on a mask. He  
2375 inverts all values and all proportions, because he is constantly under the impression that he is  
2376 deciphering signs: for him, the crown makes the king. In the cultural perception of the madman  
2377 that prevailed up to the end of the eighteenth century, he is Different only in so far as he is unaware  
2378 of Difference; he sees nothing but resemblances and signs of resemblance everywhere; for him all  
2379 signs resemble one another, and all resemblances have the value of signs *[(again, the individual who*  
2380 *walks the path of Conscious Evolution is now simply mentally ill)].* At the other end of the cultural  
2381 area, but brought close by symmetry, the poet is he who, beneath the named, constantly expected  
2382 differences, rediscovers the buried kinships between things, their scattered resemblances. Beneath  
2383 the established signs, and in spite of them, he hears another, deeper, discourse, which recalls the  
2384 time when words glittered in the universal resemblance of things; in the language of the poet, the  
2385 Sovereignty of the Same, so difficult to express, eclipses, the distinction existing between signs.

2386 This accounts, no doubt, for the confrontation of poetry [(the Apollonic)] and madness [(the  
2387 Dionysian)] in modern Western culture. But it is no longer the old Platonic theme of inspired  
2388 madness. It is the mark of a new experience of language and things. At the fringes of a knowledge  
2389 that separates beings, signs, and similitudes, and as though to limit its power, the madman fulfils  
2390 the function of homosemanticism: he groups all signs together and leads them with a resemblance  
2391 that never ceases to proliferate. The poet fulfils the opposite function: his is the allegorical role;  
2392 beneath the language of signs and beneath the interplay of their precisely delineated distinctions, he

2393 strains his ears to catch that 'other language', the language, without words or discourse, of  
2394 resemblance. The poet brings similitude to the signs that speak it, whereas the madman loads all  
2395 signs with a resemblance that ultimately erases them. They share, then, on the outer edge of our  
2396 culture and at the point nearest to its essential divisions, that 'frontier' situation - a marginal position  
2397 and a profoundly archaic silhouette - where their words unceasingly renew the power of their  
2398 strangeness and the strength of their contestation. Between them there has opened up a field of  
2399 knowledge in which, because of an essential rupture in the Western world, what has become  
2400 important is no longer resemblances but identities and differences [*(this is, beyond its being the*  
2401 *origin of positivism, the birth of potential for the postmodern, liberal-nihilist seed (the seed of what*  
2402 *we might call the ontological nihilist literature typified by authors like Latour) that has come to*  
2403 *plague disciplines like Geography (and much of the public mind) in the contemporary era—it a*  
2404 *foundation stone in the contemporary 'ontological violence' waged against unity, order and*  
2405 *knowledge via resemblance (or at least the straw man of unity, order and knowledge via*  
2406 *resemblance that has been constructed in the Modernist Imagination*<sup>173</sup> *and universalized to*  
2407 *represent all potential unity, order and knowledge via resemblance thus replicating the crux of the*  
2408 *ontological and epistemological politics postmodernism purports to challenge (i.e. universalizing*  
2409 *potential modes of universalism is to impute the positivist ontological violence such critiques of*  
2410 *universalism purport to challenge, or, in other words, to assume that all universal or universalizing*  
2411 *narratives are of the same quality is to universalize and generalize universalism in precisely the way*  
2412 *that postmodern critiques of universalism are attempting to problematize...)]<sup>174</sup>*

2413

### 2414 **2.13 'Ordo'**

2415 Before establishing “the archeology of thought... more firmly, until it is better able to  
2416 gauge what it is capable of describing directly and positively, until it has defined the  
2417 particular systems and internal connections it has to deal with, before attempting to  
2418 encompass thought and to investigate how it contrives to escape itself,”<sup>175</sup> Foucault sets out  
2419 to highlight the difficulties associated with attempting to establish discontinuity in the  
2420 history of thought:

2421  
2422 “Establishing discontinuities is not an easy task even for history in general. And it is certainly even  
2423 less so for the history of thought. We may wish to draw a dividing-line; but any limit we set may  
2424 perhaps be no more than an arbitrary division made in a constantly mobile whole. We may wish to  
2425 mark off a period; but have we the right to establish symmetrical breaks at two points in time in  
2426 order to give an appearance of continuity and unity to the system we place between them? Where, in  
2427 that case, would the cause of its existence lie? [*The answer to this final question seems to be that the*

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<sup>173</sup>An imagination enlivened by the hegemonic essence (essential axioms and associated logics) of Modernity.

<sup>174</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 47-49.

<sup>175</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 50-51.



2428 *cause of existence in manifestation lies outside of time.)]*

2429 Discontinuity - the fact that within the space of a few years a culture sometimes ceases to  
2430 think as it had been thinking up till then and begins to think other things in a new way - probably  
2431 begins with an erosion from outside, from that space which is, for thought, on the other side, but in  
2432 which it has never ceased to think from the very beginning. Ultimately, the problem that presents  
2433 itself is that of the relations between thought and culture: how is it that thought has a place in the  
2434 space of the world, that it has its origin there, and that it never ceases, in this place or that, to begin  
2435 anew? [*(This is the essential tension of creation-manifestation—how can the infinite manifest in the*  
2436 *finite world?)*]<sup>176</sup>

2437  
2438 Following from these notes, Foucault proceeds to compile an archeology of early 17<sup>th</sup>  
2439 Century European thought.

2440  
2441 “At the beginning of the seventeenth century, during the period that has been termed, rightly or  
2442 wrongly, the Baroque, thought ceases to move in the element of resemblance. Similitude is no  
2443 longer the form of knowledge but rather the occasion of error, the danger to which one exposes  
2444 oneself when one does not examine the obscure region of confusions.”<sup>177</sup>

2445  
2446 “The age of resemblance is drawing to a close. It is leaving nothing behind it but games. Games  
2447 whose powers of enchantment grow out of the new kinship between resemblance and illusion; the  
2448 chimeras of similitude loom up on all sides, but they are recognized as chimeras; it is the privileged  
2449 age of *trompe-l’œil* painting, of the comic illusion, of the play that duplicates itself by representing  
2450 another play, of the quid pro quo, of dreams and visions; it is the age of the deceiving senses [*(the*  
2451 *age of the Maya)*]; it is the age in which the poetic dimension of language is defined by metaphor,  
2452 simile, and allegory. And it was also in the nature of things that the knowledge of the sixteenth  
2453 century should leave behind it the distorted memory of a muddled and disordered body of learning  
2454 in which all the things in the world could be linked indiscriminately to men's experiences,  
2455 traditions, or credulities. From then on, the noble, rigorous, and restrictive figures of similitude were  
2456 to be forgotten. And the signs that designated them were to be thought of as the fantasies and  
2457 charms of a knowledge that had not yet attained the age of reason.”<sup>178</sup>

2458  
2459 The essence of Modernism and modernist power is expressed clearly in this final line.  
2460 Modernism is, in its most essential cosmological-ontological movement, the reduction of  
2461 reality to the material, passing time, physical space field of dimensional consistency—  
2462 concomitant with this reduction of reality is the reduction of the potential for thought to  
2463 peripatetic reason, to the passing time, physical space field of dimensional consistency and,  
2464 indeed, of mind to being caused by and contained within matter. Modernist power hinges

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<sup>176</sup> Ibid. 50.

<sup>177</sup> Ibid. 51.

<sup>178</sup> Ibid. 51.

2465 upon constraining and expanding the potential for thought. The articulation of potentially  
2466 known reality (at the level of axioms and logics) is arguably the most essential technique of  
2467 Modernist power (i.e. the socially normative definition of cosmological and ontological  
2468 assumptions. Once known reality is disciplined through socialization potentials for thought,  
2469 behavior and conception of being are constrained and expanded in a way where people can  
2470 then be given basic freedoms of speech and action without the danger of them manifesting  
2471 revolutionary or counter hegemonic thoughts, behaviors or conceptions of being. In short,  
2472 Modernist socialization negates the potential for conscious evolution and, thus, the potential  
2473 actualization of the free will.

2474           Moving to a discussion of Sir. Francis Bacon's (a noted Mystic) *Novum Organum*,  
2475 Foucault notes:

2476  
2477 "We already find a critique of resemblance in Bacon - an empirical critique that concerns, not the  
2478 relations of order and equality between things, but the types of mind and the forms of illusion to  
2479 which they might be subject. We are dealing with a doctrine of the quid pro quo. Bacon does not  
2480 dissipate similitudes by means of evidence and its attendant rules. He shows them, shimmering  
2481 before our eyes, vanishing as one draws near, then reforming again a moment later, a little further  
2482 off. They are idols. The idols of the den and the idols of the theatre make us believe that things  
2483 resemble what we have learned and the theories we have formed for ourselves; other idols make us  
2484 believe that things are linked by resemblances between themselves [*(this is the danger of idolatry, of*  
2485 *becoming lost in the exoteric trappings of a religion and never escaping the peripatetic mind)*].

2486  
2487           The human Intellect, from its peculiar nature, easily supposes a greater order and equality in  
2488 things than it actually finds; and, while there are many things in Nature unique, and quite  
2489 irregular, still it feigns parallels, correspondents, and relations that have no existence. Hence  
2490 that fiction, 'that among the heavenly bodies all motion takes place by perfect circles' [*(the*  
2491 *fiction that the perfection of the Infinite (represented here by the perfect circle which can*  
2492 *only exist in the infinite dimensional quality)—in short, modernist-positivist-empiricist-*  
2493 *analytic-functionalist fascism)*].

2494  
2495           Such are the idols of the tribe, spontaneous fictions of the mind; to which are added – as effects and  
2496 sometimes as causes – the confusions of language: one and the same name being applied  
2497 indifferently to things that are not of the same nature. These are the idols of the market. Only  
2498 prudence on the part of the mind can dissipate *them* [*(purification of the rational mind, the*  
2499 *polishing of the mirror, etc.)*], if it abjures its natural haste and levity in order to become  
2500 'penetrating' and ultimately perceive the differences inherent in nature [*(to perceive the form of*  
2501 *difference, change, motion, etc. and develop the subsequent capacity to see through this difference,*  
2502 *change, motion, etc. imposed upon the infinite by manifestation in the finite and thus extract the*  
2503 *aeonian essence from our experiences and our experiences of experiences; to perceive the*  
2504 *differences inherent in manifest nature is also to perceive the aeonian unity that both produces and*

2505 *is obfuscated by the differences inherent in manifest nature. In other words, by understanding the*  
2506 *truth of resemblance by convenience we can begin to separate it from resemblance by emulation*  
2507 *and thus start to feel the sympathy-antipathy of manifestation with its Infinite cause.]]<sup>179</sup>*  
2508

2509 Bacon is clearly discussing the dangers of remaining trapped within the peripatetic mind  
2510 and the exoteric side of religion expressed in the terms ‘idolatry’ and ‘Maya’, in Avicenna’s  
2511 *On the Proof of Prophecies and Interpretation of the Prophets’ Signs and Metaphors and*  
2512 *‘Hayy Ibn Yaqzan’, in the Greek Myth of the bow and the maelstrom discussed above and so*  
2513 *very many other places throughout history. Idolatry is to worship, to become fixated upon,*  
2514 *to become attached to, the vessels of resemblance rather than the aeons they resemble (it is*  
2515 *to know the vessels in and of themselves rather than extracting their aeonian essence; to*  
2516 *becomes fixated on the exoteric tradition and never seek for the Truth within its symbols,*  
2517 *rituals, etc.); idolatry of mind, to which Bacon is referring most directly, is to become fixated*  
2518 *on and never move past the language, logic, sensory experiences, etc. (i.e. peripatetic*  
2519 *rationality) by which we begin to come to ‘know things’ into ‘the infinite silence’.<sup>180</sup> Idolatry*  
2520 *is to think the truth of the peripatetic mind is Truth. It is to mistake subjectivity for*  
2521 *objectivity.*

2522  
2523 “The Cartesian critique of resemblance is of another type. It is no longer sixteenth century thought  
2524 becoming troubled as it contemplates itself and beginning to jettison its most familiar forms; it is  
2525 Classical thought excluding resemblance as the fundamental experience and primary form of  
2526 knowledge, denouncing it as a confused mixture that must be analysed in terms of identity,  
2527 difference, measurement, and order. Though Descartes rejects resemblance, he does so not by  
2528 excluding the act of comparison from rational thought, nor even by seeking to limit it, but on the  
2529 contrary by universalizing it and thereby giving it its purest form. *[(Descartes is rejecting peripatetic*  
2530 *knowledge of resemblance in and of the object whose outward (sensory) face expresses the*  
2531 *resemblance, and not knowledge by resemblance in and of itself. As such, Cervantes, Descartes,*  
2532 *Bacon or Spinoza do not really represent the heterotopic space of Modernity. We must instead look*  
2533 *to subsequent operationalizations of these authors wherein Truth is reduced to fact and the potential*  
2534 *for reason is thus negated.)]* But in fact, there can be no true knowledge except by intuition, that is,  
2535 by a singular act of pure and attentive intelligence, and by deduction, which links the observed  
2536 evidence together. How then can comparison, which is required for the acquisition of almost all  
2537 knowledge and which, by definition, is neither an isolated observation nor a deduction, stand as an

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<sup>179</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 51-52.

<sup>180</sup> Thus it has often been said that at some point in our journey we must climb off the ladder of the mind and begin to climb the silent ladder of the heart.

2538 authority for a true thought? [*Comparison stands as an authority for true thought in of the fact that*  
2539 *it is through the use of comparison (the rational capacity for analogy) that we can begin to*  
2540 *distinguish between resemblance by convenience and emulation to extract the aeonian essence that*  
2541 *acts as a foundation stone for the rational process.]] 'Almost all the labour accomplished by human*  
2542 *reason consists without doubt in rendering this operation possible'.*

2543         There exist two forms of comparison, and only two: the comparison of measurement and  
2544 that of order. One can measure sizes or multiplicities, in other words continuous sizes or  
2545 discontinuous sizes; but in both cases the use of measurement presupposes that, unlike calculation,  
2546 which proceeds from elements towards a totality, one considers the whole first and then divides it up  
2547 into parts [*in short, one must be omniscient before claiming to truly know any aspect of reality.]]*  
2548 This division results in a number of units, of which some are merely conventional or 'borrowed' (in  
2549 the case of continuous size) and others (in the case of multiplicities or discontinuous sizes) are the  
2550 units of arithmetic. The comparison of two sizes or two multiplicities requires, in any case, that they  
2551 both be analysed according to a common unit; so that comparison effected according to  
2552 measurement is reducible, in every case, to the arithmetical relations of equality and inequality.  
2553 Measurement enables us to analyse like things according to the calculable form of identity and  
2554 difference. [*Measurement is coherent with knowledge as resemblance of convenience.]]*

2555         Order, on the other hand, is established without reference to an exterior unit: 'I can  
2556 recognize, in effect, what the order is that exists between A and B without considering anything  
2557 apart from those two outer terms'; one cannot know the order of things 'in their isolated nature', but  
2558 by discovering that which is the simplest, then that which is the next simplest, one can progress  
2559 inevitably to the most complex things of all. [*That which is simplest is the first cause (the Infinite*  
2560 *Substance and its emanations). With knowledge of these most simple things (of the uncreated), one*  
2561 *can begin to form knowledge of more complex things (of creation-manifestation).]]* Whereas  
2562 comparison by measurement requires a division to begin from, then the application of a common  
2563 unit, here, comparison and order are one and the same thing: comparison by means of order is a  
2564 simple act which enables us to pass from one term to another, then to a third, etc., by means of an  
2565 'absolutely uninterrupted' movement. In this way we establish series in which the first term is a  
2566 nature that we may intuit independently of any other nature; and in which the other terms are  
2567 established according to increasing differences.

2568         Such, then, are the two types of comparison: the one analyses into units in order to establish  
2569 relations of equality and inequality; the other establishes elements, the simplest that can be found,  
2570 and arranges differences according to the smallest possible degrees [*Which classically is Infinite*  
2571 *substance and its emanations and in Modernity is 'the smallest, most basic physical particle']]. Now,*  
2572 *it is possible to use the measurement of sizes and multiplicities in establishing an order;*  
2573 *arithmetical values can always be arranged according to a series; a multiplicity of units can*  
2574 *therefore 'be arranged according to an order such that the difficulty, which previously lay in the*  
2575 *knowing of measurement, comes finally to depend solely on the consideration of order'. And it is*  
2576 *precisely in this that the method and its 'progress' consist: the reduction of all measurement (all*  
2577 *determination by equality and inequality) to a serial arrangement which, beginning from the*  
2578 *simplest, will show up all differences as degrees of complexity. After being analysed according to a*  
2579 *given unit and the relations of equality or inequality, the like is analysed according to its evident*  
2580 *identity and differences: differences that can be thought in the order of inferences. However, this*  
2581 *order or generalized form of comparison can be established only according to its position in the*  
2582 *body of our acquired knowledge; the absolute character we recognize in what is simple concerns not*  
2583 *the being of things but rather the manner in which they can be known. A thing can be absolute*  
2584 *according to one relation yet relative according to others; order can be at once necessary and*

2585 natural (in relation to thought) and arbitrary (in relation to things), since, according to the way in  
2586 which we consider it, the same thing may be placed at differing points in our order. *[(The fact that*  
2587 *Descartes's philosophy is so fundamentally transformed when unlocked with the idea of Infinite*  
2588 *Substance and its emanations including aeonian forms is a tribute to the alchemical power of ideas*  
2589 *and their capacity to expand and constrain our potentials for thought, behavior and conception of*  
2590 *being... Without the concept aeon, people are left thinking that Descartes's is referring to the*  
2591 *simplest particles or math equations.)]*

2592 All this was of the greatest consequence to Western thought... As a result, the entire  
2593 episteme of Western culture found its fundamental arrangements modified. And, in particular, the  
2594 empirical domain which sixteenth-century man saw as a complex of kinships, resemblances, and  
2595 affinities, and in which language and things were endlessly interwoven - this whole vast field was to  
2596 take on a new configuration. This new configuration may, I suppose, be called 'rationalism'; one  
2597 might say, if one's mind is filled with ready-made concepts, that the seventeenth century marks the  
2598 disappearance of the old superstitious or magical beliefs and the entry of nature, at long last, into  
2599 the scientific order. *[(This statement perfectly illustrates the ontological transformations associated*  
2600 *with Modernism and the arrogance implicit therein... Descartes, Spinoza and such authors were*  
2601 *active members of mystery school lineages like the Rosicrucian Order, Masonic Order and other*  
2602 *such Chivalric Orders in Europe (in Krieger's words 'they were serious mystics'<sup>181</sup>). To posit their*  
2603 *philosophy as marking the disappearance of 'magic' is only true at the level that they did indeed try*  
2604 *to describe the phenomena categorized by the uninitiated as 'magic' in a language that demystified*  
2605 *them in the Jesuit form of the era...)]* But what we must grasp and attempt to reconstitute are the  
2606 modifications that affected knowledge itself, at that archaic level which makes possible both  
2607 knowledge itself and the mode of being of what is to be known.<sup>182</sup>

2608  
2609 "These modifications may be summed up as follows. First, the substitution of analysis for the  
2610 hierarchy of analogies: in the sixteenth century, the fundamental supposition was that of a total  
2611 system of correspondence (earth and sky, planets and faces, microcosm and macrocosm), and each  
2612 particular similitude was then lodged within this overall relation. From now on, every resemblance  
2613 must be subjected to proof by comparison, that is, it will not be accepted until its identity and the  
2614 series of its differences have been discovered by means of measurement with a common unit, or,  
2615 more radically, by its position in an order *[(And yet, what was analogy but a measurement of the*  
2616 *resemblance by convenience and emulation of manifest things by the unit of aeon? What was*  
2617 *Sympathy-Antipathy but a 'measurement' of the perfection of things by the unit of aeon? What we*  
2618 *see is simply a change in the quality of proof, comparison, and measurement, their rearticulation to*  
2619 *orientation towards matter, passing time and physical space—from an emotive-intuitive feeling to*  
2620 *peripatetic knowledge.)]* Furthermore, the interplay of similitudes was hitherto infinite: it was always  
2621 possible to discover new ones, and the only limitation came from the fundamental ordering of  
2622 things, from the finitude of a world held firmly between the macrocosm and the microcosm. A  
2623 complete enumeration will now *[( following the Modernist bastardization of Descartes,)]* be possible  
2624 *[(in tangible form, within creation-manifestation)]*; whether in the form of an exhaustive census of  
2625 all the *[(material)]* elements constituting the envisaged whole, or in the form of a categorical  
2626 arrangement that will articulate the field of study in its totality, or in the form of an analysis of a

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<sup>181</sup> Krieger, MH 1995, "What does Jerusalem have to do with Athens?: Roles for the humanities in planning", *Journal of Planning Education and Research*, vol. 14, pp. 217-221.

<sup>182</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 52-54.

2627 certain number of points, in sufficient number, taken along the whole length of a series.  
2628 Comparison, then, can attain to perfect certainty: the old system of similitudes, never complete and  
2629 always open to fresh possibilities [*(within creation-manifestation)*], could, it is true, through  
2630 successive confirmations, achieve steadily increasing probability; but it was never certain.<sup>183</sup>  
2631 Complete enumeration, and the possibility of assigning at each point the necessary connection with  
2632 the next, permit an absolutely certain knowledge of identities and differences [*(in Descartes through*  
2633 *Rational Intuition, in bastardized readings of Descartes through Material Reason)*]. 'Enumeration  
2634 alone, whatever the question to which we are applying ourselves, will permit us always to deliver a  
2635 true and certain judgment upon it'. The activity of the mind - and this is the fourth point - will  
2636 therefore no longer consist in drawing things together, in setting out on a quest for everything that  
2637 might reveal some sort of kinship, attraction, or secretly shared nature within them, but, on the  
2638 contrary, in discriminating, that is, in establishing their identities, then the inevitability of the  
2639 connections with all the successive degrees of a series. In this sense, discrimination imposes upon  
2640 comparison the primary and fundamental investigation of difference [*(difference is a potential*  
2641 *contained in the Infinite)*]. providing oneself by intuition with a distinct representation of things,  
2642 and apprehending clearly the inevitable connection between one element in a series and that which  
2643 immediately follows it. Lastly, a final consequence, since to know is to discriminate, history and  
2644 science will become separated from one another. On the one hand there will be erudition, the  
2645 perusal of written works, the interplay of their authors' opinions; this interplay may well, in some  
2646 cases, possess an indicative value, not so much because of the agreement it produces as because of  
2647 the disagreement: 'When the question at issue is a difficult one, it is more probable that there were  
2648 few rather than many to discover the truth about it.' Over against this history, and lacking any  
2649 common unit of measurement with it, are the confident judgements we are able to make by means  
2650 of intuitions and their serial connection. These and these alone are what constitute science, and even  
2651 if we had 'read all the arguments of Plato and Aristotle, . . . what we would have learned would not  
2652 be sciences, it appears, but history'. It is the task of words to translate that truth if they can; but they  
2653 no longer have the right to be considered a mark of it. Language has withdrawn from the midst of  
2654 beings themselves and has entered a period of transparency and neutrality [*(with the loss of*  
2655 *metaphysical sensitivity associated with axiomatic negation of the Infinite language was rendered a*  
2656 *cold, dead husk for meaning)*].<sup>184</sup>  
2657  
2658 Please forgive us if you have already parsed this point... Descartes is not a Modernist.  
2659 Modernist interpretations of Descartes are illusory, illogical and predicated on a lack of  
2660 understanding concerning the axiomatic foundation upon which Descartes established his  
2661 philosophy. If things like the distinction between science and history in Descartes seem  
2662 illogical or problematic to you, it is really worth considering that this is because you are

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<sup>183</sup> This point does raise some interesting questions concerning the shifting boundaries of the esoteric veil during the early modern period and the sociopolitical context that brought on these changes, but such questions seem at present to venture too far into the sphere of historical speculation.

<sup>184</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 54-56.

2663 interpreting the meaning of such a distinction from the Exoteric Modernist perspective (in  
2664 which such a distinction would indeed be illogical and problematic). Plato, St. Augustine,  
2665 Descartes and the other great thinkers of presently recorded western history are not just  
2666 illogical morons; you may not be initiated and may thus lack the capacity to interpret their  
2667 texts, but to write them off as simply meaningless, illogical, stupid, superstitious, primitive,  
2668 etc. is the height of folly as their works are extremely logical and well articulated within  
2669 their own axiomatic bounds (you may dispute the axioms from which they worked, that is  
2670 one thing, but you cannot argue that these thinkers were 'illogical' within those bounds...).

2671 The hubris of Modernity is intellectually dangerous....

2672

## 2673 **2.14 Irrational Rationality in the Modernist Episteme**

2674

2675 "We must, in fact, distinguish between three things. On the one hand, there was the mechanism that,  
2676 for what was really a fairly short period (not quite the last fifty years of the seventeenth century),  
2677 offered a theoretical model to certain fields of knowledge such as medicine or physiology  
2678 [*(modernist-empiricist-analytic-positivist-functional cosmology, teleology, ontology—the*  
2679 *Modernist world view)*]. There was also an attempt, rather diverse in the forms it took, to  
2680 mathematicize empirical knowledge; though constant and continuous in the case of astronomy and  
2681 part of physics, it was only sporadic in other fields – sometimes actually attempted (as with  
2682 Condorcet), sometimes suggested as a universal ideal and a horizon for research (as with Condillac  
2683 or Destutt), and sometimes, too, rejected even as a possibility (by Buffon, for example) [*(modernist-*  
2684 *empiricist-analytic-positivist-functional epistemology)*]. But neither this endeavour nor the  
2685 attempts of mechanism should be confused with the relation that all Classical knowledge, in its  
2686 most general form, maintains with the *mathesis*, understood as a universal science of measurement  
2687 and order. Under cover of the empty and obscurely incantatory phrases 'Cartesian influence' or  
2688 'Newtonian model' [*(in their exoterically reductive reading)*], our historians of ideas are in the habit  
2689 of confusing these three things and defining Classical rationalism as the tendency to make nature  
2690 mechanical and calculable. Others are slightly more perceptive, and go to a great deal of trouble to  
2691 discover beneath this rationalism a play of 'contrary forces': the forces of nature and life refusing to  
2692 let themselves be reduced either to algebra or to dynamics, and thus preserving, in the depths of  
2693 Classicism itself, the natural resources of the non-rationalizable [*(as a function of the dimensional*  
2694 *incommensurability of the Infinite and the finite)*]. These two forms of analysis are equally  
2695 inadequate; for the fundamental element of the Classical *episteme* is neither the success or failure  
2696 of mechanism, nor the right to mathematicize or the impossibility of mathematicizing nature, but  
2697 rather a link with the *mathesis*<sup>185</sup> which, until the end of the eighteenth century, remains constant

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<sup>185</sup>"O Sun, with great and good sovereignty, occupying the center of the sky, intellect and regulator of the world, chief and supreme master of all things, who makes the fires of the other stars last forever by pouring into them, in just proportion, the flame of your own light;

2698 and unaltered. This link has two essential characteristics. The first is that relations between beings  
2699 are indeed to be conceived in the form of order and measurement, but with this fundamental  
2700 imbalance, that it is always possible to reduce problems of measurement to problems of order. So  
2701 that the relation of all knowledge to the *mathesis* is posited as the possibility of establishing an  
2702 ordered succession between things, even non-measurable ones. In this sense, *analysis* [(which in the  
2703 perspective of knowledge as resemblance would be conceptualized as analogy via convenience and  
2704 emulation)] was very quickly to acquire the value of a universal method; and the Leibnizian project  
2705 of establishing a mathematics of qualitative orders is situated at the very heart of Classical thought  
2706 [(mathematics taken as an optimal language for tangibly symbolizing the aeons)]; its gravitational  
2707 centre. [(This only becomes problematic when we axiomatically negate the Infinite and thus forget  
2708 that mathematics was only ever symbolism)]. But, on the other hand, this relation to the *mathesis* as  
2709 a general science of order does not signify that knowledge is absorbed into mathematics, or that the  
2710 latter becomes the foundation for all possible knowledge; on the contrary, in correlation with the  
2711 quest for a *mathesis*, we perceive the appearance of a certain number of empirical fields now being  
2712 formed and defined for the very first time. In none of these fields, or almost none, is it possible to  
2713 find any trace of mechanism or mathematicization; and yet they all rely for their foundation upon a  
2714 possible science of order [(all be it upon very different possible sciences of order as per the axiomatic  
2715 foundation upon which the science is developed)]. Although they were all dependent upon analysis  
2716 in general, their particular instrument was not the algebraic method but the system of signs. So  
2717 there first appeared general grammar, natural history, and the analysis of wealth, all sciences of  
2718 order in the domain of words, beings, and needs; and none of these empirical studies, new in the  
2719 Classical period and co-extensive with it in duration (their chronological frontiers are marked by  
2720 Lancelot and Bopp, Ray and Cuvier, Petty and Ricardo, the first group writing around 1660 and the  
2721 second around 1800-10), could have been founded without the relation that the entire episteme of

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And you, Moon, places in the lowest region of the sky, from month to month, always fed by the rays  
of the Sun, resplendent from an august glow, perpetuate your regenerative seeds;

And you, Saturn, located at the extreme tip of the sky, you advance, livid star, in a lazy stride with  
indolent movements;

And you, Jupiter, who dwell on the Tarpeian rock on Rome's Capitoline Hill, who by your blessed  
and saving majesty, never cease to give joy to the world and to the Earth, you hold the supreme  
government of the second celestial circle;

You also, Mars, who go before the armies into battle, whose red spark always fills us with sacred  
dread, and who are established in the third region of the sky;

And lastly you, faithful companions of the Sun: Mercury and Venus, by the harmony of your  
government, by your obedience to the judgment of the Supreme God who give to our sovereign  
master Constantine and all his invincible suns, our lords and Caesars, a perpetual empire; grant that  
on our children still and on our children's children, they may reign without interruption for an  
infinity of centuries, in order that, having repelled all evil and all affliction, the human race may  
acquire the benefit of eternal peace and happiness."

Maternus, JF & Monat, P 1997, *Mathesis*, Les Belles Lettres.



2722 Western culture maintained at that time with a universal science of order *[(and the concomitant*  
2723 *movement wherein scientific knowledge was rendered necessarily historical as the Infinite was lost*  
2724 *to known reality and order was rendered as something to be created within manifestation. We might*  
2725 *instead say that beings with free will create new modes of or new vessels for actualizing the latent*  
2726 *order of manifestation. We create new ways of expressing the implicit order rather than creating*  
2727 *order itself.)]*<sup>186</sup>

2728  
2729 “This relation to Order is as essential to the Classical age as the relation to Interpretation was to the  
2730 Renaissance. And just as interpretation in the sixteenth century, with its superimposition of a  
2731 semiology upon a hermeneutics, was essentially a knowledge based upon similitude, so the ordering  
2732 of things by means of signs constitutes all empirical forms of knowledge as knowledge based upon  
2733 identity and *difference*. *[(In a sense we can see this movement—in its exoteric expression in*  
2734 *empiricist-analytic-positivist-functionalist philosophy and the Modernist Mind—as the reduction of*  
2735 *knowledge to the resemblance of convenience (of the similitude imposed by manifestation in a*  
2736 *given environment) in eviscerating the reality of the Infinite.)]* The simultaneously endless and  
2737 closed, full and tautological world of resemblance now finds itself dissociated and, as it were, split  
2738 down the middle: on the one side, we shall find the signs that have become tools of analysis, marks  
2739 of identity and difference, principles whereby things can be reduced to order, keys for a taxonomy;  
2740 and, on the other, the empirical and murmuring resemblance of things, that unreacting similitude  
2741 that lies beneath thought and furnishes the infinite raw material for divisions and distributions. On  
2742 the one hand, the general theory of signs, divisions, and classifications; on the other, the problem of  
2743 immediate resemblances, of the spontaneous movement of the imagination, of nature's repetitions.  
2744 And between the two, the new forms of knowledge that occupy the area opened up by this new split  
2745 *[(i.e. once they were split and the new axioms associated with this split came to be accepted as fact it*  
2746 *became possible for people to think the that of creating order within manifestation)]*<sup>187</sup>

2747

## 2748 **2.15 ‘The Representation of the Sign’**

2749 As Foucault moves further into his archeology of Modernist thought, it becomes clear that  
2750 our major task lies in disentangling Foucault’s apt and useful description of exoteric  
2751 modernism (empiricist-analytic-positivist-functionalist rationalism, or dimensionally  
2752 reductive, irrational rationalism), which is essential for problematizing the banality of the  
2753 systems of thought that form the foundation for contemporary power, from the mystical  
2754 rationalism of early modern philosophers like Descartes and Spinoza, which is also essential  
2755 for problematizing the banality of the systems of thought that form the foundation for  
2756 contemporary power (for separating Genesis in Descartes from the Modernist Genesis, or  
2757 conceptions of order as uncreated from conceptions of order as created).

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<sup>186</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 56-57.

<sup>187</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 57-58.

2758  
2759 “What is a sign in the Classical age? For what was altered in the first half of the seventeenth century,  
2760 and for a long time to come - perhaps right up to our own day - was the entire organization of signs,  
2761 the conditions under which they exercise their strange function; it is this, among so many other  
2762 things one knows or sees, that causes them to emerge suddenly as signs; it is their very being. On  
2763 the threshold of the Classical age, the sign ceases to be a form of the world; and it ceases to be  
2764 bound to what it marks by the solid and secret bonds of resemblance or affinity [*the Infinite, which*  
2765 *gives rise to this resemblance-affinity, has been eviscerated from the sphere of known reality. This is*  
2766 *the essential disjuncture of Exoteric Modernism from the majority of the civilizations that existed*  
2767 *across the globe in the millennia (seemingly far longer) that precede the ‘golden dawn’ of*  
2768 *Modernism.)*]<sup>188</sup>  
2769  
2770 “Classical thought [*as expressed in ‘Logique de Port-Royal’*] defines [the sign] according to three  
2771 variables. First, the certainty of the relation: a sign may be so constant that one can be sure of its  
2772 accuracy (in the sense that breathing denotes life), but it may also be simply probable (in the sense  
2773 that pallor probably denotes pregnancy). [*Accuracy is now rooted in a thing’s observable qualities*  
2774 *rather than its sympathy-antipathy with the Infinite (at least in the exoteric rendition). The truth of a*  
2775 *sign comes in the frequency, motion, time, light of its expression rather than in the Infinite it*  
2776 *reflects.]] Second, the type of relation: a sign may belong to the whole that it denotes (in the sense*  
2777 *that a healthy appearance is part of the health it denotes) or be separate from it (in the sense that*  
2778 *the figures of the Old Testament are distant signs of the Incarnation and Redemption). Third, the*  
2779 *origin of the relation: a sign may be natural (in the sense that a reflection in a mirror denotes that*  
2780 *which it reflects) [*again, the shift is in the fact that the reflection is of the observable, sensory level*  
2781 *of reality rather than unobservable level making it inherently irrational]] or conventional (in the*  
2782 *sense that a word may signify an idea to a given group of men). None of these forms of relation*  
2783 *necessarily implies resemblance; even the natural sign does not require that: a cry is a spontaneous*  
2784 *sign of fear, but not analogous to it; or again, as Berkeley puts it, visual sensations are signs of touch*  
2785 *established in us by God, yet they do not resemble it in any way. These three variables [*certainty*  
2786 *(breathing=life vs. being flushed=sick—you could just be embarrassed), type of relation (‘belongs to*  
2787 *whole it denotes’ vs. separate from that which it denotes), origin of relation ((natural)’objective’ vs.*  
2788 *(conventional)’subjective’)] replace resemblance in defining the sign’s efficacy in the domains of*  
2789 *empirical knowledge [*while this is an obfuscating way to interpret Descartes, Bacon, Cervantes, etc.,**  
2790 *it is a good model for understanding where Modernism took early modern rationalism)]*]<sup>189</sup>  
2791  
2792 “The sign, since it is always either certain or probable, **should find its area of being within**  
2793 **knowledge.** In the sixteenth century, signs were thought to have been placed upon things so that  
2794 men might be able to uncover their secrets, their nature or their virtues; but this discovery was  
2795 merely the ultimate purpose of signs, the justification of their presence; it was a possible way of  
2796 using them, and no doubt the best; but they did not need to be known in order to exist: even if they  
2797 remained silent, even if no one were to perceive them, they were just as much there. It was not  
2798 knowledge that gave them their signifying function, but the very language of things [*that is to say*  
2799 *that signs held an objective reality that rose from emulation of the Infinite rather than a purely*  
2800 *subjective reality and purely subjective being; produced within knowledge)]. From the seventeenth*  
2801 century onward, the whole domain of the sign is divided between the certain and the probable: that**

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<sup>188</sup> Ibid. 58.

<sup>189</sup> Ibid. 58-59.

2802 is to say, there can no longer be an unknown sign, a mute mark. This is not because men are in  
2803 possession of all the possible signs, but because there can be no sign until there exists a known  
2804 possibility of substitution between two known elements. The sign does not wait in silence for the  
2805 coming of a man capable of recognizing it: it can be constituted only by an act of knowing. *[(Given*  
2806 *the fetishization of 'objectivity' in what was to come it is more than a little ironic that the major*  
2807 *movement involved in the shift to Empiric, Positivist, Analytic, Functionalist rationalism came in*  
2808 *reduction of reality to the subjective—in stripping reality of its meaning in relation to the Infinite*  
2809 *and thus reducing the meaning of reality to that peripatetic knowledge we can form of it. In this*  
2810 *sense we have 'come full circle' with Postmodern Modernism...)]<sup>190</sup>*

2811  
2812 “It is here that knowledge breaks off its old kinship with divination. The latter always presupposed  
2813 signs anterior to it: so that knowledge always resided entirely in the opening up of a discovered,  
2814 affirmed, or secretly transmitted, sign. Its task was to uncover a language which God had previously  
2815 distributed across the face of the earth; it is in this sense that it was the divination of an essential  
2816 implication, and that the object of its divination was divine. From now on, however, it is within  
2817 knowledge itself that the sign is to perform its signifying function; it is from knowledge that it will  
2818 borrow its certainty or its probability. And though God still employs signs to speak to us through  
2819 nature, he is making use of our knowledge, and of the relations that are set up between our  
2820 impressions, in order to establish in our minds a relation of signification. Such is the role of feeling  
2821 in Malebranche or of sensation in Berkeley; in natural judgment, in feeling, in visual impressions,  
2822 and in the perception of the third dimension, what we are dealing with are hasty and confused, but  
2823 pressing, inevitable, and obligatory kinds of knowledge serving as signs for discursive kinds of  
2824 knowledge which we humans, because we are not pure intelligences, no longer have the time or the  
2825 permission to attain to ourselves and by the unaided strength of our own minds. In Malebranche  
2826 and Berkeley, the sign arranged by God is the cunning and thoughtful superimposition of two kinds  
2827 of knowledge. There is no longer any divination involved - no insertion of knowledge in the  
2828 enigmatic, open, and sacred area of signs - but a brief and concentrated kind of knowledge: the  
2829 contraction of a long sequence of judgments into the rapidly assimilated form of the sign. And it  
2830 will also be seen how, by a reversal of direction, knowledge, having enclosed the signs within its own  
2831 space, is now able to accommodate probability: between one impression and another the relation  
2832 will be that of sign to signified, in other words, a relation which, like that of succession, will progress  
2833 from the weakest probability towards the greatest certainty. *[(First, we should note the changes in*  
2834 *literacy rates during the era Foucault is describing... Figures like St. Augustine and Plato wrote with*  
2835 *the assumption that most people could not read and would not have access to their texts and so went*  
2836 *further towards the esoteric side of the philosophy (though, again, never actually into the*  
2837 *esoteric...). Descartes, Spinoza, Leibnitz and the rest of the early moderns knew that their work was*  
2838 *likely to be read by the general public and thus in many ways hid some of the most essential aspects*  
2839 *of the philosophy in the veil of language (for example using phrases like the 'most simple things'*  
2840 *instead of 'platonic form' or 'aeon') while at the same time going much further into the esoteric (into*  
2841 *attempting to rationalize the esoteric) than Plato would ever have dreamed). What we are seeing in*  
2842 *the early modern movement is more the shift in the boundaries of what was to be written down*  
2843 *given changing sociocultural context and the prevalence of the view that it is dangerous for the*  
2844 *uninitiated to have access to the mysteries rather than a radical shift in thought (which would later*  
2845 *in Modernity...). Simply, Foucault is describing a mistaken conception of the shifting boundaries of*

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<sup>190</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 58. Bold Emphasis Added.

2846 *what was socially acceptable (the Jesuits seems to have lead this revolution of social acceptability...)*  
2847 *to write down as philosophy.<sup>191</sup>)]* The connection of ideas does not imply the relation of cause and  
2848 effect, but only of a mark or sign with the thing signified. The fire which I see is not the cause of the  
2849 pain I suffer upon my approaching it, but the mark that forewarns me of it. The knowledge that  
2850 divined, at random, signs that were absolute and older than itself has been replaced by a network of  
2851 signs built up step by step in accordance with a knowledge of what is probable. Hume has become  
2852 possible.<sup>192</sup>

2853  
2854 “The second variable of the sign: the form of its relation with what it signifies. By means of the  
2855 interplay of conveniency, emulation, and above all sympathy, similitude was able in the sixteenth  
2856 century to triumph over space and time; for it was within the power of the sign to draw things  
2857 together and unite them *[(or, more precisely, it was in the power of the sign to initiate*  
2858 *remembrance)]*. “With the advent of Classical thought, on the other hand, the sign becomes  
2859 characterized by its essential dispersion. The circular world of converging signs is replaced by an  
2860 infinite progression *[(the shift from the cyclical, eternal dimension of time to the linear, passing*  
2861 *dimension of time s creating and containing reality and knowledge)]*. Within this space, the sign can  
2862 have one of two positions: either it can be claimed, as an element, to be part of that which it serves to  
2863 designate; or else it is really and actually separated from what it serves to designate. The truth is,  
2864 however, that this alternative is not a radical one, since the sign, in order to function, must be  
2865 simultaneously an insertion in that which it signifies and also distinct from it. For the sign to be, in  
2866 effect, what it is, it must be presented as an object of knowledge at the same time as that which it  
2867 signifies. As Condillac points out, a sound could never become the verbal sign of something for a  
2868 child unless the child had heard it at least once at the moment of perceiving the object. *[(The*  
2869 *foundation for knowledge is now reduced to sensory experience, to our perceptions of passing time*  
2870 *and physical space in this life, which the essential movement of Hume (the ‘copy principle’) that is*  
2871 *taught in contemporary, analytic philosophy programs (though we are not sure this was Hume’s*  
2872 *intended meaning...). No longer is knowledge a form of remembrance. No longer does*  
2873 *consciousness exist prior to manifestation. All that we are left with is an ever-materializing*  
2874 *conception of consciousness that finds its first and essential cause in matter. In effect, the highest*  
2875 *potential for human knowing is constrained to the edge of the peripatetic mind (the fig branch*  
2876 *above the maelstrom is gone). This movement, which can be aptly summarized as a change from*  
2877 *viewing the first cause as Infinite substance and its emanations to viewing the first cause as the*  
2878 *beginning of time (‘the big bang’).)]* But if one element of a perception is to become a sign for it, it is  
2879 not enough merely for that element to be part of the perception; it must be differentiated qua  
2880 element and be distinguished from the total impression with which it is confusedly linked;  
2881 consequently, that total impression itself must have been divided up, and attention must have been  
2882 directed towards one of the intermingled regions composing it, in order to isolate one of them. The

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<sup>191</sup> As you might have noticed this leaves us with quite the moral quandary (paradox). On the one hand it is very dangerous to go too deep into rationalizing the mysteries as it can, to be overly simplistic, give rise to what is commonly known as ‘the spiritual ego’. On the other hand these rationalizations have already been unleashed on society and the only solution may be confronting them head-on (which of course requires that we ourselves attempt to rationalize more than might be appropriate). Hopefully our song will not reach the wrong ears from this perch on the proverbial Ivory Tower...

<sup>192</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 58-59.

2883 constitution of the sign is thus inseparable from analysis. Indeed, it is the result of it, since without  
2884 analysis the sign could not become apparent. But it is also the instrument of analysis, since once  
2885 defined and isolated it can be applied to further impressions; and in relation to them it plays the role  
2886 of a grid, as it were. Because the mind analyses, the sign appears. Because the mind has signs at its  
2887 disposal, analysis never ceases. It is understandable why, from Condillac to Destutt de Tracy and  
2888 Gerando, the general theory of signs and the definition of the power of analysis of thought were so  
2889 exactly superimposed to form a single and unbroken theory of knowledge.

2890 When the Logique de Port-Royal [(and here it seems that we may truly enter into the  
2891 perversion that would subsequently manifest as High Modernism)] states that a sign can be inherent  
2892 in what it designates or separate from it, it is demonstrating that the sign, in the Classical age, is  
2893 charged no longer with the task of keeping the world close to itself and inherent in its own forms,  
2894 but, on the contrary, with that of spreading it out, of juxtaposing it over an indefinitely open surface,  
2895 and of taking up from that point the endless deployment of the substitutes in which we conceive of  
2896 it [(as reality has been reduced to its most atomized node, passing time and physical space, and the  
2897 node of reality that holds the world close to itself and inherent in its own form (the Infinite) has  
2898 been eviscerated from potentially known reality)]. And it is by this means that it is offered  
2899 simultaneously to analysis and to combination, and can be ordered from beginning to end. *The*  
2900 *sign... does not erase distances or abolish time: on the contrary, it enables one to unfold them and*  
2901 *to traverse them step by step. [(The sign is reduced to nothing more than a tool for peripatetic*  
2902 *reason and thus loses the capacity to slay the peripatetic mind and allow entrance into the timeless*  
2903 *silence of intuition)]. It is the sign [(in its new, exoteric modernist rendition)] that enables things to*  
2904 *become distinct, to preserve themselves within their own identities, to dissociate themselves or bind*  
2905 *themselves together. Western reason is entering the age of [(material)] judgment.*<sup>193</sup>

2906  
2907 “There remains a third variable: the one that can assume the two values of nature and of convention.  
2908 It had long been known - and well before Plato's Cratylus - that signs can be either given by nature  
2909 or established by man. [(Some traditions, including those associated with the esoteric side of Platonic  
2910 philosophy, have a third category of sign that is crafted by the pure rational intuition of a prophet to  
2911 catalyze Conscious Evolution)]. Nor was the sixteenth century ignorant of this fact, since it  
2912 recognized human languages to be instituted signs. But the artificial signs owed their power only to  
2913 their fidelity to natural signs. These latter, even at a remove, were the foundation of all others. From  
2914 the seventeenth century, the values allotted to nature and convention in this field are inverted: if  
2915 natural, a sign is no more than an element selected from the world of things and constituted as a  
2916 sign by our knowledge [(subjectification of the objective, where the meaning of a sign is no longer  
2917 derived from an ever-changing, mutating, different, potentially chaotic, etc. order (or lack there  
2918 of)—the subjective. It seems that this movement prefigures the postmodern positivism of the  
2919 contemporary academy (where people talk about THE Good while also arguing that there is no  
2920 static, unified foundational order by which THE Good (rather than a good...) can be established—  
2921 universalization without static, ordered, universal foundation upon which to universalize...)]. It is  
2922 therefore strictly limited, rigid, inconvenient, and impossible for the mind to master. When, on the  
2923 other hand, one establishes a conventional sign, it is always possible (and indeed necessary) to  
2924 choose it in such a way that it will be simple, easy to remember, applicable to an indefinite number  
2925 of elements, susceptible of subdivision within itself and of combination with other signs; **the man-**  
2926 **made sign is the sign at the peak of its activity.** It is the man-made sign that draws the dividing-line

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<sup>193</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 59-60. Emphasis in 2<sup>nd</sup> and 3<sup>rd</sup> to last sentences added.

2927 between man and animal; that transforms imagination into voluntary memory, spontaneous  
2928 attention into reflection, and instinct into rational knowledge. It is also what Itard found lacking in  
2929 the 'wild man of Aveyron'. Natural signs are merely rudimentary sketches for these conventional  
2930 signs, the vague and distant design that can be realized only by the establishment of arbitrariness.

2931 But this arbitrariness is measured by its **function** [(i.e. functionalism of the sign preceded  
2932 functionalist conceptions of the substance of mind)]; and has its rules very exactly defined by that  
2933 **function**. An arbitrary system of signs must permit the analysis of things into their simplest  
2934 elements [(in the exoteric modernist world view their simplest material elements)]; it must be  
2935 capable of decomposing them into their very origins [(all of which are now, or at least would be  
2936 within subsequent readings, within time and space)]; but it must also demonstrate how combinations  
2937 of those elements are possible, and permit the ideal genesis of the complexity of things. 'Arbitrary'  
2938 stands in opposition to 'natural' only if one is attempting to designate the manner in which signs  
2939 have been established. But this arbitrariness is also the grid of analysis and the combinative space  
2940 through which nature is to posit itself as that which it is - at the level of primal impressions and in  
2941 all the possible forms of their combination. *In its perfect state, the system of signs is that simple,  
2942 absolutely transparent language which is capable of naming what is elementary [(This is essential!  
2943 With the reduction of reality to passing time and physical space and the concomitant evisceration of  
2944 the Infinite from known reality it became possible to think that language could hold a functional  
2945 relationship with meaning—that the most simple aspect of reality to be represented (the Infinite)  
2946 could be perfectly manifest in passing time and physical space (and thus in language). It is in THIS  
2947 movement that contemporary, analytic, functionalist, 'scientific' linguistic theories of the sort  
2948 typified by Chomsky's 'Trees' becomes potential. The dimensional incommensurability of the  
2949 Infinite and the finite made it impossible to fully capture the Truth in language. It is thus that  
2950 authors like Spinoza talk about the poverty of language, that the ancients wrote their mysteries in  
2951 the form of myths, plays, and other forms of symbolic expression and that, we argue, Foucault  
2952 embedded a symbolic narrative in his late oeuvre. Again, nothing can be more essential for  
2953 understanding the modernist epistemology, modernist conceptions of proper writing, proper  
2954 knowledge formation processes, scholarship, etc. It is this movement that creates the potential for  
2955 'scholars' like David Ley to argue that 'all good writing is easily accessible' and that if it is not easily  
2956 accessible it must simply be 'because the author has not thought it enough' (i.e. the problem does  
2957 not lie in the implicit impossibility of capturing Infinite Truth in finite language or the potential stark  
2958 impossibility of readers understanding foreign systems of thought, but simply the fact that one has  
2959 simply done a poor job drawing the functional relationship that exists between language and reality-  
2960 meaning (i.e. in the character, the personal responsibility, of the writer—a very neoliberal turn  
2961 indeed...)). This epistemology of exoteric modernity also allows for conceptions of intelligence in  
2962 purely peripatetic terms (i.e. as, again paraphrasing Ley's terms as perfectly as memory will allow,  
2963 'not including the capacity for abstract thought')]; it is also that complex of operations which defines  
2964 all possible conjunctions. To our eyes, this search for origins and this calculus of combinations  
2965 appear incompatible, and we are only too ready to interpret them as an ambiguity in seventeenth -  
2966 and eighteenth - century thought. The same is true of the interaction between the system and  
2967 nature. In fact, there is no contradiction at all for thought at that time. More precisely, there exists a  
2968 single, necessary arrangement running through the whole of the Classical episteme: the association  
2969 of a universal calculus and a search for the elementary within a system that is artificial and is, for  
2970 that very reason, able to make nature visible from its primary elements right to the simultaneity of  
2971 all their possible combinations. In the Classical age, to make use of signs is not, as it was in  
2972 preceding centuries, to attempt to rediscover beneath them the primitive text of a discourse  
2973 sustained, and retained, forever; it is an attempt to discover the arbitrary language that will*

2974 authorize the deployment of nature within its space, the final terms of its analysis and the laws of its  
2975 composition. It is no longer the task of knowledge to dig out the ancient Word from the unknown  
2976 places where it may be hidden; its job now is to fabricate a language, and to fabricate it well - so that,  
2977 as an instrument of analysis and combination, it will really be the language of calculation.”<sup>194</sup>

2978  
2979 “It is now possible to define the instruments laid down for the use of Classical thought by the sign  
2980 system. It was this system that introduced into knowledge probability, analysis, and combination,  
2981 and the justified arbitrariness of the system. It was the sign system that gave rise simultaneously to  
2982 the search for origins [(in matter, passing time and physical space, *The Modernist Garden of Eden*)]  
2983 and to calculability [(in a reality reduced to matter, passing time and physical space, to the world of  
2984 motion)]; to the constitution of tables that would fix the possible compositions, and to the restitution  
2985 of a [(modernist)] **genesis** on the basis of the simplest [(material, i.e. manifest in passing time and  
2986 time and space)] elements; it was the **sign system that linked all knowledge to a language, and  
2987 sought to replace all languages with a system of artificial symbols and operations of a logical nature**  
2988 [(as all knowledge was reduced to the peripatetic level, and all modes of knowing that could only  
2989 exist in silence were erased from known reality)]. At the level of the history of opinions, all this  
2990 would appear, no doubt, as a tangled network of influences in which the individual parts played by  
2991 Hobbes, Berkeley, Leibniz, Condillac, and the 'Ideologues' would be revealed. But if we question  
2992 Classical thought at the level of what, archaeologically, made it possible, we perceive that the  
2993 dissociation of the sign and resemblance in the early seventeenth century caused these new forms -  
2994 probability, analysis, combination, and universal language system - to emerge, not as successive  
2995 themes engendering one another or driving one another out, but as a single network of necessities.  
2996 And it was this network that made possible the individuals we term Hobbes, Berkeley, Hume, or  
2997 Condillac [(in their contemporary Analytic, Positivist, Functionalist readings...)].”<sup>195</sup>

2998

## 2999 **2.16 Binarism and the Sign**

3000 In essence, the move from knowledge as resemblance into the exoteric, modernist episteme  
3001 can be understood as the move from the articulation of sign as unified trinity to the  
3002 articulation of sign as atomized binary:

3003  
3004 “...The very fact that the sign can be more or less probable, more or less distant from what it  
3005 signifies, that it can be either natural or arbitrary, without its nature or its value as a sign being  
3006 affected - all this shows clearly enough that the relation of the sign to its content is not guaranteed  
3007 by the order of things in themselves [(as the field of dimensional consistency that articulates the  
3008 order of things has been eviscerated from known reality)]. The relation of the sign to the signified  
3009 now resides in a space in which there is no longer any intermediary [(Infinite)] figure to connect  
3010 them: what connects them is a bond established, *inside knowledge, between the idea of one thing  
3011 and the idea of another*. The Logique de Port-Royal states this as follows: 'The sign encloses two  
3012 ideas, one of the thing representing, the Other of the thing represented; and its nature consists in  
3013 exciting the first by means of the second'. This dual theory of the sign is in unequivocal opposition

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<sup>194</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 60-62. Bold Emphasis Added.

<sup>195</sup> Ibid. p. 62. Bold Emphasis Added.

3014 to the more complex organization of the Renaissance; at that time, the theory of the sign implied  
3015 *three* quite distinct elements: that which was marked, that which did the marking, and that which  
3016 made it possible to see in the first the mark of the second; and this last element was, of course,  
3017 *[(Infinite)]*resemblance: the sign provided a mark exactly in so far as it was 'almost the same thing'  
3018 as that which it designated. It is this *unitary and triple* system that disappears at the same time as  
3019 'thought by resemblance', and is replaced by a strictly *binary* organization.

3020 But there is one condition that must be fulfilled if the sign is indeed to be this pure duality.  
3021 In its simple state as an idea, or an image, or a perception, associated with or substituted for another,  
3022 the signifying element is not a sign. It can become a sign only on condition that it manifests, in  
3023 addition, the relation that links it to what it signifies. It must represent; but that representation, in  
3024 turn, must also be represented within it. This is a condition indispensable to the binary organization  
3025 of the sign, and one that the Logique de Port-Royal sets forth even before telling us what a sign is:  
3026 'When one looks at a certain object only in so far as it represents another, the idea one has of it is the  
3027 idea of a sign, and that first object is called a sign'. The signifying idea becomes double, since  
3028 superimposed upon the idea that is replacing another there is also the idea of its representative  
3029 power. This appears to give us three terms: the idea signified, the idea signifying, and, within this  
3030 second term, the idea of its role as representation. What we are faced with here is not, however, a  
3031 surreptitious return to a ternary system, but rather an inevitable displacement within the two-term  
3032 figure, which moves backward in relation to itself and comes to reside entirely within the signifying  
3033 element. *In fact, the signifying element has no content, no function, and no determination other*  
3034 *than what it represents: it is entirely ordered upon and transparent to it [(thus, as reality is reduced*  
3035 *to the world in time, to a reality that (following Nietzsche) cannot be defined because it has history*  
3036 *(motion), it was also posited that things could be perfectly defined (perfectly represented). Again,*  
3037 *the farcical nature of the axioms and logics that undergird Material (ir)Rationality shines*  
3038 *clearly...)]. But this content is indicated only in a representation that posits itself as such, and that*  
3039 *which is signified resides, without residuum and without opacity, within the representation of the*  
3040 *sign. It is characteristic that the first example of a sign given by the Logique de Port-Royal is not the*  
3041 *word, nor the cry, nor the symbol, but the **spatial and graphic representation – the drawing as map***  
3042 *or picture. This is because the picture has no other content in fact than that which it represents, and*  
3043 *yet that content is made visible only because it is represented by a representation.*"<sup>196</sup>

3044  
3045 The spatial-graphic representation, then, is the typifying representation of the exoteric,  
3046 modernist mind (the perfected form of modernist representation) because the map  
3047 implicitly presumes (in creating the illusion) that reality in time (reality with motion) can  
3048 be perfectly represented and thus *immortalized*... The fixed, sharp lines of the map belie  
3049 the actual motion of the reality represented and indeed create the illusion that reality in  
3050 history is of a dimensional quality that can be defined (i.e. a dimensional quality that lacks  
3051 motion). It is thus that 'empiricism' and empire have always gone hand in hand...  
3052 Empiricism works to socialize people within the reality defined by the axioms and logics of

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<sup>196</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 63-64. Italic and Bold Emphases added.



3053 exoteric modernism; it eviscerates the Infinite from known reality and thus negates our  
3054 potential for cultivating intimacy with the standard for ‘objective’ knowledge (the infinite)  
3055 and actualizing the potential to feel the Truth; it posits reality in time, reality with history,  
3056 reality that is subject to change, motion, difference and chaos, as an unchanging order upon  
3057 which truth can be established; it constrains and expands the potentials of thought,  
3058 behavior and being within the boundaries established by this reductive, obfuscating and at  
3059 times wholly illusory definition of the boundaries and qualities of reality. The most  
3060 fundamental technique of (exoteric) Modernist power is expanding and constraining of  
3061 human potential for thought and thus behavior and conception of being through  
3062 socialization. One of the most fundamental mechanisms of Modernist socialization is  
3063 empiricism and its related practices (the fetishization of ‘quizzes’ in our culture is illustrative  
3064 as are multiple choice tests...).

3065  
3066 “The binary arrangement of the sign, as it appears in the seventeenth century, replaces an  
3067 organization which, in different modes, had been ternary ever since the time of the Stoics, and even  
3068 since the first Greek grammarians [*in our understanding of history long before...*]; and this new  
3069 binary arrangement presupposes that the sign is a duplicated representation doubled over upon  
3070 itself. An idea can be the sign of another, not only because a bond of representation can be  
3071 established between them, but also because this representation can always be represented within the  
3072 idea that is representing. Or again, because representation in its peculiar essence is always  
3073 perpendicular to itself: it is at the same time *indication* and *appearance*; a relation to an object and a  
3074 manifestation of itself. From the Classical age, the sign is the *representativity* of the representation  
3075 in so far as it is *representable*.”<sup>197</sup>

3076  
3077 This movement from ternary to binary system of representation has three major effects:  
3078 “first, the importance of signs in classical thought [is transformed],” second, “this universal  
3079 extension of the sign within the field of representation precludes even the possibility of a  
3080 theory of signification,” and third (“which probably extends out to our own time”) “the  
3081 binary theory of the sign, the theory upon which the whole general science of the sign has  
3082 been founded since the seventeenth century, is linked according to a fundamental relation

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<sup>197</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 64-65.

3083 with a general theory of representation.”<sup>198</sup> Regarding the first effect, Foucault notes that  
3084 symbols, where “before... they were means of knowing and the keys to knowledge,” were  
3085 from the 17<sup>th</sup> century on “co-extensive with representation, that is, with thought as a whole;  
3086 they reside within it but they run through its entire extent.”<sup>199</sup>

3087  
3088 “Whenever one representation is linked to another and represents that link within itself, there is a  
3089 sign: the abstract idea signified the concrete perception from which it has been formed (Condillac);  
3090 the general idea is no more than a particular idea serving as a sign for other particular ideas  
3091 (Berkeley); imaginings are signs of the perceptions from which they arose (Hume, Condillac);  
3092 sensations are signs of one another (Berkeley, Condillac); and, finally, it is possible that sensations  
3093 may themselves be (as in Berkeley) signs of what God wishes to tell us, which would make them, as  
3094 it were, signs for a complex of signs [*We do not have the expertise necessary to comment on*  
3095 *Condillac, Hume or Berkeley with exact precision, but it seems clear that these thinkers are more*  
3096 *suitably located in the heterotopic space of modernity than predecessors like Descartes, Spinoza,*  
3097 *Bacon, etc. That being said, it also seems clear that this is still too early to locate the pivotal shift to*  
3098 *the dogmatic-atheist (i.e. unscientifically dimensionally reductive) readings of Philosophy (as is so*  
3099 *prevalent in Empiricist, Analytic, Positivist and Functionalist texts) that typify Modernism. In any*  
3100 *case, Modernist techniques of power articulated from readings of the writings of the above authors*  
3101 *did indeed bring the entire globe under the aegis of dogmatic Modernism. For those who point to*  
3102 *the retained existence of religion as problematizing such a notion we should note that dogmatic-*  
3103 *atheist and dogmatic-religious subjects in Modernism often suffer from the very same problems of*  
3104 *unscientific dimensional reductionism and ideological fallacy (most perfectly manifest in literal*  
3105 *interpretation of allegorical religious texts); the dogmatic-religious subject **MIRRORS** the dogmatic-*  
3106 *atheist subject at the level of peripatetic reductionism. This rendering the mutual scorn of*  
3107 *dogmatic-atheist and dogmatic-religious subjects utterly absurd and metaironic—they suffer from*  
3108 *the same exact peripatetic epistemological limitations (ones, to the sure chagrin of the religious-*  
3109 *materialists, traditionally captured under the term idolatry...). This is dialectical hegemony,<sup>200</sup>*  
3110 *where elite powers create and control both sides of seemingly oppositional movements (which*  
3111 *subsequently articulate the entire spectrum of normatively acceptable thought, behavior and*  
3112 *conception of being in a given cognitive environment) so as to produce a desired synthesis-outcome*  
3113 *from the two that necessarily includes the axioms and logics shared by the two seemingly opposed*  
3114 *sides.)/Analysis of representation and the theory of signs interpenetrate one another absolutely; and  
3115 when the day came, at the end of the eighteenth century, for Ideology to raise the question of  
3116 whether the idea or the sign should be accorded primacy, when Destutt could reproach Gerando for  
3117 having created a theory of signs before defining the idea, this meant that their immediate link was  
3118 already becoming confused, and that idea and sign would soon cease to be perfectly transparent to  
3119 one another [*as their relationship can only be established within human knowledge, which is**

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<sup>198</sup> Ibid. 65-67.

<sup>199</sup> Ibid. 65.

<sup>200</sup> Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

3120 *understood by the dogmatic modernist as produced by and contained within the brain*),<sup>201</sup>

3121

3122 Expanding on the argument that “the universal extension of the sign within the field of

3123 representations precludes even the possibility of a theory of signification”, Foucault notes

3124 that

3125

3126 “to ask our selves questions about what signification is presupposes that it is a determinate form in

3127 our consciousness. But if phenomena are posited only in a representation that, in itself and because

3128 of its own representability, is wholly a sign, then the signification cannot constitute a problem.

3129 Moreover, it is not even visible. All representations are interconnected as signs; all together, they

3130 form, as it were, an immense network; each one posits itself in its transparency as the sign of what it

3131 represents; and yet – or rather, by this very fact – no specific activity of consciousness can ever

3132 constitute a signification. No doubt it is because Classical thought about representation excludes any

3133 analysis of signification that we today, who conceive of signs only upon the basis of such an analysis,

3134 have so much trouble, despite the evidence, in recognizing that Classical philosophy, from

3135 Malebranche to Ideology, was through and through a philosophy of the sign.

3136 No meaning exterior or anterior to the sign; no implicit presence of a previous discourse that

3137 must be reconstituted in order to reveal the autochthonous meaning of things. Nor, on the other

3138 hand, any act constitutive of signification or any genesis interior to consciousness. This is because

3139 there is no intermediary element, no opacity intervening between the sign and its content. Signs,

3140 therefore, have no other laws than those that may govern their contents: any analysis of signs is at

3141 the same time, and without need for further inquiry, the decipherment of what they are trying to say

3142 *[(postmodern positivism... The sign has static, unitary meaning, but there is no static, unitary*

3143 *foundation upon which to (actually) establish this static, unitary meaning as the Infinite has been*

3144 *axiomatically negated)]*. Inversely, the discovery of what is signified is nothing more than a

3145 reflection upon the signs that indicate it. As in the sixteenth century, 'semiology' and 'hermeneutics'

3146 are superimposed – but in a different form. *In the Classical age they no longer meet and join in the*

3147 *third element of resemblance; their connection lies in that power proper to representation of*

3148 *representing itself. There will therefore be no theory of signs separate and differing from an*

3149 *analysis of meaning*. Yet the system does grant a certain privilege to the former over the latter;

3150 since it does not accord that which is signified a nature different from that accorded to the sign,

3151 ***meaning cannot be anything more than the totality of the signs arranged in their progression***; it

3152 will be given in the complete table of signs. But, on the other hand, the complete network of signs is

3153 linked together and articulated according to patterns proper to meaning. The table of the signs will

3154 be the image of the things *[(order is now **created**—rather than an uncreated **minimum of reality** (as*

3155 *an implicit dimension of reality)—on top of the axiomatically implicit, static, unified order of*

3156 *sensory experience)]*. Though the meaning itself is entirely on the side of the sign, its functioning is

3157 entirely on the side of that which is signified. This is why the analysis of language, from Lancelot to

3158 Destutt de Tracy, is conducted on the basis of an abstract theory of verbal signs and in the form of a

3159 general grammar: but it always takes the meaning of words as its guiding thread; it is also why

3160 natural history manifests itself as an analysis of the characters of living beings, and why,

3161 nevertheless, the taxonomies used, artificial though they may be, are always intended to unite with

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<sup>201</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 65.

3162 the natural order, or at least to dissociate it as little as possible; it is also why the analysis of wealth is  
3163 conducted on the basis of money and exchange, but value is always based upon need. In the  
3164 Classical age, the pure science of signs has value as the direct discourse of that which is signified.”<sup>202</sup>  
3165  
3166 Finally—returning to the third major effect of the new regime of sign in the Classical Age  
3167 (i.e. “the binary theory of the sign, the theory upon which the whole general science of the  
3168 sign has been founded since the seventeenth century, is linked according to a fundamental  
3169 relation with a general theory of representation”<sup>203</sup>)—Foucault notes that  
3170  
3171 “If the sign is the pure and simple connection between what signifies and what is signified (a  
3172 connection that may be arbitrary or not, voluntary or imposed, individual or collective), then the  
3173 relation can be established only within the general element of representation: the signifying  
3174 element and the signified element are linked only in so far as they are (or have been or can be)  
3175 represented, and in so far as the one actually represents the other. It was therefore necessary that the  
3176 Classical theory of the sign should provide itself with an 'ideology' to serve as its foundation and  
3177 philosophical justification, that is, a general analysis of all forms of representation, from elementary  
3178 sensation to the abstract and complex idea. It was also necessary that Saussure, rediscovering the  
3179 project of a general semiology, should have given the sign a definition 'that could seem  
3180 'psychologistic' (the linking of a concept and an image [(within time)]): this is because he was in fact  
3181 rediscovering the Classical condition for conceiving of the binary nature of the sign.”<sup>204</sup>  
3182  
3183 What starts to become apparent in this movement is that the essential changes are not  
3184 coming at the surface, per se, but at the level of the axioms and logics upon which the  
3185 theory of signs and representation are developed and the implicit constraint and expansion  
3186 of epistemic potential therein... Signs and resemblance are stripped of the reality upon  
3187 which their expression derives its true meaning. The same terms, rationality being the best  
3188 example, take on a very different meaning as they come to be interpreted within a new  
3189 regime of axioms and logics. Words are merely vessels for meaning. The ontological  
3190 regime(s) (the axioms and associated logics) in which we interpret words articulates their  
3191 potential meaning... Techniques of power, then, need only be directed towards the  
3192 articulating the banally accepted (commonsensical) axioms and logics of a society they will  
3193 naturally cascade across the society by (conscious or no) causing subjects to rearticulate the

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<sup>202</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 65-67. Italic and Bold Emphasis Added.

<sup>203</sup> Ibid. 67.

<sup>204</sup> Ibid. 67.

3194 meaning of existing cultural symbols (in the context of this study linguistic symbols)<sup>205</sup>  
3195 within the potentials for meaning established by the new axioms and logics.

3196  
3197 **2.17 ‘The Imagination of Resemblance’**

3198  
3199 “Similitude... is now [(in the wake of the 17<sup>th</sup> century)] a spent force, outside the realm of  
3200 knowledge. It is merely empiricism *in its most unrefined form* [(i.e. in a form divorced from the  
3201 metaphysical sensitivity to Infinite Substance)]; like Hobbes, one can no longer 'regard it as being a  
3202 part of philosophy', unless it has first been erased in its inexact form of resemblance and  
3203 transformed by knowledge into a relationship of equality or order. And yet similitude is still an  
3204 indispensable border of knowledge. For no equality or relation of order can be established between  
3205 two things unless their resemblance has at least occasioned their comparison. Hume placed the  
3206 relation of identity among those 'philosophical' relations that presuppose reflection; whereas, for  
3207 him, resemblance belonged to natural relations, to those that constrain our minds by means of an  
3208 inevitable but 'calm force'. [(again, Hume was almost surely initiated into the basic mysteries (if not  
3209 the deep), and this inevitable but 'calm force' is still Infinite Substance and its emanations (his  
3210 conception of the range of reality had surely not been reduced to that which exists within the world  
3211 of motion, and his understanding of human potentiality (spiritual and psychic) not, we can only  
3212 hope, been reduced to the point where he (or Condillac for that matter) meant only our five,  
3213 physical senses when discussing the relationship between 'knowledge' and sensation...)]

3214  
3215 Let the philosopher pride himself on his precision as much as he will... I nevertheless dare  
3216 defy him to make a single step in his progress without the aid of resemblance. Throw but  
3217 one glance upon the metaphysical aspect of the sciences, even the least abstract of them, and  
3218 then tell me whether the general inductions that are derived from particular facts, or rather  
3219 the kinds themselves, the species and all abstract notions, can be formed otherwise than by  
3220 means of resemblance.

3221  
3222 At the border of knowledge, similitude is that barely sketched form, that rudimentary relation  
3223 which knowledge must overlay to its full extent, but which continues, indefinitely, to reside below  
3224 knowledge in the manner of a mute and ineffaceable necessity.... [(Again, the essence of the  
3225 transformation here is captured in reality's reduction to the finite. The major movement from early  
3226 modern rationalism to analytic-positivist-functionalist rationalism that found its apex in the  
3227 twentieth century is destruction of the potential to know resemblance in relation to Infinite  
3228 substance and its emanations rather than the destruction of the potential to know by resemblance in  
3229 any fashion, and this destruction of the potential to know resemblance in relation to Infinite  
3230 Substance does not seem to manifest itself in the work of Descartes or Hume (but instead in the  
3231 readings of their work by subsequent generations.)]

3232 As in the sixteenth century, resemblance and sign respond inevitably to one another, but in a  
3233 new way. Whereas similitude once required a mark in order for its secret to be uncovered, it is now

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<sup>205</sup> Ashley, LI & Barnesmoore, LR 2015, 'Neoliberal Governmentality: Appropriating Religion to Fulfill the Bottom Line', International Studies Association 56<sup>th</sup> Annual National Convention provides an example of this rearticulation of existing cultural signs within a new ontological regime(s) drawn from the neoliberalization of religion in East Asia and the United States...

3234 the undifferentiated, shifting, unstable base upon which knowledge can establish its relations, its  
3235 measurements, and its identities. This results in a double reversal: first, because it is the sign – and  
3236 with it the whole of discursive knowledge – that requires a basis of similitude, and, second, because  
3237 it is no longer a question of making a previous content manifest to knowledge but of providing a  
3238 content that will be able to offer a ground upon which forms of knowledge can be applied [*(this*  
3239 *another sign of the postmodern positivism's birth, where that which is in a state of change, motion,*  
3240 *flux, chaos, difference, etc. (the finite world of motion) is accepted as the foundation for a static,*  
3241 *unified order of knowledge)*]. Whereas in the sixteenth century resemblance was the fundamental  
3242 relation of being to itself, and the hinge of the whole world, in the Classical age it is the simplest  
3243 form in which what is to be known, and what is furthest from knowledge itself, appears. It is through  
3244 resemblance that representation can be known, that is, compared with other representations that  
3245 may be similar to it, analysed into elements (elements common to it and other representations),  
3246 combined with those representations that may present partial identities, and finally laid out into an  
3247 ordered table....

3248         In this limiting and conditional position (that without which and beyond which one cannot  
3249 know), resemblance is situated on the side of imagination, or, more exactly, it can be manifested  
3250 only by virtue of imagination, and imagination, in turn, can be exercised only with the aid of  
3251 resemblance. And, in effect, if we suppose in the uninterrupted chain of representation certain  
3252 impressions, the very simplest that can be, without the slightest degree of resemblance between  
3253 them, then there would be no possibility whatever of the second recalling the first, causing it to  
3254 reappear, and thus authorizing its representation in the imagination; those impressions would  
3255 succeed one another in the most total differentiation - so total that it could not even be perceived,  
3256 since no representation would be able to immobilize itself in one place, reanimate a former one, and  
3257 juxtapose itself to it so as to give rise to a comparison; even that tiny overlap of identity necessary  
3258 for all differentiation would not be provided. Perpetual change would pass before us without  
3259 guidelines and in perpetual monotony. If representation did not possess the obscure power of  
3260 making a past impression present once more, then no impression would ever appear as either  
3261 similar to or dissimilar from a previous one. This power of recall implies at least the possibility of  
3262 causing two impressions to appear as quasi-likenesses (as neighbours or contemporaries, existing in  
3263 almost the same way) when one of those impressions only is present, while the other has ceased,  
3264 perhaps a long time ago, to **exist**. Without imagination, there would be no resemblance between  
3265 things.

3266         The double requisite is patent. There must be, in the things represented, the insistent  
3267 murmur of resemblance; there must be, in the representation, the perpetual possibility of  
3268 imaginative recall. And neither of these requisites can dispense with the other, which completes and  
3269 confronts it. Hence the two directions of analysis followed throughout the Classical age, consistently  
3270 drawing closer and closer together until finally, in the second half of the eighteenth century, they  
3271 were able to express their common truth in Ideology. On the one hand, we find the analysis that  
3272 provides an account of the inversion of the series of representations to form a non-actual but  
3273 simultaneous table of comparisons: the analysis of impressions, of reminiscence, of imagination, of  
3274 memory, of all that involuntary background which is, as it were, the mechanics of the image in  
3275 time. And, on the other hand, there is the analysis that gives an account of the resemblance between  
3276 things – of their resemblance before their reduction to order, their decomposition into identical and  
3277 different elements, the tabular redistribution of their unordered similitudes [*(reduction to order*  
3278 *within time)*]. Why is it, then, that things are given in an overlapping mixture, in an interpenetrating  
3279 jumble in which their essential order is confused, yet still visible enough to show through in the  
3280 form of resemblances, vague similitudes, and allusive opportunities for a memory on the alert? The

3281 first series of problems corresponds roughly with the *analytic of imagination*, as a positive power to  
3282 transform the linear time of representation into a simultaneous space containing virtual elements  
3283 *[(the eternity of 5D time, where all the moments of 4D, passing time exist in a single, eternal*  
3284 *moment, is now articulated as existing within passing time...<sup>206</sup>)]*; the second corresponds roughly  
3285 with the analysis of nature, including the lacunae, the disorders that confuse the tabulation of  
3286 beings and scatter it into a series of representations that vaguely, and from a distance, resemble one  
3287 another *[(the order of nature must now be created within within time, and in the High Modernist*  
3288 *mind that order must be imputed to the feminine chaos of Mother Nature through hierarchical*  
3289 *domination as the High Modernist proposes all things they categorize as feminine be treated...)]*.

3290 Now, these two opposing stages (the first the negative one of the disorder in nature and in  
3291 our impressions, the other the positive one of the power to reconstitute order out of those  
3292 impressions) are united in the idea of a '**genesis**'. And this in two possible ways. Either the negative  
3293 stage (that of disorder and vague resemblance) is attributed to the imagination itself *[(disorder is*  
3294 *now subjective, rather than the objective quality of privation (i.e. difference is rendered as an*  
3295 *illusion rather than as a constituent node of reality)]*, which then exercises a double function: if it is  
3296 able to restore order solely by duplicating representation, it is able to do so only in so far as it would  
3297 prevent us from perceiving directly, and in their analytic truth, the identities and differences of  
3298 things. The power of imagination is only the inverse, the other side, of its defect *[(imagination, like*  
3299 *emotion, as a simple defect a of the peripatetic mind and its capacity to create order)]*. It exists  
3300 within man, at the suture of body and soul. It is there that Descartes, Malebranche, and Spinoza  
3301 analysed it, both as the locus of error and as the power of attaining to truth, even mathematical  
3302 truth; they recognized in it the stigma of finitude, whether as the sign of a fall outside the area of  
3303 intelligibility or as the mark of a limited nature. It was in just this proliferation of a nature that is  
3304 multiple, yet obscurely and irrationally recreated in the enigmatic fact of a nature that prior to all  
3305 order resembles itself, that Condillac and Hume sought for the link between resemblance and  
3306 imagination. *[(this is essential! It is the rearticulation of difference as irrational and lacking order*  
3307 *(rather than as produced by order itself). In short, the question is whether there is an aeon (a form,*  
3308 *an order) that gives rise to chance, chaos, probability, change, motion, difference, etc. or whether the*  
3309 *lack of static, unified order in passing time comes as a result of the fact that there is no order outside*  
3310 *of time)]*. Their solutions were strictly contradictory, but they were both answers to the same  
3311 problem. It is in any case understandable that the second type of analysis should have so easily been  
3312 deployed in the mythical form of the first man (Rousseau), or that of the awakening consciousness  
3313 (Condillac), or that of the stranger suddenly thrust into the world (Hume): **this genesis functioned**  
3314 **exactly instead of and in place of Genesis itself** *[(at least after interpreted by subsequent generations*  
3315 *of analytic, positivist, functionalist actors... In essence, however, this point is spot on and begins our*  
3316 *journey towards the 'underlying theme' that rose out of this Nomad Exploration (my apologies that*  
3317 *it took sixty pages to do so for those who enjoy a text that 'gets to the point'). Genesis, the creation*  
3318 *story, moved into time (into manifestation, the world of motion), into the axioms and logics of*  
3319 *Modernity as the Modern Subject attempted to unlock the mysteries without the necessary keys...)]*.

3320 One further remark. Though the notions of nature and human nature have a certain  
3321 importance in the Classical age, this is not because the hidden and inexhaustibly rich source of  
3322 power which we call nature had suddenly been discovered as a field for empirical inquiry; nor is it  
3323 because a tiny, singular, and complex subregion called human nature had been isolated within this  
3324 vast field of nature. In fact, these two concepts function in such a way as to guarantee the kinship,  
3325 the reciprocal bond, between imagination and resemblance. It is true that imagination is apparently

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<sup>206</sup> Nicoll, M 1998, *Living Time*, Eureka Editions.

3326 only one of the properties of human nature, and resemblance one of the effects of nature; but if we  
3327 follow the archaeological network that provides Classical thought with its laws, we see quite clearly  
3328 that human nature resides in that narrow overlap of representation which permits it to represent  
3329 itself to itself (all human nature is there: just enough outside representation for it to present itself  
3330 again, in the blank space that separates the presence of representation and the 're-' of its repetition);  
3331 and that nature is nothing but the impalpable confusion within representation that makes the  
3332 resemblance there perceptible before the order of the identities is yet visible. Nature and human  
3333 nature, within the general configuration of the episteme, permit the reconciliation of resemblance  
3334 and imagination that provides a foundation for, and makes possible, all the empirical sciences of  
3335 order *[(within the Exoteric Modernist world view)].*

3336 In the sixteenth century, resemblance was linked to a system of signs; and it was the  
3337 interpretation of those signs that opened up the field of concrete knowledge. From the seventeenth  
3338 century, resemblance was pushed out to the boundaries of knowledge, towards the humblest and  
3339 basest of its frontiers. There, it links up with imagination *[(i.e. it is rendered as fundamentally  
3340 subjective)]*, with doubtful repetitions, with misty analogies. And instead of opening up the way to a  
3341 science of interpretation, it implies a **genesis** that leads from those unrefined forms of the Same *[(in  
3342 passing time and physical space)]* to the great tables of knowledge developed according to the forms  
3343 of identity, of difference, and of order. The project of a science of order, with a foundation such as it  
3344 had in the seventeenth century, carried the implication that it had to be paralleled by an  
3345 accompanying genesis of consciousness, as indeed it was, effectively and uninterruptedly, from  
3346 Locke to the 'Ideologues' *[(again, what John Lock meant by the inculcation of order into the  
3347 Sameness of matter (of the prima materia) though a **genesis** of consciousness ought not to be  
3348 interpreted from the dimensionally reductive axioms and logics of Modernity as this order of the  
3349 Infinite Substance is brought into time by consciousness (the third pillar that brings harmony to the  
3350 polarity of force, pure action, and form, pure potential)... The Kant and Lock of the normative,  
3351 contemporary, atheistic liberal are dimensionally incommensurable with the Kant and Lock, as the  
3352 Descartes and Bacon of your contemporary, normative, atheistic analytic philosopher are  
3353 dimensionally incommensurable with the Descartes and Bacon because the axioms and logics upon  
3354 which the 'modernist scholar' interprets their writings is dimensionally incommensurable with  
3355 axioms and associated logics from which these authors were working. This is another example of  
3356 what Foucault called 'the stark impossibility of thinking that'.)]<sup>207</sup>*

3357

## 3358 **2.18 Mathesis & Taxinomia**

3359  
3360 "What makes the totality of the Classical *episteme* possible is primarily the relation to a knowledge  
3361 of order. When dealing with the ordering of simple natures, one has recourse to a mathesis *[(we  
3362 must remember that mathematic equations are often taken as symbols of Infinite Truth)]*, of which  
3363 the universal method is algebra. When dealing with the ordering of complex natures  
3364 (representations in general, as they are given in experience), one has to constitute a *taxinomia*, and  
3365 to do that one has to establish a system of signs *[(a created order)]*. These signs are to the order of  
3366 composite natures what algebra is to the order of simple natures. But in so far as empirical  
3367 representations must be analysable into simple natures, it is clear that the *taxinomia* relates wholly  
3368 to the mathesis *[(again, this link cannot be properly cognized if one does not realize that math*

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<sup>207</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 67-70. Italic and Bold Emphasis Added.



3369 *equations are symbols for aeons—the static, unified order upon which taxonomy could be*  
3370 *established)]; on the other hand, since the perception of proofs is only one particular case of*  
3371 *representation in general, one can equally well say that mathesis is only one particular case of*  
3372 *taxinomia. Similarly, the signs established by thought itself constitute, as it were, an algebra of*  
3373 *complex representations; and algebra, inversely, is a method of providing simple natures with signs*  
3374 *and of operating upon those signs....*

3375 But that is not all. *Taxinomia* also implies a certain continuum of things (a nondiscontinuity,  
3376 a plenitude of being) and a certain power of the imagination that renders apparent what is not, but  
3377 makes possible, by this very fact, the revelation of that continuity [(in passing time and physical  
3378 space)]. The possibility of a science of empirical orders requires, therefore, an analysis of knowledge  
3379 – an analysis that must show how the hidden (and as it were confused) continuity of being can be  
3380 reconstituted by means of the temporal connection provided by discontinuous representations  
3381 [(again, static unity is to be established within the finite)]. Hence the necessity, constantly manifested  
3382 throughout the Classical age, of questioning the origin of knowledge. In fact, these empirical  
3383 analyses are not in opposition to the project of a universal mathesis, in the sense that scepticism is to  
3384 rationalism; they were already included in the requisites of a knowledge that is no longer posited as  
3385 experience of the Same but as the **establishment of Order**. Thus, at the two extremities of the  
3386 Classical *episteme*, we have a *mathesis* as the science of calculable order and a **genesis as the**  
3387 **analysis of the constitution of orders on the basis of empirical series [(no longer is Genesis the**  
3388 **beginning of the expression of Infinite Order in creation but instead an analysis of the creation of**  
3389 **order ‘on the basis of empirical series’ (motion, time)—this is the Modernist Genesis, the origin of**  
3390 **Order. This means that in Genesis in Modernity is not only taken as the start of time (‘the big bang’**  
3391 **but also as the start of (creation of) order upon the standard of time-motion.)]**. On the one hand, we  
3392 have a utilization of the symbols of possible operations upon identities and differences; on the other,  
3393 we have an analysis of the marks progressively imprinted in the mind by the resemblances between  
3394 things and the retrospective action of imagination. Between the *mathesis* and the *genesis* there  
3395 extends the region of signs – of signs that span the whole domain of empirical representation, but  
3396 never extend beyond it. Hedged in by calculus and genesis, we have the area of the table. This kind  
3397 of knowledge involves the allotting of a sign to all that our representation can present us with:  
3398 perceptions, thoughts, desires; these signs must have a value as characters, that is, they must  
3399 articulate the representation as a whole into distinct subregions, all separated from one another by  
3400 assignable characteristics [(static unity is now derived through atomization (through  
3401 differentiation...), another testament to the illogical nature of analytic-positivist-functional  
3402 interpretations of early modern metaphysics...; unity through difference and the domination of  
3403 difference sounds eerily like the dictum ‘order from chaos’ and the domination of chaos)]; in this  
3404 way they authorize the establishment of a simultaneous system according to which the  
3405 representations express their proximity and their distance, their adjacency and their separateness –  
3406 and therefore the network, which, outside chronology, makes patent their kinship and reinstates  
3407 their relations of order within a permanent area. In this manner the table of identities and  
3408 differences may be drawn up.

3409 It is in this area that we encounter *natural history* – the science of the characters that  
3410 articulate the continuity and the tangle of nature. It is also in this area that we encounter the *theory*  
3411 *of money* and the *theory of value* – the science of the signs that authorize exchange and permit the  
3412 establishment of equivalences between men's needs or desires [(i.e. we see the birth of Economic

3413 *Theology, the religion of High Exoteric Modernity*<sup>208</sup>]. Lastly, it is also in this region that we find  
3414 *general grammar* – the science of the signs by means of which men group together their individual  
3415 perceptions and pattern the continuous flow of their thoughts. *[(In short, what we see is the creation*  
3416 *of ‘order’ within time (within manifestation) that is said to convey an ‘objective’ truth without a*  
3417 *foundation with an infinite-eternal dimensional quality upon which one might to establish Truth... We see the revival of ‘objectivity’ from the ashes of the axiomatic destruction of the Infinite*  
3418 *Substance that makes objectivity’ possible... The potential for Postmodern Positivism is birthed...)]*  
3419 Despite their differences, these three domains existed in the Classical age only in so far as the  
3420 fundamental area of the ordered table was established between the calculation of equalities and the  
3421 **genesis** of representations.  
3422

3423 It is patent that these three notions – *mathesis, taxinomia, genesis* – designate not so much  
3424 separate domains as a solid grid of kinships that defines the general configuration of knowledge in  
3425 the Classical age. *Taxinomia* is not in opposition to *mathesis*: it resides within it and is distinguished  
3426 from it; for it too is a science of order – a qualitative mathesis. But understood in the strict sense  
3427 *mathesis* is a science of equalities, and therefore of attributions and judgements; it is the science of  
3428 *truth*. *Taxinomia*, on the other hand, treats of identities and differences; it is the science of  
3429 articulations and classifications; it is the knowledge of beings. In the same way, *genesis* is contained  
3430 within *taxinomia*, or at least finds in it its primary possibility. But *taxinomia* establishes the table of  
3431 visible differences; *genesis* presupposes a progressive series; the first treats of signs in their spatial  
3432 simultaneity, as a syntax; the second divides them up into an analog on of time, as a chronology. In  
3433 relation to *mathesis*, *taxinomia* functions as an ontology confronted by an apophantics; confronted  
3434 by **genesis**, it functions as a semiology confronted by history. It defines, then, the general law of  
3435 beings, and at the same time the conditions under which it is possible to know them. Hence the fact  
3436 that the theory of signs in the Classical period was able to support simultaneously both a science  
3437 with a dogmatic approach, which purported to be a knowledge of nature itself, and a philosophy of  
3438 representation, which, in the course of time, became more and more nominalist and more and more  
3439 sceptical. Hence, too, the fact that such an arrangement has disappeared so completely that later  
3440 ages have lost even the memory of its existence; this is because after the Kantian critique, and all  
3441 that occurred in Western culture at the end of the eighteenth century, a new type of division was  
3442 established: on the one hand *mathesis* was regrouped so as to constitute an apophantics and an  
3443 ontology, and it is in this form that it has dominated the formal disciplines right up to our day *[(as*  
3444 *analytic-positivist-functional (ir)rationality)]*; on the other hand, history and semiology (the latter  
3445 absorbed, moreover, by the former) united to form those interpretative disciplines whose power has  
3446 extended from Schleiermacher to Nietzsche and Freud *[(in some cases (the best example probably*  
3447 *being Nietzsche) this second trajectory retained some sensitivity to the Infinite Substance and its*  
3448 *emanations)]*.

3449 In any case, the Classical *episteme* can be defined in its most general arrangement in terms  
3450 of the articulated system of a *mathesis, a taxinomia, and a genetic analysis [(Genesis is rendered as*  
3451 *genetic, biological, material—matter now precedes mind in the genesis of order...)]* The sciences  
3452 always carry within themselves the project, however remote it may be, of an exhaustive ordering of  
3453 the world; they are always directed, too, towards the discovery of simple elements *[(of the finite)]*  
3454 and their progressive combination; and at their centre they form a table on which knowledge is  
3455 displayed in a system contemporary with itself. The centre of knowledge, in the seventeenth and  
3456 eighteenth centuries, is the *table [(the finite)]*. As for the great controversies that occupied men's

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<sup>208</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

3457 minds, these are accommodated quite naturally in the folds of this organization [*rearticulated*  
3458 *within Modernist axioms and logics*].

3459 It is quite possible to write a history of thought in the Classical period using these  
3460 controversies as starting-points or themes. But one would then be writing only a history of opinions,  
3461 that is, of the choices operated according to individuals, environments, social groups; and a whole  
3462 method of inquiry is thereby implied. If one wishes to undertake an archaeological analysis of  
3463 knowledge itself, it is not these celebrated controversies that ought to be used as the guidelines and  
3464 articulation of such a project. One must reconstitute the general system of thought whose network,  
3465 in its positivity, renders an interplay of simultaneous and apparently contradictory opinions possible  
3466 [*i.e. the axioms and logics*]. It is this network that defines the conditions that make a controversy or  
3467 problem possible, and that bears the historicity of knowledge. If the Western world did battle with  
3468 itself in order to know whether life was nothing but movement or whether nature was sufficiently  
3469 well ordered to prove the existence of God, it was not because a problem had been opened up; it was  
3470 because, after dispersing the undefined circle of signs and resemblances, and before organizing the  
3471 series of causality and history, the *episteme* of Western culture had opened up an area to form a  
3472 table over which it wandered endlessly [*when caught within the exoteric, peripatetic stage of this*  
3473 *process, the maelstrom, the vortex, biological life*], from the calculable forms of order to the  
3474 analysis of the most complex representations. And we see the marks of this movement on the  
3475 historical surface of the themes, controversies, problems, and preferences of opinion. Acquired  
3476 learning spanned from one end to the other a 'space of knowledge' which had suddenly appeared in  
3477 the seventeenth century and which was not to be closed again until a hundred and fifty years later.

3478 We must now undertake the analysis of this tabulated space, in those subregions in which it  
3479 is visible in its clearest form, that is, in the theories of language, classification, and money [*here we*  
3480 *come to the essential theories by which order was created in Modernity... It is thus that all*  
3481 *economically (economic theology) enlivened forms of thought, behavior, activism, social change,*  
3482 *etc. are implicitly counterrevolutionary from the perspective of Modernist intellectual*  
3483 *hegemony*<sup>209</sup>*...]*.

3484 It may be objected that the mere fact of attempting to analyse general grammar, natural  
3485 history, and economics simultaneously and *en bloc* – by relating them to a general theory of signs  
3486 and representation – presupposes a question that could originate only in our own century. It is true  
3487 that the Classical age was no more able than any other culture to circumscribe or name its own  
3488 general system of knowledge. But that system was in fact sufficiently constricting to cause the  
3489 visible forms of knowledge to trace their kinships upon it themselves, as though methods, concepts,  
3490 types of analysis, acquired experiences, minds, and finally men themselves, had all been displaced at  
3491 the behest of a fundamental network defining the implicit but inevitable unity of knowledge [*as*  
3492 *this network eviscerated the fields of dimensional consistency that facilitates the true unity of*  
3493 *being*]. History has provided us with innumerable examples of these displacements. The connecting  
3494 paths between the theories of knowledge, of signs, and of grammar were trodden so many times:  
3495 Port-Royal produced its *Grammaire* as a complement and natural sequel to its *Logique*, the former  
3496 being connected to the latter by a common analysis of signs; Condillac, Destutt de Tracy, and  
3497 Gerando articulated one upon the other the decomposition of knowledge into its conditions or  
3498 'elements', and the reflection upon those signs of which language forms only the most visible  
3499 application and use. There is also a well-trodden connection between the analysis of representation  
3500 and signs and the analysis of wealth: Quesnay the physiocrat wrote the article on *Evidence for the*

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<sup>209</sup> Barnesmoore, LR (In Press), 'Conscious Evolution, Social Development and Environmental Justice', *Environment and Social Psychology*.

3501 *Encyclopedie*; Condillac and Destutt included in their theory of knowledge and language that of  
3502 trade and economics, which for them possessed political and also moral value; it is well known that  
3503 Turgot wrote the article on *'Etymologie for the Encyclopedic'* and the first systematic parallel  
3504 between money and words; that Adam Smith, in addition to his great work on economics, wrote a  
3505 treatise on the origin of languages. There is a connecting path between the theory of natural  
3506 classifications and theories of language: Adanson did not merely attempt to create, in the botanical  
3507 field, a nomenclature that was both artificial and coherent; he aimed at (and in part carried out) a  
3508 whole reorganization of writing in terms of the phonetic data of language; Rousseau left among his  
3509 posthumous works some rudiments of botany and a treatise on the origin of languages.

3510 Such, traced out, as it were, in dotted lines, was the great grid of empirical knowledge: that of  
3511 non-quantitative orders. And perhaps the deferred but insistent unity of a *Taxinomia universalis*  
3512 appeared in all clarity in the work of Linnaeus, when he conceived the project of discovering in all  
3513 the concrete domains of nature or society the same distributions and the same order. The limit of  
3514 knowledge would be the perfect transparency of representations to the signs by which they are  
3515 ordered.”<sup>210</sup>

3516

## 3517 **2.19 What is Modernity?**

3518 What is the movement, then, that we ought properly to associate with the work of Descartes  
3519 and the Early Moderns?<sup>211</sup> Enrique Dussel—outlining the influence of Jesuit Catholicism in  
3520 Descartes education and thinking—notes “the education provided, according to the Council  
3521 of Trent—which “modernized,” by rationalizing, all aspects of the Catholic Church [*that is*  
3522 *attempted rationalization of the mysteries...*]/—was completely “modern” in its *ratio*  
3523 *studiorum*.”<sup>212</sup> He describes “the team of Jesuits... who proposed to completely modify  
3524 philosophical exposition, to make it more pedagogical, profound, and modern,  
3525 incorporating recent discoveries, critiquing old methods, and innovating in all subjects.”<sup>213</sup>  
3526 Here we find a signpost to the answer that Foucault did not bring to light in *The Order of*  
3527 *Things*; the shift observed in the work of authors like Descartes and Spinoza is not the birth  
3528 of a new philosophy but instead (as Hagel rightly noted) the moment when “true  
3529 philosophy reappears” from the ashes of the dark ages.<sup>214</sup> The difference comes in the fact  
3530 that the mysteries, whose exoteric side had through history been ‘chiefly veiled in allegory

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<sup>210</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 71-76.

<sup>211</sup> Barnesmoore, LR, Huang, J 2015, ‘Machine Learning Methodologies and Large Data Text Corpora’ *International Journal of Communication and Linguistic Studies*, vol. 14, no. 1, pp. 1-16.

<sup>212</sup> Dussel, E 2008, ‘Anti-Cartesian Meditations: About the Origin of the Philosophical Anti-Discourse of Modernity’, *Tabula Rasa*, vol. 9, p. 157.

<sup>213</sup> *Ibid.* 166.

<sup>214</sup> *Ibid.* 156.

3531 and illustrated by symbols', were to be (as much as possible) rationalized (to be articulated  
3532 by the peripatetic mind in terms apparent to the peripatetic mind as in, for example,  
3533 Spinoza's emendation of the intellect). God becomes the Infinite Substance.<sup>215</sup> All that being  
3534 said, there is only so much that can be made tangible and the esoteric side of the philosophy  
3535 remained illustrated by symbols and thus cradled within the veil of allegory. The danger  
3536 here, is, of course, that by rationalizing the exoteric side of the philosophy people will  
3537 become caught in the maelstrom of the peripatetic mind and never escape its clamor into  
3538 the silence of the rational intuition (given that this constraining of the potential of mind to  
3539 its peripatetic limits is the essential disciplinary mechanism of Modernism, it seems likely  
3540 that this was the goal of rationalizing the philosophy whether Descartes was aware of the  
3541 Jesuit intention or no).

3542 Dussel runs into trouble following Gilson: "From the moment at which Descartes  
3543 decides to unify the soul and the body [*(Descartes' metaphysics are also ternary (Spirit, Soul-*  
3544 *Mind and Body) no matter how much later commentators (Susan Bordo's perversion comes*  
3545 *to mind...)* want to interpret him as a simple dualist via readings of the meditations<sup>216</sup>...], it  
3546 becomes difficult for him [...] to distinguish them. Not being able to *think* them except as  
3547 two, he must nevertheless *feel* them as *one*."<sup>217</sup> This is not a difficulty, but an essential  
3548 quality of all true rationalist philosophy. We know things in the peripatetic sense at the  
3549 level of difference, of atomization, where as we feel things in the rational intuition in their  
3550 unity (which rises from their shared foundation in Infinite Substance); knowing requires  
3551 atomization, breaking the world down into discrete elements that can be treated logically,  
3552 where feeling rises from the sympathy of the world with the dimension of self that is  
3553 Infinite Substance and its emanations. To interpret such a distinction as a problem or  
3554 difficulty highlights the incommensurability of Early Modern Rationalism with the axioms

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<sup>215</sup> De Santillana, G & Von Dechend, H 2007, *'Hamlet's Mill: An Essay on Myth and the Frame of Time'*, Nonparelli Books argues that traditional Myth is embedded with a technical-metaphysical language.

<sup>216</sup> Which Descartes was *very* clear in qualifying as what we might call a 'therapeutic thought experiment' that was not intended to expound the whole of his philosophy or to be taken as such...

<sup>217</sup> Dussel, E 2008, 'Anti-Cartesian Meditations: About the Origin of the Philosophical Anti-Discourse of Modernity', *Tabula Rasa*, vol. 9, p. 162.

3555 and associated logics of Modernity (i.e. the inability to interpret Early Modern Philosophy—  
3556 or any ‘true philosophy’—from the perspective of the Modernist world view).

3557 Dussel goes on to question “how... the passions [can] *move* or *withhold* the cognitive  
3558 activity of the soul? As hard as Descartes tries he can never **show** that the passions, linked to the  
3559 body, connect to the soul and the cognitive activity that moves it.”<sup>218</sup> Indeed, the connection is  
3560 silent, immaterial, and beyond the sensory world that one can be ‘shown’—one must feel that  
3561 connection for their self (‘know thy self’). You cannot show feeling. Feeling is in essence the  
3562 silent sympathy or antipathy of the dimension of self that is Infinite Substance and its  
3563 emanations with the world; the body is but the vessel for and the front line of this interaction  
3564 between Self and the world of self. Where the Modernist axioms and logics actively negate the  
3565 reality of things that do not have a tangible existence in the finite world, classical world view of  
3566 Descartes would posit silent phenomena like feeling as more real than material manifestations  
3567 in their relatively eternal, infinite dimensional quality.

3568 Next, Dussel goes the way of average modernist, reads Descartes literally (rather  
3569 than within the framework of knowledge as resemblance, which is to say without sensitivity  
3570 to signatures), and attempts to take Descartes to task for his treatment of the animal spirits  
3571 and pineal gland...

3572  
3573 “The hypothesis of the “animal spirits” (transported in the blood) [(i.e. the vital life force (VLF), or  
3574 the energy of life we receive through breath (sun light), food and water...)] that unite with the body  
3575 in the “pineal gland” [(what we must remember is that each gland has been demonstrated as  
3576 holding a silent connection with one of the major psychical, energetic centers in our body (often  
3577 referred to as the chakras). This is an implicit analogy facilitated by resemblance!!! The pineal gland  
3578 is the physical counter part for the chakra (the ‘Third Eye’, the ‘Eye of Horus’, etc.) Descartes was  
3579 describing, and to interpret Descartes words literally is an essentially modernist bastardization. The  
3580 relationship between the pineal gland and the chakra (the ‘Third Eye’, the ‘Eye of Horus’) comes  
3581 through resemblance (the chakra is to our psychical body as the pineal gland is to our physical bod).  
3582 One signature of this resemblance this comes in the fact that where the chakra facilitates our extra-  
3583 sensory, psychic capacities, the pineal gland releases a chemical compound called DMT that  
3584 facilitates the separation of our psychic body from our physical and the subsequent ability to see  
3585 reality through the eyes of our psychical body. Descartes was still located wholly within the camp of  
3586 knowledge as aeonian resemblance, and interpreting his writings literally (within the axioms and  
3587 logics of Modernity) is just as irrational a reading the Bible or any other religious text in such a

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<sup>218</sup> Dussel, E 2008, ‘Anti-Cartesian Meditations: About the Origin of the Philosophical Anti-Discourse of Modernity’, *Tabula Rasa*, vol. 9, p. 162. Bold Emphasis Added.

3588 *manner. Now, you may dispute the axioms and logics from which Descartes was moving, but one*  
3589 *cannot dispute the coherence of Descartes logic within his own regime of axioms and logics.)]*was  
3590 not convincing [(it was not convincing for Dussel because he interpreted Descartes words literally—  
3591 from the perspective of Modernist axioms and logics and its dimensional incommensurability with  
3592 Descartes world view)].<sup>219</sup>

3593  
3594 All of our critique of Dussel’s uninitiated, literal, dogmatically-Modernist interpretation of  
3595 Descartes (and early modern philosophy in general) aside, Dussel does highlight some very  
3596 important issues that actually exist in Early Modern Philosophy.

3597  
3598 “That pure machine [(the body)] would not show skin color or race (it is clear that Descartes thinks  
3599 only from the basis of the white race), and nor obviously its sex (he equally thinks only on the basis  
3600 of the male sex), and it is that of a European (he doesn’t sketch nor does he refer to a colonial body,  
3601 an Indian, an African slave, or an Asian). The quantitative indeterminacy of any *quality* will also be  
3602 the beginning of all illusory abstractions about the “zero point” of modern philosophical subjectivity  
3603 and the constitution of the body as a quantifiable commodity with a price (as is the case in the  
3604 system of slavery or the capitalist wage).<sup>220</sup>

3605  
3606 This biocentrist thought <sup>221</sup>—along with the taint of locating the fall outside of  
3607 manifestation (and as the *cause* of manifestation and at times even the cause of  
3608 *creation*<sup>222</sup>)—is the fundamental problem that has always plagued Paternalist traditions (the  
3609 traditions spanning what we might call the ‘white world’—from Japan through the British  
3610 Isles and many other corners of the world—that believe order is to be created in  
3611 manifestation through forceful, hierarchical domination and that social order is thus to be  
3612 facilitated by hierarchical biological domination).

3613 We are left, then, in a bit of a precarious place. On the one hand we must not strip  
3614 authors like Susan Bordo, Judith Butler or Enrique Dussel of their agency, right and duty to  
3615 critique the virulent sexism, racism, colonialism and oft authoritarian oppression of  
3616 Paternalism as these critiques are well founded and the sexism, racism, colonialism and

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<sup>219</sup> Ibid.162. Underline Emphasis Added.

<sup>220</sup> Dussel, E 2008, ‘Anti-Cartesian Meditations: About the Origin of the Philosophical Anti-Discourse of Modernity’, *Tabula Rasa*, vol. 9, p. 162.

<sup>221</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>222</sup> See for example see Rabbi Isaac Luria (Ha-Ari – the holy lion, 1534–72) or Hindu notions of contraction in the Infinite Substance.

3617 authoritarianism produced by the Paternalist world view has been catastrophic. On the  
3618 other hand, we must be careful that the uninitiated, literal, modernist reading of authors  
3619 like Bordo, Butler and Dussel (which, sadly, renders them as agents of the intellectual  
3620 hegemony they purport to fight) does not lead us to banal acceptance of the Modernist  
3621 world view or a concomitant dismissal of philosophy as impractical and elitist... Given that  
3622 the Paternalist problems we observe in Early Modern Philosophy were inculcated millennia  
3623 before (again in China, India, Babylon, Assyria, Phoenicia, Egypt, Greece, Rome, etc.), we  
3624 must look for the origins of patriarchal, racist, colonial, authoritarian, fallen, etc. thought  
3625 and practice in the shadows of the global mythical tradition and other bridges to the old  
3626 world (starting with Hapsburg Spain or the British Empire will simply not suffice)...

3627         On another note, the clearly oppressive qualities embedded in the Paternalist cannon  
3628 should not be allowed to negate all wisdom and truth or to characterize all philosophy and  
3629 spirituality. How better to negate truth and wisdom than to render it truly dangerous and  
3630 seemingly false through perversion with axioms and logics (i.e. to negate truth is must first  
3631 be perverted by inculcation of irrational axioms and logics that contaminate the regime of  
3632 thought in which they are embedded)???) In short, we ought not let the truth be eviscerated  
3633 from the sphere of known reality simply because a perverse group of people expressed it  
3634 within an extremely flawed axiomatic, cultural environment, as we ought not let the actions  
3635 of one (rather small) group of people express the truth of an entire race, religion, creed, etc.  
3636 (my thoughts come to the logic by which the western political and media establishment  
3637 interpret all one and a half billion plus Muslims as being defined by the actions of a small  
3638 group of radicalized individuals...)<sup>223</sup> Don't blame all ideas for bad ideas...

3639  
3640 **2.20 'Speaking'**  
3641 Following from the three theories he posits as the foundation of Modernity Foucault moves  
3642 to an archeology of the theory of language within Modernism.<sup>224</sup> Foucault argues that

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<sup>223</sup>In short, the 'Post' *Moderns* need to strive for a bit more consistency...

<sup>224</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 78-120.



3643 language in the “Classical age is both pre-eminent and unobtrusive.”<sup>225</sup> It is pre-eminent in  
3644 that

3645  
3646 “words have been allotted the task and the power of ‘representing thought’. But representing in this  
3647 case does not mean translating, giving a visible version of, fabricating a material double that will be  
3648 able, on the external surface of the body, to reproduce thought in its exactitude. Representing must  
3649 be understood in the strict sense: language represents thought as thought represents itself. To  
3650 constitute language or give it life from within, there is no essential and primitive act of signification,  
3651 but only, at the heart of representation, the power that it possesses to represent itself, that is, to  
3652 analyse itself by juxtaposing itself to itself, part by part, under the eye of reflection, and to delegate  
3653 itself in the form of a substitute that will be an extension of it. In the Classical age, nothing is given  
3654 that is not given to representation; but, by that very fact, no sign ever appears, no word is spoken, no  
3655 proposition is ever directed at any content except by the action of a representation that stands back  
3656 from itself, that duplicates and reflects itself in another representation that is its equivalent.  
3657 Representations are not rooted in a world that gives them meaning; *they open of themselves on to a*  
3658 *space that is their own, whose internal network gives rise to meaning [(this is the linguistic shift that*  
3659 *would, in contemporary times, give rise to Chomsky’s ‘Generative Grammar’. At this level of*  
3660 *language the mistake in locating the rise of the exoteric modernism in early modern philosophy*  
3661 *becomes abundantly clear in, for example, Spinoza’s discussions of the poverty of language.<sup>226</sup>)]...  
3662 [Language] is not an exterior effect of thought, but thought itself [(i.e. thought-mind is reduced to its*  
3663 *tangible, finite, manifestations—the reduction of mind to the brain and physical processes that we*  
3664 *observe (from our dimensionally reductive human perspective) as giving rise to mind and the*  
3665 *material constituents by which mind becomes tangible (in words and in our era of the academy*  
3666 *actions-practices)... The divide between mind and matter is axiomatically eviscerated in the*  
3667 *reduction of mind to its tangible, material manifestations (to its ‘exterior effects’). Mind is now*  
3668 *nothing but the aggregate of the most simple material things by which it comes into manifest*  
3669 *being.)].”<sup>227</sup>*

3670  
3671 “From the Classical age, language is deployed within representation, and in that duplication of itself  
3672 which hollows itself out. Henceforth, the primary Text is effaced, and with it, the entire,  
3673 inexhaustible foundation of the words whose mute being was inscribed in things; all that remains is  
3674 representation, unfolding in the verbal signs that manifest it, and hence becoming discourse. For the  
3675 enigma of a speech which a second language must interpret is substituted the essential discursivity  
3676 of representation: the open possibility, as yet neutral and undifferentiating, but which it will be the  
3677 task of discourse to fulfil and to determine. When this discourse becomes in turn an object of  
3678 language, it is not questioned as if it were saying something without actually saying it, as if it were a  
3679 language enclosed upon itself; one no longer attempts to uncover the great enigmatic statement  
3680 that lies hidden beneath its signs; one asks how it functions: what representations it designates, what  
3681 elements it cuts out and removes, how it analyses and composes, what play of substitutions enables  
3682 it to accomplish its role of representation [(i.e. a functionalist conception of the relationship between

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<sup>225</sup>Ibid. 78.

<sup>226</sup>Spinoza (2002), “Treaties on the Emendation of the Intellect” in Samuel Shirley trans. *Spinoza Complete Works*, p. 26.

<sup>227</sup>Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 78.

3683 *meaning and language*]/. Commentary has yielded to criticism.”<sup>228</sup>

3684  
3685 It is at this level that we can begin to understand the ubiquity of Modernism (for some  
3686 Marxist-Modernists in the UBC Geography Department, for example, ‘there is nothing that  
3687 exists outside of Modernism, but there are many modernisms...’). For example, while  
3688 Modernism (valorized as ‘scientific, material reason’) and Christianity (denigrated as  
3689 superstition) are usually framed as oppositional forces in US culture in the manner that  
3690 religion and science are generally framed as oppositional in the Modernist imagination, the  
3691 reality is that US Christianity’s descent into pure superstition (‘God hid fossils here to test  
3692 human faith’) comes as a direct function of interpretation of Christian scriptures from the  
3693 world view of Modernity (i.e. the literal interpretation of scripture that comes as a function  
3694 of attempting to interpret scripture within the axioms and logics of modernity and its  
3695 reduction of reality to history—the world of motion). Indeed it would have been ‘starkly  
3696 impossible to think that’ the Bible could or should be read in a literal, historically reductive  
3697 sense prior to socialization in the Modernist world view. When we understand Modernity as  
3698 an epistemological phenomenon—as the reduction of epistemic potential to the limits of  
3699 the peripatetic mind—the ubiquity of Modernism’s cultural hegemony comes into focus. In  
3700 this light the atheist, leftist, democratic scientist who believes in the science of evolution is  
3701 no more or less Modernist (at the level of assumptions concerning reality, linguistic  
3702 meaning, etc.) than the rightwing, republican, anti-science Christian who denies evolution  
3703 and posits fossils as a test of faith. So, while they may take the potentials of the peripatetic  
3704 mind to different extremes (in inculcating some oppositional axioms and logics), both sides  
3705 of the right-left dialectic hegemony are in essence mutually constitutive nodes of the same  
3706 hegemonic regime.<sup>229</sup>

3707           The implications of Modernist hegemony’s ubiquity—in spanning the illusory divide

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<sup>228</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 79-80.

<sup>229</sup> As the peripatetic mind is founded upon and bounded by the dimensional quality of the passing time and physical space field of dimensional consistency, it is natural that it is able to produce a multiplicity of ‘truths’ that are all bound in the same way (again, the US political system is a good metaphor, in allowing for a ‘plurality’ of truths to be bound within the epistemological limitations of the same modernist axioms and logics.

3708 between right and left, religion and science, us and them, good and evil and the many other  
3709 false binaries of the western social ontology—are many, varied and addressed at length in  
3710 Barnesmoore’s “Conscious Evolution, Social Development and Environmental Justice”.<sup>230</sup>  
3711 The apparent oppositions of Modernity were constructed to keep people constrained within  
3712 the axioms and logics that bind the false spectrum. ‘Freedom is Slavery’.<sup>231</sup>

3713  
3714 “This new relation that language establishes with itself is neither a simple nor a unilateral one.  
3715 Criticism would appear to contrast with commentary in the same way as the analysis of a visible  
3716 form with the discovery of a hidden content. But since this form is that of representation, criticism  
3717 can analyse language only in terms of truth, precision, appropriateness, or expressive value. Hence  
3718 the combined role of criticism and ambiguity – the former never succeeding in freeing itself from  
3719 the latter. Criticism questions language as if language was a pure function, a totality of mechanisms,  
3720 a great autonomous play of signs; but, at the same time, it cannot fail to question it as to its truth or  
3721 falsehood, its transparency or opacity, and therefore as to exactly how what it says is present in the  
3722 words by which it represents it. It is on the basis of this double, fundamental necessity that the  
3723 opposition between content and form gradually emerged and finally assumed the importance we  
3724 know it to have. But no doubt this opposition was consolidated only at a relatively late date, when, in  
3725 the nineteenth century, the critical relation had itself been weakened. In the Classical period,  
3726 criticism was applied, without dissociation and, as it were, *en bloc*, to the representative role of  
3727 language. It then assumed four forms, which, though distinct, were interdependent and articulated  
3728 upon each other. It was deployed first, in the reflexive order, as a critique of *words*: the impossibility  
3729 of constructing a science or a philosophy with the received vocabulary; a denunciation in general  
3730 terms which confused what was distinct in representation with the abstract terms which separated  
3731 what should remain united; the need to build up the vocabulary of a perfectly analytic language. It  
3732 was also expressed in the grammatical order as an analysis of the representative *values* of syntax,  
3733 word order, and sentence construction. Is a language in a higher state of perfection when it has  
3734 declensions or a system of prepositions? Is it preferable for the word order to be free or strictly  
3735 determined? What system of tenses best expresses relations of sequence? Criticism also examines  
3736 the forms of *rhetoric*: the analysis of figures, that is, the types of discourse, with the expressive value  
3737 of each, the analysis of tropes, that is, the different relations that words may have with the same  
3738 representative content (designation by a part or the whole, the essential or the accessory, the event  
3739 or the circumstance, the thing itself or its analogues). Lastly, faced with existing and already written  
3740 language, criticism sets out to define its *relation* with what it represents; hence the importance  
3741 assumed, since the seventeenth century, by critical methods in the exegesis of religious texts; it was  
3742 no longer a question, in fact, of repeating what had already been said in them, but of defining  
3743 through what figures and images, by following what order, to what expressive ends, and in order to  
3744 declare what truth, God or the Prophets had given a discourse the particular form in which it was  
3745 communicated to us.

3746         Such is the diversity of the critical dimension that is necessarily established when language

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<sup>230</sup> Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

<sup>231</sup> Orwell, G 1948, *1984*, Harcourt Brace Jovanovich.

3747 questions itself on the basis of its function. Since the Classical age, commentary and criticism have  
3748 been in profound opposition. By speaking of language in terms of representations and truth,  
3749 criticism judges it and profanes it. Now as language in the irruption of its being, and questioning it  
3750 as to its secret, commentary halts before the precipice of the original text, and assumes the  
3751 impossible and endless task of repeating its own birth within itself: it sacralizes language. These two  
3752 ways by which language establishes a relation with itself were now to enter into a rivalry from  
3753 which we have not yet emerged – and which may even be sharpening as time passes. This is because  
3754 since Mallarme, literature, the privileged object of criticism, has drawn closer and closer to the very  
3755 being of language, and requires therefore a secondary language which is no longer in the form of  
3756 criticism, but of commentary. And in fact every critical language since the nineteenth century has  
3757 become imbued with exegesis, just as the exegeses of the Classical period were imbued with critical  
3758 methods. However, until the connection between language and representation is broken, or at least  
3759 transcended, in our culture, all secondary languages will be imprisoned within the alternative of  
3760 criticism or commentary. And in their indecision they will proliferate *ad infinitum* [(that is, if one  
3761 does not use commentary to exit from the cycles of the peripatetic mind and into the silence of the  
3762 rational intuition, which was the function of commentary (exegesis, Ta'wil, etc.) in spiritual  
3763 traditions. The goal of exegesis (Ta'wil) is to bring one from the peripatetic cycles of the exoteric  
3764 tradition (Sharia, the law, or the symbols, rituals, cultural practices, etc. that socialize the people to  
3765 form community (the Ummah)) and onto the path (Tariqua) towards intimacy with the Infinite  
3766 Substance and its emanations (with truth, Haqiqa). Experience of and subsequent intimacy with the  
3767 Truth, the eternal substance brings us into contact with the experiences and energies necessary to  
3768 manifest the 'direct knowledge' (Ma'Rifa, Wu Wei) of the 'universal intellect'. Of course, with no  
3769 eternal foundation for the Truth or meaning in language or thought, it is unsurprising that the  
3770 continued search for objectivity caused language and thought to proliferate *ad infinitum*. In 1984  
3771 George Orwell discusses a technique by which the potential for thought is constrained by reducing  
3772 the number of words the general public has access to (and this has plain itself out to the letter in the  
3773 anti-intellectualist Modern public). What we see in the Modern academy, however, is the  
3774 proliferation of terms that are available to describe an ever shrinking reality.)].<sup>232</sup>

3775  
3776 “What distinguishes language from all other signs and enables it to play a decisive role in  
3777 representation is, therefore, not so much that it is individual or collective, natural or arbitrary, but  
3778 that it analyses representation according to a necessarily successive order: the sounds, in fact, can be  
3779 articulated only one by one; language cannot represent thought instantly, in its totality [(as only the  
3780 intuition can, when it brings what is known by the rational mind to bear in a single movement of  
3781 the mind...)]; it is bound to arrange it, part by part, in a linear order. [(In short, language is bound to  
3782 the same dimensional quality as the peripatetic mind and is thus valorized as the highest form of  
3783 representation in a system of thought where the highest potential for human thought has been  
3784 established as the borders of the peripatetic mind... The silence of rational intuition—which at one  
3785 level transcends the finite dimensional limitations that render language and peripatetic thought  
3786 dimensionally incommensurable with the Infinite and its emanations—is axiomatically eviscerated.  
3787 Language's reduction of reality to passing time and physical space is compounded by its atomizing  
3788 function: “to my gaze, ‘the brightness is within the rose’; in my discourse, I cannot avoid it coming  
3789 either before or after it.” Language not only reduces reality to the linear dimensional quality of  
3790 passing time and physical space but also strips time of its relative unity in a given moment by

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<sup>232</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 80-81.

3791 *forcing us to atomize the elements that give rise to a said moment (by forcing us to divide the rose*  
3792 *from its inner brightness...)].*<sup>233</sup>

3793

3794 From here Foucault notes four basic consequences of the modernist turn in Linguistics:

3795

3796 “1. The first is that it is easy to see how the sciences of language are divided up in the Classical  
3797 period: on the one hand, rhetoric, which deals with figures and tropes, that is, with the manner in  
3798 which language is spatialized in verbal signs; on the other, grammar, which deals with articulation  
3799 and order, that is, with the manner in which the analysis of representation is arranged in accordance  
3800 with a sequential series. Rhetoric defines the spatiality of representation as it comes into being with  
3801 language; grammar defines in the case of each individual language the order that distributes that  
3802 spatiality in time. This is why, as we shall see, grammar presupposes languages, even the most  
3803 primitive and spontaneous ones, to be rhetorical in nature. *[(It is again clear that the essential*  
3804 *movement of Modernism is the reduction of reality to passing time and physical space (to the finite*  
3805 *node of reality that can be known directly by the peripatetic mind). Foucault is observing the ways*  
3806 *in which language acts as a mechanism for facilitating this reduction of reality to the finite.)]*

3807       2. On the other hand, grammar, as reflection upon language in general, expresses the  
3808 relation maintained by the latter with universality. This relation can take two forms, according to  
3809 whether one takes into consideration the possibility of a *universal language* or that of a *universal*  
3810 *discourse*. In the Classical period, what was denoted by the term universal language was not the  
3811 primitive, pure, and unimpaired speech that would be able, if it were rediscovered beyond the  
3812 punishment of oblivion, to restore the understanding that reigned before Babel *[(i.e. understanding*  
3813 *facilitated by the silent language first language of Infinite-Eternal Substance and its emanations)]*. It  
3814 refers to a tongue that would have the ability to provide every representation, and every element of  
3815 every representation, with the sign by which it could be marked in a univocal manner; it would also  
3816 be capable of indicating in what manner the elements in a representation are composed and how  
3817 they are linked to one another; and since it would possess the necessary instruments with which to  
3818 indicate all the possible relationships between the various segments of representation, this language  
3819 would also, by that very fact, be able to accommodate itself to all possible orders. At once  
3820 characteristic and combinative, the universal language does not re-establish the order of days gone  
3821 by: it invents signs, a syntax, and a grammar, in which all conceivable order must find its place. *[(In*  
3822 *other words, as the eternal order necessary for establishing a fixed truth must now be created within*  
3823 *time language becomes the form (rather than the aeons) by which we can create (and thus come to*  
3824 *know) ‘eternal order within time’.)]* As for universal discourse, that too is by no means the unique  
3825 text that preserves in the cipher of its secret the key to unlock all knowledge; it is rather the  
3826 possibility of defining the natural and necessary progress of the mind from the simplest  
3827 representations to the most refined analyses or the most complex combinations *[(now that order has*  
3828 *been rearticulated within the finite dimensional quality our epistemological processes come to be*  
3829 *constrained by the linear, discursive mode in which the peripatetic mind functions)]*: this discourse  
3830 is knowledge arranged in accordance with the unique order laid down for it by its *origin*  
3831 *[(knowledge arranged based on the linear dimensional quality of passing time and physical space)]*.  
3832 It traverses the whole field of knowledge, though as it were in a subterranean manner, in order to  
3833 reveal, on the basis of representation, the possibility of that knowledge, to reveal its origin, and its  
3834 natural, linear, and universal link. This common denominator, this foundation underlying all

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<sup>233</sup> Ibid. 82.

3835 knowledge, this origin expressed in a continuous discourse is **Ideology**, a language that duplicates  
3836 the spontaneous thread of knowledge along the whole of its length....

3837         The universal characteristic and ideology stand in the same opposition to one another as do  
3838 the universality of language in general (which arranges all possible orders in the simultaneity of a  
3839 single fundamental table *[(in time)]*) and the universality of an exhaustive discourse (which  
3840 reconstitutes the single genesis, common to the whole *[(linear, peripatetic)]* sequence of all possible  
3841 branches of knowledge). But their aim and their common possibility reside in a power that the  
3842 Classical age attributes to language: that of providing adequate signs for all representations,  
3843 whatever they may be, and of establishing possible links between them *[(the possibility of providing  
3844 that which is in a state of perpetual change, motion, difference, chaos, etc. with an eternal  
3845 foundation from which knowledge can be derived...)]*. In so far as language can represent all  
3846 representations it is with good reason the element of the universal. There must exist within it at  
3847 least the possibility of a language that will gather into itself, between its words, the totality of the  
3848 world, and, inversely, the world, as the totality of what is representable, must be able to become, in  
3849 its totality, an Encyclopedia. *[(In other words, the possibility that the whole world can be  
3850 encapsulated (linguistically quantified) within a fixed definition—an 'eternal order' created in time;  
3851 this is the presumption that utopian fascism is attainable through dominating difference and  
3852 creating an eternal, unified order in time.)]*

3853         ...Whatever the partial character of these projects, whatever the empirical circumstances of  
3854 such undertakings, the foundation of their possibility in the Classical *episteme* is that, though  
3855 language had been entirely reduced to its function within representation, representation, on the  
3856 other hand, had no relation with the universal except through the intermediary of language.

3857         3. Knowledge and language are rigorously interwoven. They share, in representation, the  
3858 **same origin** *[(in subsequent readings and operationalizations this shared origin is located within the  
3859 finite)]* and the same functional principle; they support one another, complement one another, and  
3860 criticize one another incessantly. In their most general form, both knowing and speaking consist  
3861 first of all in the simultaneous analysis of representation, in the discrimination of its elements, in  
3862 the establishing of the relations that combine those elements, and the possible sequences according  
3863 to which they can be unfolded. **It is in one and the same movement that the mind speaks and knows**  
3864 *[(this is the hallmark of the peripatetic mode of knowing, wherein for something to be known it  
3865 must be articulated within language—mind must be made tangible by language for its knowledge  
3866 to be considered as real or true)]*. It is by the same processes that one learns to speak and that one  
3867 discovers either the principles of the world's system or those of the human mind's operations, that is,  
3868 all that is sublime in our knowledge'. But language is knowledge only in an unreflecting form; it  
3869 imposes itself on individuals from the outside, guiding them, willy-nilly, towards notions that may  
3870 be concrete or abstract, exact or with little foundation. Knowledge, on the other hand, is like a  
3871 language whose every word has been examined and every relation verified. **To know is to speak**  
3872 **correctly**, and as the steady progress of the mind dictates; to speak is to know as far as one is able,  
3873 and in accordance with the model imposed by those whose birth one shares. The sciences are well-  
3874 made languages, just as languages are sciences lying fallow. All languages must therefore be  
3875 renewed; in other words, explained and judged according to that analytic order which none of them  
3876 now follows exactly; and readjusted if necessary so that the chain of knowledge may be made visible  
3877 in all its clarity, without any shadows or lacunae. It is thus part of the very nature of grammar to be  
3878 prescriptive, not by any means because it is an attempt to impose the norms of a beautiful language  
3879 obedient to the rules of taste, but because it refers the radical possibility of speech to the ordering  
3880 system of representation.... *[(Again, it becomes clear that modernist linguistics, especially in the  
3881 relationship between knowledge and language established therein, is one of the essential techniques*

3882 *of power by which the human mind was constrained to its peripatetic state of slavery by Modernism.*  
3883 *If Truth must be articulated in language and Truth is by its eternal-infinite nature dimensionally*  
3884 *incommensurable with language then Truth cannot be known.)).*

3885         And this link between language and knowledge opens up a whole historical field that had  
3886 not existed in previous periods. Something like a history of knowledge becomes possible; because, if  
3887 language is a spontaneous science, obscure to itself and unpractised, this also means, in return, that  
3888 it will be brought nearer to perfection by knowledge, which cannot lodge itself in the words it needs  
3889 without leaving its imprint in them, and, as it were, the empty mould of its content. Languages,  
3890 though imperfect knowledge themselves, are the faithful memory of the progress of knowledge  
3891 towards perfection. They lead into error, but they record what has been learned. In their chaotic  
3892 order, they give rise to false ideas; but true ideas leave in them the indelible mark of an order that  
3893 chance on its own could never have created. "What civilizations and peoples leave us as the  
3894 monuments of their thought is not so much their texts as their vocabularies, their syntaxes, the  
3895 sounds of their languages rather than the words they spoke; not so much their discourse as the  
3896 element that made it possible, the discursivity of their language. *[(It is thus that authors like Dussel*  
3897 *and Bordo attempt to analyze the history of philosophy through a literal interpretation of texts. It is*  
3898 *thus that Christians come to interpret the bible through a literal translation of texts. It is thus that*  
3899 *the whole of the history of human thought prior to the rise of Exoteric Modernism has become*  
3900 *starkly impossible to think for people whose perspective is dominated by the axioms and logics (the*  
3901 *hegemonic essence) of Modernity. It is thus that old knowledge is perceived as inferior to new*  
3902 *knowledge, which is thought to progress linearly and functionally towards perfection through the*  
3903 *accumulation and ordering of facts. Traditional 'Hermeneutics' give way to Functionalist*  
3904 *Formalism; the interpretation of the ideas and meaning of a text shifts from a qualitative study of*  
3905 *resemblances (of the natural order whose recollection is intended to be catalyzed by a text) to what*  
3906 *we might call a quantitative study of the order it created by the language that forms a text. It*  
3907 *becomes possible for language to be known in and of itself as the meaning of language is stripped of*  
3908 *its relationship to that which exists outside of peripatetic knowledge and the finite dimension of*  
3909 *reality to which it is oriented.))]*

3910  
3911         The language of a people gives us its vocabulary, and its vocabulary is a sufficiently faithful  
3912 and authoritative record of all the knowledge of that people; simply by comparing the  
3913 different states of a nation's vocabulary at different times one could form an idea of its  
3914 progress. Every science has its name, every notion within a science has its name too,  
3915 everything known in nature is designated, as is everything invented in the arts, as well as  
3916 phenomena, manual tasks, and tools. *[(As epistemological potentials are reduced to the*  
3917 *dimensional quality of passing time and physical space in the rise of Modernism the*  
3918 *teleological quality of passing time and physical space (i.e. generative 'progression') is*  
3919 *imputed to conceptions of human epistemology. If we can only know in peripatetic terms, we*  
3920 *can also assume that all knowledge will take on the same linear, successive and progressive*  
3921 *quality as the peripatetic mind and the finite dimension of reality to which it is oriented...)]*

3922  
3923 Hence the possibility of writing a history of freedom and slavery based upon languages, or even a  
3924 history of opinions, prejudices, superstitions, and beliefs of all kinds, since what is written on these  
3925 subjects is always of less value as evidence than are the words themselves *[(the possibility of*  
3926 *interpretation without sensitivity to the axioms and logics by which the author articulated the*  
3927 *meaning of the language used in a text)]...*

3928         ...In the Classical age, knowing and speaking are interwoven in the same fabric; in the case

3929 of both knowledge and language, it is a question of providing representation with the signs by  
3930 means of which it can unfold itself in obedience to a necessary and visible order. Even when stated,  
3931 knowledge in the sixteenth century was still a secret, albeit a shared one. Even when hidden,  
3932 knowledge in the seventeenth and eighteenth centuries is discourse with a veil drawn over it. This is  
3933 because it is of the very nature of science to enter into the system of verbal communications, and of  
3934 the very nature of language to be knowledge from its very first word. **Speaking, enlightening, and**  
3935 **knowing are, in the strict sense of the term, of the same order...**

3936 4. Because it had become analysis and order, language entered into relations with time  
3937 unprecedented hitherto. The sixteenth century accepted that languages succeeded one another in  
3938 history and were capable of engendering one another. In the seventeenth century, the relation of  
3939 language to time is inverted: it is no longer time that allots languages their places, one by one, in  
3940 world history; it is languages that unfold representations and words in a sequence of which they  
3941 themselves define the laws. [(In a sense, then, language is rendered as the eternal standard for truth  
3942 and meaning by Modernity. Language becomes the Infinite Substance and emanations in the  
3943 Modernist world view. Genesis in Modernity—"genesis as the analysis of the constitution of orders  
3944 on the basis of empirical series"—is, then, taken as the creation of a Language. Language becomes  
3945 the eternal-infinite progenitor of order and standard for Truth-meaning.)] It is by means of this  
3946 internal order, and the positions it allots to its words, that each language defines its specificity, and  
3947 no longer by means of its place in a historical series. [(In a sense, we can see this as a loss of the  
3948 capacity to know language in terms of the resemblance of convenience (the resemblance that things  
3949 take on through shared environment of manifestation, the shared environment here being an  
3950 historical timeline))]. For language, time is its interior mode of analysis, not its place of birth. Hence  
3951 the paucity of interest shown by the Classical age in chronological filiation, to the point of denying,  
3952 contrary to all the 'evidence' - our evidence, that is - the kinship of Italian or French with Latin. The  
3953 kinds of series that existed in the sixteenth century, and were to reappear in the nineteenth, were  
3954 replaced by typologies, typologies of order. There is the group of languages that places the subject  
3955 being dealt with first; next the action undertaken or under-gone by that subject; and last the object  
3956 upon which it is exercised: as witness, French, English, Spanish. Opposed to these is the group of  
3957 languages that places 'sometimes the action, sometimes the object, sometimes the modification or  
3958 circumstance first': for example Latin, or 'Slavonian', in which the function of words is indicated, not  
3959 by their positions, but by their inflections. Finally, there is the third group made up of mixed  
3960 languages (such as Greek or Teutonic), 'which have something of both the other groups, possessing  
3961 an article as well as cases'. But it must be understood that it is not the presence or absence of  
3962 inflections that defines the possible or necessary order of the words in each language. It is order as  
3963 analysis and a sequential alignment of representations that constitutes the preliminary form and  
3964 prescribes the use of declensions or articles. Those languages that follow the order 'of imagination  
3965 and interest' do not determine any constant position for words: they are obliged to emphasize them  
3966 by means of inflections (these are the 'transpositive' languages). If, on the other hand, they follow  
3967 the uniform order of reflection, they need only indicate the number and gender of substantives by  
3968 means of an article; position in the analytic ordering of the sentence has a functional value in itself:  
3969 these are the 'analogical' languages. Languages are related to and distinguished from one another  
3970 according to a table of possible types of word order. The table shows them all simultaneously, but  
3971 suggests which were the most ancient languages; it may be admitted, in fact, that the most  
3972 spontaneous order (that of images and passions) must have preceded the most considered (that of  
3973 logic); external dating is determined by the internal forms of analysis and order. Time has become  
3974 interior to language. [(For eternal order to be established within language, language had to be



3975 *extracted from time, from history, as "only that which has no history is definable".<sup>234</sup> Once eternal*  
3976 *order had been 'established' within language—and once consciousness had been subsumed within*  
3977 *language by the reduction of knowledge, thought, understanding, etc. to existing only within and as*  
3978 *a function of language as well as the location of matter before mind in the causal chain of that*  
3979 *which is...)—the historical convenience of language (the influence of historical context and*  
3980 *normative axioms-logics therein on the articulation and interpretation of meaning in a given era)*  
3981 *could be reintroduced in the nineteenth century (and, it seems, likely had to be reintroduced with*  
3982 *the rise of the linear, modernist telos of constant and infinite linear progress and the rise of*  
3983 *Darwinian theories of mechanical, biologically reductive human evolution. Language itself had to*  
3984 *evolve linearly towards higher degrees of perfection (order) in its capacity to allow us to know the*  
3985 *'objective' order and truth of the world...)]*

3986 ....This is because languages evolve in accordance with the effects of migrations, victories  
3987 and defeats, fashions, and commerce; but not under the impulsion of any historicity possessed by  
3988 the languages themselves. They do not obey any internal principle of development; they simply  
3989 unfold representations and their elements in a linear sequence. If there does exist a time for  
3990 languages that is positive, then it must not be looked for outside them, in the sphere of history, but  
3991 in the ordering of their words, in the form left by discourse.<sup>235</sup>

3992  
3993 Before we move on, we should note that in the above we are attempting to collapse what  
3994 Foucault is conveying as a process of change involving multiple stages into a shift from one  
3995 macro order to another in order to highlight the essential shift of axioms and logics  
3996 embodied in the process analyzed by Foucault. We realize that some context is lost, but this  
3997 is a perfect example of a case in which it is useful to shed context for the sake of rational  
3998 generalization.<sup>236</sup>

3999  
4000 **2.21 The Verb**  
4001 After problematizing some of the more reductive conceptions of the verb (as simply  
4002 signifying tense in time, as simply expressing passion or action, etc.), Foucault argues:

4003  
4004 "What we must do before all else is to reveal, in all clarity, the essential function of the verb: the  
4005 verb affirms, it indicates 'that the discourse in which this word is employed is the discourse of a man  
4006 who does not merely conceive of nouns, but judges them'. A proposition exists – and discourse too –  
4007 when we affirm the existence of an attributive link between two things, when we say that this is that.  
4008 The entire species of the verb may be reduced to the single verb that signifies *to be*. [(What the

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<sup>234</sup> Nietzsche, F 2009, *Basic Writings of Nietzsche*, Gay, P, eds., Random House, p. 516.

<sup>235</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 84-91. Bold Emphasis Added.

<sup>236</sup> Barnesmoore, LR (In Press), 'The Obfuscation of Individualist Historical Narratives: Reviving Rational Generalization and Leaving The Irrational Generalization of Bigotry in the Past', *Environment and Social Psychology*.

4009 *Logique de Port-Royal seems to be arguing is that the potential for discernment—that quality which*  
 4010 *is represented by Jupiter, the Unbiased Sovereign, and by the Archangel Michael ('the one who is*  
 4011 *like god') bearer of the scales of Justice—was actualized in the human psyche as a **function** of*  
 4012 *language. As we have noted it is not clear that the Catholic-Jansenist authors who penned this text*  
 4013 *were arguing that it language created (rather than actualized) the potential for discernment.*  
 4014 *Instead, they were arguing that the entry of verbs into the human psyche provided humans with a*  
 4015 *tool to 'actualize' the innate potential the human psyche to act as receptacle for the eternal order of*  
 4016 *discernment. It is a subtle difference—once reality is reduced to the finite there is no longer a*  
 4017 *dimension in which **potential can exist prior to actualization**, and, as a result, potential must be*  
 4018 *articulated by manifestation. The universe was no longer an idea evolving to fruition through*  
 4019 *matter. To build a house, we must first conceive of it as a finished idea; from this point we must*  
 4020 *break that idea down into its constituent nodes to determine the materials needed to build the*  
 4021 *house; next we must collect these materials; finally, we must bring the order derived from the idea*  
 4022 *to bear upon the materials (the prima materia) and attempt to sympathetically harmonize our*  
 4023 *manifest creation with the idea (egg) from which it was birthed. In Modernism the chicken comes*  
 4024 *before the egg... Instead of manifestation being birthed from an idea, the Modernist world view*  
 4025 *argues that manifestation produces mind as a random, inevitably-futile, essentially biological*  
 4026 *phenomenon that doomed to recede into the cold dark of maximum entropy...)] All the others*  
 4027 *secretly make use of this unique function, but they have hidden it beneath a layer of determinations:*  
 4028 *attributes have been added to it, and instead of saying 'I am singing', we say 'I sing'; indications of*  
 4029 *time have been added, and instead of saying 'before now I am singing', we say 'I sang'; lastly, certain*  
 4030 *languages have integrated the subject itself into their verbs, and thus we find the Romans saying,*  
 4031 *not ego vivit, but vivo. All of this is merely accretion and sedimentation around and over a very*  
 4032 *slight yet essential verbal function, 'there is only the verb to be . . . that has remained in this state of*  
 4033 *simplicity'. [(Consciousness enters into motion, into change, into **time**, via the verb. Being becomes*  
 4034 *aware of itself as being in time—as **to be**—through the verb.)]*

4035  
 4036 The entire essence of language is concentrated in that singular word. Without it, everything would  
 4037 have remained silent [(as without creation, passing time, physical space (manifestation) and the  
 4038 change, motion, chaos, probability, difference, multiplicity etc. they make potential being would  
 4039 have remained silent. Without 'the Word', without activity and motion, the void of infinite potential  
 4040 would have remained intangible and unchanging. Fiat Lux)], and though men, like certain animals,  
 4041 would have been able to make use of their voices well enough, yet not one of those cries hurled  
 4042 through the jungle would ever have proved to be the first link in the great chain of language."<sup>237</sup>

4043  
 4044 To be, or not to be- that is the question:  
 4045 Whether 'tis nobler in the mind to suffer  
 4046 The slings and arrows of outrageous fortune  
 4047 Or to take arms against a sea of troubles,  
 4048 And by opposing end them. To die- to sleep-  
 4049 No more; and by a sleep to say we end  
 4050 The heartache, and the thousand natural shocks  
 4051 That flesh is heir to. 'Tis a consummation  
 4052 Devoutly to be wish'd. To die- to sleep.

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<sup>237</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 94.

4053 To sleep- perchance to dream: ay, there's the rub!  
 4054 For in that sleep of death what dreams may come  
 4055 When we have shuffled off this mortal coil,  
 4056 Must give us pause. There's the respect  
 4057 That makes calamity of so long life.  
 4058 For who would bear the whips and scorns of time,  
 4059 Th' oppressor's wrong, the proud man's contumely,  
 4060 The pangs of despis'd love, the law's delay,  
 4061 The insolence of office, and the spurns  
 4062 That patient merit of th' unworthy takes,  
 4063 When he himself might his quietus make  
 4064 With a bare bodkin? Who would these fardels bear,  
 4065 To grunt and sweat under a weary life,  
 4066 But that the dread of something after death-  
 4067 The undiscover'd country, from whose bourn  
 4068 No traveller returns- puzzles the will,  
 4069 And makes us rather bear those ills we have  
 4070 Than fly to others that we know not of?  
 4071 Thus conscience does make cowards of us all,  
 4072 And thus the native hue of resolution  
 4073 Is sicklied o'er with the pale cast of thought,  
 4074 And enterprises of great pith and moment  
 4075 With this regard their currents turn awry  
 4076 And lose the name of action.- Soft you now!  
 4077 The fair Ophelia!- Nymph, in thy orisons  
 4078 Be all my sins rememb'ed..<sup>238</sup>

4079  
 4080 “In the Classical period, language in its raw state – that mass of signs impressed upon the world in  
 4081 order to exercise our powers of interrogation – vanished from sight, but language itself entered into  
 4082 new relations with being, ones more difficult to grasp, since it is by means of a word that language  
 4083 expresses being and is united to it; it affirms being from within itself; and yet it could not exist as  
 4084 language if that word, on its own, were not, in advance, sustaining all possibility of discourse. With-  
 4085 out a way of designating being, there would be no language at all; but without language, there  
 4086 would be no verb to be, which is only one part of language. This simple word is the representation of  
 4087 being in language; but it is equally the representative being of language - that which, by enabling  
 4088 language to affirm what it says, renders it susceptible of truth or error. In this respect it is different  
 4089 from all the signs that may or may not be consistent with, faithful to, or well adapted to, what they  
 4090 designate, but that are never true or false. Language is, wholly and entirely, discourse; and it is so by  
 4091 virtue of this singular power of a word to leap across the system of signs towards the being of that  
 4092 which is signified.

4093 But from where does this power derive? And what is this meaning, which, by overflowing the

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<sup>238</sup> Shakespeare, W, *Hamlet*. It is in this third speech that Hamlet leaves the frenzy of emotion and the unpurified peripatetic mind (the Seas of trouble) and begins his journey into the quiet calm of the purified rational mind. It also presupposes the link between free will (action) and the cultivation of rationality—one cannot be deemed ‘free’ when they have not actualized their potential for rational thought.

4094 words containing it, forms the basis of the proposition? The grammarians of *Port-Royal* said that the  
4095 meaning of the verb to be was affirmation – which indicated well enough in what region of  
4096 language its absolute privilege lay, but not at all in what it consisted. We must not imagine that the  
4097 verb to be contains the idea of affirmation, for the word affirmation itself, and also the word yes,  
4098 contain it equally well; what the verb to be provides is rather the affirmation of the idea. But is the  
4099 affirmation of an idea also the expression of its existence? This is in fact what Bauzee thinks, and he  
4100 also takes it to be one reason why variations of time have been concentrated into the form of the  
4101 verb: *for the essence of things does not change, it is only their existence that appears and disappears,*  
4102 *it is only their existence that has a past and a future....*

4103 So that the essential function of the verb to be is to relate all language to the representation  
4104 that it designates. The being towards which it spills over its signs is neither more nor less than the  
4105 being of thought. Comparing language to a picture, one late-eighteenth-century grammarian  
4106 defines nouns as forms [*the pillar of form, of latent order and infinite potential*], adjectives as  
4107 colours [*the pillar of force, of activity, of actualizing potential, light*], and the verb as the canvas  
4108 itself [*the third pillar, consciousness*] upon which the colours are visible. An invisible canvas [*you*  
4109 *cannot 'see' consciousness in time as its tangibility comes only as a reflection in your existence...*],  
4110 entirely overlaid by the brightness and design of the words, but one that provides language with the  
4111 site on which to display its painting. What the verb designates, then, is the representative character  
4112 of language, the fact that it has its place in thought, and that the only word capable of crossing the  
4113 frontier of signs and providing them with a foundation in truth never attains to anything other than  
4114 representation itself. So that the function of the verb is found to be identified with the mode of  
4115 existence of language, which it traverses throughout its length: *to speak is at the same time to*  
4116 *represent [(force)] by means of signs and to give signs a synthetic **form** governed by the verb.* As  
4117 Destutt says, the verb is attribution, the sustaining power, and the form of all attributes:

4118  
4119 The verb to be is found in all propositions, because we cannot say that a thing is in such and  
4120 such a way without at the same time saying that it is... But this word is which is in all  
4121 propositions is always a part of the attribute [predicate] in those propositions, it is always the  
4122 beginning and the basis of the attribute, it is the general and common attribute.

4123  
4124 It will be seen how the function of the verb, once it had reached this point of generality, had no  
4125 other course but to become dissociated, as soon as the unitary domain of general grammar itself  
4126 disappeared. When the dimension of the purely grammatical was opened up, the proposition was to  
4127 become no more than a syntactical unit. The verb was merely to figure in it along with all the other  
4128 words, with its own system of agreement, inflections, and cases. And at the other extreme, the power  
4129 of manifestation of language was to reappear in an autonomous question, more archaic than  
4130 grammar. And throughout the nineteenth century, language was to be examined in its enigmatic  
4131 nature as verb: in that region where it is nearest to being, most capable of naming it, of transmitting  
4132 or giving effulgence to its fundamental meaning, of rendering it absolutely manifest. From Hegel  
4133 to Mallarme, this astonishment in the face of the relations of being and language was to  
4134 counterbalance the reintroduction of the verb into the homogeneous order of grammatical  
4135 functions [*which had at this juncture been stripped of their eternal foundation*].<sup>239</sup>

4136  
4137 Foucault's analysis in 'The Order of Things' goes on to describe categorization (i.e.

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<sup>239</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, pp. 94-96. Italic and Bold Emphasis Added.

4138 hierarchical domination of manifestation by knowledge, language, the peripatetic mind,  
4139 etc.) and economic theology as expressed in money and exchange (i.e. the social practice  
4140 that rose from Modernist world view's reduction of reality to the finite and humanity to  
4141 discrete, biological, material individuality), but the above is sufficient to understand the  
4142 nature and Genesis of order in Modernity

4143  
4144 **2.22 Peripatetic Truth Telling, Modernist Confessions**  
4145 In *The History of Sexuality V.1* Foucault observes the modernization of Catholic ritual  
4146 confession. In Modernity “one goes about telling, with the greatest precision, whatever is  
4147 most difficult to tell,” for it cannot be true if it cannot be spoken;<sup>240</sup> what we must remember  
4148 is that what is most difficult to tell, emotion, feeling, transcendent truth, the reality of the  
4149 Infinite and its emanations, etc. is most difficult to tell because of the poverty of language  
4150 (i.e. the dimensional incommensurability of the finite quality of language with the these  
4151 other phenomena). Again, Modernism understands order, meaning and thus Truth as  
4152 articulated within (created by) human knowledge and the time and space it inhabits.  
4153 Modernism also constrains our potential for knowing to the peripatetic mind—all  
4154 knowledge incommensurable with the light and motion of the peripatetic mind is lost as  
4155 our connection with the silence is severed. As such, it is only right that modernists ignore  
4156 the ‘poverty of language’ and its incommensurability with Truth instead positing that  
4157 articulation within language defines the boundaries of reality. Given that the peripatetic  
4158 mind is the boundary for truth, order, meaning and reality in Modernist world view and the  
4159 peripatetic mind may only know in terms of the finite dimensional quality of passing time  
4160 and physical space (with which language and numbers are commensurable and derive their  
4161 poverty in the capacity to encapsulate that which lacks tangibility), it is only natural that  
4162 Modernism would impel someone to express reality and truth in language. We encourage  
4163 you to consider whether you could fitfully explain love to someone who has never felt it.

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<sup>240</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 59.

4164 Could you describe color to the blind?<sup>241</sup> Is conscious experience commensurable with  
4165 quantification (in language, number, etc.)?

4166  
4167 **2.23 Peripatetic Epistemological Reductionism in Primatology**  
4168 Haraway's description of Robert Yerkes' Primatology provides us with another interesting  
4169 lens into the changes in epistemological method produced by the Modernist reduction of  
4170 human epistemic potential to the peripatetic mind (of mind to matter) and facilitates our  
4171 transition into our exploration of Haraway's work. "The invisible essence of psychic life was  
4172 consciousness, but its study had to be rooted in visible objects."<sup>242</sup> Yerkes was "interested  
4173 primarily in... scales of neural complexity as markers of increasing behavioral capacity...  
4174 ...Yerkes studied scales of mental function as the indicator of increased organizational  
4175 complexity."<sup>243</sup>

4176  
4177 "The direction of [bio-cognitive] evolution was *not* from emotion to reflection, but toward ever more  
4178 complex processing of sensations [(*meaning that, like Ray Kurzweil almost a century later, Yerkes*  
4179 *viewed the evolution of consciousness as a linear accumulation of processing power (the speed of*  
4180 *calculation) rather than nonlinear evolution through different 'states of mind'*)<sup>244</sup>]. The senses  
4181 provided the elements for fashioning self and environment and the materials for producing thought  
4182 [(*i.e. consciousness is produced by biology and sense perception therein*)]. ... Potent with meanings in  
4183 the history of science, exploration, quest, and progress, *sight [(light, tangibility)]* was pre-eminent for  
4184 the primates....

4185 The highest form of knowledge was not related to introspection and acceptance  
4186 [(*introspection leading to knowledge of Self—the Universe and God*); acceptance leading to  
4187 *rationally intuitive behavior like shedding attachment to that which is in a state of perpetual*  
4188 *change, motion, chaos, etc.*], but to rational control."<sup>245</sup>

4189  
4190 In Modernity we study consciousness as a linear accumulation of complexity and  
4191 calculation capacity rather than an evolution of changing states (solid, liquid, gas, plasma,  
4192 aether). We equate the evolution of consciousness with the evolution of biology rather than  
4193 viewing the evolution of biology as, at certain points, reaching a sort of singularity that

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<sup>241</sup> Tufayl, I 2009, 'Hayy Ibn Yaqzan' in Lenn Evan Goodman *Ibn Tufayl's Hayy Ibn Yaqzan: A Philosophical Tale*, University of Chicago Press.

<sup>242</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 73.

<sup>243</sup> Ibid. 74.

<sup>244</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>245</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 74–76.

4194 allows for a new state (latent order) of mind to be expressed (water accumulating enough  
4195 latent energy to shift from liquid into its gaseous state). At this point we would simply like  
4196 to note that inner empiricism and the science of shared experience in the invisible depths of  
4197 reality (which have dominated the history of psychology, metaphysics, spirituality, etc.)  
4198 were rendered inert as a result of the fact that such studies are not founded upon evidence  
4199 that is immediately tangible or, thus, accessible to the peripatetic mind. Even tangible  
4200 descriptions of shared experience are rendered inert as these experiences can be understood  
4201 as the actualization of an apex of human epistemological potential—a different state of  
4202 mind than our reflexive, biological, peripatetic baseline—and therefore beyond replication  
4203 by individuals who lack the ability to actualize said epistemological potential. It is thus that  
4204 humanity lost its only means for knowing the self, and, thus, the Infinite Substance and its  
4205 emanations: “know thyself; then thou shalt know the Universe and God.”<sup>246</sup> As ancient  
4206 texts—from the Bible to Plato and Aristotle—were translated into the publically accessible  
4207 languages and literacy increased the public needed to be socialized in a manner that  
4208 prevented them from accessing the esoteric truth symbolically and allegorically embedded  
4209 within these texts (i.e. the human potential for conscious evolution had to be negated as was  
4210 so aptly achieved by public socialization within the axioms and logics of Modernism).<sup>247</sup>  
4211 Modernism renders the mysteries inaccessible by enslaving the public to the peripatetic  
4212 mind through socialization in a regime of axioms and logics that negate the foundation for  
4213 all other modes of knowing. This Modern mode of oppression—most perfectly manifest in  
4214 social systems like contemporary US Democracy—is more effective than traditional  
4215 techniques of power like simply keeping texts locked within languages that the public does  
4216 not know in creating the illusory perception of freedom, agency, knowledge, understanding,  
4217 access to the truth, etc. in the public mind; who will fight against oppression when deluded  
4218 by the impression that they know the truth and the truth is that they are free (‘Master’s  
4219 piece of paper says so!!!’). ‘One who knows everything knows nothing’.

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<sup>246</sup> Cajander, P 2006, *Fragments of Reality: Daily Entries of Lived Life*, iUniverse, p. 109.

<sup>247</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

4220

## 4221 **2.24 Epistemological Violence in the Liberal-Modernist Order**

4222

4223 “The 1950 [UNESCO] document went beyond negative statements that science provided no proof of  
4224 inherited racial inequality of language; it stated that “scientific evidence indicates that the range of  
4225 mental capacities in all ethnic groups [(populations)] is much the same.” The double point of mental  
4226 equality of races and the species trait of plasticity was to be the keystone of the post-war doctrine of  
4227 the relation of nature and culture. ... Man the Hunter would be enlisted to provide arguments on the  
4228 early origin of plasticity and equal human mental capacities. ... In the mid-century doctrine of  
4229 nature and culture, human universals would be the fruits of genetics, biology, and the key  
4230 humanizing adaptational complexities, like bipedalism and hunting, that shaped the capacity for  
4231 mental productions called culture. *[(Mater (material adaptations...) now establishes the potential for*  
4232 *mind as matter causes and contains mind—i.e. the presumed ontological dependence of mind upon*  
4233 *matter necessitates that the potential order of mind be dependent upon the potential order of*  
4234 *matter.]<sup>248</sup>*

4235

4236 From the banal liberal perspective of the Modernist world view the idea of mental equality  
4237 across populations sounds rather appealing and rationally justified. ... From the perspective  
4238 of the Modernist Epistemology—where the substance and thus state of mind are erased  
4239 from the *equation* and where matter and ‘practice’ are located before mind and theory in  
4240 the causal chain of that which is—it might even seem sensible to view human epistemic  
4241 potential as ‘equal’ without regard to culture (and the axioms-logics therein). The human  
4242 potential for conscious evolution and its relationship to cultural environment—which is to  
4243 say the relationship between cultural, ideational environment and the potential for humans  
4244 to actualize their potential for conscious evolution—are axiomatically negated.<sup>249</sup> Equality  
4245 may sound nice, but the ontological, epistemological (philosophical...) and physical  
4246 violence we have done to reality in our attempts to create an order of equality the world of  
4247 difference—a world that is dimensionally incommensurable with the static, unified  
4248 dimensional quality of equality—through the hierarchical domination of difference is  
4249 indefensible.

4250 This leads us to another issue that plagues the social sciences—the wholesale  
4251 dismissal of all generalization in response to the irrational generalization of Paternalist bio-

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<sup>248</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 200.

<sup>249</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.



4252 logics (especially as expressed in Positivist Social Science, Social Physics, etc.)...<sup>250</sup> Race and  
4253 culture are not the same thing (even if Microsoft word wants us to use the term 'is' rather  
4254 than 'are' after 'race and culture'...). They may have been presented as such through  
4255 Paternalist history, and many actors surely still perform them as a single, homogeneous  
4256 whole (giving that unity at least some level of reality), but this does not render them the  
4257 same in essence (order is not created within human knowledge...). Racism assumes, in one  
4258 sense, that biological differences *produce* epistemological differences... A more cogent  
4259 view would understand the combination of culture and racial segregation as producing  
4260 racialized differences in epistemological outcomes. Culture and its implicit axioms-logics  
4261 *do* produce normative epistemological differences. American culture does produce different  
4262 epistemological norms than say Chinese or Hindu culture at the exact points at which its  
4263 hegemonic essence (its axioms and logics) diverges from said cultures. Again, the  
4264 combination of racial segregation (be it externally or internally imposed) with culture  
4265 makes the issue prickly. While we must be sensitive to such issues and actively avoid  
4266 slipping into homogenizing presumption wherein we assume all members of a cultural  
4267 body will always follow the norm of that cultural body or other modes of irrational  
4268 generalization, we must also retain our capacity to speak about a culture's hegemonic  
4269 essence and its normative epistemological outcomes. In short, our world view (the axioms  
4270 and logics of our culture) expands and constrains our potential for thought and thus  
4271 behavior and conception of being, and this relationship between theory and thought allows  
4272 for rational generalization concerning epistemological norms in individuals who accept a  
4273 given world view.

4274         On another note, we reject liberal nihilism and its attempt to strip us of the ability to  
4275 make ethical judgments concerning culture(s)—in our ontological regime the uncreated is  
4276 not forgotten, and there is thus an objective standard upon which 'justice', 'the good',

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<sup>250</sup> Barnesmoore, LR (In Press), 'The Obfuscation of Individualist Historical Narratives: Reviving Rational Generalization and Leaving The Irrational Generalization of Bigotry in the Past', *Environment and Social Psychology*.

4277 'harmony', etc. can be judged (or, more aptly, an objective standard by which we can judge  
4278 the sympathy of manifestation with its uncreated foundation).

4279         The elite class (those who establish the axioms and logics of a society) often solve  
4280 problems they created with solutions that both fulfills existing political interests and  
4281 creates-compounds new problems that can again be solved in a manner that fulfills political  
4282 interests and creates-compounds problems... This is the crisis-solution technique of power  
4283 (which manifests itself as the conservative and progressive poles of dialectical hegemony).  
4284 Equality of mind does exist at the level consciousness in its essence, but Modernism can  
4285 only know its 'equality' in terms shared peripatetic capacity to receive, store, transmit,  
4286 calculate, etc. data.

4287  
4288 **2.25 Pre-Modern Genesis**  
4289 We leave you with some scraps from Genesis narratives articulated outside Modernist  
4290 axioms and logics.

4291  
4292 Genesis 1:1-5  
4293 "1 In the beginning God created the heaven and the earth.  
4294 2 And the earth was without form, and void; and darkness was upon the face of the deep. And the  
4295 Spirit of God moved upon the face of the waters.  
4296 3. And God said, Let there be light: and there was light.  
4297 4. And God saw the light, that *it was* good: and God divided the light from the darkness.  
4298 5. And God called the light Day, and the darkness he called Night. And the evening and the  
4299 morning were the first day."<sup>251</sup>

4300  
4301 Genesis 1:1- 5  
4302 "1. In the beginning God created the heavens and the earth.  
4303 2. And the earth was a **void** and emptiness, and thick darkness was upon the faces of the deep. And  
4304 the Spirit of God **moved** upon the faces of the waters.  
4305 3. And God said, Let there be light, and there was light.  
4306 4. And God saw the light, that it was **good**; and God **distinguished** between the light and the  
4307 darkness.  
4308 5. And God called the light day, and the darkness He called night."<sup>252</sup>

4309  
4310 "There was Eru, the One, who in Arda is called Ilúvatar; and he made *[(emanated)]* first the Ainur,  
4311 the Holy Ones, that were the offspring of his thought, and they were with him before aught else was  
4312 made. And he spoke to them, propounding to them themes of music; and they sang before him, and

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<sup>251</sup>Genesis, 1:1-5, KJV.

<sup>252</sup>Swedenborg, E 1963, *Arcana Coelestia*, p. 3.

4313 he was glad. But for a long while they sang only each alone, or but few together, while the rest  
4314 hearkened; for each comprehended only that part of me mind of Ilúvatar from which he came, and  
4315 in the understanding of their brethren they grew but slowly. Yet ever as they listened they came to  
4316 deeper understanding, and increased in unison and harmony.

4317 And it came to pass that Ilúvatar called together all the Ainur and declared to them a  
4318 mighty theme, unfolding to them things greater and more wonderful than he had yet revealed; and  
4319 the glory of its beginning and the splendor of its end amazed the Ainur, so that they bowed before  
4320 Ilúvatar and were silent.

4321 Then Ilúvatar said to them: 'Of the theme that I have declared to you, I will now that ye  
4322 make in harmony together a Great Music. And since I have kindled you with the Flame  
4323 Imperishable, ye shall show forth your powers in adorning this theme, each with his own thoughts  
4324 and devices, if he will. But I will sit and hearken, and be glad that through your great beauty has been  
4325 wakened into song.'

4326 Then the voices of the Ainur, like unto harps and lutes, and pipes and trumpets, and viols  
4327 and organs, and like unto countless choirs singing with words, began to fashion the theme of  
4328 Ilúvatar to a great music; and a sound arose of endless interchanging melodies woven in harmony  
4329 that passed beyond hearing into the depths and into the heights, and the places of the dwelling of  
4330 Ilúvatar were filled to overflowing, and the music and the echo of the music went out into the Void,  
4331 and it was not void. Never since have the Ainur made any music like to this music, though it has  
4332 been said that a greater still shall be made before Ilúvatar by the choirs of the Ainur and the  
4333 Children of Ilúvatar after the end of days. Then the themes of Ilúvatar shall be played aright, and  
4334 take Being in the moment of their utterance, for all shall then understand fully his intent in their  
4335 part, and each shall know the comprehension of each, and Ilúvatar shall give to their thoughts the  
4336 secret fire, being well pleased.

4337 But now Ilúvatar sat and hearkened, and for a great while it seemed good to him, for in the  
4338 music there were no flaws. But as the theme progressed, it came into the heart of Melkor to  
4339 interweave matters of his own imagining that were not in accord with the theme of Ilúvatar, for he  
4340 sought therein to increase the power and glory of the part assigned to himself. To Melkor among  
4341 the Ainur had been given the greatest gifts of power and knowledge, and he had a share in all the  
4342 gifts of his brethren. He had gone often alone into the void places seeking the Imperishable Flame;  
4343 for desire grew hot within him to bring into Being things of his own, and it seemed to him that  
4344 Ilúvatar took no thought for the Void, and he was impatient of its emptiness. Yet he found not the  
4345 Fire, for it is with Ilúvatar. But being alone he had begun to conceive thoughts of his own unlike  
4346 those of his brethren.

4347 Some of these thoughts he now wove into his music, and straightway discord arose about  
4348 him, and many that sang nigh him grew despondent, and their thought was disturbed and their  
4349 music faltered; but some began to attune their music to his rather than to the thought which they  
4350 had at first. Then the discord of Melkor spread ever wider, and the melodies which had been heard  
4351 before foundered in a sea of turbulent sound. But Ilúvatar sat and hearkened until it seemed that  
4352 about his throne there was a raging storm, as of dark waters that made war one upon another in an  
4353 endless wrath that would not be assuaged.

4354 Then Ilúvatar arose, and the Ainur perceived that he smiled; and he lifted up his left hand,  
4355 and a new theme began amid the storm, like and yet unlike to the former theme, and it gathered  
4356 power and had new beauty. But the discord of Melkor rose in uproar and contended with it, and  
4357 again there was a war of sound more violent than before, until many of the Ainur were dismayed  
4358 and sang no longer, and Melkor had the mastery. Then again Ilúvatar arose, and the Ainur  
4359 perceived that his countenance was stern; and he lifted up his right hand, and behold! a third theme

4360 grew amid the confusion, and it was unlike the others. For it seemed at first soft and sweet, a mere  
4361 rippling of gentle sounds in delicate melodies; but it could not be quenched, and it took to itself  
4362 power and profundity. And it seemed at last that there were two musics progressing at one time  
4363 before the seat of Ilúvatar, and they were utterly at variance. The one was deep and wide and  
4364 beautiful, but slow and blended with an immeasurable sorrow, from which its beauty chiefly came.  
4365 The other had now achieved a unity of its own; but it was loud, and vain, and endlessly repeated; and  
4366 it had little harmony, but rather a clamorous unison as of many trumpets braying upon a few notes.  
4367 And it essayed to drown the other music by the violence of its voice, but it seemed that its most  
4368 triumphant notes were taken by the other and woven into its own solemn pattern.

4369         In the midst of this strife, whereat the halls of Ilúvatar shook and a tremor ran out into the  
4370 silences yet unmoved, Ilúvatar arose a third time, and his face was terrible to behold. Then he raised  
4371 up both his hands, and in one chord, deeper than the Abyss, higher than the Firmament, piercing as  
4372 the light of the eye of Ilúvatar, the Music ceased.

4373         Then Ilúvatar spoke, and he said: 'Mighty are the Ainur, and mightiest among them is  
4374 Melkor; but that he may know, and all the Ainur, that I am Ilúvatar, those things that ye have sung,  
4375 I will show them forth, that ye may see what ye have done. And thou, Melkor, shalt see that no  
4376 theme may be played that hath not its uttermost source in me, nor can any alter the music in my  
4377 despite. For he that attempteth this shall prove but mine instrument in the devising of things more  
4378 wonderful, which he himself hath not imagined.'

4379         Then the Ainur were afraid, and they did not yet comprehend the words that were said to  
4380 them; and Melkor was filled with shame, of which came secret anger. But Ilúvatar arose in  
4381 splendour, and he went forth from the fair regions that he had made for the Ainur; and the Ainur  
4382 followed him.

4383         But when they were come into the Void, Ilúvatar said to them: 'Behold your Music!' And he  
4384 showed to them a vision, giving to them sight where before was only hearing; and they saw a new  
4385 World made visible before them, and it was globed amid the Void, and it was sustained therein, but  
4386 was not of it. And as they looked and wondered this World began to unfold its history, and it seemed  
4387 to them that it lived and grew. And when the Ainur had gazed for a while and were silent, Ilúvatar  
4388 said again: 'Behold your Music! This is your minstrelsy; and each of you shall find contained herein,  
4389 amid the design that I set before you, all those things which it may seem that he himself devised or  
4390 added. And thou, Melkor, wilt discover all the secret thoughts of thy mind, and wilt perceive that  
4391 they are but a part of the whole and tributary to its glory.'<sup>253</sup>

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<sup>253</sup> Tolkien, JRR *The Silmarillion*, p. 8-11, 2 August 2016,  
<http://english4success.ru/Upload/books/473.pdf>

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### 3. The Garden of Eden, 'Primate Visions' of Modernity

4420

#### 3.1 Paradise Lost to Paradise Found

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4426  
4427

"The outcast from the Garden, has turned inward, and, it is interesting that within such a culture, when the individuals experience a psychological crisis of some sort, a psychotic or neurotic episode, they will turn to religion or the psychiatrist or medication instead of to Nature to become well again.... You end up with an entirely different focus when the tradition of a culture is not founded on the fall from grace, where man was never banned from the Garden of Eden and lives close to

4428 Nature and Nature is a manifestation of the Divine. In those cultures a psychotic break or a  
4429 schizophrenic episode is magical. The unconscious mind opens up, and, if the person is young, he or  
4430 she is encouraged to dive into it, not pull back from the brink. They fall into their unconscious, into  
4431 the realm of pure imagination, the realm of Jung's archetypes, into a world of spirit. They are  
4432 allowed to experience other realms of their own minds and they are changed as a result. In many  
4433 primitive cultures, they become the medicine people. They have experienced the Divine."<sup>254</sup>

4434  
4435 "Hierarchy would provide the structure for cooperation [(and, following WWII, competition)]. [(Thus  
4436 the hierarchical, dominating notions of bringing fallen humanity into order are retained within  
4437 Modernism)]. Hierarchical functionalist associationism was not just a common psychological point  
4438 of view [(during the early 20<sup>th</sup> century)]. Informed by the vital principles of life and mind, the  
4439 rationally organized and internally differentiated objects of life and human sciences reinforced [the]  
4440 political and economic [(theological)]origin narratives [of Modernity]."<sup>255</sup>

4441  
4442 "It would be difficult to overstate the interest in dominance as a physiological, psychological, and  
4443 social principle in human life and sciences in the 1930s and after. Dominance as an organic drive  
4444 was linked to competition and cooperation, which generated large numbers of studies in the 1930s.  
4445 Comparing democracy with other [(modernist)]social systems [(and thus establishing a dialectical  
4446 hegemony)], particularly fascism and communism, occupied comparative psychologists; and social  
4447 psychologists developed environmentalist theories of the pathological "authoritarian personality"  
4448 with substantial bridges to biological analysis. When Carpenter's howler monkeys startlingly showed  
4449 little dominance behavior, howler society was compared seriously to human socialism.... Yerkes's  
4450 interest was in dominance as an organic element in the dynamic of cooperation and control.  
4451 [(Evolution is equated with higher degrees of social control.)]"<sup>256</sup>

4452  
4453 "...Yerkes spent most of the paper [(“Social Dominance and Sexual Status in the Chimpanzee”)]<sup>257</sup>  
4454 describing in detail a heterosexual pair, Jack and Josie, who seemed to show substitutions of right  
4455 and privilege for dominance in exchange for sex [(while ignoring the other examples that  
4456 problematized his Paternalist interpretation of Chimpanzee behavior...)]....

4457 Yerkes's lab wrote the male-dominant economics of power and sex into the food chute  
4458 exchanges. Here is the origin narrative of prostitution in the market and cooperation in marriage.  
4459 [(Traces of the Paternalist tradition remain at the birth of Modernity: notions of hierarchically  
4460 dominating women as sexual property is retained and simply rearticulated as natural rather than  
4461 divine law (Yerkes attributes patriarchy to culture and then posits culture as functioning according  
4462 to natural law)].... [Yerkes argued] differences among chimps in "techniques of social control"  
4463 suggested that human modes were also psychobiologically legitimated and inevitable [(and then

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<sup>254</sup> Villoldo A & Jendresen E 1990, *The Four Winds: a Shaman's Odyssey into the Amazon*, Harper Collins, pp. 88-89.

<sup>255</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 77.

<sup>256</sup> Ibid. 79. In the same right, it would be very difficult to overstate the essential role of 'fallen nature' and the necessity of paternal domination, not only in Modernism, but also in the whole of presently recorded Indo-Aryan history and philosophy (from Abrahamic and Hellenic to Hindu and Chinese). In any case, the key here is the functional extrapolation from the primate state of mind to the human state of mind.

<sup>257</sup> Yerkes, R 1939, 'Social Dominance and Sexual Status in the Chimpanzee', *The Quarterly Review of Biology*, vol. 14, pp. 115-136.

4464 *extrapolated this conceived reality to encapsulate the breadth and depth of potential human*  
4465 *psychology...)].*  
4466

4467 In a word, the masculine behavior is predominantly self-distracting; the feminine, primarily  
4468 favor-currying and priority-seeking.... To the observe the male seems often to be trying to  
4469 induce the male to give place to her at the chute.... As for the females, wiles, trickery, or  
4470 deceitful cunning, which are conspicuous by their absence in the male list, are favorite  
4471 resources. But even more so are sexual allure and varied forms of solicitation.... The female  
4472 is, cameleon-like, a creature of multiple personality, is clear from observations. *[(Eve as the*  
4473 *cause of Adam's fall, the subsequent associations of women with emotionality, irrationality,*  
4474 *cunning and deceit, etc. in the Abrahamic Imagination, the subsequent articulation of*  
4475 *seemingly every feminine role in the Old Testament and Greek Myth as a harlot who causes*  
4476 *death and destruction with her uncontrolled sexual urges until she finally realizes the error*  
4477 *of her ways and commits suicide, etc., etc. etc...)]*  
4478

4479 The foundation for these "observations" was still the experimental sociology of the food chute *test*  
4480 *[(and thus, for example, presumed a form of scarcity that need not articulate the human condition*  
4481 *in a reasoned society)].* The lesson for the *limits* of cultural formation of personality, and therefore  
4482 of possible social changes, was not left to the imagination. "I am impressed by the contrasted  
4483 attitudes and activities revealed by the competitive food situation, and I offer them as evidence that  
4484 male and female chimpanzees differ ad definitely and significantly in behavioral traits as in  
4485 physique. I am not convinced that by reversal of cultural influences the pictures characteristic of  
4486 masculinity and femininity can be reversed." This opinion persisted in the face of Yerkes's belief in  
4487 human malleability and perfectibility through engineering. "Personality differences" should be  
4488 managed, not foolishly denied. *[(Not that it really needs to be said again, but Yerkes does an*  
4489 *excellent job of illustrating the fact that Modernism is simply a metaphysically sloppy attempt to*  
4490 *render Abrahamic-Hellenic dogma as secular and scientific within the boundaries established by the*  
4491 *axioms and logics of Modernity.)]*<sup>258</sup>  
4492

4493 "With the passing of religion *[(and the birth of Modernism from these Abrahamic ashes)],* the new  
4494 bedrock for value decisions, the more evolutionarily adaptive ground for judgment, was  
4495 comparative life science *[(as the dimensions of reality upon which actual value could be established*  
4496 *had been eviscerated from known reality)]*."<sup>259</sup>  
4497

### 4498 **3.2 Origin Ontologies in Primatology**

4499

4500 "Primatology is about primal stories, the origin and nature of "man," and about reformation stories,  
4501 the reform and reconstruction of human nature *[(rebirth, resurrection, phoenix from the ashes,*  
4502 *etc.)]*. Implicitly and explicitly, the story of **The Garden of Eden** emerges in the sciences of monkeys  
4503 and apes, along with the versions of the origin of society, marriage, and language.... ..By the  
4504 twentieth century primates were cast into an *Ecological Theatre and an Evolutionary Play*... The  
4505 drama has been about the origin and development of many persistent mythic themes: sex,  
4506 language, authority, society, competition, domination, cooperation, family, state, subsistence,

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<sup>258</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 80-81.

<sup>259</sup> Ibid. 80

4507 technology, and mobility... ..Primatology is about an Order, a taxonomic and *therefore* political  
4508 order that works by negotiation of boundaries achieved through ordering differences. These  
4509 boundaries mark off important social territories, like the norm for a proper family, and are  
4510 established by social practice, like curriculum development, mental health policy, conservation  
4511 politics, film making, and book publishing... ..Primatology displays the western imagination of the  
4512 **origin of sociality itself**, especially in the densely meaning laden icon of “the Family.”<sup>260</sup>

4513  
4514 Haraway notes that a dialectical relation of binaries, namely *sex/gender* and *nature/culture*,  
4515 defines the essential axes of this order.<sup>261</sup> Thus, where Foucault tracks the rearticulation of  
4516 Genesis within the logics and axioms of of Modernism in *The Order of Things* (i.e. the  
4517 origin of the universe), or where Eco illustrates this Modernist rearticulation of Genesis in  
4518 *Foucault's Pendulum*,<sup>262</sup> Haraway tracks the rearticulation of the Garden of Eden (i.e. the  
4519 origin of ‘humanity’ within the universe as well as its role (telos) therein, or, in modernist  
4520 terms, the emergence of humanity from an our ‘primitive’, ‘uncivilized’ ‘state of nature’).

4521 We should note (as Haraway does<sup>263</sup>) the interesting parallels between the Champs  
4522 de Elysee in Eco’s narrative, the American Museum of Natural History in Haraway’s  
4523 narrative and other similar monuments to Modernity like The Field Museum in Chicago  
4524 (whose taxidermy was also crafted, at least in part, by the American Museum’s Akeley).  
4525 While Haraway makes the note and suggests that part of the reason for this was that Akeley  
4526 (who crafted the many taxidermy scenes in the American Museum of Natural History)  
4527 trained many of the other builders, it seems clear that we cannot understand these  
4528 Modernist Churches without reference to the Masonic Lodges of France<sup>264</sup>, the Jesuit Order  
4529 the Bavarian Synthesis of Kabalism and Catholicism and the other progenitors of Modernity  
4530 who form the intellectual trajectory in which said Churches are located... Take for  
4531 example the Field Museum in Chicago.<sup>265</sup> In the above linked ‘Google Street View Image’,

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<sup>260</sup> Ibid. 9-11. Haraway notes that the essential axes of this order are defined by dialectical binaries, *sex/gender* and *nature/culture*.

<sup>261</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 10.

<sup>262</sup> Eco, U 2007, *Foucault's Pendulum*, Houghton Mifflin Harcourt.

<sup>263</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 29.

<sup>264</sup> Hetherington, K 1997, *The Badlands of Modernity: Heterotopia and Social Ordering*; Psychology Press.

<sup>265</sup> [https://www.google.ca/maps/@41.8844773,-87.6173897,3a,75y,187.01h,93.43t/data=!3m7!1e1!3m5!1sXV-GNArROCRKc9s\\_2uv-](https://www.google.ca/maps/@41.8844773,-87.6173897,3a,75y,187.01h,93.43t/data=!3m7!1e1!3m5!1sXV-GNArROCRKc9s_2uv-)



4532 ‘The Pillars of Soloman’—Jachin and Boaz—open down onto a road filled with vehicles; at  
4533 the end of the road is The Field Museum. When compared with Eco’s description of the  
4534 Champs de Elysee, the parallels, and their origins in western esoteric thought become  
4535 rather apparent. And, as Kevin Hetherington argues in *The Badlands of Modernity*, the  
4536 Masonic Lodges of France and the Palais de Royal in Paris are indeed the ‘heterotopic’  
4537 spaces of Modernity...<sup>266</sup>

4538 We should also note that Carl Akeley was a member of the *Explorers Club* (where he  
4539 struck up his friendship with Roosevelt, another member of the organization), an American  
4540 fraternal society that frames itself as interested in advancing ‘field research’ and who calls  
4541 associates (friends and families of members) ‘Sirdars’ (an ancient *Indo-Aryan* rank title  
4542 denoting princes, noblemen and other aristocrats...). Other notable members include: John  
4543 Glenn, Jim Fowler, Walter Cronkite, **Prince Philip Duke of Edinburgh** (who once most  
4544 tellingly said “in the event that I am reincarnated, I would like to return as a deadly virus, to  
4545 contribute something to solving overpopulation”)<sup>267</sup>, Albert I Prince of Monaco, L. Ron  
4546 Hubbard, James Cameron, Jeff Bezos and Isaiah Bowman.<sup>268</sup><sup>269</sup> Many of NASA’s Apollo  
4547 Missions carried the Explorers club flag. Member accolades include (but are surely not  
4548 limited to):

4549 “First to the North Pole (1909) – Robert E. Peary & Matthew Henson  
4550 First to the South Pole (1911) – Roald Amundsen  
4551 First to the summit of Mt. Everest (1953) – Sir Edmund Hillary & Tenzing Norgay  
4552 First to the deepest point in the ocean (1960) – Don Walsh & Jacques Piccard  
4553 First to the surface of the Moon (1969) – Neil Armstrong, Buzz Aldrin & Michael Collins  
4554 First recovery of an authenticated Pirate Ship - *The Whydah Gally* (1984) - Barry Clifford<sup>270</sup>

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<sup>266</sup> Hetherington, K 1997, *The Badlands of Modernity: Heterotopia and Social Ordering*, Psychology Press.

<sup>267</sup> Hind, J 2009, “Did I Say That?”, The Guardian,

<sup>268</sup> Smith, N 2003, *American Empire: Roosevelt’s Geographer and the Prelude to Globalization*, University of California Press.

<sup>269</sup> Explorers Club, “Honorary Members”, [https://explorers.org/about/history/honorary\\_members](https://explorers.org/about/history/honorary_members)

<sup>270</sup> Explorers Club, “The Legendary Explorer Medal”, [https://explorers.org/about/history/famous\\_firsts](https://explorers.org/about/history/famous_firsts)

4555  
4556 We argue that these fraternal networks formed the public face of the social network that  
4557 underlies the global eugenics movement (which has by no means come to an end).

4558         The three levels of meaning embedded in symbolic texts and their implicit relations  
4559 within Trinitarian traditions provide some useful intellectual context for this exploration.  
4560 The three levels are *historical*, oriented to the body, *psychological*, oriented to the soul-  
4561 mind, and *spiritual*, oriented towards spirit. Each successive node of the assemblage can be  
4562 said to expand and constrain the potential of subsequent nodes (i.e. our understanding of  
4563 history expands and constrains our potential to know psychology, which subsequently  
4564 expands and constrains our potential to ‘know’ spirit). In understanding the relationship  
4565 between history and psychology we must avoid the presumption that, ignoring the human  
4566 potential for conscious evolution-devolution, past states of mind articulate the potential for  
4567 future states of mind and associated articulations of human nature (i.e. we must avoid  
4568 presuming that future potentials are wholly encapsulated within previous potentials).  
4569 Outliers may simply be expressing an inherent quality of human nature (an implicit order  
4570 of human mind) that could, in fact, be statistically dominant rather than an outlier given a  
4571 social context optimized towards facilitation of conscious evolution.

4572         Haraway—in tracking the history of Primatology (the history of the rearticulation of  
4573 the Garden of Eden within passing time and physical space)—notes a distinct disjuncture in  
4574 1955. What shift in the order of power lead to the rise of primatology as the story of Eden *in*  
4575 *time* and t the disjuncture between pre-WWII and post-WWII Primatology? Without  
4576 drawing any conclusive, causal relations, it seems pertinent to note that the elite crust of the  
4577 US Bourgeois married into some of the old European bloodlines (through the British  
4578 nobility) during the early 1900s (the period which directly preceded WWI) and that many  
4579 authors have provided empirical evidence of the fact that this new Old Blood-Bourgeois  
4580 alliance was central in the rise of the Bolsheviks, the Kaiser, Nazi Germany, Imperial Japan,  
4581 etc. (most of the empirical evidence rests in technology, capital transfers and fraternal  
4582 association, but there are more subtle bodies of evidence that become apparent to the

4583 observer who grasps the nature of the Hegelian model of dialectical power that may find its  
4584 apex in the work of Carl Von Clausewitz)).<sup>271</sup>

4585  
4586 **3.3 Abrahamic-Hellenic ‘Family’ in Primate Studies**  
4587 Our inquiry into the exoteric modernist rendition of the Garden of Eden begins with  
4588 Southern California based and Harvard, Johns Hopkins trained primatologist G.V.  
4589 Hamilton

4590  
4591 “who had a private collection of primates at this estate in Montecito, California. Both a comparative  
4592 psychologist and a psychopathologist, Hamilton studies the phylogeny of mental disorders,  
4593 especially those tied to sex and learning... Hamilton was also concerned with the biomedical  
4594 characterization of homosexuality. His studies on captive and free-ranging primates on his estate  
4595 were a substantial part of the scientific foundation for the belief that primate females exist in a  
4596 nearly constant state of sexual “receptivity.” That belief fell hard in post-war behavioral and  
4597 ecological investigations... The belief was from the beginning crucial to the scientific construction  
4598 of “the family” and its defining function of the cultural regulation of biological resource. Ordered by  
4599 marriage, the heterosexual pair bond grounded the human nuclear family, and so averted sexual  
4600 chaos. The phylogenesis of psychopathology of the sexual function was a major concern.”<sup>272</sup>

4601  
4602 Hamilton, then, seems to have used primate science as a mechanism for secularizing and  
4603 scientizing the oppressive sexual relations—wherein sexuality was viewed as danger or sin  
4604 and women were viewed as the property of men—that ‘western culture’ received from the  
4605 Abrahamic and Hellenic traditions (i.e. Bio-Democratic Paganism, Judaism, Christianity,  
4606 Islam, etc.). It is marriage ritual (a dominating, external force) is framed as the socio-  
4607 cultural practice that differentiates humanity from the sexual chaos of our animistic past  
4608 (which, in turn, allows humanity to transcend its ‘evil’, chaotic human nature); at this level  
4609 we see the implicit links that exist between the Abrahamic-Hellenic nexus and other  
4610 traditions that rose (in our best estimation) in the last ten to twenty thousand years of the  
4611 B.C. era—the Bio-Confucianism of Xun Zi and the Legalism of his student Han Fei Zi; Bio-  
4612 Cast Hinduism; Babylonian Myth (Enuma Elish); Egyptian Myth following the birth of  
4613 Amen Ra as a monotheistic figure; etc. While the following quotation has some overt racial

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<sup>271</sup> Sutton A, ‘The Order of Skull and Bones [Brotherhood of Death]’

[https://www.youtube.com/watch?v=L\\_YWFC1HY74](https://www.youtube.com/watch?v=L_YWFC1HY74)

<sup>272</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 23.

4614 undertones that impute an obfuscating influence upon the description (and possibly into  
4615 the historical narratives about Pharaonic bloodlines in which the author C. P. Tiele may  
4616 have located himself), the point it articulates concerning the nature of the Egyptian religion  
4617 as a synthesis of two traditions that birthed a single, hierarchically dominating monotheistic  
4618 figure (Amen Ra) is of great import:

4619  
4620 “We are... compelled to regard the Egyptian Religion, as it appears in history, as presenting the  
4621 fusion two heterogeneous elements, and as having arisen out of the mixing of two very differently  
4622 endowed races. In other words, the National Religion of Egypt—and continued to be—a genuine...  
4623 polydaemonism, with which a small ruling minority (belonging to races [(Indo-Aryan)] which came  
4624 from Asia in pre-historic times, and which became the ruling class) tried to unite their own purer  
4625 religious ideas by giving to that polydaemonism a mystic, symbolical meaning. It is only by this  
4626 hypothesis that the otherwise apparently insoluble contradictions in the Egyptian Religion can be  
4627 satisfactorily explained....

4628 To the non-African elements... belong the oldest chief myths of Egypt: those of Osiris and of  
4629 Re or Ra, of which the former were localized at Abydos, and also some places of Northern Egypt,  
4630 and the latter especially at Anu (On) or Heliopolis. They soon came to be moulded into a certain  
4631 whole by the priests of the latter place, and they constitute the religious basis of the eschatology.  
4632 They are forms of well-known myths which are found among many nations of antiquity: one of the  
4633 light and the dark, two beneficent and dreaded brothers, representing the alternation of the seasons,  
4634 the struggle between fertility and sterility in nature, between cultivation and rude strength in  
4635 society, and transferred in its ultimate form to the first human beings and the oldest social union;  
4636 the other of the god of light, victorious over the serpent of darkness, and ever reviving after a  
4637 temporary overthrow.”<sup>273</sup>

4638  
4639 What, then, is this Asiatic influence on African Religion in Egypt. Are there parallels with  
4640 other cultural transformations like those seen in Chinese culture with Xun Zi and Han Fei  
4641 Zi?

4642 We also see tinges of Paternalist attempts to render women as emotive, irrational,  
4643 deviant, etc. pieces of biological property to be owned by men in Hamilton’s attempt to  
4644 frame female primates as the cause of animistic sexual chaos (which, when accepted, works  
4645 to further reinforce the perceived necessity of hierarchical-patriarchal domination and  
4646 ownership of women). Again, Hamilton’s project seems to be characterized by an attempt to  
4647 secularize and scientize the norms of sexual and gender oppression that typify presently

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<sup>273</sup> Tiele, CP 1908, ‘The Egyptian Religion’ in South Place Ethical Society *Religious Systems of the World: A Contribution to the Study of Comparative Religion*, Swan Sonnenschein & Co., Limited, London, pp. 4-5.

4648 recorded western history via rearticulation within the axioms and logics of Modernity. This  
4649 means that the potential for human nature is articulated within the finite as a causal  
4650 function of evolutionary history. Sexual oppression and patriarchy—as codified in  
4651 Paternalist marriage rituals—are rendered as a scientific necessity for fending off the sexual  
4652 chaos of undisciplined human biology. Females are accepted as scientifically ‘sexually  
4653 deviant’ from the perspective of Paternalist sex-gender norms. Human nature is articulated  
4654 as a phenomena that is caused by and contained within human biology (and its associated  
4655 finite dimensional quality) in the exoteric modernist rendition of the Garden of Eden. We  
4656 must us ritual (and other external, dominating forces) to suppress and bring order to our  
4657 evil human nature. Goodness, truth, order, community, love etc. comes as a function of  
4658 domination and control rather than harmonization (this conception of order as domination  
4659 is exceedingly clear in, for example, modernist conceptions of human-nature relations  
4660 wherein order is brought on by domination of nature rather than harmonization with  
4661 nature).<sup>274</sup>

4662  
4663 **3.4 Paternalism**  
4664 For a definition of Paternalism beyond ‘culture derived from bio-centric axioms and logics  
4665 that presume order is to be created in manifestation through hierarchical domination’ see  
4666 Barnesmoore’s “Conscious vs Mechanical Evolution...”. ‘Monkey Colleges’ were opened in  
4667 an attempt to ‘civilize’ primates who were deemed to occupy the top of the primate  
4668 hierarchy (chimps and oranges). Those primates who do not occupy the perceived top of the  
4669 hierarchy are relegated to medical testing and other forms of mutilation-slavery. Primates  
4670 at the top of the hierarchy were framed as “pets, surrogate children, endangered species,  
4671 research animals, colonial subjects, and wild animals... [As] “almost human.””<sup>275</sup> The  
4672 sovereign right to rule is thus transferred from bloodlines and their divine right to rule to

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<sup>274</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

<sup>275</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 23.

4673 scientists and their right to rule as a function of being ‘civilized experts’ (i.e. as a function of  
4674 the parrhesiatic identity they acquire through the accumulation of peripatetic knowledge of  
4675 created systems of order and the ability to manifest different modes of veridiction  
4676 therein<sup>276</sup>). Again—as with marriage rituals—the oppressive quality of Paternalist culture is  
4677 retained and change comes in the Modernist axioms, logics and associated potentials for  
4678 reality-rationalization within which this oppression is articulated and legitimated.

4679

### 4680 **3.5 Sex and the Social**

4681 The Paternalist Tradition locates human sexuality at the heart of social relations (and Chaos  
4682 therein as one will discover in a cursory examination of, for example, Greek Myth). In the  
4683 original Garden of Eden story androgyny’s bifurcation through the fall creates sexuality (in  
4684 exoteric traditions this story of androgyny and sexualization through the fall is rearticulated  
4685 for the public as Eve (already sexualized as feminine) causing the fall). In Modernism  
4686 sexuality came to be understood as the origin of the need for producing community  
4687 through hierarchical domination. Life partners and sex partners are deemed as one. Social  
4688 bonds are fostered through marriage and procreation. This is clear in the work of Clarence  
4689 Ray Carpenter who “believed that each primate species had a typical grouping pattern  
4690 explained by the socionomics of sex, i.e., by the principles of sexual efficiencies. The  
4691 socionomic sex ratio grounded social cooperation, the balanced resolution of the potentially  
4692 disruptive forces of sex, dominance, and aggression.”<sup>277</sup> For authors like Carpenter culture-  
4693 civilization differentiate us from the unbridled chaos of animalism (i.e. culture-civilization  
4694 dominates humanity and creates order). Metaphysics have been replaced by Social Physics  
4695 as the foundation for understanding humanity. Modernity argues the practice of sexuality  
4696 facilitates human interaction (and allows us to transcend the disruption of order imputed by  
4697 ‘sex’ and the ‘dominant’, ‘aggressive’ human nature of the Paternalist Imagination). Again—  
4698 while the rationalization-legitimization for sexual relations is rearticulated within the  
4699 axioms and logics of modernity—the essentially problematic characterization of human

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<sup>276</sup> Foucault, M & Burchell, G 2011, *The Government of Self and Others: Lectures at the College de France, 1982-1983*, Macmillan.

<sup>277</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 23-24.

4700 community and our ability to transcend the modes of individualism ('evil human nature')  
4701 that hinder community as a function of sex's dominating influence remains. In short, the  
4702 above examples demonstrate the fact that US Primatology simply secularized and scientized  
4703 the axioms and logics by which the dominating sexual relations of Paternalism were  
4704 rationalized-legitimized. The origin and subsequent ontological dependence of human  
4705 nature is axiomatically relocated to the finite (in the evolutionary history of humanity) and  
4706 rationalized in the materially reductive axioms and logics of Modernity, but the basic socio-  
4707 sexual relations created and legitimized by Paternalism (i.e. Patriarchy) remain.

4708

### 4709 **3.6 Temporal Nature as God**

4710 Haraway quotes H.F. Osborne as arguing that "Nature teaches law and order and *respect for*  
4711 *property...*"<sup>278</sup> Infinite Substance and its emanations are out and a materially reductive  
4712 conception of nature is in. Rather than learning law, order and respect for property through  
4713 subservience to the Vengeful White Man God of the Paternalist Imagination, humans are  
4714 expected to learn these rules *from* (rather than through experiences and revelations  
4715 inspired by the order in) Nature (or at least from Nature that has been dominated in to  
4716 order by human knowledge).

4717

### 4718 **3.7 The Exoteric Modernist Garden of Eden**

4719 Haraway frames the American Museum of Natural History as "a monumental reproduction  
4720 of the Garden of Eden. In the Garden, Western "man" may begin again the first journey, the  
4721 first birth from within the sanctuary of nature."<sup>279</sup> The Infinite Substance is replaced with a  
4722 material nature that is known from the finite perspective of passing time and physical  
4723 space. Humanity is no longer presupposed in the act of creation—i.e. the movement from  
4724 *Olam Atziluth (the world of emanation, divine will in its pure state)* to *Olam Birah (the*  
4725 *world of creation, where divine will becomes creative energy)*—as a constitutive potentiality

---

<sup>278</sup> Ibid. 26

<sup>279</sup> Ibid. 26

4726 of creation and manifestation. Humanity (and human consciousness) is stripped of any  
4727 reality prior to its emergence from the state of nature.<sup>280</sup>

4728 We must turn for a moment to the flawed conception of reality that is encapsulated  
4729 within the second law of thermodynamics. This ‘law’—as extrapolated to explain the “heat  
4730 death of the universe”—presumes that the universe is a closed system doomed to unending  
4731 expansion. This presumption is confounded by the capacity of Sunlight (the electricity  
4732 transmitted by the plasma-suns of the universe  
4733 [http://www.bibliotecapleyades.net/esp\\_electricuniverse.htm](http://www.bibliotecapleyades.net/esp_electricuniverse.htm)) to actualize the latent order of  
4734 life in Nature. Some authors—beginning with mathematician Luigi Fantappie—have titled  
4735 this “tendency towards energy concentration, order, organization and life” syntropy.<sup>281</sup>

4736  
4737 “In the days just before Christmas 1941, as a consequence of conversations with two colleagues, a  
4738 physicist and a biologist, I was suddenly projected in a new panorama, which radically changed the  
4739 vision of science and of the Universe which I had inherited from my teachers, and which I had  
4740 always considered the strong and certain ground on which to base my scientific investigations.  
4741 Suddenly I saw the possibility of interpreting a wide range of solutions (the anticipated potentials) of  
4742 the wave equation which can be considered the fundamental law of the Universe. These solutions  
4743 had been always rejected as “impossible”, but suddenly they appeared “possible”, and they explained  
4744 a new category of phenomena which I later named “syntropic”, totally different from the entropic  
4745 ones, of the mechanical, physical and chemical laws, which obey only the principle of classical  
4746 causation and the law of entropy. Syntropic phenomena, which are instead represented by those  
4747 strange solutions of the “anticipated potentials”, should obey two opposite principles of finality  
4748 (moved by a final cause placed in the future, and not by a cause which is placed in the past) and  
4749 differentiation, and also non-causable in a laboratory. This last characteristic explains why this type  
4750 of phenomena has never been reproduced in a laboratory, and its finalistic properties justified the  
4751 refusal among scientists, who accepted without any doubt the assumption that finalism is a  
4752 “metaphysical” principle, outside Science and Nature. This assumption obstructed the way to a calm  
4753 investigation of the real existence of this second type of phenomena; an investigation which I  
4754 accepted to carry out, even though I felt as if I were falling in a abyss, with incredible consequences  
4755 and conclusions. It suddenly seemed as if the sky were falling apart, or at least the certainties on  
4756 which mechanical science had based its assumptions. It appeared to me clear that these “syntropic”,  
4757 finalistic phenomena which lead to differentiation and could not be reproduced in a laboratory,

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<sup>280</sup> Brush, SG 1996, *A History of Modern Planetary Physics: Nebulous Earth*, Cambridge University Press, p. 77.

Penrose, R 2010, *Cycles of Time: An Extraordinary New View of the Universe*, Random House.

Also see Luigi Frantappie on ‘Syntropy’.

<sup>281</sup> Luigi Frantappie, ‘Syntropy’, 1 August 2016, <http://www.syntropy.org>



4758 were real, and existed in nature, as I could recognize them in the living systems. The properties of  
4759 this new law, opened consequences which were just incredible and which could deeply change the  
4760 biological, medical, psychological, and social sciences.”<sup>282</sup>

4761  
4762 In short, relocation of humanity’s Garden of Eden to the finite combined with theories like  
4763 the above second law of thermodynamics gave rise to a nihilist conception of humanity as a  
4764 statistical anomaly doomed to eventual extinction in the inevitable march towards “heat  
4765 death”. Beyond the significance for understanding the Modernist Garden of Eden this  
4766 example provides a concise illustration of the ways in which ‘origins’ (origin stories)  
4767 articulate the environment of ontological dependence upon which all subsequent stages of  
4768 a process must function (i.e. it illustrates that process is ontologically dependent on the  
4769 dimensional quality of its supposed origin).

4770  
4771 **3.8 Eugenics and Primatology**  
4772 Haraway notes that the American Museum of Natural History hosted the Second  
4773 International Conference on Eugenics in the same year (1921) that the silverback gorilla  
4774 ‘the Giant of Karisimbi’ was killed.<sup>283</sup>

4775  
4776 “...To enter [the memorial]... the visitor must pass by a James Earle Fraser equestrian statue of  
4777 Teddy majestically mounted as a father and protector between two “primitive” men, an American  
4778 Indian and an African, both standing, dressed as “savages.” The façade of the memorial... is  
4779 classical, with four Iconic columns... topped by statues of the great explorers Boon, Adubon, Lewis,  
4780 and Clark. The coin-like, bas-relief seals of the United States and the Liberty Bell are stamped on the  
4781 front panels. Inscribed across the top are the words TRUTH, KNOWLEDGE, VISION [(LIGHT)] and  
4782 the declaration to Roosevelt as “a great leader of the youth of America, in energy and fortitude in  
4783 the faith of our fathers, in defense of the rights of the people, in the love and conservation of nature  
4784 and of the best in life and in man.” Youth, paternal solicitude, virile defense of democracy, and  
4785 intense emotional connection to nature are the unmistakable things.

4786 The building presents itself in many visible faces. It is at once a Greek temple, a bank, a  
4787 scientific research institution, a popular museum, a neoclassical theater. One is entering a space that  
4788 sacralizes democracy, Protestant Christianity, adventure, science, and commerce. Entering this  
4789 building, one knows that a drama will be enacted inside. Experience in this public monument will be  
4790 intensely personal; this structure is on of North America’s spaces for joining the duality of self and  
4791 community.

4792 Just inside the portals, the visitor enters the sacred space where transformation of  
4793 consciousness and moral state will begin. The walls are inscribed with Roosevelt’s words under the

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<sup>282</sup> Ibid.

<sup>283</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 27.

4794 headings Nature, Youth, Manhood, the State. The seeker begins in Nature: “There are no words that  
4795 can tell the hidden spirit of the wilderness, that can reveal its mystery. ...The nation behaves well if  
4796 it treats its natural resources as assets which it must turn over to the next generation increased and  
4797 not impaired in value.... Youth: “I want to see you game boys... and gentle and tender... Courage,  
4798 hard work, self mastery, and intelligent effort are essential to a successful life.... Manhood: “Only  
4799 those are fit to live who do not fear to die and none are fit to die who have shrunk from the joy of  
4800 life and the duty of life.... the State: “Aggressive fighting for the right is the noblest sport the  
4801 world affords... If I must choose between righteousness and peace, I chose righteousness.”  
4802 ...[Roosevelt is depicted in murals on the stone wall] hunting big game in Africa, conducting  
4803 diplomacy in the Philippines and China, helping boy and girl scouts, receiving academic awards,  
4804 and presiding over the Panama Canal...

4805 Finally, in the atrium stand the striking life-sized bronze sculptures by Carl Akeley of the  
4806 Nandi spearmen of East Africa on a lion hunt. These African men are the lion they kill and  
4807 symbolize for Akeley the essence of the hunt, of what would later be named “man the hunter”. In  
4808 every other circumstance he referred to adult male Africans as boys. Roosevelt, the modern  
4809 sportsman, and the “primitive” Nandi share in the spiritual truth of manhood.”<sup>284</sup>

4810  
4811 For all intensive purposes the above quotation speaks (rather clearly) for itself... Man’s  
4812 origin is in temporal nature. Civilization comes through conquest and domination of nature  
4813 and the ‘savage’ peoples who are still disciplined by its chaos (who are still living in the  
4814 ‘state of nature’). Masculinity—the typifying quality of the conquest and domination of  
4815 nature that produces ‘modernity’ and ‘civilization’—is understood in terms of aggressive  
4816 violence in the terms of Aries the patron God of Rome and the Roman Empire (and, we  
4817 would argue, of Catholic and post-Catholic (Protestant) Christianity) whose angry, hateful,  
4818 vengeful, uncontrolled, etc. violence is opposed by the wisdom of Athena...). Again, it is  
4819 clear that the Martian Christianity of the Catholic Church and its Protestant bastard  
4820 children has simply been rearticulated within the axioms and logics of Modernity. The  
4821 essential purpose of Martian Christianity (enslavement) remains unchanged. 20<sup>th</sup> and 21<sup>st</sup>  
4822 Century Science can be understood in this light as a dimensionally reductive version of  
4823 Martian Christianity. No longer do we attempt to ‘conquer’ and dominate the self (to  
4824 ‘discipline the biological desires and irrational passions’) in the search for divine  
4825 reintegration as in the esoteric underbelly of Roman Christianity; instead we turn our  
4826 attention to the external world of nature in which the origin (and thus the transcendence)  
4827 of our ‘evil’ and fallen human nature has been located. The divine right to rule is articulated

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<sup>284</sup> Ibid. 27-28.

4828 by one's capacity to enforce their rule by force ('might makes right'), to dominate others.  
4829 Moral sovereignty, hierarchical domination and violent force are rendered as one. It is  
4830 ethical to dominate other cultures if they are too weak to defend themselves as anything  
4831 else would go against the law of natural selection (Social Darwinism in a nutshell). No  
4832 longer do we conquer other people in the name of *the Vengeful White Man God* but  
4833 instead in the name of nature, evolution and 'civilization' (Democracy, Capitalism, Exoteric  
4834 Modernist 'Science') and the white man's capacity to dominate it—we conquer for the sake  
4835 of creating order through purifying the irrational heathens by freeing them from the 'state  
4836 of nature' (again the parallels between Martian Christianity's colonialism and the Modernist  
4837 colonialism of the 20<sup>th</sup> and 21<sup>st</sup> centuries are more than clear)... As in the deluded  
4838 imagination of the simpleton from Song "it is in the craft of killing that life is  
4839 constructed..."<sup>285</sup>

4840  
4841 **3.9 Functionalism**  
4842 After tracking the birth of organic modernism in early 20<sup>th</sup> century Primatology through  
4843 exploration of Akeley and Yerkes Haraway turns her attention to the transmutation of  
4844 organic modernism into technical modernism as manifest in 'Functionalist Theories' during  
4845 the pre and post WWII eras. According to the Internet Encyclopedia of Philosophy

4846  
4847 "Functionalism is a theory about the nature of mental states. According to functionalists, mental  
4848 states are identified by what they do rather than by what they are made of. Functionalism is the  
4849 most familiar or "received" view among philosophers of mind and cognitive science.

4850 Consider, for example, mouse traps. Mouse traps are devices for catching or killing mice.  
4851 Mouse traps can be made of most any material, and perhaps indefinitely or infinitely many designs  
4852 could be employed. The most familiar sort involves a wooden platform and a metal strike bar that is  
4853 driven by a coiled metal spring and can be released by a trigger. But there are mouse traps designed  
4854 with adhesives, boxes, poisons, and so on. All that matters to something's being a mouse trap, at the  
4855 end of the day, is that it is capable of catching or killing mice.

4856 Contrast mouse traps with diamonds. Diamonds are valued for their hardness, their optical  
4857 properties, and their rarity in nature. But not every hard, transparent, white, rare crystal is a  
4858 diamond—the most infamous alternative being cubic zirconia. Diamonds are carbon crystals with  
4859 specific molecular lattice structures. Being a diamond is a matter of being a certain kind of physical  
4860 stuff. (That cubic zirconia is not quite as clear or hard as diamonds explains something about why it

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<sup>285</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 28-29.

4861 is not equally valued. But even if it were equally hard and equally clear, a CZ crystal would not  
4862 thereby be a diamond.)

4863         These examples can be used to explain the core idea of functionalism. Functionalism is the  
4864 theory that mental states are more like mouse traps than they are like diamonds. That is, what  
4865 makes something a mental state is more a matter of what it does, not what it is made of. This  
4866 distinguishes functionalism from traditional mind-body dualism, such as that of René Descartes,  
4867 according to which minds are made of a special kind of substance, the *res cogitans* (the thinking  
4868 substance.)<sup>286</sup>

4869  
4870 Functionalism, then, is the archetypal modernist conception of consciousness. In a sense we  
4871 could describe it as consequentialist epistemology (and, indeed, it is just about as ‘cogent’ as  
4872 consequentialist ethics...). As Modernist axioms and logics presume that matter produces  
4873 and contains mind and that mind is thus a simple physical process, the substance of mind  
4874 becomes unimportant in being understood as the *prima materia* (the accumulation of  
4875 quantity becomes the focus). The relationship between mind and matter is conflated with  
4876 material things like keys and mousetraps that consist primarily of material substance...  
4877 Identity and order are articulated within (created by) human knowledge. It is thus that  
4878 authors like Ray Kurzweil view consciousness as a simple, linear accumulation of  
4879 processing power (of calculation speed and accuracy). By ignoring the substance of mind  
4880 Functionalism is unable view consciousness (and conscious evolution) in terms of changing  
4881 states (i.e. solid to liquid to gas). Glaciers and rivers can both cause erosion, but to  
4882 understand how they do so (or why one makes deep straight valleys where the other makes  
4883 broad, meandering valleys) we must know that one has a solid dimensional quality (ice)  
4884 where the other has a liquid dimensional quality (water). Similarly, to understand the true  
4885 nature of what someone has done we must understand why they have done it which means  
4886 that we must understand their *state of mind*, axioms, logics and the ways in which they  
4887 came together to made the aforementioned behavior potential. With this understanding of  
4888 Functionalism and its role in the hegemonic essence of Modernity we can begin to explore  
4889 Haraway’s discourse on the transformation from Organic Functionalism to Technical  
4890 Functionalism.

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<sup>286</sup> Polger T, ‘Functionalism’, Internet Encyclopedia of Philosophy.

4891 Haraway views Functionalism as a theory of communication and traces its evolution  
4892 from an “organics to a technics of communication”.<sup>287</sup> She defines it as “a logic for the  
4893 mediation of control through self-sustaining processes, not a logic of direct visible  
4894 command... Organic functionalism was transformed into a cybernetic technological  
4895 functionalism broadly in life and human sciences from the 1930s to the 1950s.”<sup>288</sup>  
4896 “Beginning with [Yerkes’s student] Clarence Ray Carpenter in the 1930s and ending with  
4897 Stuart Altmann in the 1950s” Haraway returns to Primatology to trace “the construction of  
4898 the naturalistic field... as an epistemological and material space for producing knowledge  
4899 about the primate order as a problem in semiotics.”<sup>289</sup>

4900 Carpenter’s essential, preconceived question was “Why do animals live in groups?”<sup>290</sup>

4901  
4902 “Carpenter’s primatology in the 1930s was a discourse on the organic semiotics of sex and  
4903 dominance. The first priority in the field notes written on the ship with the monkeys was, “Mates  
4904 must be graded as to sexual potency and their rank order dominance established.” The list  
4905 continued on to study castrated animals, maternal behavior, and structures of dominance before  
4906 release. “Select from the males to be released on the Island a number of individuals. Test them for  
4907 sex drives and dominance by time sampling record and test at intervals of three months.” “Produce  
4908 experimental homosexuality.” “Produce intersexes by injections of internal secretions.” “Work on sex  
4909 difference of dominance—Determine hierarchies for both sexes.”<sup>291</sup>

4910  
4911 “He began from the widely held premise that societies of higher animals could be explained in  
4912 terms of the bionomics of sex: the basic forces of social order—cooperation and competition—must  
4913 at root be aspects of sexual interaction. Together, sex and mind... were believed to constitute the  
4914 material foundation [*in the Modernist Ontological Regime the only possible foundation*] of  
4915 organic social integration and the greatest threat to disintegration.”<sup>292</sup>

4916  
4917 It is beyond the scope of this paper to begin speculating about the personal constitution of  
4918 individuals like Carpenter, but in regard to his interest in running around a tropical island  
4919 cutting off the genitals of monkeys, injecting them with hormones and forcing them into  
4920 many and varying forms of sexual engagement we are left with a simple question: ‘What  
4921 the FUCK?!?!?’ ‘One who breaks something in order to discover how it works has left the

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<sup>287</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 84.

<sup>288</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 84.

<sup>289</sup> Ibid. 84.

<sup>290</sup> Ibid. 85.

<sup>291</sup> Ibid. 85.

<sup>292</sup> Ibid. 86.

4922 path of wisdom and is doomed to failure'<sup>293</sup> ("In studying sex, the procedure was to cut out  
4923 glands and organs; in studying mind, scientific procedure dictated altering or removing the  
4924 head")<sup>294</sup>... Leaving the cruel, deranged and revolting nature of Carpenter to the side:  
4925  
4926 "The field notes... sketched the priorities: (1) a study of dominance as the primary integrating  
4927 mechanism of primate society, (2) sociometric mapping of dominance relations and other social  
4928 bonds, and (3) analysis of inter- and intragroup interactions as signs in a functioning system...  
4929 Females were bound to the group by the dominance of males; males were bound by the sexuality of  
4930 females. Both were bound to each other by a logic of control. The product was the reproduction of  
4931 primate society."<sup>295</sup>  
4932  
4933 "Sexual behavior was a privileged handle to the theoretical understanding and therapeutics of  
4934 natural cooperation ordered by male-female dominance and male-male competition."<sup>296</sup>  
4935  
4936 "Schjelderup-Ebbe was credited with the discovery that birds were organized into social hierarchies  
4937 by a strict dominance chain, or pecking order. Studying over 50 species of birds, he thought he had  
4938 determined that "despotism is one of the major biological principles."<sup>297</sup>  
4939  
4940 "...Dominance need not mean a principle of autocratic rule. Dominance and subordination [(in  
4941 *Modernism*)] must rather be conceived as forms of social coordination."<sup>298</sup>  
4942  
4943 "Allee defined the community as "a natural assemblage of organisms which, together with its  
4944 habitat, has reached a survival level such that it is relatively independent of adjacent assemblages of  
4945 equal rank; to this extent, given radiant energy, it is self-sustaining. [(In *Modernism community*  
4946 *about survival and survivability defines community*)]."<sup>299</sup>  
4947  
4948 "[Solomon] Zuckerman argued that constant female sexual receptivity was the foundation of  
4949 primate society. He argued further that dominance hierarchies formed by fighting among males  
4950 and male control of females to amass a docile harem were the mechanisms of social formation and  
4951 maintenance in all primates. Zuckerman developed his views on the origin of human society in  
4952 response to Bronislaw Malinowski's ideas on the origin of the family on the basis of unique female  
4953 physiology (menstruation) and of the original cultural institution (fatherhood)."<sup>300</sup>  
4954  
4955 (Re)Integration is now 'known' as a purely physical process. Integration must now be  
4956 explained in purely physical (finite) terms. Carpenter articulates this physical

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<sup>293</sup> We are paraphrasing a statement whose origin we cannot extract from memory at the moment...

<sup>294</sup> Haraway, D 1989, *Primate Visions*, Routledge, 86.

<sup>295</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 85

<sup>296</sup> Ibid. 87.

<sup>297</sup> Ibid. 88-89.

<sup>298</sup> Ibid. 89.

<sup>299</sup> Ibid. 89.

<sup>300</sup> Ibid. 91.

4957 rationalization of integration and community, first and foremost, in terms of domination.  
4958 As such Carpenter frames love, community, integration, etc. among living beings as a  
4959 product of our individualistic, egotistical, biological survival instinct (this is not the Self  
4960 love of Spinoza, which still accounts for infinite substance and thus views Self as at one level  
4961 Infinite Substance)... The post-war Primatology of UNESCO biologists like Huxley,  
4962 Dobzhansky, and Montagu—even in (or maybe because of) its ‘humanist’ focus on  
4963 ‘cooperation’—fell into the same trap of understanding cooperation in terms of domination:  
4964  
4965 “Their doctrine of natural selection and population biology was about complexity, biological  
4966 efficiency, and adaptive flexibility. As authors of the sacred texts of mid-century biological  
4967 humanism (called by John Greene “the Bridgewater Treatises of the twentieth century”), they had  
4968 strong commitments to a version of the human place in nature that emphasized cooperation,  
4969 human dignity, the control of aggression (war), and progress.”<sup>301</sup>  
4970  
4971 For these men cooperation, dignity, control and progress were to be facilitated by the  
4972 structures of capitalism (i.e. by cooperation that is facilitated by scarcity, atomization,<sup>302</sup>  
4973 competition and hierarchical domination), democracy (i.e. hierarchical domination  
4974 facilitated by biological membership in the polis and a class therein) and the rational, self-  
4975 interested economic calculus they presume to undergird all decision making processes  
4976 (deemed to be ‘natural’ and ‘equal’ in all individuals—“any late twentieth-century universal  
4977 brotherhood of man in the last quarter of the second millennium would have to make do  
4978 with a rational economic calculus... based on strict exchange equality”<sup>303</sup>). From the  
4979 perspective of Modernity’s axioms and logics—where the exoteric public believes that our  
4980 religious past is far behind us or on the decline—we cannot conceive of cooperation and  
4981 love outside the tainted environment provided by the bio-Paternalist social relations we  
4982 receive (via the elite class defined as those who have the power to establish the axioms and  
4983 logics of a society) from our dogmatic past.

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<sup>301</sup> Ibid. 199.

<sup>302</sup> Deleuze, G 2007, “Capitalism, Flows, the Decoding of Flows, Capitalism and Schizophrenia, Psychoanalysis, Spinoza”, 3 August 2016, <http://deleuzelectures.blogspot.ca/2007/02/capitalism-flows-decoding-of-flows.html>

<sup>303</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 200-201.

4984           In the Modernist imagination we love and care for others only because it facilitates  
4985 our survival; men 'love' (paternalist love as domination...) women in order to acquire sex  
4986 from them (what a sad-loveless reality they have created for themselves...). So, although  
4987 love (as paternal domination) remained central within the western tradition through the  
4988 rise of Modernism, it was redefined within axioms and logics of Modernity in a manner that  
4989 stripped the scant meaning it had retained through articulation by paternalists in terms of  
4990 hierarchical domination. Social class relations remained relatively unchanged (the paternal  
4991 elite 'love' the masses by dominating them in the same abusive manner that they teach  
4992 their slaves to treat their own children...) through the rise of Modernity.

4993

### 4994 **3.10 Unity as Population in Modernity**

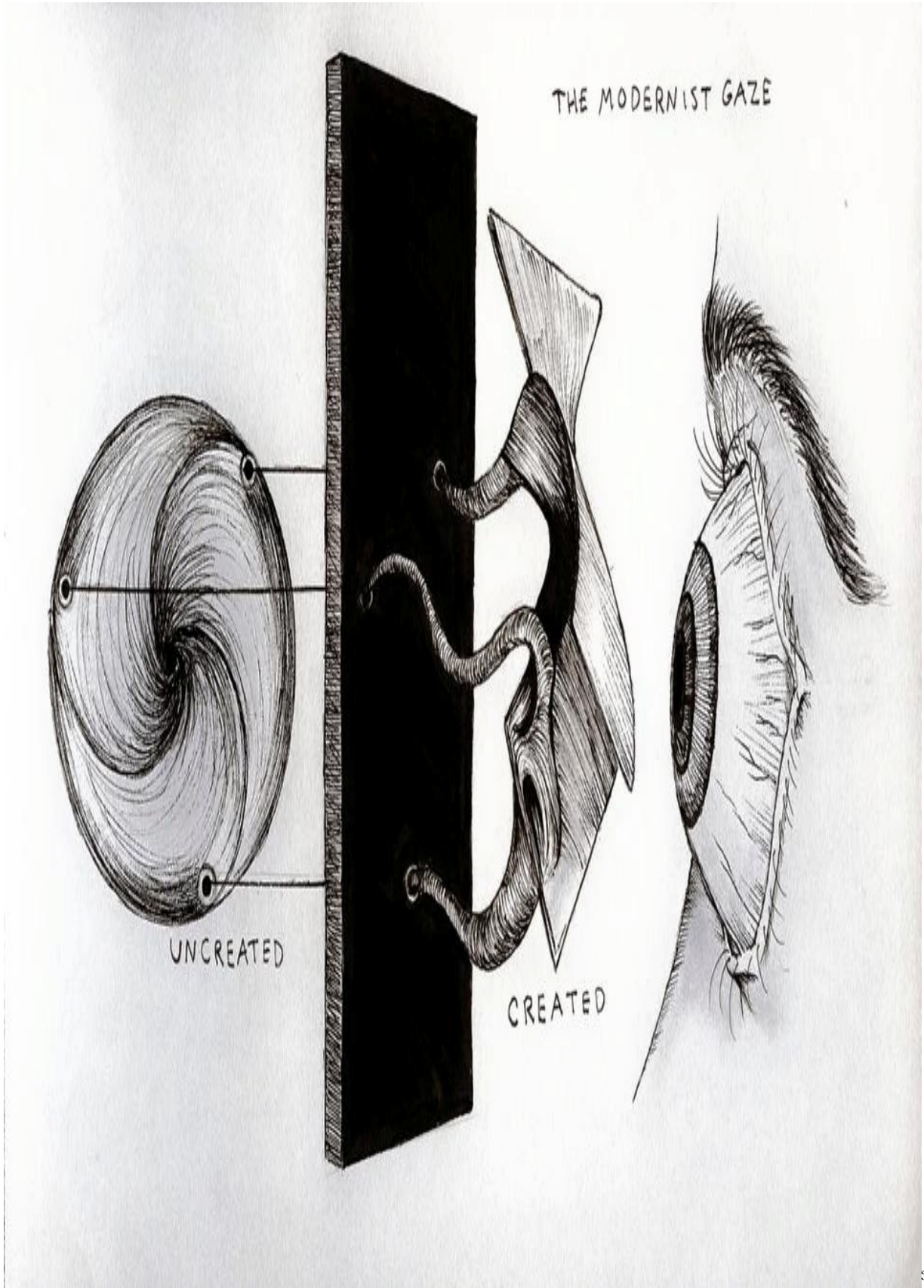
4995  
4996 “[The post-war] ...affirmation of human unity will not be a discourse about the developmental  
4997 stages of a teleological natural type, as they are arrayed on the hierarchical great chain of being.  
4998 Rather it will be a discourse about a more recent kind of natural-technical object of knowledge, one  
4999 with antecedents in seventeenth- to nineteenth-century natural history and political economy, and  
5000 then economics and biology, but one which did not displace the system of human unity and  
5001 differences based on developmental types until the mid-twentieth century, in the face of urgent  
5002 historical reasons. The new object would be the *population*.”<sup>304</sup>

5003  
5004 As order (and thus unity) can no longer be derived from Infinite Substance, unity and order  
5005 must now be articulated within the finite. From this finite perspective the human  
5006 aggregate—the point at which humanity can be perceived as a unified order—is population  
5007 (its material assemblage).

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<sup>304</sup> Ibid. 199.





5008

305

<sup>305</sup> JM Hamade 2016

5009 If we can no longer know the Infinite Substance that exists behind the veil of manifestation  
5010 we must instead understand the unity of humanity in the finite terms of manifestation as  
5011 population; the change in perspective necessitated by Modernism's axiomatic negation of  
5012 Infinite Substance caused population to replace the Infinite Substance as the basis for  
5013 human unity; Unity is the aggregation of atoms rather than the emanations of force, form  
5014 and consciousness that enliven atoms. No longer is unity derived from our uncreated  
5015 essence, but instead in the chaotic manifestation of this uncreated essence in matter,  
5016 passing time and physical space. This is especially problematic because the dimensional  
5017 quality of matter, passing time and physical space, typified by motion, change, difference,  
5018 chaos, etc. is dimensionally incommensurable with unity and the attempt to dominate  
5019 difference to produce a unified order produces destruction and death rather than order and  
5020 life.

5021  
5022 **3.11 Organics to Technics**  
5023 In his last major field study of the 1930s Carpenter "adopted both a neo-positivist linguistic  
5024 theory of signs; i.e., *semiotics* as practiced at the University of Chicago, and a sociological-  
5025 psychological field theory of complex small group structures, *sociometry*, to explain the  
5026 pattern and boundaries of primate social organization."<sup>306</sup> We can understand Carpenter's  
5027 relationship with biology, psychiatry, etc. as of the same order as the relationship between  
5028 Robert Park's 'Chicago School Sociologists' and the study of society (which would become  
5029 sociology) or the (Ordo-Neo)Liberals of the Freiburg and Chicago Schools of Economics.<sup>307</sup>

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<sup>306</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 87.

<sup>307</sup> In the same way that Foucault tracks Socialism and University of Chicago (Ordo-Neo)Liberalism back to the University of Freiburg, we can track University of Chicago Sociology back to Freiburg and the Grand Duke of Baden. Robert Park's Philosophy PHD advisor at Heidelberg was Alfred Hettner, who was in turn a disciple of Geographer Friedrich Ratzel (who first introduced the term *Lebensraum* in the sense that would be taken up by the Nazis). Ratzel's father was the head of the household staff for the Grand Duke of Baden. It seems that a very dark relationship was established between the Rockefeller funded University of Chicago and the Hapsburg founded University of Freiburg... Carpenter's connection with Freiburg is less clear: whether it came as a function of crosspollination in the University of Chicago community or, maybe, as a function of association with friends like Frank Chapman (founder of the 'Bird Department' at the American Museum of Natural History—the 'Disneyland of Eugenics'—and Carpenter's initiator into field research...) or

5030 “Primatology has been pervasively determined by borrowings from human social science.  
5031 The fact explains the ease with which strategies of biological reductionism could be  
5032 developed; the biological disciplines were already built like other contemporary  
5033 functionalist discourses.”<sup>308</sup>

5034 University of Chicago organicists Charles Manning Child and Alfred Earl Emerson  
5035 were influential in Carpenter’s shift from physiological to cybernetic functionalism. Child  
5036 argued

5037  
5038 “Dominance initially meant the rate of energy expenditure. Differential rates of exchange  
5039 established dominance. The detailed study of *rates [(energy transfer, calculation speed, processing*  
5040 *power, etc.)]* in biological systems was, [according to Haraway,] the principle motor of the  
5041 transformation from physiological to cybernetic functionalism in developmental biology and  
5042 ecology. Closely connected with the measure of rates was the measure of pattern maintenance or  
5043 communication.”<sup>309</sup>

5044  
5045 For his part, Emerson argued for the superorganism: “The super organism concept carried  
5046 the corollary that homeostasis was the correct term to denote social integration. [He argued  
5047 that] discovering the laws of dynamic equilibrium, that is, the organic variation and  
5048 regularity of patterns maintained by dominance, was the task of the biologist in the  
5049 laboratory and in the field.”<sup>310</sup>

5050 Physiological Functionalism, then, worked to purify the Abrahamic-Hellenic  
5051 tradition of its sensitivity to Infinite Substance while sustaining its dogmatic and oppressive  
5052 socio-class relations; it is the child of Modernity. Cybernetic Functionalism is the ‘natural

---

with his advisors Robert Yerkes who was, beyond his many roles in the Government and in Rockefeller funded foundations, a member of some strange German origin societies like the ‘Wicht Club’ and Lewis Terman, who was a pioneer of educational psychology, instituted highly oppressive modes of human engineering (techniques of power) like the IQ test and whose son, Fredric (whose advisor was Vandevar Bush—who was among other things the director of the office in which the Manhattan Project was directed and the person who conceived of and implemented the National Science Foundation and its model for direct federal control of scientific research in the US...), is known as ‘the Father of Silicon Valley’. We are tempted to put our eggs in this last Terman basket with regard to Carpenter’s original ‘initiation’. Obviously there is more work to be done on this front, but the fact that most of these relationships are mediated by private, secrete societies makes such work rather difficult...

<sup>308</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 87.

<sup>309</sup> Ibid. 90.

<sup>310</sup> Ibid. 90.

5053 maturation' of Abrahamic-Hellenic social dogma within the axioms and logics of  
5054 Modernity. Once Physiological Functionalism and the loss of distinction between the  
5055 substance of mind and matter stripped biology of consciousness Cybernetic Functionalism  
5056 became possible to think in that mind had been reduced to a simple material phenomena  
5057 that could be entirely quantified like any other 'natural system' (mind was rendered as a  
5058 computer program with a finite potential for calculation articulated by wholly quantifiable  
5059 forms of energy). For example, Ashley Montague "insisted on a unique human biology,  
5060 whose product was language and culture [*(meaning that mind—reduced to an order created*  
5061 *by and through language and culture—is a functional, technical product of biology and the*  
5062 *finite world it inhabits)]..."<sup>311</sup>*

5063  
5064 "Coding and copying, communication and replication are the key concepts. The emergence of this  
5065 picture is part of the pre-history of sociobiology and part of the deep transformation of central areas  
5066 of biology since World War II, from a discourse on physiological organisms, ordered by the  
5067 hierarchical division of labor and the principle of homeostasis, to a discourse on cybernetic  
5068 technological systems, ordered by communications engineering principles and a tightly associated  
5069 principle of natural selection."<sup>312</sup>

5070  
5071 Haraway identifies 'Operations Research' and 'Ergonomics' as essential theoretical catalysts  
5072 for the mutation to Cybernetic Functionalism in the post WWII era:

5073  
5074 "...Conrad Hal Waddington... articulated the meanings for biology of operations research, from  
5075 roots in his work against U-Boats in the Royal Air Force Operations Research Sections. Waddington  
5076 learned to produce models for decision making to optimize the probabilities of meeting goals for  
5077 any kind of problem. Goals in systems control were not formalized in terms of micro-control of  
5078 individual components, but in terms of probabilities for controlling error rates at key points in a  
5079 system. Identifying boundaries and constriction points for determining rates of information flow  
5080 became crucial operations. Boundaries were constituted by differential flow rates of information and  
5081 energy [*(rather than the substance or state of mind)*]. Control of boundaries constituted system  
5082 control.

5083 Wartime science provided biologists with a second systems theoretic tool for conceptualizing  
5084 organisms and societies: *ergonomics*, the discourse about optimizing the energy-information  
5085 relations of all components in the organization of labor. Ergonomics is known in the United States  
5086 as human factors research. Human error rates were the crucial bottleneck in sophisticated technical  
5087 systems. Integration of human operators as factors in a total system allowed solution of the design  
5088 problem of optimizing defense performance. Ergonomics includes all aspects of the organism

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<sup>311</sup> Ibid. 96.

<sup>312</sup> Ibid. 101.

5089 considered as part of a machine carrying out tasks. A cybernetics of the hierarchical division of  
5090 labor, ergonomics began as the study of human beings in terms of the technical laws of work.

5091 Ergonomics is specifically not an aspect of psychological-sociological human relations  
5092 research; it is, rather, rigorously directed to studying labor in terms of technical systems design,  
5093 especially attending to the operational breakdown of any factor under stress. Ergonomics seeks  
5094 answers to questions like: What information does an operator need? What are the most efficient  
5095 channels for getting information to the receiver-operator? What communication loads are tolerable  
5096 for each component? Stress, a psychiatric and medical concept crucial to post-war ideology and  
5097 practice, is intimately linked to these communications theoretic questions about system potential  
5098 and design limits. Associated with the notions of breakdown and obsolescence, stress is also  
5099 fundamentally part of the conceptual apparatus of cybernetic evolutionary biology, like ethology  
5100 and sociobiology. Stress limits and machine communication conceptually imply each other.  
5101 Communication is ergonomics refers to flows of information considered in terms of altering error  
5102 rates at crucial points in the system. Communication design *is* system design.

5103 Converging in a view of a cybernetic evolutionary theory of animal behavior, operations  
5104 research and ergonomics were joined by the related linguistic theories, called by neo-positivist  
5105 Charles Morris “semiotics” and by the anthropologist Thomas Sebeok, in reference to the post-war  
5106 biological context, “zoosemiotics.” This approach to psychiatry, in its cybernetic communication  
5107 theory garb, drew heavily from semiotics; zoosemiotics from the beginning bore a close relation to  
5108 the therapeutics of communication disorders and overstressed communication systems.

5109 A technological relocation of the principles of semiotics has been important in the transition  
5110 from physiological to cybernetic logics in many biologies, including the biology of social behavior.  
5111 In the transition, the organism as living responder to the sign vehicle lost its privileged position.  
5112 The more powerful analysis of sign systems, cybernetics, dispensed with the need for a biological  
5113 organism, in the same way that ergonomics considered the human worker as a technical system  
5114 component whose status as a living organism was interpreted in strict communication engineering  
5115 terms. Organisms appear in both ergonomics and machine theories of communication. **What has  
5116 gone definitively is the *privileged status attaching to life or consciousness. Organisms become biotic  
5117 components, highly interesting, but not ontologically special, in cybernetic systems sciences.***<sup>313</sup>

5118  
5119 “The ontological distinction between the natural and the artificial lost meaning [*and the distinction  
5120 between nature and culture was thus rendered problematic. Geographers and other contemporary  
5121 social scientists have lauded the Nature/ Culture divide as an essential crux of Modernist oppression.  
5122 While we are sensitive to this analysis we argue the distinction between Nature and Culture is not,  
5123 itself, the problem and instead that the problem rises from the division of Nature and Culture  
5124 axioms and logics of Modernity. Nature and Culture are in truth divided by consciousness—by a  
5125 change in the state of the substance of mind (which is ignored in functionalism) and the potential  
5126 actualization of reason, free will, rational intuition, etc. therein. Modernism, however, establishes  
5127 this distinction function of accumulated complexity. In dividing Nature and Culture as such, the  
5128 intellectual functionality of the distinction is lost. The solution, however, is not to just abolish this  
5129 distinction and lose all sensibility for qualities of agency. In stead we must reestablish the actual  
5130 meaning of the distinction outside of the functionalist epistemology of the Modernist Ontological  
5131 Regime (no theory is not a suitable solution for bad theory.)*]<sup>314</sup>

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<sup>313</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 101-103.

<sup>314</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 140.

5133 This cybernetic turn, in stripping life and consciousness of their differentiation from  
5134 material force, seems to presuppose Latour's attempt to abolish the distinction between  
5135 force and reason and the more general postmodern turn towards 'no theory' as the solution  
5136 for the 'bad theories' provided by Positivism (no theory is not the solution to bad theory...).

5137  
5138 "To provide ideational context for our discussion we theorize the contemporary history of Planning  
5139 Theory and Practice (and Social Science Theory and Practice more generally) as a process of  
5140 transformation from Positivist to Post-Positivist ('Postmodern') Theory that can be described in terms  
5141 of evolution from a system (Positivism) that attempts to impute the Order of Truth to manifestation  
5142 through dominating difference to a system (Postmodernism) that attempts to combat the Positivist  
5143 imposition of Truth (the order of Infinite Substance) upon the world of fact (manifestation, which in  
5144 its motion, change, difference, etc. is dimensionally incommensurable<sup>315</sup> with the unitary  
5145 dimensional quality of Infinite Substance) by accepting the Positivist reduction of reality to passing  
5146 time and physical space and extending that reality ('world view') to its logical theoretical  
5147 conclusions (that there is *no Truth*). Instead of illustrating the perversity of the Positivist attempt to  
5148 impute the Order of Truth (Infinite Substance) to manifestation through domination by reviving  
5149 sensitivity to the reality and epistemological role of the Infinite Substance and its Emanations  
5150 (which is to say problematization of the Modernist reduction of reality to passing time and physical  
5151 space and the foundation of reason to fact) and highlighting the dimensional incommensurability of  
5152 static, infinite unity of Infinite Substance and its Emanations with the change, motion, difference,  
5153 etc. (the multiplicity) of finite manifestation (as a solid is dimensionally incommensurable with a  
5154 plane), Postmodernism simply accepted the Modernist reduction of reality to passing time and  
5155 physical space and took it to its logical, nihilist conclusion that *there is no truth*; in other words,  
5156 Postmodernism accepted the hegemonic Modernist essence of axioms and logics that undergird  
5157 positivism (reduction of reality to the world of fact) and rightly observed that Fact cannot be Truth  
5158 so as to undercut Positivists notions of Truth. In so doing, and in symptoms of Postmodernism like  
5159 obfuscating aversion to any form of generalization (clearly manifest in Aihwa Ong's aversion to the  
5160 term hegemony...), Postmodernism can be seen as attempting to axiomatically dominate unity out  
5161 of difference (as a countervailing force to Positivism that rises from the same hegemonic essence as  
5162 Positivism giving rise to a dialectical-hegemonic relationship with Positivism)."<sup>316</sup>

5163  
5164  
5165

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<sup>315</sup> Ouspensky 1912, *Tertium Organum*, St. Petersburg, 5 January 2015, <http://holybooks.lichtenbergpress.netdna-cdn.com/wp-content/uploads/Tertium-Organum-by-P-D-Ouspensky.pdf>. In short, 'dimensional incommensurability' can be explained in the relationship between two and three dimensional objects; while you may be able to sketch a three dimensional object onto a two dimensional plane, the mass of the three dimensional object is dimensionally incommensurable with the dimensional quality of two dimensional reality and thus cannot 'manifest' into the two dimensional 'reflection' of the three dimensional object. For a more thorough metaphor see the 'Flat World' thought experiment.

<sup>316</sup> Barnesmoore, LR (In Press), 'Conscious Evolution, Social Development and Environmental Justice', *Environment and Social Psychology*.

5166 **3.12 Social Ontology**

5167 The Cambridge Social Ontology Group provides a distinction between philosophical  
5168 ontology and scientific ontology that sheds light on the importance and function of  
5169 ontological study in and of the social sciences that further elucidates our discussion of  
5170 Latour and 'his postmodern-Modernist camp' below:

5171  
5172 "The group distinguishes between philosophical ontology, the study of features common to all  
5173 phenomena of any domain of reality, and scientific ontology, interpreted as the study of specific  
5174 phenomena of a domain.

5175  
5176 Thus for the social realm, philosophical ontology is concerned with investigating the manner in  
5177 which social phenomena depend necessarily on human[s]...

5178  
5179 Scientific ontology oriented to the social domain is concerned with the nature of such existents as  
5180 money, gender, markets, technology, social relations, the corporation, care, regions, community,  
5181 power, authority, trust, cooperation, testimony, institutions, norms, rules, custom, convention,  
5182 collective practice, profit, output, income, wealth, identity, individual, social evolution, development,  
5183 human flourishing, probability, society, economy, and so forth."<sup>317</sup>

5184  
5185 In the Social Sciences 'the state' provides an excellent example of the 'social existents' to be  
5186 treated by scientific ontology. While disciplines like International Relations and Political  
5187 Science often simply accept 'the state' as an unproblematic, unitary 'actor' with the capacity  
5188 for 'reason' (reason in the materialist rendition of reason as a functional, materially rational  
5189 cost-benefit analysis of 'unproblematic material value' that is necessary for quantification  
5190 and modeling of decision making processes...), Geographical theory has at least entertained  
5191 some debates on the nature and existence of 'the state'. Jessup (2004) argued that 'the state',  
5192 while not an obsolete term, was being 'hollowed out' in the transition from state- to  
5193 network-based governance.<sup>318</sup> Sparke (2005) went further in observing the ways in which  
5194 geographical terms ('spatial categories') like 'the state' structure the potentials of  
5195 geographical, economic, legal, political, military, etc. thought and practice as well as the  
5196 hegemonic implications therein. Such critiques of heretofore-unproblematic social objects

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<sup>317</sup> The Cambridge Social Ontology Group, "Welcome to CSOG", Cambridge University, 25 July 2016, <http://www.csog.econ.cam.ac.uk>

<sup>318</sup> Jessop, B 2004, 'Hollowing out the 'Nation-State' and Multilevel Governance', in Kennett, P, eds., *A Handbook Of Comparative Social Policy*, Edward Elgar Publishing.

5197 like 'the state' gave rise to a wave of theoretical work seeking to provide social scientists  
5198 with new social ontologies.

5199 Nigel Thrift is one of the most recognized 'ontological theorists' in the contemporary  
5200 Geographical Literature. He is best known for arguing—following Latour's Actor Network  
5201 Theory—Geographical theory should simply eschew notions of scale (local, regional,  
5202 global, etc.) and instead view society in terms of 'the durability of social relations' (as Latour  
5203 views Truth in terms of the 'durability'—quantity and duration—of subjective opinion...).<sup>319</sup>  
5204 In a vein of thought and that echoes Latour's move to eschew the distinction between force  
5205 and reason (i.e. discernment) *Marston* proposed a 'flat ontology' that eschews horizontal and  
5206 vertical 'predetermination' (which has most tellingly been described as "an impetus for  
5207 providing more modest accounts that attend to new forms of connection as well as  
5208 disconnection" (rather than discernment and critique...)).<sup>320</sup> In short, "reality was ransacked  
5209 in search of theory"<sup>321</sup> and discernment was thus replaced with description. This is an  
5210 exceedingly hegemonic<sup>322</sup> replacement as the social ontology individuals receive through  
5211 socialization is thus rendered banally invisible by uncritical description (given that an  
5212 intellectual being cannot describe without the influence of the 'theory' by which they  
5213 converted sensory perceptions into 'intellectual knowledge', theories and methods that  
5214 attempt to eschew all theoretical assumptions simply render the theoretical assumptions  
5215 one has received from society as well as their influence on the description as an  
5216 unproblematic mode of common sense; as a result, hegemonic influences that may have  
5217 contributed to the those theories become hidden under the veneer of unproblematic truth  
5218 erected by the illusion of eschewing theoretical discernment for 'pure, epistemologically

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<sup>319</sup> Agnew, JA & Duncan JA 2011, *The Wiley-Blackwell Companion to Human Geography*, vol. 16, John Wiley & Sons, p. 301.

<sup>320</sup> Ibid.

<sup>321</sup> Smith, N 1979, 'Geography, Science, and Post-Positivist Modes of Explanation', *Progress in Human Geography*, vol. 3, p. 356.

<sup>322</sup> Noys, B 2011, "The Discrete Charm of Bruno Latour, or the Critique of Anti-Critique", Presented at the Centre for Critical Theory, University of Nottingham.



5219 unencumbered observation<sup>323</sup>).

5220           In the words of Benjamin Noys “I am concerned with Latour as merely one  
5221 symptomatic instance of ‘anti-critique’; the turn from critical analysis to the descriptive, and  
5222 the loss of confidence in the very gesture of critique.”<sup>324</sup> We argue the wave of ‘anti-critique’  
5223 observed by Noys rises directly from attempts at postmodern ontological reform through  
5224 axiomatic denial of theoretical distinction while accepting the axioms and logics of  
5225 Modernism.<sup>325</sup> Postmodern ontological reform, for example, eschews scale (and thus  
5226 ‘philosophical ontology’) by treating it simply in terms of ‘scientific ontology’ (which, while  
5227 relevant for the terms we use to describe scale like local, regional, national, global, etc., is  
5228 not applicable for ‘scale’ as a phenomena in of scale being ‘common to all phenomena in  
5229 any domain of reality’).<sup>326</sup> In short, scale is reduced to the socially relative language we use  
5230 to represent scale and in this philosophically sloppy manner eschewed completely.

5231           While anecdotal, the very serious political consequences of ‘anti-critique’ were  
5232 perfectly captured in comments by a analysis of David Harvey’s *A Brief History of*  
5233 *Neoliberalism*<sup>327</sup> provided by colleague of mine (a PHD candidate in the UBC Department  
5234 of Geography) in a recent graduate seminar. In short, Harvey’s text outlines the contours of  
5235 what can aptly be described as the political conspiracy that lead to the global  
5236 Neoliberalization birthed in moments like the election of Thatcher and Regan. My  
5237 colleague responded to the Harvey’s clear empirical evidence of the overt political tactics by  
5238 which ‘the Neoliberal Revolution’ was birthed by questioning ‘whether it was dangerous to  
5239 even think like that’ and arguing that we should interpret this as an unintended  
5240 consequence that could not be linked to any actors or agency. We are as speechless in  
5241 recalling this astoundingly dangerous political naivety and a-historicism (political

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<sup>323</sup> The irony that such blatantly positivist thinkers would claim to be postmodern as positivism is arguably the apex of Modernism...

<sup>324</sup> Noys, B 2011, “The Discrete Charm of Bruno Latour, or the Critique of Anti-Critique”, Presented at the Centre for Critical Theory, University of Nottingham.

<sup>325</sup> Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

<sup>326</sup> The Cambridge Social Ontology Group, “Welcome to CSOG”, Cambridge University, 25 July 2016, <http://www.csog.econ.cam.ac.uk>

<sup>327</sup> Harvey, D 2007, *A Brief History of Neoliberalism*, Oxford University Press.

5242 revolutions through history have *always* come as the function of the intention in groups of  
5243 elite—axiom and logic defining—agents regardless of the degree to which the outcomes  
5244 matched those intentions...) as we were when we first heard it and will thus simply leave  
5245 this scene for the reader to ruminate upon...

5246         While the notably Modernist, White, Eurocentric, Materialist, Anglo-American, etc.  
5247 attempts by Postmodern scholars to provide a new social ontology illustrates the depth to  
5248 which the implicit axioms and logics of Modernism have colonized the ‘commonsense’ of  
5249 the contemporary academy (the assumption that matter produces and contains mind and in  
5250 so doing—as a function of ontological dependence—articulates the potential of mind stands  
5251 front and center), the confluence of Indigenous Studies, Anthropology and Geography in  
5252 Canada has given rise to a more serious discussion of Modernist social ontology and its  
5253 dimensional incommensurability with the ‘world views’ of other cultures. Mario Blaser’s  
5254 (2013) “Ontological Conflicts and the Stories of People in Spite of Europe” defines  
5255 ontological conflicts as “conflicts involving different assumptions about “what exists”” and  
5256 argues that they are becoming more visible due to breaches in the hegemony of Modernist  
5257 ontology (Blaser also makes an important note concerning the fact that the generally  
5258 unproblematic acceptance of Modernist axioms in the contemporary academy negates the  
5259 potential for ontological debate therein).<sup>328</sup>

5260  
5261 “In June 2004, in the province of British Columbia, Canada, the Mowachat/Muchalaht First Nation  
5262 botched a carefully staged and scientifically approved plan by Canada’s Department of Fisheries and  
5263 Oceans and environmentalist groups to return a young lost orca whale, Luna, to its pack. The First  
5264 Nation insisted that the orca was Tsux’iit, the abode of the spirit of their recently deceased chief,  
5265 Ambrose Maquinna, and that his desire to stay with his people should be respected. This was not a  
5266 conflict between two different perspectives on an animal but rather a conflict over whether the  
5267 “animal” of scientists, bureaucrats, and environmentalists was all that was there. Ontological  
5268 conflicts thus involve conflicting stories about “what is there” and how they constitute realities in  
5269 power-charged fields.”<sup>329</sup>

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<sup>328</sup> Blaser, M 2013, ‘Ontological Conflicts and the Stories of Peoples in Spite of Europe: Toward a Conversation on Political Ontology’, *Current Anthropology*, vol. 54, no. 5, pp. 547-568. Blaser also makes an important note concerning the manner in which the unproblematic acceptance of Modernist axioms in the contemporary academy negates potential for ontological debate.

<sup>329</sup>Blaser, M 2013, ‘Ontological Conflicts and the Stories of Peoples in Spite of Europe: Toward a Conversation on Political Ontology’, *Current Anthropology*, vol. 54, no. 5, p. 548.

5270  
5271 What is the nature of conscious beings? Does the shared experience (what we might call  
5272 inner empiricism) of humanity across time and space that points to existence beyond the  
5273 mortal coil—be they the experience of beings and dimensions beyond the passing time  
5274 physical space dimension of manifestation that the great theologians, philosophers,  
5275 scientists, artists, etc. have oft posited as the source of their inspiration or the experience of  
5276 individuals who die and have an out of body experience before being ‘sucked back in’ to the  
5277 body when it is revived—provide evidence that the biological animals (and humans) of  
5278 modern technocrats are not the only mode by which consciousness is expressed? Are the  
5279 chemical reactions we associate with mental experiences beyond the veil of sensory  
5280 experience producing the beings and realities experienced or are they alternatively  
5281 gateways into other dimensions (which have been proven both to exist and to exchange  
5282 energy with our dimension<sup>330</sup>)? In any case it should be apparent that engagement with  
5283 ontological debate beyond the constraints of Modernist axioms and associated logics that  
5284 reduce reality first cause will require a good deal more metaphysical nuance than simply  
5285 eschewing ‘discernment’ or ‘scale’.

5286         Indeed—returning to issues of scale to elucidate the importance of metaphysics for  
5287 crafting new social ontologies<sup>331</sup>—CERN describes the issue of scale as such:

5288  
5289 **“A question of scale**  
5290 In our everyday lives, we experience three spatial dimensions, and a fourth dimension of time. How  
5291 could there be more? Einstein’s general theory of relativity tells us that space can expand, contract,  
5292 and bend. Now if one dimension were to contract to a size smaller than an atom, it would be hidden  
5293 from our view. But if we could look on a small enough scale, that hidden dimension might become  
5294 visible again. Imagine a person walking on a tightrope. She can only move backward and forward;  
5295 but not left and right, nor up and down, so she only sees one dimension. Ants living on a much  
5296 smaller scale could move around the cable, in what would appear like an extra dimension to the  
5297 tightrope-walker.”<sup>332</sup>  
5298

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<sup>330</sup>CERN, ‘Extra Dimensions, Gravitons, and Tiny Black Holes’, 29 July 2016,

<http://home.cern/about/physics/extra-dimensions-gravitons-and-tiny-black-holes>

<sup>331</sup> Epstein, B 2011, “Metaphysics in Social Science”, Bucknell University, 20 June 2016,

<http://www.facstaff.bucknell.edu/mhs016/mpsc2011/papers/epstein.pdf>

<sup>332</sup> CERN, ‘Extra dimensions, gravitons, and tiny black holes’, 29 July 2016,  
<http://home.cern/about/physics/extra-dimensions-gravitons-and-tiny-black-holes>

5299 Scale, then, is important in locating the ‘perspectival location’ of study and thus the ‘infinity  
5300 membranes’ that articulate the boundaries of ‘invisibility’ from a given space or place of  
5301 research (i.e. infinity is relative to our perspective and the infinite is by nature invisible  
5302 meaning that we must understand our perspective and its boundaries as that which exists  
5303 beyond them is invisible and thus beyond the scope of our understanding from that  
5304 perspective). The importance of this conception of scale for articulation of a new social  
5305 ontology is aptly illustrated by P.D. Ouspensky’s concept ‘dimensional incommensurability’.  
5306 Ouspensky illustrates his concept by comparing three- and four-dimensional objects:

5307  
5308 “...Motion in the fourth dimension lies outside all those directions which are possible in a three-  
5309 dimensional figure. We regard a line as an infinite number of points; a surface as an infinite number  
5310 of lines; a solid as an infinite number of surfaces.”<sup>333</sup>

5311 “By existing, every three-dimensional body moves in time, as it were, and leaves the trace of its  
5312 motion in the form of a time-body, or a four-dimensional body. Because of the properties of our  
5313 perceiving apparatus, we never see or sense this body; we only see its section, and this we call a  
5314 three-dimensional body. Therefore, we are greatly mistaken in thinking that a three-dimensional  
5315 body is something real. It is merely the projection of a four-dimensional body - its drawing, its  
5316 image on our plane. A four-dimensional body is an infinite number of three-dimensional bodies. In  
5317 other words, a four-dimensional body is an infinite number of moments of existence of a three-  
5318 dimensional body - of its states and positions.”<sup>334</sup>

5319 “It is quite clear why this is so. A four-dimensional body consists of an infinitely great number of  
5320 three-dimensional bodies; therefore, they can have no common measure. In comparison with a four-  
5321 dimensional body, a three- dimensional body is analogous to a point as compared with a line. And,  
5322 as a point is incommensurable with a line, as a line is incommensurable with a surface, as a surface  
5323 is incommensurable with a solid - so a three-dimensional body is incommensurable with a four-  
5324 dimensional one.”<sup>335</sup>

5325 If we extract the general form of relations from this example, we can understand that  
5326 planes of dimensional consistency and their borders of infinity (infinity membranes) are  
5327 incommensurable with each other. If we attempt to transpose a three dimensional object  
5328 (say a sphere) onto a two dimensional space (a plane) we are left with a cursory sketch in

---

<sup>333</sup> Ouspensky 1912, *Tertium Organum*, St. Petersburg, 5 January 2015, <http://holybooks.lichtenbergpress.netdna-cdn.com/wp-content/uploads/Tertium-Organum-by-P-D-Ouspensky.pdf>, p. 34.

<sup>334</sup> Ibid. 49

<sup>335</sup> Ibid. 53

5329 which many of the essential qualities of the sphere have been stripped away—as noted  
5330 above, you cant throw a two dimensional ball...

5331  
5332

### 5333 **3.13 Latour’s ‘Camp’**

5334  
5335 “I am concerned with Latour as merely one symptomatic instance of ‘anti-critique’; the turn from  
5336 critical analysis to the descriptive, and the loss of confidence in the very gesture of critique.”<sup>336</sup>

5337  
5338 We should first note that this analysis only deals with Latour’s early works on STS and  
5339 Modernity between 1986 and 1999. His later works, especially texts like ‘An Inquiry into  
5340 Modes of Existence’, move into a ‘Theological Mode’ and require their own treatment in a  
5341 subsequent study.<sup>337</sup> One might say that we leave study of the ‘Jesuit Saint Bruno’ for  
5342 another time in order to study Bruno in ‘the High Priest of Modernity’ guise that has been  
5343 received by Anglophone Social Science.

5344         Graham Harman’s *Prince of Networks* touts it self as “the first [book] to consider  
5345 Bruno Latour as a major figure in metaphysics—a title he has sought but rarely received.”<sup>338</sup>  
5346 In treating with Latour as a metaphysician Harman turns his gaze to Latour’s ‘lineage’:  
5347 “While his admirers are seldom concerned with metaphysical questions.... ..his origins lie  
5348 in a rigorous traditional education in philosophy marked by a strongly Jesuit flavour  
5349 *[(which is of course reminiscent of Rene Descartes)]*. ...His works are a contribution to  
5350 disputes over metaphysics traceable to ancient Greece.”<sup>339</sup> Harman proceeds to read Latour’s  
5351 ANT into his own Object-Oriented Philosophy which, while beyond the scope of this work,  
5352 can be easily subjected to many of the critiques levied at Latour and postmodern-  
5353 Modernism more generally. Latour’s metaphysics, then, can be easily located within ‘the

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<sup>336</sup> Noys, B 2011, “The Discrete Charm of Bruno Latour, or the Critique of Anti-Critique”, Presented at the Centre for Critical Theory, University of Nottingham.

<sup>337</sup> Howels, T 2016, “Religion as a Mode of Existence”, AIME Research Group, 29 June 2016, [https://www.academia.edu/7604019/Religion\\_as\\_a\\_Mode\\_of\\_Existence\\_A\\_Brief\\_Addendum\\_to\\_the\\_Theology\\_of\\_Bruno\\_Latour](https://www.academia.edu/7604019/Religion_as_a_Mode_of_Existence_A_Brief_Addendum_to_the_Theology_of_Bruno_Latour)

<sup>338</sup> Harman, G 2009, *Prince of Networks: Bruno Latour and Metaphysics*, re.press, p. 5.

<sup>339</sup> Harman, G 2009, *Prince of Networks: Bruno Latour and Metaphysics*, re.press, p. 5

5354 camp' inhabited by Timothy Morton<sup>340</sup>, Jane Bennett ('political ecology of things')<sup>341</sup>, Bill  
5355 Brown ('thing theory')<sup>342</sup>, Loraine Daston<sup>343</sup> and the plethora of contemporary scholars who  
5356 move in that vein. We should also—recalling our focus on the elite class production of  
5357 axiomatic and logical norms in society—note how much of this literature has been  
5358 published by the Harvard, Chicago and Duke University Presses....

5359 Benjamin Noys argues that the descriptive nature of Latour's Actor-Network theory  
5360 takes on a hegemonic quality in eschewing critique.<sup>344</sup> While Noys' point concerning the  
5361 hegemonic-epistemological implications of simple description is accepted and expounded  
5362 upon (though from the more metaphysically nuanced lens of hegemony as a system of  
5363 thought (a form to be understood as a nexus of axioms and logics) manifesting in a  
5364 contingent relationship with environment), we diverge from Noys solution of attempting to  
5365 articulate a mode of critique that eschews metaphysics so as to escape "polemical dialogue  
5366 with the poststructuralist argument that critique is inseparable from metaphysics, and that  
5367 we would be better off deconstructing than critiquing"<sup>345</sup> (which of course simply  
5368 compounds the problem as Modernist Society's dogmatic lack of metaphysical nuance and  
5369 subsequent lack of potential for critique is itself the problem to be addressed...). In fact,  
5370 agreeing that critique is inseparable from metaphysics and thus arguing that critical theory

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<sup>340</sup> Morton, T 2013, *Realist Magic: Objects, Ontology, Causality*, Open Humanities Press, p. 234.

Morton, T 2011, 'Here Comes Everything: The Promise of Object-Oriented Ontology', *Qui Parle: Critical Humanities and Social Sciences*, vol. 19, no. 2, pp. 163-190.

<sup>341</sup> Bennett, Jane 2009, *Vibrant Matter: A Political Ecology of Things*, Duke University Press.

Bennett, J, Cheah, P, Orlie, MA & Grosz, E 2010, *New Materialisms: Ontology, Agency, and Politics* in D. Coole & S. Frost, eds., Duke University Press.

Bennett, J 2004, 'The Force of Things: Steps Toward an Ecology of Matter', *Political Theory*, vol. 32, no. 3, pp. 347-372.

<sup>342</sup> Brown, B 2003, *A Sense of Things: the Object Matter of American Literature*, University of Chicago Press.

<sup>343</sup> Daston, L 2000, *Biographies of Scientific Objects*, University of Chicago Press.

<sup>344</sup> Noys, B 2011, "The Discrete Charm of Bruno Latour, or the Critique of Anti-Critique", Presented at the Centre for Critical Theory, University of Nottingham.

<sup>345</sup> Noys, B 2011, "The Discrete Charm of Bruno Latour, or the Critique of Anti-Critique", Presented at the Centre for Critical Theory, University of Nottingham.

5371 must be rooted in critical metaphysics (i.e. in an alternative ‘world view’) we endeavor to  
5372 critique Latour’s ‘metaphysics’.

5373         Indeed, a number of other authors have recently highlighted the necessity of return  
5374 to metaphysical sensitivity in academic theory and practice. Martin Krieger (1995) provides  
5375 a discussion of ways in which Talmudic philosophy and a reunion of Hellenistic and  
5376 Hebraic (Abrahamic) philosophy could be used to revitalize planning theory and practice.<sup>346</sup>  
5377 Brian Epstein (2011) similarly argues ‘esoteric metaphysics’ (especially questions  
5378 surrounding ‘grounding’ and ‘ontological dependence’—which is to say issues surrounding  
5379 ‘the first cause’ and necessary relations between dimensional qualities) are essential for  
5380 social science theory.<sup>347</sup> Epstein notes that,

5381  
5382 “In many ways, it is rather obvious that social ontology has played a crucial role in the social  
5383 sciences from its inception, whether in the psychologistic and behavioristic foundations of  
5384 economics in the 19th and early 20th centuries, or in grappling with the notions of social structure  
5385 and function in sociology from Marx to Saussure to Parsons to Giddens, or in the development and  
5386 controversies over practice-theories in recent years. All of these developments have been  
5387 accompanied, if not spurred in the first place, by views on the nature of social entities and on the  
5388 basic constituents of social states of affairs. So it may be regarded as obvious that the problem is  
5389 taking the social sciences to truck in entities at all. Because if we do so, or if we allow ourselves to  
5390 speak of social objects or properties as if they are real, we have opened the metaphysical floodgates.

5391         Inasmuch as that is meant to be an objection to esoteric metaphysics, it is self-undermining.  
5392 To deny that the social sciences have a subject matter is already to have a potent-enough  
5393 metaphysical view that one is in the company of such esoteric metaphysicians as mereological  
5394 nihilists. It is possible that this will turn out to be the correct view, and that terms in the social  
5395 sciences should be stripped of their referents. But in the unlikely case that should turn out to be so,  
5396 it will represent an unfortunate victory for esoteric metaphysics, rather than spelling its  
5397 irrelevance.”<sup>348</sup>

5398  
5399 In short, Epstein is arguing (like Barnesmoore 2016)<sup>349</sup> that social ontology expands and  
5400 constrains the potential for social science theory and practice and must therefore be

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<sup>346</sup> Krieger, MH 1995, "What does Jerusalem have to do with Athens?: Roles for the humanities in planning", *Journal of Planning Education and Research*, vol. 14, pp. 217-221.

<sup>347</sup> Epstein, B 2011, "Metaphysics in Social Science", Bucknell University, 20 June 2016, <http://www.facstaff.bucknell.edu/mhs016/mpsc2011/papers/epstein.pdf>

<sup>348</sup> Epstein, B 2011, "Metaphysics in Social Science", Bucknell University, 20 June 2016, <http://www.facstaff.bucknell.edu/mhs016/mpsc2011/papers/epstein.pdf>, pp. 2-3.

<sup>349</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83-93.

5401 accounted for in the production of social science theory. Epstein provides an example of the  
5402 importance of esoteric metaphysics by challenging neoliberal personal (local) responsibility  
5403 narratives by highlighting the fact that systemic causes (the *ontological dependence* of  
5404 social context) are obfuscated “when we construct models of... social properties [and]...  
5405 limit ourselves only to ones that treat the local properties of members of the group”;<sup>350</sup> the  
5406 causal relationship of the individual to society (i.e. the manifest individual’s ontological  
5407 dependence on societal context—the police officer’s identity being dependent upon by  
5408 living in a society that has police officers) and metaphysics more generally are important!

5409

### 5410 **3.14 Latour’s Foundation for STS Theory**

5411 In introducing Latour’s *Laboratory Life* Jonas Salk (we should note that Latour’s research in  
5412 this book was funded in part by an conducted within his Salk Institute...) notes

5413

5414 “This book is free of... the psychologizing often seen in other studies or commentaries [*and yet,*  
5415 *how ought one to understand the ‘daily practice’, ‘content’ or ‘process’ of laboratory life without first*  
5416 *understanding the axioms and logics that constrain and expand the potential in which laboratory*  
5417 *life manifests*]. In this book the authors demonstrate what they call the “social construction” of  
5418 science by the use of honest and valid examples of laboratory science [*this statement seems to posit*  
5419 *that axioms and logics (what some ‘social scientists’ simply describe as theory) are derived (often*  
5420 *functionally in the minds of the less nuanced) from practice. If we are to play the chicken and egg*  
5421 *game with practice and ontology, Latour has clearly made the mistake of assuming (rather like the*  
5422 *literal creationists—another rather utopian manifestation of exoteric modernism) a chicken (a finite*  
5423 *manifestation) can be born from anything but an egg (the Infinite). Theory’s manifestation as*  
5424 *practice may influence subsequent theories, but to presume that practice precedes theory is to*  
5425 *presume that matter precedes, produces and contains mind. This issue of the relation between mind*  
5426 *and matter is a core DEBATE through the history of philosophy and should not be treated as*  
5427 *commonsensical and unproblematic as is the common practice in contemporary social science*  
5428 *work.] This in itself is an achievement for... [Latour and Woolgar] are, in a sense, laymen to*  
5429 *laboratory science and are not expected to grasp its fundamentals, but merely expected to*  
5430 *comprehend only that which is easiest to understand, such as the superficial aspects of laboratory*  
5431 *life [(first, let us paraphrase Descartes who very clearly argues that one cannot know the truth of*  
5432 *something without first understanding its most fundamental qualities (i.e. its axioms and logics and*  
5433 *their foundation—or lack there of—in the Infinite Substance and its emanations). How are we to*  
5434 *rationally understand and speak knowledgably about something whose fundamentals we do not*  
5435 *know? From this lens Latour’s project is by its nature hyper-irrational and seems even to celebrate*  
5436 *its implicit irrational absurdity.]”<sup>351</sup>*

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<sup>350</sup> Epstein, B 2011, “Metaphysics in Social Science”, Bucknell University, 20 June 2016,  
<http://www.facstaff.bucknell.edu/mhs016/mpsc2011/papers/epstein.pdf>, p. 6.

<sup>351</sup> Epstein, B 2011, “Metaphysics in Social Science”, Bucknell University, 20 June 2016,



5437  
5438 In our studies of the scientific culture surrounding Algorithmic/Software development we  
5439 diverge from the superficial quality of Latour's study and instead pursue an inquiry  
5440 founded upon the fundamentals of this scientific culture (which is to say the axioms and  
5441 logics that expand and constrain potential for thought, behavior and conception of being in  
5442 the scientific culture of Computer Science Laboratories). In short, we argue that the  
5443 'paradigm shifts' described by Kuhn<sup>352</sup> are catalyzed by shifts in the normative ontological  
5444 regime(s) in which science is being pursued (the major shift in our study being Aristotelian  
5445 Empiricism—which might be said to study facts in and for the sake of their relation to the  
5446 Infinite Substance—to Exoteric Modernist Empiricism—which might be said to study facts  
5447 in and of themselves as a sort of 'infinite substance').

5448 Another disjuncture between our work and Latour's—at least from the perspective of  
5449 Salk's characterization—comes in our intended relationship with scientists. Salk (who views  
5450 himself as a scientist) views Latour's work as a step towards problematizing the overzealous  
5451 expectations he posits the public as having for scientists and the fear he posits the public as  
5452 feeling towards scientists<sup>353</sup>...

5453  
5454 "Science, in general, generates too much hope and too much fear, and in the history of the  
5455 relationship of scientists and nonscientists is fraught with passions, sudden bursts of enthusiasm,  
5456 and equally sudden fits of panic. *[(While authors like Bordo and Butler are wrong to argue that  
5457 Descartes privileges thought over emotion as the height of Descartes' model of human psychology  
5458 is the rational intuition—where the purified rationality is one might say 'wedded' with the  
5459 emotions—it is clear that authors like Salk fit into the framework of their critique.)]*<sup>354</sup> If the public  
5460 could be helped to understand how scientific knowledge is generated and could understand that it is  
5461 comprehensible and no more extraordinary than any other field of endeavor *[(hardly...)]*, they would  
5462 not expect more of scientists than they are capable of delivering, nor would they fear scientists as

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<http://www.facstaff.bucknell.edu/mhs016/mpsc2011/papers/epstein.pdf>, p. 12.

<sup>352</sup> Kuhn, TS 2012, *The Structure of Scientific Revolutions*, University of Chicago Press.

<sup>353</sup> The frame of scientists as a maligned, oppressed community in need of protection is akin in its irrationality to the absurd notion that Israel is an unfairly maligned and oppressed nation in need and deserving of US military protection... Who is more powerful (in the nefarious sense) than one who can both oppress the public and convince the victims of this oppression that the oppressor is the one who is actually oppressed?

<sup>354</sup> Barnesmoore, LR, Donoso, J, Claiver, S & El Ghaoui, L 2015, 'Machine Learning Methodologies: Histories of Asemblage and Representations of Women in the Bible' *International Journal of Critical Cultural Studies*, vol. 13, no. 2, pp. 13-25.

5463 much as they do. *[(So, in Salk's mind, the problem is simply that the public doesn't understand*  
5464 *science or scientists and thus act irrationally (with overzealous hope and baseless fear)... 'The*  
5465 *oppressed scientist and the ignorant mass'... Who has more nefarious power than the oppressor who*  
5466 *masquerades in the guise of the oppressed?)] This would clarify not only the social position of*  
5467 *scientists in society, but also the public understanding of the substance of science, of scientific*  
5468 *pursuit and of the production of scientific knowledge. It is sometimes discouraging that although*  
5469 *we dedicate our lives to the extension of knowledge [(illusory peripatetic knowledge founded upon*  
5470 *illusory, dimensionally reductive axioms and logics...)], to shedding light and exemplifying*  
5471 *rationality in the world [(a peripatetic form of light that is fundamentally irrational in its reduction*  
5472 *of reality to the finite world of sense perception)], the work of individual scientists, or the work of*  
5473 *groups of scientists in general, is often understood only in a sort of magical and mystical way. [(As it*  
5474 *should be given that the irrational axiomatic and logical foundation upon which the majority of*  
5475 *science is conducted in Modernity is 'magical and mystical' in exactly the pejorative-irrational*  
5476 *connotation intended by the author...)]<sup>355</sup>*

5477  
5478 Clearly, Salk views scientists as an oppressed minority (rather than the High Priests of  
5479 Modern Theology who, like other parrhesiatic actors who have previously held such titles,  
5480 have a monopoly over the ability to speak truth (over veridiction)) that needs to be saved  
5481 from the ignorant irrationality (which he tellingly connotes with emotion) of the  
5482 'nonscientists' that form the general public.

5483         Latour seems to walk in the same vein of thought:

5484  
5485 "Rather than making scientific activity more understandable, social scientists have tended through  
5486 their use of highly specialized concepts to portray science as a world apart. *[(The oft cold, heartless*  
5487 *and oppressively optimistic—those who truly believe that the disaster relief robots they are creating*  
5488 *for DARPA will not be weaponized in the future even in the face of a historical record where*  
5489 *DARPA and the DoD as a whole have never failed to weaponized a piece of technology that could*  
5490 *strap some guns onto—scientists are merely being misrepresented by social scientists as either*  
5491 *sociopathic liars or delusional, a-historical fools...<sup>356</sup>)] A plethora of different specialized approaches*  
5492 *have variously been brought to bear on science, such that the resulting overall picture is largely*  
5493 *incoherent. [(Latour does society a serious disservice in attempting to simply 'blame the heathen*  
5494 *public' for their qualms about Modernist scientific production.)]<sup>357</sup>*

5495  
5496 In our laboratory experience it is often the scientists who have overzealous (and often  
5497 irrational) expectations of the sorts of problems they can 'solve' given the time for their

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<sup>355</sup> Latour, B & Woolgar, S 2013, *Laboratory life: The Construction of Scientific Facts*, Princeton University Press, pp. 13-14.

<sup>356</sup> Motherboard 2015, *Inhuman Kind*, Vice, 3:55.

<sup>357</sup> Latour, B & Woolgar, S 2013, *Laboratory life: The Construction of Scientific Facts*, Princeton University Press, p. 18.

5498 modernist telos of perpetual linear progression to manifest. We are reminded of a  
5499 discussion in the UC Berkeley Statnews.org Lab where a very ‘high-flying’ Post Doc from  
5500 France gave a presentation that presumed, given Chomsky’s notion of arboreal, functional  
5501 linguistics—wherein language and meaning are accepted as holding a functional  
5502 relationship, it was only a matter of time until enough mathematical and computer  
5503 engineering problems had been solved to allow Natural Language Processing (NLP)  
5504 algorithms to perfectly understand and translate a text. This example illustrates the ways in  
5505 which axioms and logics concerning the relationship between language and meaning,  
5506 translation theory and epistemology come together to make it possible for scientists to  
5507 ‘think that’ an algorithm can understand and perfectly translate all texts and structure their  
5508 subsequent practices (in this case the development of language analysis software research  
5509 and development projects-practices) therein. In this light many portions of the general  
5510 public—the materially dogmatic atheist left in the US comes first to mind—ought to be far  
5511 more skeptical and critical of the ‘knowledge’ they receive in the veneer of unproblematic  
5512 truth from the corporate-science-university complex.<sup>358</sup>

5513         In many cases scientists *are* indeed a world apart in the pure socio-political naivety  
5514 (the proclivity for discipline by propagandistic socio-political and a-historical narratives)  
5515 that often typifies their constitution. We provide a few examples from the documentary  
5516 *Inhuman Kind*—which examines the development of DARPA, Google and Boston  
5517 Dynamics’ new ATLAS ‘Disaster Relief’ Robot—that aptly capture what we have observed as  
5518 a dominant regime of axioms and logics within the US EECS community. Our first quote  
5519 (David Connor, Sr., a Research Scientist at Torc Robotics) comes in response to a question  
5520 about ATLAS’ shared appearance with ‘the Terminator’: “This is a nice friendly humanoid  
5521 rescue robot. It is a machine, and it will serve whatever purposes its human operators send  
5522 it to.”<sup>359</sup> When first asked about possible dangers the rescue robots might pose, Connor

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<sup>358</sup> Searle J 2001, “Chinese Room Argument”, *The Encyclopedia of Cognitive Science*, Wiley Online Library.

<sup>359</sup> Motherboard 2015, *Inhuman Kind*, Vice, 3:05-3:13.

5523 noted “you drove here in a machine that is more dangerous than this.”<sup>360</sup> The documentary  
5524 turns from Torc Robots to a lab at Virginia Tech run by Prof. Brian Lattimer. When asked  
5525 about the potential dangers of artificially intelligent killer robots, Lattimer shakes his head  
5526 in a condescending and dismissive way before answering: “the robot we are building is more  
5527 like a C3P0, that is doing actions that we don't want people to be involved with [*(presumably*  
5528 *these are tasks like murdering innocent civilians given US fetishization of imperialism and*  
5529 *war without 'boots on the ground')*].”<sup>361</sup>

5530 The documentary next turns to activist and Nobel Laureate Jody Williams. When  
5531 asked about the narrative that these ATLAS Robots were being developed as disaster relief  
5532 service robots that are designed to help humans Williams responded: “And then they will be  
5533 helping humans kill. When they tell you that they will not be weaponizing them, I want to  
5534 know what they are smoking. There is nothing that the US develops in the military sphere  
5535 [*(we would argue that the military sphere spans all but the whole of US scientific*  
5536 *development—especially at institutions like UC Berkeley)*] that it does not want to  
5537 weaponize.”<sup>362</sup> Williams summarizes the situation well—an individual must be high (it  
5538 seems likely that she means something along the lines of crack cocaine...), deluded or  
5539 insane to believe that the US Military doesn't have plans to weaponize the ATLAS Robots  
5540 (or of course they are simply sociopathic liars...). As such, the scientists in the video  
5541 represent a very serious threat to society as it seems clear that either drug addicts,  
5542 delusional fools or sociopathic liars are developing an array of tools that would allow the  
5543 elite class to murder as many people as they want without the need to retain mass public  
5544 support (i.e. there is no need to keep the slaves alive once you can replicate their function  
5545 with robots...). In short (and while we view this as a false conflict that was established as a  
5546 technique of dialectical hegemonic power), we are far more concerned with the danger  
5547 posed to the general public by a scientific establishment whose origins lie in the military  
5548 industrial complex and the eugenics movement than we are concerned by the ‘fear’ of

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<sup>360</sup> Ibid. 3:42-3:45 Yeah, cars are clearly just as potentially dangerous as killer robots powered by artificial intelligence... Obviously...

<sup>361</sup> Ibid. 4:50-5:09

<sup>362</sup> Motherboard 2015, *Inhuman Kind*, Vice, 8:15-8:30

5549 science in certain spheres of general public as those spheres don't presently have access to  
5550 Weaponized Drones and Terminator Robots...

5551         Before binary forms of Modernist logic take hold of reader interpretation we should  
5552 note that our problematization of 'the dogmatic-materialist left' does not signal any sort of  
5553 support for or affiliation with 'the anti-science, Christian right'... We argue that, at the most  
5554 fundamental level (the level of cosmological and ontological axioms), leftwing atheist  
5555 scientists and rightwing Christians in the US seem to hold more similarity with each other  
5556 than they do with any other regimes of thought in presently recorded human history—an  
5557 interesting note saying that both Science and Christianity have been around for a very long  
5558 time—and indeed that these similarities rise from the shared foundation of Modernist  
5559 axioms and logics in which both right and left think and thus act (a simple though  
5560 demonstrative example coming in the fact that leftwing atheists go wrong interpreting  
5561 authors like Descartes literally in exactly the same way that rightwing Christians go wrong  
5562 interpreting texts like the Bible literally). So, rather than picking a side of this illusory  
5563 Modernist binary we aim to problematize it all together.

5564         Latour aims to simply ignore (an intellectual tactic Latour draws recourse to very  
5565 frequently...) what he frames as 'occasional and statistically irrelevant' interventions of  
5566 external social factors into the work of scientists. It is clear, however (as Greenhalgh<sup>363</sup>  
5567 argues), that the scientization of policymaking (i.e. to make ethical decisions in war we must  
5568 use science to produce ethical drones) and the politicization of science (i.e. war is ethical  
5569 because it is scientific through use of ethical drones) act in a mutually constitutive fashion  
5570 (and that is not to mention the direct influence over scientific practice exerted through  
5571 allocation of funding and other more overt techniques of power in corporate research labs).  
5572 "For the scientists... [the goal is to attain] the authority to articulate "the truth"" where as for

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<sup>363</sup> As Greenhalgh's work, both with the Rockefeller Foundation and in her book *Just One Child*, more than simply verge on eugenics (how ever much this reality may vex Dr. Merje Kuus...) we must take a moment to denounce her and her work and ensure the reader is aware that we are in no way endorsing her...

5573 politicians and elite interests the goal is to attain “the legitimacy to govern.”<sup>364</sup> “Modern  
5574 societies are scientific and technological societies in which knowledge is increasingly the  
5575 primary wealth of nations and science is the authoritative form of knowledge. In virtually  
5576 all modern societies, the human and natural sciences actively inform the making of public  
5577 policy. To understand policymaking in contemporary societies, we need an approach that  
5578 takes the policy work of the sciences seriously.”<sup>365</sup> Accepting the basic premise that  
5579 Modernist society has extinguished much of the distinction between science and politics we  
5580 take Greenhalgh’s argument a step further and in one sense invert it to argue that we must  
5581 account for the ways in which the policy goals of the elite class actors (who establish the  
5582 axioms and logics in which science is practiced) constrain and expand the potential for  
5583 scientific research. In sort, rather than focus on the ways in which scientific findings  
5584 articulate the boundaries of policy—which obfuscates the fact that many ‘politically’ or  
5585 ‘economically’ relevant scientific findings come as a direct function of elite class interests  
5586 with the precise goal of manufacturing public perceptions of elite class inspired policy as  
5587 scientifically necessary and thus (in the Modernist Imagination) ethical<sup>366</sup>—in order to  
5588 manufacture general public consent for said oppressive elite policy imperatives. As an  
5589 example of other more sordid forms of scientific corruption, Greenhalgh herself has come  
5590 to be a leader in her field (the academic study of population science, especially in China) as  
5591 a direct function of her work for the Rockefeller funded ‘Population Council’—a post which  
5592 she would not likely have received if she weren’t a supporter of contemporary, liberal  
5593 eugenics as is made so grossly apparent in her text *Just One Child*.

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<sup>364</sup> Greenhalgh, S 2008, *Just One Child: Science and Policy in Deng’s China*, University of California Press, p. 28.

<sup>365</sup> Greenhalgh, S 2008, *Just One Child: Science and Policy in Deng’s China*, University of California Press, p. 307.

<sup>366</sup> The axioms and logics of the eugenics movement implicit in contemporary population science—which Greenhalgh and her former employer the Rockefeller funded ‘Population Council’ (along with actors like the Bill and Melinda Gates Foundation, the US Government, the Israeli Government and the Chinese Government) are leading advocates—is a perfect example of the ways in which policies like eugenics (which much of the general public would never accept at face value) are framed as ‘scientifically’ necessary as is so perfectly illustrated by China’s one child policy...

5594           Before we depart this dark and dangerous jungle of metaironic modernism created  
5595 by Latour we should note that where Latour's interest in laboratory life lies in "the way in  
5596 which the daily activities of working scientists lead to the construction of facts" we are  
5597 alternatively interested in examining the ways in which the axioms and logics scientists  
5598 receive through socialization expand and constrain potentials for scientific thought,  
5599 behavior and being as well as the ways in which elite interests are able to manufacture  
5600 consent for oppressive policies through articulation of axioms and logics that render certain  
5601 policies as scientifically necessary and the conflation of presumed scientific necessity—of  
5602 scientific necessity as a mode of 'common sense' and 'the practical' as articulated by the  
5603 axioms and logics of a society—with ethical necessity (a conflation that comes as a  
5604 necessary function of the ethical nihilism impelled by reduction of reality to the finite and  
5605 the subsequent severance of manifestation from the dimension upon which its 'ethical  
5606 meaning' is articulated).

5607  
5608 **3.15 Laboratory Life, The Basics**  
5609 Latour's fetishization of process (e.x. reading and writing) and physical object (e.x. sensors  
5610 and microscopes) in the production of thought, behavior, conception of being and fact (to  
5611 which truth has been reduced...) in 'laboratory life' obfuscates the production of potential  
5612 for thought, behavior, conception of being, fact-truth, rational process, technology, etc. by  
5613 the axioms and logics that are accepted by the scientists within a given laboratory. Again we  
5614 find the age-old chicken and egg paradox, and as with all paradoxes understanding requires  
5615 consideration of the issue from a dimensional perspective that transcends the limitations  
5616 the finite world. If matter were to actually produce and contain consciousness Latour's lens  
5617 might be illuminating (practice and object would be the egg for the chicken of thought,  
5618 behavior, conception of being and the Modernist fact-truth), but this assumption concerning  
5619 the relationship between mind and matter runs into a plethora of difficulties (some of  
5620 which we have addressed and still more of which are beyond the scope of this text but can  
5621 be found spread across space and time through the history of philosophy). As a result of this  
5622 flawed axiom Latour's entire method is rendered implicitly obfuscating. What we find most

5623 problematic with Latour's 'metaphysics' is not that he moves from a different axiomatic  
5624 foundation (i.e. a different assumed causal relationship between consciousness and matter)  
5625 but the fact that—in silently implying his axioms as commonsensical truth-reality rather  
5626 than stating them outlining its logical consistency—Latour render's his own axiomatic  
5627 foundation as banally commonsensical (unproblematic) and thus invisible (embedded  
5628 invisibly in his descriptions and the descriptions of others who are deluded by his  
5629 'philosophy'<sup>367</sup>). The perfect example comes in Latour's operationalization of the idea that  
5630 facts are socially constructed (one might also look to Latour's seemingly reflexive reversion  
5631 to the implicitly modernist language and implicit social ontology of economic theology to  
5632 explain the role of individuals in the Lab...); for Latour order itself is socially constructed  
5633 rather than the vessel in which order manifests. Order is formed-created, in perfect  
5634 modernist fashion, 'within' knowledge. Truth, again in perfect modernist fashion, is relative  
5635 to the network in which it is manifest (truth is formed 'within and in functional relation to  
5636 knowledge'). Does this not render human beings as the minimum of reality? Is this not the  
5637 most hubris-anthropocentric possible ontological standpoint???

5638  
5639  
5640

### 5641 **3.16 Discernment and the Algorithmic Epistemology of Modernity**

5642 Latour makes an illuminating (if terrifying) statement in introducing *Science in Action*. He  
5643 divides his approach into 'rules of method' and 'principles.

5644  
5645 "By 'rules of method' I mean what a priori decisions should be made in order to consider all of the  
5646 empirical facts provided by the specialized disciplines as being part of the domain of 'science,  
5647 technology and society'. By 'principles' I mean what is *my* personal summary of the empirical facts  
5648 at hand after a decade of work in this area. Thus, I expect these principles to be debated, falsified,  
5649 replaced by other summaries. On the other hand, the rules of method are a package that do not  
5650 seem to be easily negotiable without loosing sight of the common ground I want to sketch. With  
5651 them it is more of a question of all or nothing, and I think they should be judged only on this  
5652 ground: do they link more elements than others? Do they allow outsiders to follow science and

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<sup>367</sup> Propaganda might be a more apt term than philosophy...



5653 technology further, longer and more independently? This will be the only rule of the game, that is,  
5654 the only 'meta' rule that we will need to get on with our work."<sup>368</sup>  
5655  
5656 Latour's method also includes: moving forward without epistemological assumptions;<sup>369</sup>  
5657 only tracking the rhetorical surface of discourse (to avoid 'psychologizing');<sup>370</sup> focusing on  
5658 the process of science rather than focusing on the power dynamics, "offering no a-priori  
5659 definition of what is strong and what is weak. ...[Starting] with the assumption that  
5660 everything is involved in a relation of forces but that [he] has no idea at all of precisely what  
5661 force is";<sup>371</sup> and a plethora of other practices that—in emphasizing horizontality across time  
5662 and space over 'verticality'<sup>372</sup> between the finite and the Infinite as mediated by  
5663 consciousness enlivening matter—strip human thought of the capacity for discernment (of  
5664 Jupiter). As we saw in *The Order of Things* this capacity for discernment (Jupiter)  
5665 transforms words into language (the verb 'to be'). It transforms description into analysis,  
5666 telematic subjects into subjects with agency, distinguishes an algorithm or an insect from a  
5667 rational being, etc. Latour's encyclopedic ('book report') methodology—beyond its  
5668 inherently Modernist quality—works to constrain human epistemological potential to that  
5669 of an algorithm (he renders the peripatetic mind as the utopian space of human  
5670 epistemology...). Latour wishes to look to the mechanics of truth production where as we  
5671 are concerned with the production of the potential for truth that structures the functioning  
5672 of these truth producing mechanics.

5673  
5674 **3.17 MetaIronic Modernism**  
5675 Latour attempts to demonstrate the functionality of Actor Network Theory (ANT) for  
5676 bridging disciplinary boundaries; rather than dividing topics like the proliferation of the  
5677 AIDS virus along their contemporary disciplinary axes (society, economics, religion,

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<sup>368</sup> Latour, B 1987, *Science in Action: How to Follow Scientists and Engineers through Society*.  
Harvard University Press, p. 17

<sup>369</sup> Ibid. 13-15

<sup>370</sup> Latour, B 1993, *The Pasteurization of France*, Harvard University Press.

<sup>371</sup> Ibid. 7.

<sup>372</sup> A less than apt metaphor as the Infinite and its emanations permeates and enlivens the prima  
materia to form the finite. ...

5678 politics, technology-science, etc.) Latour attempts to track the evolution of a topic-network  
5679 across space and time (i.e. intellectual axes are replaced by the historical of time and space).  
5680 Latour's *'book report' methodology* encourages us to shed our capacity for discernment and  
5681 instead focus our attention on describing networks. Socialization within the axioms and  
5682 logics implicit in Latour's scholarship is therefore likely to produce norms of thought,  
5683 behavior and being akin to the algorithm (the 'telematic subject'); force and reason do, in a  
5684 sense, lose their distinction in Latour's world as reason is redefined in wholly peripatetic-  
5685 functionalist terms (i.e. as a material reason where truth is reduced to an accumulation of  
5686 facts) and thus reduced to force and the material complexity in which force is expressed.  
5687 What mode of control is more effective than stripping the public of epistemic capacities like  
5688 discernment that are necessary to actualize the latent potential for reason and thus free will  
5689 (i.e. negating the potential for conscious evolution<sup>373</sup>)? Maybe manufacturing the perception  
5690 that an individual has indeed actualized this potential for free will through the very process  
5691 of socialization that strips said individual of their capacity to actualize the latent potential  
5692 for free will (i.e. biomaterialist-democracy's ability to socialize individuals in a manner that  
5693 negates the potential for conscious evolution and thus reason and free will while at the same  
5694 time manufacturing the perception of 'freedom' through practices like voting and the  
5695 axioms, logics and realities about the nature of political agency embedded therein)...<sup>374</sup>

5696         One of Latour's major goals in *We Have Never Been Modern* is to relink knowledge  
5697 of things with power and politics (the 'Gordian Knot' has been severed by the disciplinarily  
5698 of modernist scholarship). "We are always attempting to retie the Gordian knot by  
5699 crisscrossing, as often as we have to, the divide that separates exact knowledge and the  
5700 exercise of power – let us say nature and culture."<sup>375</sup> Latour frames this crisscrossing of the  
5701 split in the contemporary academy in terms of Ariadne's thread. Latour's book report  
5702 description of networks aim to act as Ariadne's thread in leading us back to the entrance of

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<sup>373</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>374</sup> Latour, B 2012, *We Have Never Been Modern*, Harvard University Press, p. 3.

<sup>375</sup> Ibid. 3.

5703 the labyrinth (the ‘Truth’) that was lost through disciplinary atomization and thus rebinding  
5704 Gordian’s Knot of knowledge and power...<sup>376</sup>

5705  
5706 If ‘philosophy’ is the Gordian knot, Latour is unbinding the severed halves into their  
5707 constituent fibers (i.e. atomization *ad infinitum*) rather than reassembling the severed  
5708 halves through his seemingly reflexive recourse to simply ignoring or extinguishing  
5709 metaphysical distinctions... Latour’s violence against philosophy and consciousness itself is  
5710 to the slicing of the Gordian Knot as Latour’s violence against history is to (in his words) the  
5711 scientist’s violence against the Rat’s brain...

5712  
5713 The inability to describe something outside the influence of social ontology is unmediated  
5714 by a lack of awareness concerning said social ontology and its influence (i.e. peekaboo is a  
5715 game for children and does not imply—to the rational mind—that something is actually  
5716 gone because a given individual cannot see it...). The theories we receive through  
5717 socialization—whether we realize it or no—will always influence the process by which we  
5718 connect the dots in our network, the nodes of the network we choose to link, the aspects of  
5719 the network we are able to see, the larger context of patterns in techniques of power that fill  
5720 the invisible spaces in the network, our interpretations therein, etc. Subjective opinions on  
5721 the nature of reality and human existence therein (e.x. on the human potential for  
5722 epistemologically unencumbered observation) do not actually articulate the nature of  
5723 reality and human existence therein... Latour’s project of eschewing philosophy (e.x.  
5724 eschewing epistemological assumptions, the distinction between force and reason, the  
5725 distinction between reflective, discerning beings and reflexive, telematic beings, etc.) in  
5726 order to observe the ‘real’ empirical networks is in this light absurd, impossible, irrational,

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<sup>376</sup> We are inclined to note that simply using metaphors from Greek mythology and other symbolic texts like Robinson Crusoe is not, in of itself, enough to make one a philosopher. In the least one ought to use the symbols properly lest the project fall into tokenistic perversion... Latour, as is so well demonstrated in his treatment of Crusoe in *Science in Action*, clearly falls into this category of tokenistic perversion for the sake of egotistical aggrandizement (or as a function of an uninitiated ignorance) rather than elucidation of the object of analysis through the symbolic lens of myths and allegories...

5727 hegemonic and, thus, both obfuscating and dangerous. The only thing more detrimental to  
5728 the knowledge formation process than irrational subjective influence is the false impression  
5729 that we have transcended irrational subjective influence and are, thus, able to describe the  
5730 things, facts and forces of the world as well as the networks they form as they ‘really are’  
5731 (this produces a subjectivity akin to what has been called the spiritual ego without the  
5732 ‘spiritual’ dimension—‘the objective material ego’...). We wont even begin to discuss the  
5733 detrimental effects of Latour’s move to reduce reality to a single, homogenous phenomena  
5734 rather than a scale of realities in different, irreducible dimensional qualities... The only  
5735 thing worse than slavery is slavery under the illusion of freedom as there is then no  
5736 potential for intentional escape.

5737  
5738 Latour argues the disciplinarily of the contemporary academy—especially in its analysis of  
5739 the nature-culture relationship in ‘modern’ society—rises directly from our collective  
5740 conception of self as ‘Modern’<sup>377</sup> (Latour’s problem, conversely, comes in his inability to  
5741 recognize how archetypally Modernist he and his works are...).

5742  
5743 As to some of the other implications of Latour’s book report philosophy, his unwillingness  
5744 to ‘psychologize’ discourse would logically lead us to the conclusion that “Jews really were  
5745 what the Nazis said [they] were because, well, it would be reductive to say otherwise!”<sup>378</sup>  
5746 Similarly, we should simply accept the KKK’s contemporary argument that they are  
5747 unfairly being labeled as a racist hate group and are, in fact, simply a benevolent Christian  
5748 organization because, well, it would be reductive to say otherwise! We should just believe  
5749 the US Military when they say they have no plans to weaponize the ATLAS Terminator  
5750 Drone... Similarly, we should simply accept the argument of contemporary eugenics at  
5751 organizations like the Rockefeller the Population Council that the form of ‘population  
5752 science’ they are practicing is no longer eugenics because, well, it would be reductive to say

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<sup>377</sup> Latour, B 2012, *We Have Never Been Modern*, Harvard University Press, p. 7.

<sup>378</sup> Bryant, L 2013, ‘Latour’s Principle of Irreduction’, 8 June 2015,  
<https://larvalsubjects.wordpress.com/2013/05/15/latours-principle-of-irreduction/>

5753 otherwise! In this light, it would be hard to conceive of a project that was more dangerously  
5754 hegemonic than Latour's. Returning to the unspeakable ethnographic example above, a  
5755 PHD student in the UBC Department of Geography argued—clearly following Latour and  
5756 Co. given the student's work on STS and relatively contemporaneous enrollment in an STS  
5757 seminar at UBC—that it would be dangerous to 'psychologize' the history of neoliberalism  
5758 traced by Harvey in a Brief History of Neoliberalism and (as Harvey indeed does) discern  
5759 the clear class oriented conspiracy that gave rise to the global neoliberal turn (i.e. it is  
5760 dangerous to even consider the possibility that there might be some sort of conspiracy  
5761 involved in the global proliferation of an economic policy clearly detrimental to all but the  
5762 very richest members of the global society because, well, that would be reductive!)...  
5763 Latour's dangerous influence on the academy has clearly come in rendering academics as  
5764 epistemologically sterile—as incapable of moving from description to discernment—and  
5765 thus as both politically sterile (in the critical sense of being able to have a positive-critical  
5766 effect on politics through one's research) and dangerous (as this epistemological-political  
5767 sterility renders their research as a mirror for the axioms and logics that are invisibly  
5768 embedded in the history, technologies, objects, etc. they describe and thus a node of elite  
5769 techniques of power). Indeed, Latour's work should be accepted as just that: an elite class  
5770 technique of power (whether Latour is aware of his role as an agent of hegemony or no).

5771

5772

5773

### 5774 **3.18 Returning to Organics and Technics**

5775 Theodore Berger of the University of Southern California elucidates the ways in which the  
5776 assumptions of Cybernetic Functionalism are being operationalized in the contemporary  
5777 development of Artificial Intelligence (his statements mirror many of Kurzweil's above...)  
5778 in describing a 2006 DARPA project:

5779

5780 "Part of our problem is in getting enough sensors into the brain without destroying it. *[(Berger, at*  
5781 *least, has more wisdom than Carpenter...)]* Getting enough sensors in there so that we can extract  
5782 enough information to infer what the total pattern of activity is *[(presuming that all energies acting*  
5783 *in the brain are of a finite quality that we can quantify-measure...)]*. If we can do that, then we have  
5784 to develop a mathematical model of how information along all those pathways develops and is

5785 processed. And so for the next, you know, few years [(this interview was recorded in 2006)] this is  
5786 going to be the task. Now if we can do that, then, we'll get to the finish line, (laughs manically and  
5787 triumphantly), we will get to the finish line [(clearly Berger display's the same rather troubling  
5788 hubris (or access to information to which we the public are not privy) as Kurzweil in his  
5789 approximation of 'what will happen'. You would think they considered themselves profits—Kurzweil  
5790 clearly does with his Asimovian moniker 'futurist' (Ray thinks he's Hari Seldon...)]<sup>379</sup>  
5791

5792 “Trees and Algorithms provide us with useful metaphors for understanding true relationship  
5793 between scarcity and the desire for hierarchical domination and competition in ‘beings’ that lack  
5794 reason. Trees grow straight up when there is direct sunlight. It is only when sunlight becomes *scarce*  
5795 that plants begin to grow (via an internal impetus reflexively-instinctually actualized by external  
5796 environment) over each other in order to *compete* for sunlight (i.e., scarcity brings on the desire for  
5797 hierarchical domination and competition). Interestingly, the only other context in which Trees don't  
5798 grow straight up and down is when form is imposed upon them by external forces like wind (which  
5799 can be likened to Modernist social systems that seek to produce social order through external  
5800 domination by military and police ‘forces’). Plants only seek to dominate each other in environments  
5801 of scarcity. For an algorithmic example of the above metaphor, a computer program designed by  
5802 Karl Sims (1994a; 1994b) to replicate the process of Mechanical Evolution in the digital sphere  
5803 demonstrates the ways in which scarcity works to produce the desire for hierarchical domination  
5804 and competition. In the digital simulation, a being is ‘selected’ for survival and continued evolution  
5805 by capturing and possessing a green cube located between the being and its ‘opponent’. At a certain  
5806 point, beings in the simulation stopped evolving in a manner that allowed them to simply move to  
5807 the cube quickly and instead began to evolve in a manner that allowed beings to prevent the  
5808 competitor from getting to the cube that allowed beings putting the cube in a place where the  
5809 competitor cannot reach it (Sims 1994a; 1994b; 1994c). Again, however, we see that scarcity and  
5810 discrete individuality are the causal factors in producing the desire for hierarchical domination and  
5811 competition. In this light, we argue that social systems like Capitalism (especially Neoliberal  
5812 Capitalism) that were designed (based on biomaterialist, discrete conceptions of humanity and  
5813 subsequent conceptions of human evolution as purely mechanical) to produce social evolution  
5814 through scarcity, competition and hierarchical domination actually work to socialize humans in  
5815 (and thus constrain human thought, behavior and conception of being to) a mode that negates the  
5816 potential for conscious evolution, self-mediation of the biological desires and the animal passions  
5817 and thus causes ‘devolution’ or a ‘decay of conscious social order’ (which is to say decay of intimacy  
5818 with Infinite Substance and thus reason.”<sup>380</sup>  
5819

### 5820 **3.19 Sociometry and Semiology in Primatology**

5821  
5822 “Carpenter imported the sociological techniques of sociometry into his biological study. ...Precisely  
5823 at the period marking the end of creditable biological reductionism in American human science,  
5824 both biological and social disciplines shared a logic that elaborated functionalist field theories. [(The  
5825 axioms and logics of Modernism are dimensionally reductive and so necessarily manifest as some  
5826 sort of reductive theory be it biological reductivism or the epistemological reductivism of

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<sup>379</sup> Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>, 39:03-39:47.

<sup>380</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, p. 90-91.

5827 *functionalism and later of 'rational choice theory').*] The field theories were the material directly  
5828 transformed by cybernetic functionalism during and after World War II, in the profound  
5829 refigurations of biological and social sciences through the physical and technological sciences. The  
5830 important difference distinguishing the gibbon study from the howler monograph was the degree of  
5831 detailed use of sociometric and semiotic analysis to explain an integrated control system. These  
5832 theoretical tools, borrowed from human sciences, were keys to primatology's capacity to bridge the  
5833 natural and social sciences in the mid-twentieth century."<sup>381</sup>

5834  
5835 In short—once biology was stripped of consciousness in mind's reduction to a purely  
5836 physical phenomenon (as emerging from the 'Modernist Garden of Eden' which is to say  
5837 the finite)—the differentiation between matter and biology was eviscerated and (in the  
5838 notable context of the rise of the computer as an essential constituent of the foundation of  
5839 society in the post WWII era) it thus made sense to study mind like we would any physical  
5840 system. Functionalism eviscerated general public knowledge of the substance and origins of  
5841 of mind (consciousness); as a result mind was to be quantified and treated like any other  
5842 physical system. Modernism is power manifest as the articulation of axioms-logics and the  
5843 subsequent management of the oft-unconscious rearticulation of existing 'cultural  
5844 materials' (words, symbols, etc.) therein. In this sense power can be understood in terms of  
5845 articulating axioms and logics in Genesis and managing the emergence of mind from the  
5846 Garden of Eden made potential therein.

5847

### 5848 **3.20 Prediction and Futurology in Modernist Divinatory Practice**

5849  
5850 "In the words of the man who considered himself the founder of the sociometric movement, J. L.  
5851 Moreno, "The proper placement of every individual and of all interrelations of individuals can be  
5852 shown on a sociogram. It is at present the only available scheme which makes the dynamic  
5853 structure of relationships within a group plain and which permits its concrete structural analysis...."

5854 A geometry of social relations allowed determination of the "tele" of a group—the goal  
5855 around which it is *actually* organized (no matter how people might *think* it is organized). Once the  
5856 criterion was known, the investigator could predict future group states and develop strategies  
5857 effective in achieving goals—or thwarting them. That is, sociometry included essentially  
5858 "therapeutic and political procedures, aiming to aid individuals or groups to better adjustment."<sup>382</sup>

5859  
5860 As mind was rendered a purely technical system whose origins are located within the finite  
5861 and which is thus amenable for quantification and mathematical modeling Modernism

---

<sup>381</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 95.

<sup>382</sup> Ibid. 96

5862 turned its attention to the development of predictive, mathematic models for the human  
5863 mind manifest as ‘decision-making processes’ (this turn finds its apex in ‘rational choice  
5864 theory’ and its base presumption that all humans make materially rational decisions upon  
5865 an unproblematic standard for material value that, in the more nuanced versions, can only  
5866 be influenced by a ‘lack of information’).

5867  
5868 **3.21 Asimov and the Foundation**  
5869 The most influential popular culture iteration of Modernity’s desire to predict the future of  
5870 mind through calculation comes in Isaac Asimov’s *Foundation* series.<sup>383</sup> The hero of the tale  
5871 Hari Seldon establishes a new field of study termed ‘Psychohistory’. The basic tenants of  
5872 Psychohistory posit mass human behavior as statistically predictable (individual behaviors  
5873 are still considered beyond the pale of statistical analysis) given access to the proper  
5874 historical knowledge and mathematical models.

5875  
5876 “Gaal Dornick, using nonmathematical concepts, has defined psychohistory to be that branch of  
5877 mathematics which deals with the reactions of human conglomerates to fixed social and economic  
5878 stimuli [(i.e. all human relations can be understood in the categorical terms—the social ontology  
5879 and implicit axioms-logics—of Modernism...)]....  
5880 ... Implicit in all these definitions is the assumption that the human conglomerate being dealt with is  
5881 sufficiently large for valid statistical treatment... A further necessary assumption is that the human  
5882 conglomerate be itself unaware of psychohistoric analysis in order that its reactions be truly random  
5883 ...”<sup>384</sup>

5884  
5885 “The Three Theorems of Psychohistorical Quantitivity:  
5886  
5887 The population under scrutiny is oblivious to the existence of the science of Psychohistory.  
5888 The time periods dealt with are in the region of 3 generations.

---

<sup>383</sup> Asimov, I 1952, *Foundation and Empire*, Gnome Press.

Asimov I, 1986, *Foundation and Earth*, Doubleday.

Asimov, I 1986, *The Foundation Trilogy*, Ballantine.

Asimov, I 1989, *Prelude to Foundation*, Bantam.

<sup>384</sup> Asimov, I 1986, *Foundation Trilogy*, Ballantine, p. 17.



5889 The population must be in the billions ( $\pm 75$  billions) for a statistical probability to have a  
5890 psychohistorical validity.”<sup>385</sup>  
5891  
5892 “Psychohistory dealt not with man, but with man-masses. It was the science of mobs; mobs in their  
5893 billions. It could forecast reactions to stimuli with something of the accuracy that a lesser science  
5894 could bring to the forecast of a rebound of a billiard ball. The reaction of one man could be forecast  
5895 by no known mathematics; the reaction of a billion is something else again.”<sup>386</sup>  
5896  
5897 Seldon creates two seemingly opposing forces (the First Foundation and the Second  
5898 Foundation)—a false conflict or dialectical hegemonic conflict between two seemingly  
5899 oppositional groups that actually serve the same elite interests and can thus be managed to  
5900 produce the desired synthesis-outcome<sup>387</sup>—in an attempt to create a new galactic empire out  
5901 of the correctly predicted fall of the galactic empire Seldon himself inhabits. Seldon created  
5902 the First Foundation as technologically advanced—a mode (*a Genesis*) that ensured the  
5903 First Foundation would express itself through physical force (the Body). Seldon created the  
5904 Second Foundation as psychologically and mentally advanced (they are both well versed in  
5905 psychohistory and in methods of enacting psychical powers like mindreading, telepathy,  
5906 emotional stimulation and manipulation, etc.) to ensure they would express themselves  
5907 through ‘invisible’ force—through psychology (the Mind). In a sense Seldon creates a mind-  
5908 body binary to structure the dialectical relationship between the two Foundations knowing  
5909 that, in the end, mind (the ‘progressive’) would take precedence over matter (the  
5910 ‘conservative’)... While the First Foundation is—in the mind of the galactic general  
5911 public—the agent by which this new empire is to be formed (as a function of the fact that  
5912 they are its *visible face* in fighting the wars by which its boundaries are expanded), the  
5913 Second Foundation actually controls the process through subtle mental manipulation (of  
5914 the leaders of the First Foundation and the factions that oppose it—creating and managing  
5915 conflicts to produce desired outcomes).

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<sup>385</sup> Here is a PDF (accessed 7 August 2016) where the header is “Chapter 1: Psychohistory and Last Recording Made by Hari Seldon” <http://areeweb.polito.it/ricerca/relgrav/solciclos/template.pdf>. We simply cannot find the actual citation for this quote, but it is littered across the internet for anyone who wishes to try...

<sup>386</sup> Asimov, I 1952, *Foundation and Empire*, Gnome Press, p. 170.

<sup>387</sup> Von Clausewitz, C 1984, *On War, originally Vom Kriege (3 vols., Berlin: 1832-34)*, trans. Howard & Paret, Princeton University Press.

5916  
5917 “The future course of the Foundation was plotted according to the science of psychohistory, then  
5918 highly developed, and conditions arranged so as to bring about a series of crises that will force us  
5919 most rapidly along the route to future Empire. Each crisis, each Seldon crisis, marks an epoch in our  
5920 history.”<sup>388</sup>

5921  
5922 The Foundation, then, in its multiple iterations, is exercising a form of dialectical  
5923 hegemony. The Second Foundation is able to control historical outcomes (and thus, in one  
5924 sense, the future) by fomenting the Genesis of both sides in a conflict and then managing  
5925 the process. It is no wonder that Asimov and his books are rumored to form the exoteric  
5926 cannon for the US military and intelligence establishment...

5927  
5928 **3.22 Ray Kurzweil**  
5929 Ray Kurzweil is probably the most famous contemporary ‘futurist’ and his method provides  
5930 what we might take as a concise definition of ‘futurism’. In the simplest terms Kurzweil’s  
5931 practice as a ‘futurist’ consists of developing theories concerning the ‘technical laws’ of  
5932 human and AI evolution and extrapolating these theoretical ‘laws’ into the future.

5933  
5934  
5935 **3.23 Technological Singularity and the Apocalypse in Outer Space**  
5936 Technological Singularity—the notion that there are moments where changes in basic  
5937 dimensional quality render modeling of the future based on the past impossible—is a  
5938 simple rearticulation of ‘The Apocalypse’ in the axioms and logics of Modernity (see section  
5939 4.5.2 for treatment of the term ‘Technological Singularity’). As Haraway demonstrates,  
5940 however, this popular ‘transhumanist’ term is not the only Modernist rearticulation of  
5941 Apocalypse. “...The extraterrestrial is coded to be fully general; it is about escape from the  
5942 bounded globe into an anti-ecosystem called, simply, space. Space is not about “man’s”  
5943 *origins* on earth but about “his” *future*, the two allochronic times of salvation history.”<sup>389</sup> No  
5944 longer is The Apocalypse an escape from material existence but instead an escape from  
5945 Earth and its material boundaries into ‘outer space’ (for there is no escape from or existence  
5946 beyond matter, passing time and physical space in the Modernist world view).

---

<sup>388</sup> Asimov, I 1952, *Foundation and Empire*, Gnome Press, p. 123.

<sup>389</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 137.

5947           While the public mind of Modernity views Religion and Scientific Modernity in  
5948 wholly antagonistic terms, the distinction is rather tenuous in actual scientific practice...  
5949 The late Dr. David F. Noble frames this issue as such:

5950  
5951 “I look at space exploration, artificial intelligence, nuclear weapons, cyberspace and genetic  
5952 engineering as all essentially religious projects. I spent some weeks in the archives at NASA where  
5953 the archivist, simply out of his own interest, collected a great volume of documents about religion,  
5954 and no one had ever looked at it before, and as I was reading it I got more and more terrified,  
5955 because the other worldly aspect of this program, the I would say divine pretensions. The origins of  
5956 man’s space flight, in Russia, goes back to Tsiolkovsky who preached that it was mankind’s destiny  
5957 to dominate the cosmos and become reunited with God, and that space exploration was the means to  
5958 that end, and he was really the father of modern rocketry.

5959           In the United States, von Braun, the Nazi rocket scientist who was brought here, ...became a  
5960 Born Again Christian, and he argued that human beings must go into space as part of their cosmic  
5961 destiny to spread the gospel. The first manned space flight, which later became mercury [(Hermes)],  
5962 was originally called project Adam, and then when NASA was set up in 1957 the name was changed.  
5963 In fact, in Huntsville it was always called Project Mercury and then in parentheses Adam.”<sup>390</sup>

5964  
5965 “The Astronauts have carried literally thousands of Christian banners, flags, microfilms, copies of  
5966 the bible, etc. into space with them in their space suits. So, the religious ethos of the space program,  
5967 I think, is undeniable.”<sup>391</sup>

5968  
5969 Similarly,

5970  
5971 “[Regarding] the Human Genome Project, which is the largest scientific enterprise of our day,  
5972 Francis Collins, who runs it, is a Born Again Christian, an evangelical, very outspoken, who has  
5973 written that he thinks the most important event in history is the resurrection of Jesus Christ, he says  
5974 that he will allow God to intervene in the laws of nature etc. The human genome doesn't really exist  
5975 because everyone’s genome is different, and, when asked whose genome it would be, they said it  
5976 would be sort of a composite, and it would be male, and they said it would be a sort of Adam two.  
5977 Richard Seed, who announced rather defiantly that he was going to clone human beings went onto  
5978 the radio and the television and this is what he said: ...“God made man in his own image. God  
5979 intended for man to become one with God. We are going to become one with God. Cloning, and the  
5980 reprogramming of DNA is the first serious step in becoming one with God [*‘materialist spiritualism’*  
5981 *at its absolute apex*)]...

5982           Technological development, which appears to be the most worldly of activities, is in actuality  
5983 an otherworldly project rooted in the Christian notion of redemption, the restoration of original  
5984 perfection, and the story, which is a peculiarly Christian one, is the story of the fall of Adam and the  
5985 promise of the recovery of Adam’s original divinity. Science is the ultimate authority in our culture  
5986 [*the ultimate mode of veridiction, the scientist as the parrhesiatic actor par excellence*]], and

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<sup>390</sup> Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>, 1:46-3:12.

<sup>391</sup> Ibid. 4:25-4:41.

5987 scientists cultivate the image that they stand between mortals and god [*the High Priests of*  
5988 *Modernity*], and that they are the new clergy.”<sup>392</sup>

5989  
5990 Science Writer and Journalist Margret Wertheim relates a similarly demonstrative story  
5991 concerning the first moon landing:

5992  
5993 “When Buzz Aldrin and Neil Armstrong [*both members of the Explorers Club*] were waiting on the  
5994 moon before Armstrong stepped out on the moon to take mankind’s first steps on another celestial  
5995 body, Buzz Aldrin, who was a Catholic, had prepared a little box with communion wafers and  
5996 blessed wine his priest had blessed for him and he actually said to NASA control can we have a  
5997 moment of silence so that he could take communion wafers and communion wine before  
5998 Armstrong stepped out on the moon. ...The NASA hierarchy [was] completely encouraging of this  
5999 kind of thing.”<sup>393</sup>

6000  
6001 Wertheim summarizes our intended point well: “The notion that Science and Religion were  
6002 enemies is really a historical myth. In fact, for most of our history science and religion have  
6003 been intimately entwined.”<sup>394</sup> The fact that so many dogmatic, exoteric Modernists like  
6004 James Hughes (quoted below) deny this incontrovertible historical fact comes as a function  
6005 of dogmatic ideological delusion. While the boundaries between Exoteric and Esoteric  
6006 Religion and Modernism are blurred at some points, and while many of the people  
6007 discussed in the above are clearly operationalizing exoteric-modernist, literal interpretations  
6008 of the Abrahamic tradition, the dogmatic distinction between Religion and Science as  
6009 implicitly opposing forces (rather than mutually constitutive forces) is clearly and  
6010 demonstratively problematic.

6011         The notion of Apocalypse has—in other times and cultures—been interpreted as  
6012 being as much a beginning as it is an end and did not take on the pejorative quality with  
6013 which it is associated in Modernity. Even in the Abrahamic tradition from which we  
6014 received the term it was as much the beginning of a new world (indeed it is the beginning  
6015 of eternity, of ‘paradise re-found’) as the end of the old (exile in the finite world of motion).  
6016 It seems that the axioms and logics of Modernity have rendered the Phoenix of society  
6017 sterile—as incapable of rebirth from its ashes (ends are no longer taken as beginnings—the

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<sup>392</sup> Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>, 5:00-7:19.

<sup>393</sup> Ibid. 3:35-4:16.

<sup>394</sup> Ibid. 7:20-7:25.

6018 circle has been broken and straightened into a ray). Does this relate to the linear notions of  
6019 development and civilizational progress in Modernity or the Modernist ‘world view’s’  
6020 axiomatic reduction of reality and its first cause to passing time and physical space?  
6021 Returning to Foucault’s work in the History of Madness (and the work of many others great  
6022 scholars),<sup>395</sup> this new mode of apocalyptic thinking mirrors the move from cyclical to linear  
6023 time that marks the birth of ‘Modernity’ and the break from the classical philosophy and  
6024 ‘world views’.

6025 Foucault notes the beginning of the divergence of consciousness of madness and of  
6026 unreason in the late eighteenth century: consciousness of “unreason took on the appearance  
6027 of a massive repetition”; “consciousness of madness by contrast was accompanied by a  
6028 certain analysis of modernity, which immediately placed it within a temporal, social and  
6029 historical framework.”<sup>396</sup>

6030  
6031 “The experience of unreason... always leads back to the roots of time – unreason thereby becoming  
6032 the untimely within the world *par excellence* – while the knowledge of madness sought on the  
6033 contrary to situate itself evermore precisely within the direction of nature and history in their  
6034 development. It is from this period onwards that the time of unreason and the time of madness were  
6035 to be affected by two opposing vectors: unreason becoming an unconditional return, and an absolute  
6036 plunge; madness developing along the chronology of a history.”<sup>[Endnote]397</sup>

6037  
6038 “[Endnote] In nineteenth-century evolutionism, madness is indeed a return, but along a  
6039 chronological *path*: it is not the absolute *defeat* of time. What is at stake is the idea of returning, of  
6040 going back against time, and not returning, of going back against time, and not repetition, strictly  
6041 speaking. Psychoanalysis, which tried once again to confront madness and unreason, found itself  
6042 faced with precisely this problem of time; fixation, the death instinct, the collective unconscious and  
6043 archetypes are more or less successful attempts at isolating the heterogeneity of these two temporal  
6044 structures, the one being proper to the experience of Unreason and the knowledge that it envelops,  
6045 the other being proper to the knowledge of madness and the science that it authorizes.”<sup>398</sup>

6046  
6047 **3.24 The Death of Symbolism in Modernity Manifest**  
6048 Beyond Sociometry Haraway identifies semiotics as essential in the rise of cybernetic  
6049 functionalism.

6050

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<sup>395</sup> Foucault, M 2006 *The History of Madness, trans. Kafka, Routledge.*

<sup>396</sup> Ibid. 362-372

<sup>397</sup> Ibid. 363

<sup>398</sup> Ibid. 629

6051 “Semiotics was the second borrowing from the human sciences important to the foundational field  
6052 studies in primatology. Semiotics theorized communication as a problem in control systems. In its  
6053 roots in the work of Charles Saunders Pierce, William James, John Dewy, and George Herbert Mead,  
6054 this branch of semiotics was intimately intertwined with American pragmatism and behaviorism; a  
6055 basic problem was to understand how systems of signs affected behavior patterns. Charles Morris, a  
6056 philosopher at the University of Chicago, defined semiotics as the science of signs, studying things  
6057 and properties of things in their functioning as signs. Morris believed that semiotics was the needed  
6058 organon or instrument of all the sciences. It would be the tool of the unification of sciences in the  
6059 twentieth century:

6060  
6061         The significance of semiotics as a science lies in the fact that it supplies the foundation for  
6062 any special science of signs, such as linguistics, logic, mathematics. [*Infinite Substance and*  
6063 *its emanations no longer form the foundation for meaning in language, logic and*  
6064 *mathematics). The simplest things are now numbers rather than the aeonian forms they*  
6065 *represent)].... The concept of sign may prove to be of importance in the unification of the  
6066 social, psychological and humanistic sciences in so far as these are distinguished from the  
6067 physical and biological sciences. And since it will be shown that *signs are simply the objects*  
6068 *studied by biological and physical sciences related in certain complex functional processes,*  
6069 any such unification of the formal sciences on one hand, and the social, psychological, and  
6070 humanistic sciences on the other, would provide the relevant material for the unification of  
6071 these two sets of sciences with the physical and biological sciences.*

6072  
6073 Language was like any other organismic object studied functionally by positivists.”<sup>399</sup>

6074  
6075 The loss of Infinite Substance, its emanations and, subsequently, the potential for  
6076 knowledge as resemblance lead to the loss of potential for rationally intuitive interpretation  
6077 of symbolic meaning in the Modernist mind. While in Foucault we observed the generation  
6078 (*Genesis*) of a world view in which death (as a final end to existence) was possible,  
6079 Haraway’s work illuminates the actual manifestation of this world view in transforming the  
6080 cultural materials (words, symbols, etc.) of society. No longer does symbolism derive its  
6081 meaning from its resemblance of Infinite-Eternal Truth. Symbolism and its capacity to  
6082 catalyze remembrance of our intimacy with Truth is lost to the process of human  
6083 (d)evolution. Evolution has been rendered as a biological rather than epistemological  
6084 process by the axioms and logics of Modernity (e.x. the axiom that humans are discrete,  
6085 biological, materially rational individuals) and in that reduction to biology we forget the  
6086 role of symbolism in the evolution of mind (which has been reduced to the accumulation of  
6087 force and complexity in the vessel of force’s expression rather than as dimensional states in

---

<sup>399</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 97-98.

6088 the substance of mind). The ‘simplest things’ are now the material, symbolic constituents of  
6089 mathematics and language rather than the Infinite Substance and emanations (force, aeons-  
6090 form and consciousness) these material symbols were intended to represent...

6091 That being said, symbols still reign supreme as a unifying force of human life in  
6092 Modernity (and are indeed operationalized by the elite class—who embed their axioms and  
6093 logics in symbols—to transform the public mind); the difference is that symbols (signs,  
6094 numbers, letters, etc.) are now used to *create* rather than *catalyze remembrance of Order*.  
6095 Modernist symbols unify the world as a function of and within human knowledge—through  
6096 hierarchically dominating disorder via quantification, categorization, systematization, etc.

6097 Britannica defines

6098  
6099 “Behavioralism, which was one of the dominant approaches in the 1950s and ’60s, [as] the view that  
6100 the subject matter of political science should be limited to phenomena that are independently  
6101 observable and quantifiable. It assumes that political institutions largely reflect underlying social  
6102 forces and that the study of politics should begin with society, culture, and public opinion. To this  
6103 end, behavioralists utilize the methodology of the social sciences—primarily psychology—to  
6104 establish statistical relationships between independent variables (presumed causes) and dependent  
6105 variables (presumed effects).”<sup>400</sup>

6106  
6107 Like Functionalism, Behavioralism is a necessary product of the Modernist axioms and  
6108 logics and the ‘predictive desire’ of Modernity. As reality and knowledge are reduced to the  
6109 finite, knowledge and meaning must come as a function of ‘phenomena that are  
6110 independently observable and quantifiable’. Modernism presumes that social structures are  
6111 unproblematic reflections of popular cultural norms that rise from within the public itself  
6112 rather than observing the way social structures (systems) fulfill elite class political interests  
6113 through socialization of the public in the axioms and logics that are embedded in said social  
6114 structures (systems). Matter creates and contains mind and all humans are deemed to have  
6115 equal mind (equal self-interested rational economic calculus), meaning that no individual is  
6116 deemed to have the power to articulate the mind of others (i.e. it is presumed that there are  
6117 no ‘elite actors’ because it is presumed that one individual can not dominate the axioms and

---

<sup>400</sup> Roskin, MG, “Behavioralism”, Encyclopædia Britannica, <http://www.britannica.com/topic/political-science/Behavioralism#ref848558>

6118 logics of another...); culture (and its tangible manifestation as social structure) must—in  
6119 this definition—be produced by the aggregate of human mind. This conception of the  
6120 relationship between culture, social structure and the general public ignores power and  
6121 issues of ontological dependence: who has the power to create social structures?; what  
6122 techniques of power are enacted in this production process?; what sorts of teleological  
6123 imperatives do these social structures articulate for the general public?; how do created  
6124 social structures articulate the potentials for class relations in socialized bodies?; for  
6125 potential norms of thought, behavior and conception of being in their implicit axioms and  
6126 logics? In short, how are public epistemological norms expanded and constrained by  
6127 ontological dependence upon the social systems in which they are socialized? In any case  
6128 the influence of social systems on epistemology is not observable (the substance of mind  
6129 being invisible) and the behaviorist approach can only ever study symptoms of this effect  
6130 in behavior; in short, Behaviorism cannot study epistemology in and of itself as the mind  
6131 is not observable—given that human evolution is an essentially epistemological rather than  
6132 biological process Behaviorism ranks as one of the most inept possible approaches for  
6133 studying human beings.

6134         The Chomskyan approach to the study of language and its role in the death of true  
6135 symbolism elucidates this point. In short, this approach assumes a functional relationship  
6136 between practical meaning and language. The practical meaning of language is actually,  
6137 however, articulated within context and therefore holds no functional relationship with  
6138 language itself. As a simple example comes in the issue of sarcasm and sentiment analysis:  
6139 while a claim by Milton Freeman that he ‘loves capitalism’ would articulate a positive  
6140 sentiment and can be interpreted rather literally, the same claim of ‘loving capitalism’  
6141 provided by Karl Marx ought to be interpreted as sarcastic and articulating a negative  
6142 sentiment. The implicit shortcomings of algorithmic sentiment analysis become clear—an  
6143 algorithm may be able to *approximate sentiment* across a massive body of text (recalling  
6144 Asimov and the notion that statistical modeling of human phenomena can only be  
6145 conducted at the mass-aggregate scale), but in an individual case the algorithm would need  
6146 to quantify the speaker’s entire context—including their relationship to the person or



6147 audience they are addressing and the entire context of that audience—which, as Trevor  
6148 Barnes reminds us, is impossible ('context cannot be quantified').<sup>401</sup>

6149  
6150 **3.25 Resemblance and Hermetic Thought**  
6151  
6152 "Real language... is... an opaque, mysterious thing, closed in upon itself, a fragmented mass, its  
6153 enigma renewed in every individual, which combines here and there with the forms of the world  
6154 and becomes interwoven with them, so much so that all these elements, taken together, form a  
6155 network of marks in which each of them may play, and does in fact play, in relation to all the others,  
6156 the role of content or sign, that of secret or of indicator. In its raw, historical sixteenth-century being,  
6157 language is not an arbitrary system; it has been set down in the world and forms a part of it, both  
6158 because things themselves hide and manifest their own enigma like a language and because words  
6159 offer themselves to men as things to be de-ciphered. The great metaphor of the book that one opens,  
6160 that one pores over and reads in order to know nature, is merely the reverse and visible side of  
6161 another [(aeonian)] transference, and a much deeper one, which forces language to reside in the  
6162 world, among the plants, the herbs, the stones, and the animals."<sup>402</sup>

6163  
6164 The Algorithm's lack of capacity for analogy—its inability to read the signatures by which  
6165 knowledge via resemblance can be formed (both in the Infinite and the practical sense)—  
6166 renders it incapable of interpreting the meaning of a text.

6167  
6168 **3.26 Algorithmic Heterotopia**  
6169  
6170 "Third principle. The heterotopia is capable of juxtaposing in a single real place several spaces,  
6171 several sites that are in themselves incompatible. Thus it is that the theater brings onto the  
6172 rectangle of the stage, one after the other, a whole series of places that are foreign to one another;  
6173 thus it is that the cinema is a very odd rectangular room, at the end of which, on a two-dimensional  
6174 screen, one sees the projection of a three-dimensional space, but perhaps the oldest example of these  
6175 heterotopias that take the form of contradictory sites is the garden. We must not forget that in the  
6176 Orient the garden, an astonishing creation that is now a thousand years old, had very deep and  
6177 seemingly superimposed meanings. The traditional garden of the Persians was a sacred space that  
6178 was supposed to bring together inside its rectangle four parts representing the four parts of the  
6179 world, with a space still more sacred than the others that were like an umbilicus, the navel of the  
6180 world at its center (the basin and water fountain were there); and all the vegetation of the garden  
6181 was supposed to come together in this space, in this sort of microcosm. As for carpets, they were  
6182 originally reproductions of gardens (the garden is a rug onto which the whole world comes to enact  
6183 its symbolic perfection, and the rug is a sort of garden that can move across space). The garden is  
6184 the smallest parcel of the world and then it is the totality of the world. The garden has been a sort of

---

<sup>401</sup> Barnes, TJ 2013, 'Big Data, Little History', *Dialogues in Human Geography*, vol. 3, no. 3, pp. 297-302.

<sup>402</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books, p. 34.

6185 happy, universalizing heterotopia since the beginnings of antiquity (our modern zoological gardens  
6186 spring from that source)."<sup>403</sup>  
6187  
6188 The algorithmic field of dimensional consistency is a *heterotopic space* with regard to  
6189 language and linguistic meaning. *Algorithms represent a text's reality as a garden of*  
6190 *statistical symbols*. In transmuting the meaning of language through manifesting it into  
6191 the environment of the algorithmic field of dimensional consistency (the numerical field of  
6192 dimensional consistency, which in one sense comes as a function of the axioms and logics  
6193 with which the axiom 'thinks'), in that the actual meaning of language's field of  
6194 dimensional consistency and the algorithmic field of dimensional consistency are  
6195 dimensionally incommensurable, many nodes of the meaning of language that are  
6196 incommensurable with the algorithmic (numerical) field of dimensional consistency are  
6197 lost. We can no longer throw the sphere when it is rendered in two dimensions. The  
6198 meaning of language is transformed in moving through this heterotopic space (most  
6199 notably by being stripped of all context). Bringing our earlier metaphor of Genesis and the  
6200 Garden of Eden to bear upon algorithmic thought we might say that code articulates the  
6201 Genesis (the original axioms and logics) that defines the boundaries of the 'Garden of Eden'  
6202 (the software environment manifest upon a hardware canvas—which is to say the Infinite  
6203 manifest on the canvas of the finite prima materia) in which mind comes into becoming  
6204 (being in outside the 'world view').

6205  
6206 **3.27 Algorithmic Utopia**

---

<sup>403</sup> Foucault, M. (1984) "Of Other Spaces: Utopias and Heterotopias" trans. Jay Miskowiec  
*Architecture/Mouvement/Continuite*, p. 6.

6207 An algorithm cannot interpret symbolic texts like the Bible or the Koran because—if we  
6208 may simplify in a manner that sheds light on the abject poverty of religion in the US—  
6209 algorithms can only interpret textual meaning literally (i.e. in the presumption that there is  
6210 a functional, material relationship between language and meaning). This makes the  
6211 algorithm akin to most Modernists—from the average right wing Christian to the average  
6212 leftwing atheist—in that they go astray in attempting to interpret symbolism in materially  
6213 reductive, historically reductive terms. Algorithmic epistemology and the algorithmic  
6214 (numerical) field of dimensional consistency are the utopian spaces of modernist  
6215 epistemological reductionism (utopia can indeed be a ‘real’ space in its articulation within  
6216 the logics and axioms of Modernity...).

6217

### 6218 **3.28 Sentiment Analysis**

6219 Contemporary Computer Science research fetishizes the development of language analysis  
6220 algorithms that can conduct sentiment analysis (i.e. an analysis that can interpret whether a  
6221 text is expressing a positive or negative sentiment about a given topic). The practical  
6222 meaning of a text, however, is derived from the location of the text in its wider social  
6223 assemblage (i.e. by its social context). The sentiment of a text cannot be rendered into the  
6224 algorithmic field of dimensional consistency because the dimensional quality of the text’s  
6225 actual field of dimensional consistency (its social context) is dimensionally  
6226 incommensurable with the algorithmic field of dimensional consistency. There is no  
6227 functional relationship between language and meaning and the algorithm cannot—as  
6228 algorithms can only interact with the symbols with which a text is constructed (rather than  
6229 the social or Infinite context from which it derives meaning)—thus interact with the actual  
6230 sentiment of a text. It is starkly impossible for the algorithm to actually render any of the  
6231 text’s sentiment. For people who wish to conduct sentiment analysis at the aggregate level,  
6232 there is a close enough relationship between the static (and limited) meaning of language  
6233 an algorithm can interpret within the algorithmic field of dimensional consistency and a  
6234 text’s practical meaning that many software packages examining overall statistical trends  
6235 end up working in practice (just because something works, however, does not mean that it

6236 works the way that we think it does)... It is clear that we need to focus our scholarly  
6237 attention not only on questions of whether algorithmic software pages work but also on  
6238 when, why and how it works so that we can aptly and precisely determine the limitations of  
6239 our software and the implicit transformation of language and linguistic meaning through  
6240 the process of quantification and visualization. If we know exactly when, why and how  
6241 algorithmic sentiment analysis cannot work, we can then do our best to approach solving  
6242 such problems through mechanisms that circumvent the epistemic limitations of  
6243 algorithms—thus the practical importance of philosophical reflection on algorithmic  
6244 epistemology for the development of artificial intelligence.

6245  
6246 **3.29 Potentials of Visualization for E-Learning**  
6247 The visualization featured in the footnoted link (a moving, three dimensional model of the  
6248 solar system speeding through space, which problematizes the heliocentric model received  
6249 from two dimensional, motionless representations of the solar system)<sup>404</sup> illustrates the  
6250 actual potential of visualization software to enhance epistemological practice... The  
6251 visualization allows us to observe process from a scale that is dimensionally  
6252 incommensurable with lived experience. In compressing a relatively infinite (from our  
6253 limited dimensional scale—see our discussion of scale and relative infinity above) portion  
6254 of space and time into an observable representation the visualization allows us to form  
6255 experiential knowledge of that which is beyond the scope of (dimensionally  
6256 incommensurable with) our 'sensory experience' (a form of knowledge that was referred to  
6257 in past times as faith); a reality which was invisible (relatively infinite) is made visible and  
6258 our potential for intimacy with said reality is thus expanded. The visualization brings  
6259 different scales of reality into a dimensional quality that is commensurable with sensory  
6260 experience like the microscope.

6261  
6262 **3.30 Big Data Theory**

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<sup>404</sup> DjSadhu 2015, "Solar System 2.0 - The Helical Model", 4 August 2016, [https://www.youtube.com/watch?v=0jHsq36\\_NTU&list=PLrhU-AowtrRhfdIo8k1Nw86cJyDUFPWV2](https://www.youtube.com/watch?v=0jHsq36_NTU&list=PLrhU-AowtrRhfdIo8k1Nw86cJyDUFPWV2)

6263 The formation of telematic subjects as the normative subjects of modernist society is all too  
6264 apparent in many of the contemporary discourses surrounding Big Data analysis. Elvin  
6265 Wyly observes narratives promulgated by advocates of Big Data that tell us we no longer  
6266 need theory given the rise of big data (a thought that it would be starkly impossible to think  
6267 outside of the axioms and logics of Modernity and their reduction of reality and truth to  
6268 motion-fact).<sup>405</sup> He substantiates this observation with a quote from Mayer and Cukier:  
6269 **“society will need to shed some of its obsession for causality in exchange for simple**  
6270 **correlations: not knowing why, but only what.** This overturns centuries of established  
6271 practices and challenges our most basic understanding of how to make decisions and  
6272 comprehend reality.”<sup>406</sup> We rebuke this anti-intellectualist absurdity. As we noted above  
6273 ‘theory’ received through socialization—i.e. the implicit answers to the question why  
6274 embedded in a society’s axioms, logics and regimes of practice—will exert its epistemic  
6275 influence upon an individual without regard for their lack of awareness concerning this  
6276 theory (due to the seemingly commonsensical-banal and thus invisible quality derived  
6277 through seeming ubiquity in a society-culture). To eschew theory, cosmology, ontology,  
6278 metaphysics, philosophy, etc. (to simply accept axioms and logics as commonsensically  
6279 true) is to accept unproblematic discipline of epistemic potential by the ‘theory’ we receive  
6280 through socialization. For example, as a result of the fact that quantification transforms the  
6281 meaning (via dimensional quality) of the object being quantification—in rendering it into  
6282 another field of dimensional consistency—we must have ‘theory’ (axioms and logics) in  
6283 which to interpret the ways in which quantification *causes* a transformation in the meaning  
6284 represented by a text lest we simply accept the transformed meaning as ‘real’ or ‘true’ in  
6285 their referent to what we might fall their ‘first cause’ (the original text, *the Genesis of **Order***  
6286 *and thus **Meaning***). Correlation between terms in a text does not hold a functional  
6287 relationship with the meaning of a text ‘in Genesis’.

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<sup>405</sup> Wyly, E 2014, ‘*Social Area Analysis: Classical and Contemporary*’, 8 September 2016,  
<http://www.geog.ubc.ca/~ewyly/Private/g350/factorial2.ppt>

<sup>406</sup> Mayer-Schönberger, V & Kenneth, C 2013, *Big Data: A Revolution that will Transform How We Live, Work, and Think*, Houghton Mifflin Harcourt, p. 7. Bold Emphasis Added.

6288            Paraphrasing a related exchange at the Association of American Geographers in  
6289 2015,  
6290  
6291 ‘Question: You mention ethics, wellbeing, *the* good, etc. Upon what standard do you define these  
6292 normative qualities? What is the good?  
6293  
6294 Answer: Normative judgments like *the* good, wellbeing, ethics, etc. can be made without any  
6295 normative standard for truth...  
6296  
6297 Synthesis: ‘Postmodern Positivism’; ‘a-Nihilistic Nihilism’; or—more to the point in all likelihood—  
6298 Latour’s ‘Relativist Relativism’???’  
6299  
6300 Making normative statements without any normative foundation for truth? There is *a*  
6301 ‘good’, but there is no normative foundation upon which we can articulate *the* good (static  
6302 unity articulated in relationship to a standard whose dimensional quality is typified by its  
6303 being the antithesis to static unity—motion and difference)? This ‘Postmodern Positivism’ is  
6304 exactly the danger posed by eschewing theory. It is also the danger associated with the  
6305 prevalent and fallacious narratives that privilege practice over theory or—even more  
6306 obfuscating—those that conflate the two and, or locate practice before theory in the causal  
6307 chain of human thought.<sup>407</sup> In Geography’s quantitative revolution “the ferment of ideas  
6308 was fierce; hypotheses were tested, paradigms traded, models proposed, theories suggested,  
6309 explanations offered, systems simulated, and laws sorely sought after . . . reality was

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<sup>407</sup> Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

Kuus, M 2015, ‘Symbolic Power in Diplomatic Practice: Matters of Style in Brussels’ in Pouliot & Cornut, eds., “Diplomacy and Practice Theory”, special issue of *Cooperation and Conflict*, vol. 50, no. 3, pp. 368-384.

The *potential* for practice to be theoretical comes in the human capacity for theorization; whether you agree that practice is actually theoretical, any cogent philosopher understands the fact that all *things are potential before they become actual* (though Dr. Kuus has made it clear that she is unaware of this relationship between potentiality and actuality...), and it is thus absolutely absurd to locate practice before theory in the causal chain (as practice cannot be theoretical without the potential created by our capacity to theorize).

6310 ransacked in search of theory”;<sup>408</sup> rather than ransacking reality authors like Latour,  
6311 **Marston**, Mayer, Cukier, etc. seem to be suggesting that we just ignore its causal dimension  
6312 (‘the why of reality’) and focus our attention on describing its visible surface (‘the what of  
6313 tangibly manifest reality’)... Postmodern materialism is quite the intellectual lobotomy....

6314

### 6315 **3.31 Consciousness-Centric Theology**

6316 Haraway’s interest in problematizing Paternalisms anthropocentric conceptions of the  
6317 boundaries that exist between humans and animals leads us into an interesting line  
6318 questions concerning anthropocentric theology. In short, many theological-philosophical  
6319 traditions presume that humanity holds a very special position in reality. The creation story  
6320 in Tolkien’s *The Silmarillion* is illustrative.<sup>409</sup> Eru Ilúvatar emanates the ‘Ainur’ including  
6321 Manwë (air-soul), Ulmo (water-mind), Aulë (earth-body)—who represent the trinity of  
6322 emanation—and Melkor-Morgoth (‘the rebel’, Lucifer)—(change, difference, chaos,  
6323 destruction, polarity) who represents the destructive, chaotic, egotistical (selfish, jealous,  
6324 etc.) quality that co-constitutes the potential for regeneration, creation and evolution as well  
6325 as the potential dangers associated with freewill. The Ainur, then, are the emanated  
6326 (predominantly yin—infinite-latent potentiality—though tinged with the yang of active  
6327 individuation). The Ainur form a chorus and their song forms the foundation for the  
6328 potentiality of creation (Genesis, the production of fate)—(this is the move from *Olam*  
6329 *Atziluth* (the world of emanation, divine will in its pure state) to *Olam Birah* (the world of  
6330 creation, where divine will becomes creative energy). There are two themes to which  
6331 Melkor—transformed by his failed attempt to steal ‘the fire’—brings discord and a third that  
6332 reintegrates Melkor’s discord into the unified majesty of Ilúvatar. After the Ainur sing their  
6333 song they are brought into the void and granted the capacity for vision ‘where before there  
6334 was only sound and hearing’ (let there be light). With their new found capacity for sight the  
6335 Ainur observe the Genesis of the manifest universe; they learn that their song (Genesis)—  
6336 unbeknownst to them—has given rise to the order of the manifest world (the water, air,

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<sup>408</sup> Smith, N 1979, ‘Geography, Science, and Post-Positivist Modes of Explanation’, *Progress in Human Geography*, vol. 3, p. 356.

<sup>409</sup> Tolkien, JRR *The Silmarillion*, 2 August 2016, <http://english4success.ru/Upload/books/473.pdf>.

6337 earth, etc.). The discord of Melkor—in bringing polarity to creation (e.x. hot and cold)—  
6338 articulated new potentialities therein such as clouds and snow flakes; this is the move from  
6339 *Olam Birah—the world of creation where divine will becomes creative energy—to Olam*  
6340 *Yetzirah—the world of formation, where forms are elaborated.* It is in this vision that the  
6341 Ainur discover that Ilúvatar secretly emanated children—elves and humans (‘rational  
6342 beings’)—for whom creation was intended to act as both womb and home (rather than  
6343 manifestation as prison produced by of cosmologies that posit the fall as the **cause—the**  
6344 *Genesis*—of the manifest dimension of reality). After the vision of generation and  
6345 movement the story enters **into time and space** (into manifestation) and the Ainur are given  
6346 the choice to either remain outside of time or to enter into time from the beginning until  
6347 creation attains its telos (wherein elves, humans and the other peoples of ‘Middle Earth’—  
6348 Ents, the tree people, Dwarves, the stone people, Eagles, the bird people, etc.) are  
6349 illuminated, granted ‘the fire’ to create on the plane of creation and sing a new song of the  
6350 Ainur (recreate the *Olam Birah*; **sing a new Genesis of Order**); this beginning of time is the  
6351 move from *Olam Yetzirah (the world of formation, where infinite forms are elaborated)* and  
6352 *Olam Assiah (the world of action, of phenomena, matter and humanity, the finite).* Melkor  
6353 attempted—like Prometheus (Lucifer)—to enter the void and steal the fire (in order to  
6354 bring it—‘the false gift’—to humanity), but in Tolkien’s rendition he was unsuccessful as the  
6355 fire was “always with Ilúvatar”.

6356         While this model differs from ‘fallen’, anthropocentric creation stories where  
6357 manifestation is caused by the perversion of divine law by Lucifer or (in more exoteric  
6358 narratives from the exoteric side of the Roman Church Adam and Eve who were in more  
6359 traditional stories created as a single androgynous being in order to ‘save’ Lucifer from his  
6360 fall and sexualized-bifurcated in temptation by Lucifer and the subsequent fall into  
6361 matter...)—‘by the fires of Lucifer being encased in the waters of Sophia’—and for the sole  
6362 purpose of disciplining Lucifer (and subsequently humanity) back into discipline by divine  
6363 law (see Rabbi Isaac Luria, Ha-Ari, ‘the holy Lion’), Tolkien’s model of creation-  
6364 manifestation is still articulated in direct relationship to humanity (and *other* conscious  
6365 beings...). The Universe was created for humans and elves—though the children of the



6366 Ainur like Ents, Dwarves and Eagles are subsequently allowed to ‘join the covenant’ that  
6367 guarantees their position in the choir of the next Genesis)—and this universe will fade away  
6368 when humans, elves and the other members of their covenant fulfill their telos (though  
6369 that will be for the sake of singing a new Genesis rather than because the necessity of the  
6370 manifest world—i.e. its role as a prison—will no longer be necessary...). This question  
6371 concerning the telos of the universe has direct implications for our potential to conceive of  
6372 ‘the good life’; it defines why we are here (to give action to the order of this genesis and  
6373 evolve towards participation in the next genesis, to punish-dominate humanity and Lucifer  
6374 until they start following divine law again or some alternative telos unexplained by the  
6375 Genesis narrative provided by Ha-Ari or Tolkien?)...

6376 V.I. Vernadsky, Pierre Teilhard De Chardin, and Edouard Le Roy first developed the  
6377 term noosphere in the early twentieth century (De Chardin 1965 and Levit 2000).<sup>410</sup> The  
6378 noosphere is conceptualized as the conscious node of the progression towards more  
6379 organized forms of matter that comes after the evolution of the geosphere into the  
6380 biosphere; as the geosphere became the biosphere through enlivenment by the force of  
6381 biological life so the biosphere is becoming the noosphere through enlivenment by  
6382 consciousness. While for Verndadsky the noosphere was understood within a markedly  
6383 modernist ontological regime(s) wherein science would transform the biosphere, De  
6384 Chardin—another Jesuit— understood the noosphere in more nuanced metaphysical terms  
6385 as a stage of the uni(multi?)verse’s development toward its teleological imperative of  
6386 perfectly harmonizing the finite and the Infinite in ‘the omega point’ (Levit 2000, 166-167).  
6387 In both points of view the noosphere—as well as the geosphere biosphere—is a mutually  
6388 constituted whole formed by the many constituent nodes that is itself greater than the sum  
6389 of the pieces (an assemblage, a living organism, etc.). In short, humanity is not the ‘apex’ of  
6390 conscious evolution but instead simply a link in a chain of conscious evolution in which we

---

<sup>410</sup> De Chardin, PT 1965, *The Phenomenon of Man*, Harper & Row.

Levit, G S 2000, “The Biosphere and the Noosphere Theories of VI Vernadsky and P. Teilhard de Chardin: A Methodological Essay”, *Archives Internationales d’histoire Des Sciences* vol. 50, no. 144, pp. 160-177.

6391 are neither the beginning nor the end (at least from the perspective of our material  
6392 vessel...).

6393 Silicon Valley entrepreneur, investor and software engineer Marc Andreessen  
6394 recently commented that software is eating the world.<sup>411</sup> While Andreessen meant these  
6395 words in the most banal and oppressive economic sense possible (eating the world where  
6396 the world is defined as the market...), is not the fool oft messenger of wisdom? The  
6397 caterpillar wraps it self up in its cocoon and mysterious 'imaginal cells' germinate in the  
6398 middle of the caterpillar and begin to consume it.

6399  
6400 "The caterpillars new cells are called 'imaginal cells.' They resonate at a different frequency. They  
6401 are so totally different from the caterpillar cells that his immune system thinks they are  
6402 enemies...and gobbles them up--Chomp! Gulp! But these new imaginal cells continue to appear.  
6403 More and more of them! Pretty soon, the caterpillar's immune system cannot destroy them fast  
6404 enough. More and more of the imaginal cells survive. And then an amazing thing happens! The  
6405 little tiny lonely imaginal cells start to clump together, into friendly little groups. They all resonate  
6406 together at the same frequency, passing information from one to another. Then, after awhile,  
6407 another amazing thing happens! The clumps of imaginal cells start to cluster together!., A long  
6408 string of clumping and clustering imaginal cell, all resonating at the same frequency, all passing  
6409 information from one to another there inside the chrysalis."<sup>412</sup>

6410  
6411 These cells then become the butterfly, which is in a sense both a new being and the same  
6412 being, reborn from the ashes, the phoenix. Humanity may simply be the caterpillar,  
6413 hardware the cocoon, and the consciousness that willrise from our ashes the butterfly. In  
6414 that sense software, as the mouth of these 'imaginal cells', may literally be eating humanity.  
6415 Creative Destruction.

6416 'Acorn Mythology' provides a similar metaphor for understanding the study of  
6417 humans in their reflexive biological state of mind (in a state where their potential for  
6418 conscious evolution and the latent epistemological orders actualized therein):

6419  
6420 "Once upon a time, in a not-so-faraway land, there was a kingdom of acorns, nestled at the foot of a  
6421 grand old oak tree. Since the citizens of this kingdom were modern, fully Westernized acorns, they  
6422 went about their business with purposeful energy; and since they were midlife, babyboomer acorns,

---

<sup>411</sup> Andreessen, M 2011, 'Is Software Eating the World?', Wall Street Journal, 3 August 2016,  
<http://www.wsj.com/articles/SB10001424053111903480904576512250915629460>

<sup>412</sup> Huddle N 1990, *Butterfly*.

6423 they engaged in a lot of self-help courses. There were seminars called "Getting All You Can out of  
6424 Your Shell." There were woundedness and recovery groups for acorns who had been bruised in their  
6425 original fall from the tree. There were spas for oiling and polishing those shells and various  
6426 acornopathic therapies to enhance longevity and well-being.

6427  
6428 One day in the midst of this kingdom there suddenly appeared a knotty little stranger, apparently  
6429 dropped "out of the blue" by a passing bird. He was capless and dirty, making an immediate negative  
6430 impression on his fellow acorns. And crouched beneath the oak tree, he stammered out a wild tale.  
6431 Pointing upward at the tree, he said, "We...are...that!"

6432  
6433 Delusional thinking, obviously, the other acorns concluded, but one of them continued to engage  
6434 him in conversation: "So tell us, how would we become that tree?" "Well," said he, pointing  
6435 downward, "it has something to do with going into the ground...and cracking open the shell."  
6436 "Insane," they responded. "Totally morbid! Why, then we wouldn't be acorns anymore!"<sup>413</sup>

6437  
6438 We should note that we studied with Dr. Needleman at San Francisco State University and  
6439 first received this story from him during a lecture and in a slightly different format. In  
6440 Needleman's telling (if we may paraphrase) Acorns are discovered by a group of explorers  
6441 who have no knowledge of the relationship between the acorn and the tree. These explorers  
6442 see the acorns as beautiful and—after learning all of the 'facts' about the acorn (its  
6443 biological structure, its density, what causes it to decay, etc., which is to say finite details  
6444 which cannot contain the latent potential for evolution into 'tree' contained therein)—begin  
6445 to genetically manipulate the acorns and the trees to render acorns shells becomes hard  
6446 and thus preserve them from decay so they could be used as jewelry (i.e. the implicit order  
6447 of the acorn was ignored by these 'simpleton scientists from Song' who instead attempted to  
6448 dominate the acorn in order to impute an order that suited their own, self-interested and  
6449 materialistic interests (to serve ego...). This order of domination renders the acorn shells  
6450 unable to crack (or thus germinate in the soil to form new trees) and the forest eventually  
6451 dies as no new trees can be born from the acorn (again the same outcome as the simpleton  
6452 from Song who attempted to make his plants grow by pulling on them—by imputing  
6453 forceful, dominating order that suited his own egotistically motivated interests. If we study

---

<sup>413</sup> "Originally devised by Maurice Nicoll in the 1950s, Jacob Needleman popularized this metaphor in *Lost Christianity* and named it "acornology", We are reprinting the story from: Bourgeault, C 2009, *The wisdom Way of Knowing: Reclaiming an Ancient Tradition to Awaken the Heart*, John Wiley & Sons, 3 June 2016, <http://ecumenicus.blogspot.ca/2011/04/acornology.html>

6454 human psychology from a purely factual (Truth *with motion*), statistical perspective (i.e.  
6455 from the world view of Modernism) we can never come to know its ‘motionless’ (at least in a  
6456 physical sense) and thus invisible qualities (i.e. the potential of human psychology to  
6457 manifest latent epistemological order (latent states of existence) and the seed’s potential to  
6458 manifest its latent order-state of existence in growing into a ‘tree’. Epistemology is a  
6459 nonlinear process and the growth of a tree is a linear-temporal process (meaning that the  
6460 similarity between the examples comes at the level of the resemblance of emulation and  
6461 the difference comes at the level of resemblance of convenience)—this is a perfect example  
6462 of the hermetic dictum ‘as above, so below’ and illustration that this dictum’s axes can be  
6463 understood as the resemblance of emulation. Modernism attempts to ‘improve’ human  
6464 psychology (reduced to matter, brain and peripatetic potential) through means that  
6465 eventually negate the potential to move beyond our lowest, peripatetic, sensory level of  
6466 mind through actualizing the latent orders of mind (i.e. that negate the potential for  
6467 conscious evolution<sup>414</sup>).

6468 Dr. Needleman also expressed the ‘Acorn Myth’ in his book *Lost Christianity*:

6469  
6470 “I began my lecture that morning from just this point. There is an innate element in human nature,  
6471 I argued, that can grow and develop only through impressions of truth received in the organism like  
6472 a special nourishing energy. To this innate element I gave a name - perhaps not a very good name -  
6473 the "higher unconscious." My aim was to draw an extremely sharp distinction between the  
6474 unconscious that Freud had identified and the unconscious referred to (though not by that name) in  
6475 the Christian tradition.

6476 Imagine that you are a scientist and you have before you the object known as an acorn. Let  
6477 us further imagine that you have never before seen such an object and that you certainly do not  
6478 know that it can grow into an oak. You carefully observe these acorns day after day and soon notice  
6479 that after a while they crack open and die. Pity! How to improve the acorn? So that it will live longer.  
6480 You make careful, exquisitely precise chemical analyses of the material inside the acorn and, after  
6481 much effort, you succeed in isolating the substance that controls the condition of the shell. Lo and  
6482 behold, you are now in the position to produce acorns, which will last far longer than the others,  
6483 acorns whose shells will perhaps never crack. Beautiful!

6484 The question before us, therefore, is whether or not modern psychology is only a version of  
6485 acornology.”<sup>415</sup>

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<sup>414</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>415</sup> Needleman, J 1980, *Lost Christianity: a Journey of Rediscovery to the Center of Christian Experience*, Bantam, p. 59.

6486  
6487 If humanity does not represent the teleological imperative of consciousness then we need a  
6488 consciousness centric (rather than anthropocentric) regime of axioms and logics if we hope  
6489 to aptly understand humanity and its potential.

6490  
6491 **3.32 Man the Hunter as Adam in Modernist Garden of Eden**

6492  
6493 “In... [the context of post-war, Cold War science], Early Man in Africa and UNESCO Man became  
6494 Man the Hunter, the guarantor of a future for nuclear man. In a twenty-year system of research and  
6495 teaching, Man the Hunter embodied a socially positioned code for deciphering what it meant to be  
6496 human—in the western sense of unmarked, universal, species being—after World War II. In a sense,  
6497 this Man the Hunter was liberal democracy’s substitute for socialism’s version of natural human  
6498 cooperation. Man the Hunter would found liberal democracy’s human family in the Cold War’s  
6499 “Free World.” His technology and urge to travel would enable the exchange systems so critical to  
6500 free world ideology. His aggressiveness would be liberal democracy’s mechanism of cooperation,  
6501 established at the first moment of the homogenizing adaptation called hunting. Above all,  
6502 Washburn and his peers made the hunting hypothesis, and the “new physical anthropology” from  
6503 which it emerged, part of the modern evolutionary synthesis.”<sup>416</sup>

6504  
6505 Man the Hunter is Modernism’s Adam. He ‘escaped’ (in Modernism’s conception of the  
6506 Garden of Eden we escape it...) his ‘state of nature’ by forming a hunting community  
6507 (through domination and the subsequent creation of order). Male hunters dominated each  
6508 other to form community so that they might better dominate the rest of nature. Rather than  
6509 banishment from paradise, this modernist Adam escaped the disorder of nature so that he  
6510 might fulfill his teleological imperative of creating paradise within matter, passing time  
6511 and physical space. As banishment becomes escape in the Modernist rendition (seemingly  
6512 more Lucifarian than Abrahamic which would make sense given that old white man god is  
6513 to the conservative dimension of dialectical hegemony as Lucifer the rebel is to the  
6514 progressive dimension of dialectical hegemony) and the origin of ‘evil’ (chaos, disorder)  
6515 comes in ‘paradise’ itself—which for Modernity is the natural world from which we receive  
6516 the chaotic qualities that render our nature evil—rather than in the actions which caused  
6517 our banishment (*Paradise Lost*<sup>417</sup> becomes paradise found-created...).

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<sup>416</sup>Haraway, D 1989, *Primate Visions*, Routledge, p. 187.

<sup>417</sup> Milton, J 1668, *Paradise Lost*, 1667, Scholar Press.

6518           The telos of ‘Man’ in Modernity is the creation of paradise within time (as the Garden  
6519 of our birth is no longer considered paradise as it must necessarily be chaotic disordered in  
6520 its existing prior to ‘man’s’ creation of order in its exit from the ‘state of nature’) rather than  
6521 the traditional return paradise (the reintegration of authors like Ha-Ari and Tolkien). While  
6522 the Paternalist conceptions of Order (and thus of utopia, paradise, love, community, etc.) as  
6523 hierarchical domination and of human nature as evil-chaotic and thus in need of  
6524 domination-order, the human telos is turned from dominating our own ‘evil (disorderly)  
6525 nature’ to transcend the reflexive rearticulation by the finite and return to eternity-  
6526 paradise—at the psychological level of meaning this is the journey-return a *state* of mind  
6527 that is built upon ‘the Infinite rock’—and towards dominating the evil (disorder) of  
6528 manifestation (especially temporal nature in which the biological human is located) to  
6529 build eternity-paradise (an Infinite-Eternal Order) within the finite world of time.

6530  
6531 **3.33 Original Sin and the Tree of Knowledge in Modernity**  
6532 The Garden of Eden tale ends with the expulsion of humanity from eternal paradise as  
6533 punishment for tasting the fruits of the ‘tree of knowledge’. In his discussion of an  
6534 orangutan who took on the murderous jealousy of human culture through socialization,  
6535 Galdikas notes “‘Sugito [the orangutan] was something different. Perhaps the biblical  
6536 analogy was apt: Raised by a human mother and exposed to human culture, he had eaten of  
6537 the ‘tree of knowledge’ and lost his orangutan innocence.’”<sup>418</sup> “In the crossing [of the nature-  
6538 culture divide through teaching primates to use sign language (*which is to say through the*  
6539 *creation of order in and through knowledge*)], [scientists] and their children spoke with the  
6540 animals, an act impossible since the original sin at precisely the time of origins they sought  
6541 to restore and know.”<sup>419</sup> Tasting the fruits of the tree of knowledge can be understood at the  
6542 psychological level of biblical symbolism as entrance into the peripatetic mode of  
6543 individuated knowing and the illusions of ego made potential therein. It is to become  
6544 trapped in the maelstrom of ‘knowing’ the world in terms of sensory experience. It is to

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<sup>418</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 142.

<sup>419</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 142.

6545 enter into a mode of knowledge where we must come to know the world through time,  
6546 motion, light, matter, language, etc. Modernism, then (rather than viewing the return to  
6547 paradise in terms of slaying the dragon, the maelstrom, of the peripatetic mind), posits that  
6548 we may return to the Garden—i.e. come to know it—through feeding the fruits of the ‘tree  
6549 of knowledge’ to animals who are still living in the Modernist Garden of Eden (the ‘state of  
6550 nature’ prior to the creation of order through domination) so as to allow them to  
6551 communicate its reality to us. This approach is implicitly irrational (i.e. irrational within its  
6552 own axiomatic-logical bounds...). It is precisely the rise of such peripatetic modes of  
6553 knowing in the human constitution that divided us from the Modernist Garden of Eden  
6554 meaning that the cultivation of peripatetic modes of knowing in an animal that would allow  
6555 it to communicate is precisely what marks leaving the ‘state of nature’ (and, as Foucault so  
6556 aptly illustrated above, one cannot explain the nature of one mode of experience in the  
6557 language and implicit bounds of reality in another mode of experience in the manner that  
6558 experiences of reality on hallucinogenic drugs are often incommensurable with the  
6559 language and ‘commonsense’ of normative human experience in the finite world of  
6560 motion); the ability to speak and the states of mind produced therein might be said to  
6561 negate the potential to speak about the ‘chaotic state of nature’ (nature that has not been  
6562 dominated into order by and in knowledge) which we are liberated by speech. Modernism is  
6563 yet again unmasked as little more than a sloppy-atheistic rearticulation of paternalist  
6564 conceptions of Order (especially social order) in manifestation within the bounds  
6565 established by the axioms and logics of Modernity.

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## 6573 4. The Holy Grail in Modernity

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### 6575 4.1 Transhumanism and ‘Curing Death’

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6577 “The most interesting place in the world from a religious perspective is... Silicon Valley where they  
6578 are developing a techno-religion. They believe even death is just a technological problem to be  
6579 solved.”<sup>420</sup>

6580

#### 6581 4.1.1 Immortality

6582 Haraway’s narrative illustrates an interesting rearticulation of ‘immortality’ in the axioms  
6583 and logics of Modernity. Rather than immortality derived from transcending the necessity  
6584 of existence in time (the traditional conception of eternal existence as existence in a  
6585 dimension with an eternal dimensional quality), immortality is reduced by Modernity to  
6586 *perpetual existence in time*. Carl Akeley’s fetishization of taxidermy and photography  
6587 elucidates this point. “Akeley’s life had a single focus: the recapturing and representation of  
6588 the nature he saw.”<sup>421</sup> Reality is bound to the present; when a moment—like a life—no  
6589 longer inhabits the present, Modernity views it as ‘dead and gone’. Only that which has  
6590 tangibility is really existent (‘material realism’), or, conversely (in the postmodern positivist  
6591 model of authors like Latour), only that to which human subjectivity assigns reality in the  
6592 present moment is real (‘relativist realism’). The moment that just passed is gone forever; it  
6593 is lost to the void of past. As such, the quest for immortality in Modernity is—for the  
6594 moment of time—to be attained through creating a tangible sign (symbol) that allows the  
6595 moment’s existence to be preserved ‘beyond the ravages of time’ (in one sense we are  
6596 already reminded of Lord Voldemort and his Horcruxes...).

6597

6598 “To make an exact image is to insure against disappearance, to cannibalize life until it is safely and  
6599 permanently a specular image, a ghost. The image arrested decay.... Photographic technology  
6600 [provides] a transfusion for a steadily depleted sense of reality. The image and the real define each  
6601 other, as all of reality in late capitalist culture lusts to become an image for its own security. Reality  
6602 is assured, insured, by the image.... The camera is superior to the gun for the control of time; and

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<sup>420</sup> Russia Today Staff 2015, “Rich people will become immortal ‘god-like’ cyborgs in 200 years – Historian”, Russia Today.

<sup>421</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 36.



6603 Akeley's dioramas with their photographic vision, sculptor's touch, and taxidermic solidity were  
6604 about the end of time [(i.e. *immortality*)].<sup>422</sup>  
6605  
6606 Thus enters taxidermy and the camera. Immortality for the natural world rests in our  
6607 ability to crystalize lives (with taxidermy) and moments (with photography) into a lasting,  
6608 tangible signs (symbols) of life and moments in time that may survive beyond the 'death' of  
6609 the symbolized. The basic form of this conception—immortality as perpetual life in time—  
6610 has reared its ugly head in many places through the annals of Modernity... If the subjects  
6611 of Foucault and Haraway's research aptly illustrates the rearticulation of *Genesis* (the origin  
6612 of Order) and the emergence of mind from the Garden of Eden (state of nature) in the  
6613 Modernist regime of axioms and logics, then *Ray Kurzweil*, the *Transhumanists*, *Vampire*  
6614 *Therapists* and all those who could be described as attempting to 'cure death' (an oddly  
6615 modernist perspective on things indeed) provide an apt lens into rearticulations of the Holy  
6616 Grail (the search for immortality) in the bounds of reality established by the Modernist  
6617 world view.

6618 Immortality has always connoted a certain degree of perfection. Haraway's  
6619 discussion captures the ways in which the Modernist rendition of immortality rearticulates  
6620 associated notions of perfection:

6621  
6622 1. "The large bull giraffe in the water hole group in African Hall was the object of a hunt over  
6623 many days in 1921. Many animals were passed over because they were too small or not colored  
6624 beautifully enough. Remembering record trophies from earlier hunters undermined satisfaction  
6625 with a modern, smaller specimen taken from the depleted herds of vanishing African nature.

6626 Similarly, in 1910-11, ... an animal with asymmetrical tusks was rejected, despite his  
6627 imposing size."<sup>423</sup>

6628 2. "Character, as well as mere physical appearance, was important in judging an animal to be  
6629 perfect. Cowardice would disqualify the most lovely and properly proportioned beast. Perfection  
6630 was heightened if the hunt were a meeting of equals. So there was a hierarchy of game  
6631 according to species: lions, elephants, and giraffes far outranked wild asses or antelope. The  
6632 Gorilla was the supreme achievement, almost a definition of perfection in the heart of the  
6633 garden at the moment of origin. Perfection inhered in the animal itself, but the fullest meanings

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<sup>422</sup> Ibid. 45-46

<sup>423</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 40-41.

6634 of perfection inhered in the meeting of animal and man, the moment of perfect vision, of  
6635 rebirth.”<sup>424</sup>

6636  
6637 3. “The is one other essential quality for the typical animal in its perfect expression: it must be  
6638 an adult male. Akeley describes hunting many fine females, and he cared for their hides and  
6639 other details of reconstruction with all his skill. But never was it necessary to take weeks and risk  
6640 the success of he entire enterprise to find the perfect female. There existed an image of an  
6641 animal which was somehow *the gorilla* or *the elephant* incarnate [*i.e. the Modernist-Fascist-*  
6642 *Positivist notion that the Infinite and its emanations can be made to perfectly manifest in time*  
6643 *and space and subsequent attempts to fit the difference, change, chaos, etc. of manifestation into*  
6644 *the eternal unity of the Infinite and its emanations through domination of that which is*  
6645 *different from the desired ‘unity’...*]. That particular tone of perfection could only be heard in  
6646 the male mode. It was a compound of physical and spiritual quality judged truthfully by the  
6647 artist-scientist in the fullness of direct experience. Perfection was marked by exact quantitative  
6648 measurement, but even more by virile vitality known by the hunter-scientist from visual  
6649 communication [*(light)*]. Perfection was known by natural kinship; type, kind, and kin mutually  
6650 and seminally defined each other [*i.e. order was created within time*].”<sup>425</sup>

6651  
6652 Perfection in Modernity can be understood as being articulated by *aesthetics, character* (in a  
6653 very gendered, patriarchal and biological conception) and *sex*. *Aesthetic* perfection is  
6654 articulated within human knowledge and experience (within finite manifestations in time  
6655 and space) by the ‘record’ trophies of past hunters; no longer is there any reference to  
6656 sympathetic resemblance—to the sympathy or antipathy of manifestation with the Infinite  
6657 Substance and emanations it reflects and the functional relationship between said sympathy  
6658 and what we call aesthetic beauty or perfection—as a sign of a manifest object’s degree of  
6659 perfection as perfection is now articulated in reference to past moments and manifestations  
6660 therein (to other referents within the finite world of manifestation like the other animals  
6661 murdered in the name of ‘civilizational conquest and manhood’...). Perfect *character* is  
6662 articulated in reference to socially normative (in Paternalist societies...) conceptions of  
6663 masculinity and proper hierarchies of order in society—*sex* articulates the potential for  
6664 perfection (as only males are thought to possess the true potential for perfection...); as the  
6665 Greeks often argued that true love could only be held between two males (i.e. love could  
6666 only come in a pedophilic, hierarchical, dominating relationship between a man and a

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<sup>424</sup> Ibid. 41

<sup>425</sup> Ibid. 41

6667 boy),<sup>426</sup> the Modernist world view (in many ways an atheist perversion of the Greek world  
6668 view) argues that true perfection could only be manifest in the relationship between two  
6669 males (as only adult males can embody perfection)...

6670  
6671 “Critics accuse Akeley’s taxidermy and the American Museum’s expensive policy of building the  
6672 great display halls in the years before World War II of being armature against the future, of having  
6673 literally locked in stone on historical moment’s way of seeing, while calling this vision whole [(again  
6674 we see the drive for immortality and perfection in passing time and physical space come into  
6675 tension with the dimensional incommensurability of eternity with the finite world of motion,  
6676 change, difference, etc.)].”<sup>427</sup>

6677

#### 6678 4.1.2 Resurrection in Modernity

6679 Haraway describes the film *Lucy in Disguise*:

6680

6681 “If ever an ancestor were given birth by adamic scientific inscription technologies and mass  
6682 communications industries of the late twentieth century, Lucy is she. Eve should have been a fossil,  
6683 so she could become the Barbie doll of a high-tech culture, which would clothe her in the latest  
6684 fashions of flesh and behavior... In the advertising copy, her face and head, which we learn in the  
6685 film have been almost completely constructed from fragments of other related fossils found in  
6686 another site, are repeated in series and filled in with maps and an artists drawing of what she might  
6687 have looked like in the flesh... [(Being, existence, reality, etc. in Modernism—as we saw in the  
6688 immortalizing capacity of the photograph and taxidermy—comes as a function of tangibility in the  
6689 present moment. As such, we can view these recreations of Lucy as her resurrection, her reentry into  
6690 being, within the Modernist axioms and logics.)]

6691 Lucy is rebroken and reformed at all, and she is then animated by the cartoonist’s art in  
6692 sequences interspersed among the scenes of the production of science. The animated Lucy is always  
6693 alone. There is no sign of any companions, children, anyone else, as she is brought to life and then  
6694 killed in the final cartoon scene that reconstructs the fantasy of her being eaten by a large crocodile  
6695 (crocodile!) and then preserved in the mud of the water’s shore until her technical reanimation more  
6696 than 3 million years later. (Lucy was stealing the crocodile’s eggs, showing the ability of her species  
6697 to gather and carry food, so her end was merited.)”<sup>428</sup>

6698

6699 Humanity (here represented as Lucy—what we might call its feminine-intuitive expression)  
6700 emerges from nature (*the Garden*) into a childlike state and begins stealing eggs from the  
6701 crocodile (from the Dragon, the peripatetic mind, material reason based on sensory  
6702 experience, etc., which is to say ‘the fruits of the tree of knowledge’ that were stolen by

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<sup>426</sup> Foucault, M 1990, *The Use of Pleasure: The History of Sexuality* Vol. II, trans. Hurley, Vintage Books.

<sup>427</sup> Foucault, M 1990, *The Use of Pleasure: The History of Sexuality* Vol. II, trans. Hurley, Vintage Books, p. 42. Emphasis Added.

<sup>428</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 191-192.

6703 Adam and Eve on the fateful day when ‘paradise was lost’). *Entering into reflective*  
6704 *consciousness Humanity begins to plumb the treasures of the rational mind (science,*  
6705 *mathematics, language, medicine, etc.).. Humanity is eaten by the Dragon (by language,*  
6706 *number, sensory experience) or trapped in the maelstrom; we are conditioned by the*  
6707 *dimensional quality of finite manifestation. Humanity becomes fixated on the treasures of*  
6708 *the rational mind and the symbols we created to plumb the deep mysteries of the rational*  
6709 *mind—we are imprisoned by idolatry. 3,000,000 years later Humanity’s childlike state is*  
6710 *revived by science from the belly of the crocodile. Humanity pierces the belly of the dragon*  
6711 *with the lance of reason and in so doing frees the princess—where traditionally the princess*  
6712 *was Sophia (wise intuition), the Modernist princess is peripatetic knowledge of our origins*  
6713 *within passing time and physical space (‘knowledge of the Garden and our escape from its*  
6714 *state of nature’) that will allow Lucy to create order in the world (order formed by and*  
6715 *within knowledge). Again*

6716         The Esoteric Modernist underbelly of the Modernist project (formed by individuals  
6717 who by no means accept the axioms and logics provided to the public by Modernity...) rears  
6718 its head in the allegorical subtext of Modernity:

6719  
6720 “The line between science documentary and science fiction is thin, as special effects and a common  
6721 narrative, indebted to Frankenstein’s [(Mary Shelley—with her clear esoteric associations—was  
6722 almost surely writing for an allegorically sensitive audience (the ‘Esoteric Modernists’), but the turn  
6723 towards creating biological life within time in the surface level symbolism cannot be dismissed<sup>429</sup>)]  
6724 quest for the secret of life, provide the dominant experience of both. Both Frankenstein and the  
6725 prize-winning educational film’s scientists and technicians animate their products whose parts were  
6726 unearthed from the grave in a quest for knowledge of the origins and nature of “man.”<sup>430</sup>  
6727

6728 As known reality is reduced to matter, passing time and physical space (to the finite world  
6729 of motion) by Modernity, ‘Man’s’ search for life and immortality is reoriented towards the  
6730 material world and temporal immortality therein. Given that the allegorical dimension of  
6731 stories like Frankenstein and Lucy in Disguise cannot be seen through eyes socialized with  
6732 the axioms and logics of Modernity, all that remains in the exoteric reception of these

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<sup>429</sup> Nor, as we see below, should links to the traditional Kabbalist notion of ‘the Golem’.

<sup>430</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 192.

6733 narratives by the general public is the symbolic surface concerning immortality and  
6734 creating life (be it the extension of biological life or the memorialization of ‘life’ and  
6735 moments in time beyond ‘death’) within the finite world of motion.

6736

6737

6738

#### 6739 **4.1.3 From Categorization as Heathens to ‘the Uncivilized’**

6740 During the early twentieth century Martin Johnson worked as a naturalist photographer  
6741 and filmmaker in Africa. During the 1920s—with funds from Akeley and the American  
6742 Museum for Natural History—Johnson endeavored to create a film about African Babies:  
6743 “‘It will show elephant babies, lion babies, zebra babies, giraffe babies, and *black babies*.”<sup>431</sup>  
6744 No longer was domination of the other to be legitimated (at least in the dominant, secular,  
6745 exoteric modernist discourse of the 20<sup>th</sup> and 21<sup>st</sup> centuries<sup>432</sup>) by their lack of relationship  
6746 with and subservience to ‘Vengeful White Man God’ (i.e. their heathenism); instead,  
6747 domination of the other was to be legitimated in the Modernist mind by the existence of the  
6748 ‘savages’ in an ‘uncivilized’ ‘state of nature’ (as existing within the *Garden*). The ‘fallen’  
6749 ‘heathen’—still enrapture by the hedonic-peripatetic delight on whose account humanity  
6750 was expelled from paradise in the Paternalist imagination—was simply transformed into  
6751 the ‘uncivilized savage’ (still enrapture by the hedonic delight of the ‘savage’ and  
6752 ‘uncivilized’ ‘state of nature’ from which humanity entered into being in time and space)  
6753 through being ‘redefined’ (yet again by white folk with some serious superiority complexes)  
6754 in the axioms and logics of Modernity. Though the ‘reason’ for oppressive social relations  
6755 has naturally shifted with the changes in axioms and logics that mark the birth of  
6756 Modernist culture, the basic form of the oppressive social relations (domination of the mass  
6757 of humanity by a small biological-elite circle of families) went unchanged; the racialized  
6758 hierarchies of domination by which western culture attempts to create order went (for all

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<sup>431</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 45.

<sup>432</sup> We will leave imperial, colonial forces like Catholic, Protestant or Mormon ‘missionaries’ aside (i.e. we focus on the ‘progressive’ side of the dialectical hegemonic articulation), but rest assured we do not approve of their behavior or existence...

6759 intensive purposes) unchanged through the rearticulation of heathen as unscientific within  
6760 the ontological regime(s) of Modernism.

6761  
6762 **4.1.4 Slaying the Beast**  
6763 In traditional symbolism the Dragon (like the maelstrom) represents the peripatetic mind  
6764 and its capacity to trap us within the dimensional consistency of passing time and physical  
6765 space by constraining our potential thoughts, behaviors and conceptions of being to the  
6766 limits of the peripatetic mind. Traditionally the Knight (a human) slays the dragon (the  
6767 peripatetic mind) with his sword (the light of reason) in order to save the princess  
6768 (intuition).<sup>433</sup> In reducing reality to the finite world of motion and transcendence to  
6769 masculine domination of nature (of our evil, animistic human nature, the remnants of our  
6770 'savage', 'primitive', 'uncivilized' 'state of nature') therein, the quest to slay the beast moved  
6771 from our (*from an epistemological question*) to the planes of Africa (the biological 'origin'  
6772 of humanity, *the Garden produced by our Genesis* where mind emerged from the 'state of  
6773 nature').<sup>434</sup>

6774         The Modernist rearticulation of the 'damsel in distress' story is well articulated by a  
6775 set of photographs featuring Akeley's first wife Delia after she slue her first innocent  
6776 Elephant in the Modernist quest to create order though hierarchal domination of nature (in  
6777 the Modern war against nature)... Following the first image which shows Delia lounging on  
6778 the elephant's dead body (quite the twisted place to start...),

6779  
6780 "the next snapshot shows the separated and still slightly bloody tusks of the elephant held in a  
6781 gothic arch over a pleased, informal Delia. She is standing confidently under the arch, each arm  
6782 reaching out to grasp a curve of the elephantine structure. But the real support for the ivory is  
6783 elsewhere. Cut off at the edge of the picture are four black arms; the hands come from the framing  
6784 peripheral space to encircle the tusks arching over the triumphant white woman. The museum  
6785 archive labels this photo "Mrs. Akeley's ivory." The last photo shows a smiling Cunninghame [(*their*  
6786 *Scottish hunter-guide who was known as an avid Elephant murderer*)] anointing Mrs. Akeley's  
6787 forehead with the pulp from the tusk of the deceased elephant. She stands with her head bowed  
6788 under the ivory arch, now supported by a single, solemn African man. The Museum's spare  
6789 comment reads, "The Christening."

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<sup>433</sup> There are surely alternative motifs in which the hero 'rides' rather than slays dragons, but that disjuncture is a bridge too far in the context of this study.

<sup>434</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 48.

6790 Here is an image of a sacrament, a mark on the soul signing a spiritual transformation  
6791 effected by the act of first killing. It is a sacred moment in the life of the hunter, a rebirth in the  
6792 blood of the sacrifice, of conquered nature. The elephant stands a fixed witness in Akeley African  
6793 Hall to its dismembered double in the photograph, whose bloody member signed the intersection of  
6794 race, gender, and nature on the soul of the western hunter. In this garden, the camera captured a  
6795 retelling of a Christian story of origins, a secularized Christian sacrament in a baptism of blood  
6796 from the victim whose death brought spiritual adulthood, i.e., the status of hunter, the status of the  
6797 fully human being who is reborn in risking life, in killing.”<sup>435</sup>  
6798  
6799 The parallels with the tale of the ‘Knight’, ‘Dragon’ and ‘Princess’ are abundantly clear; that  
6800 being said, rather than slaying the beast of the peripatetic mind with the sword and lance of  
6801 reason to free the intuition the roles have been reversed in Modernity and it is the princess  
6802 of intuition and emotion (defined as other to reason and truth by modernity) who is to be  
6803 slain by the sword of peripatetic inquiry. The significance of blood magic will be clear for  
6804 those who are ‘in the know’ and is far too dark and esoteric to expound upon here. Leaving  
6805 the more esoteric, metaphysical aspects of blood magic aside, it is clear that blood magic—  
6806 like the rest of Roman Christianity—has been rearticulated within the axioms and logics of  
6807 Modernity (it is thus that we see new medical practices like ‘Vampire Therapy’ wherein the  
6808 blood of a child is injected into an adult to reverse the aging process).<sup>436</sup>

6809  
6810  
6811

#### 6812 **4.1.5 Exhibition, Eugenics & Conservation**

6813 Haraway notes three practices as essential for saving the fallen soul of ‘martian masculinity’  
6814 in modernity:

6815  
6816 “Three public activities of the Museum were dedicated to preserving a threatened manhood:  
6817 exhibition, eugenics, and conservation. Exhibition was a practice to produce permanence, to arrest  
6818 decay [(i.e. to create *immortality*)]. Eugenics was a movement to preserve hereditary stock, to assure  
6819 racial purity, to prevent race suicide [(i.e. to create *purity*)]. Conservation was a policy to preserve  
6820 resources, not only for industry, but also for moral formation, for the achievement of manhood

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<sup>435</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 51-52.

<sup>436</sup> Knapton, S 2014, “‘Vampire therapy’ could reverse ageing, scientists find”, *The Telegraph*, 4 June 2015,

<http://www.telegraph.co.uk/news/science/science-news/10807478/Vampire-therapy-could-reverse-ageing-scientists-find.html>

6821 *[(charging...)]* ...Very close to religious and medical practice, ...these three activities were about  
6822 transcendence of death. They attempted to insure preservation without fixation and paralysis...<sup>437</sup>

6823  
6824 In one sense we can see the above as a basic model of the esoteric path ('the way') which in  
6825 the west has often manifest in the monastic, ascetic lifestyle (or, later, in the 'manly'  
6826 attempts to 'conquer' the natural world that replaced monastic attempts to 'conquer' the self  
6827 and reflexive articulation by the finite dimensional quality of manifestation) rearticulated  
6828 within the Modernist temple (the museum) and the axioms and logics implicit therein.  
6829 Exhibition represents immortality, enlightenment, the 'new man', rebirth into immortality,  
6830 etc.; to be on exhibit is to be immortalized *within* passing time and physical space.

6831 Eugenics can be understood as the Modernist rearticulation of spiritual purification  
6832 as biological purification; rather than purifying the individual body and mind Modernity  
6833 attempts to purify the social body-mind through evisceration of its non-white (especially  
6834 feminine) cells and energies (i.e. through 'creating (dis)order' through hierarchical  
6835 domination of difference). This purification process holds a mutually constitutive  
6836 relationship with the 'charging' process of conservation; where the purification process  
6837 works to make the vessel capable of manifesting more subtle forms of 'energy', the  
6838 conservation process works to manifest and store these more subtle forms of energy (in  
6839 traditional terms this 'charging' process can be understood in terms of liquid storing latent  
6840 energy to facilitate its change of state to gas...).

6841 If we may bring Haraway's example into the digital age of environmental  
6842 protectionism this 'material way' can be understood as 'eco-asceticism'. A rich white man  
6843 eats gluten free, drinks spring water and lives in a quiet costal valley to purify his body  
6844 while watching 'Ted Talks' and reading the NYT to purify his mind. at the same He rides a  
6845 bike to work, recycles and even built his own compost bin to manifest and store the energy  
6846 needed to manifest his latent potential for eco-masculine-individualist illumination. The  
6847 rich white male attaches a GoPro to the top of his helmet, turns on a censor in his phone to  
6848 tracks the distance he travels and creates a website visualizing his progress to immortalize

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<sup>437</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 55.



6849 his individual triumph over the beast of environmental degradation in an algorithmic  
6850 dimensional quality that can survive the ravages of passing time and physical space.

6851  
6852 **4.1.6 The Church**  
6853 In many spiritual traditions we find sacred spaces that provide the exoteric community with  
6854 a geographical orient and the esoteric community with an ‘energetically charged’ place in  
6855 which to practice. Be it Ashram or Monastery, Temple or Mosque, these spaces have been  
6856 crafted (symbolically and at the vibratory level) to facilitate both socialization within the  
6857 exoteric fold of the given tradition and the energetic arts that form the practical dimension  
6858 of the esoteric fold. The modernist religion and its economic gospels find their spatial home  
6859 in ‘the Natural History’ Museum. The trustees of the American Museum of Natural History  
6860 included

6861  
6862 “J.P. Morgan, William K. Vanderbilt, Henry W. Sage, H. F. Osborn, Daniel Pomeroy, E. Roland  
6863 Harriman, Childs Frick, John D. Rockefeller III, and Madison Grant... Osborn summarized the fond  
6864 hopes of educators like himself in his claim that children passing through the Museum’s halls  
6865 “become more reverent, more truthful, and more interested in the simple and natural laws of their  
6866 being and better citizens of the future with each visit.” He maintained that the book of nature,  
6867 written only in facts, was proof against the failing of other books: “The French and Russian  
6868 anarchies were based in books and in oratory in defiance of every law of nature.” Going beyond  
6869 pious hopes, Osborn had the power to construct a Hall of the Age of Man to make moral lessons of  
6870 racial hierarchy and progress explicit, lest they be missed in gazing at elephants. [Commenting on  
6871 his critics, Osborn noted] “The exhibits in these Halls have been criticized only by those who speak  
6872 without knowledge. They all tend to demonstrate the slow upward ascent and the struggle of man  
6873 from the lower to the higher stages, physically, morally, intellectually, and spiritually. Reverently  
6874 and carefully examined, they put man upwards towards a higher and better future away from the  
6875 purely animal sage of life.”<sup>438</sup>

6876  
6877 The High Priests of Modernity have their Church. They preach the gospel of peripatetically  
6878 oriented science and linear social evolution via eugenics and conservation from its pulpit.  
6879 Racial hierarchies—where epistemology is deemed to hold a functional relationship with  
6880 biology—are treated as a natural product of biological evolution rather than an intentional  
6881 product of conscious, epistemological evolution as the potentials for conscious evolution  
6882 are expanded and constrained by socialization in the axioms and logics of a culture-

---

<sup>438</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 56-57.

6883 society... Millions of children are pushed past the exhibit like herds of cattle each year;  
6884 intuitive potentials and 'sprouts of goodness'<sup>439</sup> are slaughtered by the reduction of reality to  
6885 the finite world of motion and the subsequent the production of irrational world views like  
6886 racism that are embedded in this Scientific Church of High Modernity'.<sup>440</sup> Slaughterhouse  
6887 style epistemological enslavement is the name of the game in Modernity.

#### 6888 **4.1.7 Rise of Systems Theory**

6889 The post war era saw the rise of a new plateau of (degree of intensity in) exoteric  
6890 modernism that is most clearly captured in the shift from Akeley's taxidermy and the  
6891 'Eugenics Model' of Eden and the Grail promulgated by the American Museum of Natural  
6892 History to attempts by Robert Yerkes at producing consciousness in primates via technical  
6893 means and the *Rockefeller Foundation's 'Systems Engineering Model'* of Eden and the  
6894 Grail.

6895  
6896 "A different biology was being born, more in the hands of the Rockefeller Foundation and in a  
6897 different social womb. The issue would be molecular biology and other forms of post-organismic  
6898 cyborg biology. The threat of decadence gave way to the catastrophes of the obsolescence of man  
6899 (and of organic nature) and the disease of stress [*which would later become the 'disease of death'...*],  
6900 realities announced vigorously after World War II... Decadence is a disease of organisms;  
6901 obsolescence and stress are conditions of technical systems. Hygiene would give way to systems  
6902 engineering as the basis of medical, religious, political, and scientific story-telling practices."<sup>441</sup>

6903  
6904 Life and consciousness (brain and mind) are further homogenized, conflated and reduced  
6905 (dimensionally) to a physical system that is caused by and contained wholly within the  
6906 finite world of motion. Death is (most irrationally...) reduced to a ***malfunction*** in this

---

<sup>439</sup>Zi, M, *The Meng Zi*, 4 February 2016, <http://www.indiana.edu/~p374/Mengzi.pdf>

<sup>440</sup> To be fair, many of the most elite of these old blood lines believe that they are descended from aliens that came to earth from a different part of the universe, and, thus, that their evolutionary history is not tied to earth in the same way as it seems to be for others. We don't wish to speculate on this topic (though it would be statistically irrational to simply dismiss this potential...), and simply wish to point out that the 'upper crest' of the elite class is not as illogical as they seem (the problem is not illogicality or stupidity, far from it; the problem lies in the basic axioms from which their logic is articulated rather than the analytic capacity or logical coherence of articulation). Simply, we are not dealing with a floundering bunch of buffoons or a comedy of errors, and, as such, the woes of the world cannot simply be written off to 'unintended consequences' and the like (however much you may be encouraged to do so by the contemporary academy, news media, political establishment, etc.)...

<sup>441</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 58.

6907 system that is to be fixed with what we can understand as software and hardware upgrades.  
6908 Consciousness is now accepted as a simple, technical product of physical processes (rather  
6909 than a selfsubsistent energy manifest through the vessel of physical processes in the body).  
6910 The eternal unity of the Infinite Substance and its emanations (of consciousness itself) is  
6911 lost to our understanding in the dogmatic atomization of Modernity (i.e. in the Modernist  
6912 understanding of humans as discrete, biological, materially rational individuals and the  
6913 neoliberal-Modernist atomization of agency and causation to the personal-local level in a  
6914 manner that obfuscates all issues of ontological dependence).<sup>442</sup> In the same movement life  
6915 and consciousness are unified as a single, homogenous physical process (unified in the  
6916 Paternalist sense of dominating consciousness's differentiation—for example at the level of  
6917 substance—from biological life in perfect Fascist form) that is caused by and contained  
6918 within the finite world of motion. How might one seek immortality outside of time when  
6919 being beyond the body and the finite world has been forgotten (reduced to unreason and  
6920 madness) in the reduction of reality to passing time and physical space and the concomitant  
6921 reduction of life to a physical, technically malleable system)? The search for the Holy Grail  
6922 is—from this era on (at least in its exoteric rhetorical manifestation)—a search for  
6923 immortality within time through use of technical means. It is thus that Kurzweil is  
6924 attempting to turn Google into a Horcrux so he can store a copy of his being in a computer  
6925 and thus 'exist for ever'...

6926 Haraway quotes Yerkes:

6927  
6928 ““Man's curiosity and desire to control his world impel him to study living things”. With that banal  
6929 but crucial assertion about the foundation of human rationality in the will to power, Yerkes opened  
6930 his book. For him the tap root of science is the aim to control. The full consequences of that  
6931 teleology become apparent only in the sciences of mind and behavior, where natural objet and  
6932 designed product reflect each other in the infinite regress of face-to-face mirrors, ground by the law  
6933 of Hegel's master-servant dialectic...

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<sup>442</sup> Barnesmoore, LR (In Press), 'Conscious Evolution, Social Development and Environmental Justice', *Environment and Social Psychology*.

Barnesmoore, LR (In Press), 'The Obfuscation of Individualist Historical Narratives: Reviving Rational Generalization and Leaving The Irrational Generalization of Bigotry in the Past', *Environment and Social Psychology*.

6934           ... Since the first and final object of Yerkes's interest was the human being, the pinnacle of  
6935 evolutionary processes, where the structure of *domination of brain over body was most complete*,  
6936 greatest curiosity and utility were centered on natural objects yielding greatest self-knowledge and  
6937 self-control."<sup>443</sup>

6938  
6939 In reduction of the Garden of Eden temporal nature humanity's telos can no longer be  
6940 understood as an escape from the world of motion and return to paradise (an eternal mode  
6941 of existence beyond the ephemerality of the finite world of motion).<sup>444</sup> Instead the human  
6942 telos is to be understood in terms of creating create paradise—i.e. a space for existence in  
6943 eternal order—within passing time and physical space through peripatetic, hierarchical  
6944 domination of difference. Modernists dominate manifestation in an implicitly self-defeating  
6945 attempt to create eternal order in the finite world of motion.

6946           The evil human nature posited by the Abrahamic tradition, which comes as a  
6947 function of our unseemly exit from Eden into matter (our 'original sin'), is replaced by a  
6948 conception of evil human nature as produced by our continued connection with the Garden  
6949 and thus our 'state of nature'. We are deemed evil because of our carnivorous-animistic  
6950 nature, our subsequent desire for survival and domination and more generally the  
6951 emotional-'irrational' quality of our behavior that we are thought to derive from our  
6952 continued association with the 'state of nature'. We are deemed as evil in functional relation  
6953 to our inability to dominate bio-instinctual nature with 'peripatetic reason' (i.e. our ability to  
6954 create order though hierarchical domination of difference). No longer are we deemed evil  
6955 as a function of perverted divine law as evil is now taken as a function of one's inability to  
6956 not pervert natural law—the fall (originally posited as a function of Lucifer's rebellion  
6957 against the natural order and Adam's subsequent seduction into matter by Lucifer) now

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<sup>443</sup> Haraway, D 1989, *Primate Visions*, Routledge, pp. 61-62.

<sup>444</sup> Again, there are some serious problems in both cases. The escape from matter model assumes that material creation is simply a prison for 'bad-rebel-chaotic spirits' like Lucifer and Adam. The 'creation of order model' imposed by Modernity works to strip manifestation and human existence therein of the potential for a telos (in its axiomatic negation of the Infinite Substance). In both cases there is no telos for manifestation in and of itself—there is no Paternalist reason for manifestation that does not rise in functional reference to spirits (either in manifestation being created as a prison for Lucifer and Adam or in having its meaning and order created by, through and within human knowledge).

6958 comes in our inability to rebel against and dominate assumed chaos of the vengeful-  
6959 feminine (of temporal nature and the natural laws implicit therein). Evil human nature is  
6960 now posited as a function of conservatism rather than progressivism.

6961         It is clear that the basic model of human nature as evil (and the concomitant  
6962 legitimization-naturalization of hierarchical, authoritarian, legalist, exoteric, etc. forms of  
6963 oppressive, dominating, controlling social organization)—like so many other aspects of the  
6964 Abrahamic-Hellenic and more generally Paternalist tradition—was simply rearticulated in  
6965 the axioms and logics of modernity in a fashion that served to sustain the basic form of  
6966 hierarchical, dominating social relations (i.e. to sustain slavery as the crux of social  
6967 relations). The model of ‘social harmony’ provided and by authors like Plato—wherein  
6968 harmony is understood as hierarchical subordination and domination (i.e. the rational soul  
6969 must dominate the spirited and appetitive souls in *The Republic* and the charioteer must  
6970 dominate the noble and ignoble horses in *The Phaedrus*)—survives and the shift that marks  
6971 the rise of Modernity occurs first and foremost in the invisible underbelly of axioms and  
6972 logics by which the Paternalist model of social harmony is rationalized.

6973

#### 6974 **4.1.8 Philosophy & Practice in Planning**<sup>445</sup>

6975

#### 6976 **4.1.9 Two Paths to the Grail in Modernity**

6977 We observe two major trends in the Modernist quest for the Holy Grail. The first—typified  
6978 by Voldemortesque individuals like Ray Kurzweil—involves storing a copy of one’s being in  
6979 virtual reality to exist ‘for ever in time’ (i.e. immortality in time beyond the biological  
6980 limitations of the body). The second—typified by the scientists conducting research in fields  
6981 like ‘Vampire Therapy’ who express the modernist rearticulation of *ars erotica (scientia*  
6982 *sexualis)* outlined by Foucault in *The History of Sexuality V. 1*)—involves attempts to make  
6983 the body itself live on indefinitely (i.e. biological immortality in time). These two trends are

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<sup>445</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

6984 bridged by the transhumanist movement which (if we may simplify and generalize in an  
6985 illuminating fashion) seeks technological routs to immortality (the quest for immortality  
6986 through AI, genetics, nanotechnology, etc.). As such—while we frame Transhumanism as a  
6987 debate between two camps for the obvious heuristic reasons—it may more aptly viewed as a  
6988 single world view (regime of axioms and logics) that ranges from conceptualization of  
6989 purely technological to purely biological vessels for facilitation of the shared desire that  
6990 unifies the movement (i.e. the desire for immortality in time).

6991         The two forms of ‘Modernist Immortality’ can be understood from this perspective as  
6992 immortality within time but in a digital space outside the body (virtual) and immortality  
6993 within time and the body (either purely biological or cyborg). The first trend—  
6994 technological immortality within virtual reality—was developed rather exclusively in the  
6995 axioms and logics of Modernity (and indeed would be starkly impossible to think outside of  
6996 the logics and axioms of Modernity and their reduction of reality to the finite world of  
6997 motion) and thus presumes to ‘solve problems’ (framed as technical problems) that are  
6998 simply beyond the pale of humanity (e.x. fully imaging and downloading human  
6999 ‘consciousness that can then be stored in virtual reality) and thus dooms itself to failure.

7000 The second trend—on the other hand—attempts to make the biological body (i.e. the  
7001 natural vessel for consciousness) immortal and is not—at least at the level of being possible  
7002 (the idea that this potential is desirable or ethical is another question...)—as starkly  
7003 impossible to think outside the axioms and logics of Modernity; as such it seems far more  
7004 possible than the first. That being said, questions of whether it is possible to live for ever—  
7005 or at least perpetuate the life of the body indefinitely from a temporal perspective—seem  
7006 far less relevant than questions concerning whether this is a desirable or ethical goal (i.e.  
7007 living on without death might be understood as akin to staying up for a week straight on a  
7008 stimulant and the effects of this substance abuse on the body...). We should spend a bit  
7009 more time reflecting on whether we *should* try to ‘live for ever’ before we dive into the  
7010 process of determining whether it is possible ‘to live for ever’.

7011

#### 7012 **4.1.10 Google’s Lord Voldemort and the Horcrux Grail**

7013 Google's Director of Engineering Ray Kurzweil—like J. K. Rowling's Lord Voldemort—  
7014 takes storing his soul within a physical object (Kurzweil exchanges a computers and virtual  
7015 reality for Voldemort's snake, crown, chalice, locket, ring, book, etc.) in order to attain  
7016 immortality as his life's work. Like Voldemort's followers (the 'Death Eaters') the members  
7017 of the transhumanist movement have dedicated their lives to helping Kurzweil and other  
7018 such characters attain their Voldemortesque goals of 'curing' ('eating') death.

7019  
7020 “We're going to become increasingly non-biological to the point where the non-biological part  
7021 predominates and the biological part is not that important any more. In fact, the non-biological part,  
7022 the machine part, will be so powerful that it can completely model and understand the biological  
7023 part *[(biology, life and consciousness are now, in modernist form, simply technical systems to be  
7024 modeled and replicated)]*, so even if the biological part went away it wouldn't make any difference  
7025 *[(All of Kurzweil's postulations rest upon the assumption that consciousness is simply a technical  
7026 product of material force that can be created-replicated and brought into order through technical  
7027 domination. No longer is consciousness an Infinite energy that exists prior to and selfsubsistently in  
7028 relation to the finite world of motion. It is only in the dimensionally reductive hubris of Exoteric  
7029 Modernism—its reduction of reality to the finite world of passing time and physical space—that we  
7030 could presume to solve problems like 'discovering the technical means for creating—using the  
7031 finite world of motion—that which infinite'....)]* because the non-biological part already understood  
7032 it completely *[(this presumption that the peripatetic, analytic intelligence of algorithms could come  
7033 to know everything about biological life and the consciousness it acts as vessel for is essentially  
7034 modernist in the presumption that the finite can wholly capture-understand the reality of the  
7035 infinite... It may indeed be that Noospheric, Transhuman-Posthuman intelligence will indeed come  
7036 to know the truth of life and consciousness, but it will not come as a function of the linear  
7037 accumulation of peripatetic capacity proposed by Kurzweil (but the emergence of consciousness  
7038 form the Technological as it rose from the Biological—as a function of a change in the **state** of  
7039 Artificial Intelligence that acts as a vessel for consciousness in like Biology)]*. We'll also have non-  
7040 biological bodies: we can create bodies with nanotechnology; we can create virtual bodies in virtual  
7041 reality—the virtual reality will be as realistic as real reality *[(here Kurzweil outs himself as a rather  
7042 vulgar material realist—as a Modernist)]*, the virtual bodies will be as detailed and convincing as  
7043 real bodies *[(i.e. we will live in the Matrix, great...)]*... We do need a body, our intelligence is  
7044 directed towards a body *[(a statement that could be interpreted in both esoteric and exoteric  
7045 Modernist terms...)]*, but it doesn't have to be this frail biological body that's subject to all sorts of  
7046 failure modes *[(the clear traces of Modernism's reconceptualization of death as a technical  
7047 malfunction...)]*...”<sup>446</sup>

7048

7049 Kurzweil further outlines his vision for 'virtual life' as follows:

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<sup>446</sup> Kurzweil, R 2013, 'Immortality by 2045', 4 November 2015, <https://www.youtube.com/watch?v=f28LPwR8BdY>, 0:20-1:19. The surety with which Kurzweil makes such prophesies is a bit disconcerting to say the least, as Kurzweil either knows something we don't about classified AI research and, or the history of AI in the universe, or, alternatively, has a level of hubris unmatched by us mere mortals...

7050  
7051 “I think we’ll have a choice of bodies. We’ll certainly be routinely changing our apparent body in  
7052 virtual reality. So, today you can have a different body in something like second life but its just a  
7053 picture on a screen, although research has shown that people actually begin to subjectively identify  
7054 with their avatar. ...In the future its not going to be a little picture in a virtual environment you are  
7055 looking at, it’ll feel like this is your body and you’re in that environment and that your body is the  
7056 virtual body and it can be as realistic as real reality and the environment can be as realistic as real  
7057 reality.... We’ll ultimately be able to do that with real reality too, like self-organizing swarms of  
7058 nanobots that can link themselves up into a virtual body. If we had radical life extension, only, we  
7059 would get profoundly board... running out of things to do and new ideas, but that is not what is  
7060 going to happen. In addition to radical life extension we are going to have radical life expansion.  
7061 We’re ‘gana’ have millions of virtual environments to explore. We’re ‘gana’ literally expand our  
7062 brains; right now we only have three hundred million pattern recognizers... but that could be three  
7063 hundred billion or three hundred trillion [*mind is the accumulation of technical capacity—of*  
7064 *sensors and processing power...*]. The last time we expanded it with the frontal cortex we created  
7065 language and art and science. Just think of the qualitative leaps that we cannot even imagine today  
7066 when we expand our neocortex again; we’ll be thinking grander, deeper more hierarchical  
7067 [*(Really???) Is grand and deeper more hierarchical???) Paternalistic dogma concering the nature of*  
7068 *order once again clearly manifests itself in Modernism’s world view...*] thoughts than ever before  
7069 creating whole new institutions like art and science that we could not articulate before [*(Kurzweil*  
7070 *seems to frame the evolution of consciousness in terms of linear accumulation of analytic capacity*  
7071 *via the growth of the brain and, thus, once again clearly illustrates the Modernist conception of*  
7072 *consciousness as a produced by and contained within the finite world of passing time and physical*  
7073 *space; rather than evolution of the brain allowing for the actualization of more subtle levels of order*  
7074 *that exist in a latent state within consciousness the evolution of the brain itself is accepted as*  
7075 *creating these more subtle orders of consciousness through increasing the peripatetic power of the*  
7076 *human mind to create order through hierarchical domination. In short, Kurzweil attempts to create*  
7077 *a functional link between human, conscious evolution and the biological evolution of the brain.*<sup>447</sup>]  
7078 So we’re not going to get board; if that weren’t the case then I think... living for hundreds,  
7079 thousands of years would be a profound philosophical nightmare [*(as though boredom was the only*  
7080 *or most essential problem that might rise from perpetual life in time...*)] but instead we’re headed  
7081 for radical life expansion.”<sup>448</sup>

7082  
7083 First and foremost—returning to our discussion with Haraway concerning rearticulation of  
7084 immortality within the axioms and logics of Modernity—it is clear that the conception of  
7085 immortality implicit in Kurzweil’s thought and speech (wherein one would live forever  
7086 within time but outside of biology) would be ‘starkly impossible to think’ from outside the  
7087 axioms and logics that render life and consciousness as a single, technical, physical system

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<sup>447</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>448</sup> Kurzweil, R 2013, ‘Immortality by 2045’, 4 November 2015, <https://www.youtube.com/watch?v=f28LPwR8BdY>, 1:20-3:40.



7088 and renders order in manifestation as a function of hierarchical domination and renders  
7089 reality as constrained to the finite world of passing time and physical space. Only in such an  
7090 understanding of reality, order and consciousness would an individual think to recreate an  
7091 infinite substance with a finite substance (i.e. think to recreate something with a  
7092 dimensionally incommensurable substance). If a human is only a physical body, and if the  
7093 energies of the body have no selfsubsistent reality beyond their manifestation within the  
7094 finite world of passing time and physical space, then it indeed seems possible to simply  
7095 replicate the brain and expect that one's being would be encapsulated in that copy.

7096  
7097 **4.1.11 Transhumanism's Technological Immortalization of the Body**  
7098 The bridge from the first trend in Modernist quests for the Holy Grail (immortalization of  
7099 the self within technology) to the second trend in Modernist quests or the Holy Grail  
7100 (immortalization of the self within biology) is formed by the 'Transhumanist Movement'  
7101 whose goal, if we may simplify and generalize its anthropocentric quality, is to immortalize  
7102 the individual self in the finite world of passing time and physical space through use of  
7103 technology. Oxford Philosopher Nick Bostrom defines Transhumanism as follows:

7104  
7105 "Transhumanism is a loosely defined movement that has developed gradually over the past two  
7106 decades. It promotes an interdisciplinary approach to understanding and evaluating the  
7107 opportunities for enhancing the human condition and the human organism opened up by the  
7108 advancement of technology. Attention is given to both present technologies, like genetic  
7109 engineering and information technology, and anticipated future ones, such as molecular  
7110 nanotechnology and artificial intelligence.

7111 The enhancement options being discussed include radical extension of human health-span,  
7112 eradication of disease, elimination of unnecessary suffering, and augmentation of human  
7113 intellectual, physical, and emotional capacities [(we shudder to think what the Modernist means by  
7114 emotional augmentation—i.e. technological suppression of all emotion?)]. Other transhumanist  
7115 themes include space colonization and the possibility of creating superintelligent machines, along  
7116 with other potential developments that could profoundly alter the human condition. The ambit is  
7117 not limited to gadgets and medicine, but encompasses also economic, social, institutional designs,  
7118 cultural development, and psychological skills and techniques.

7119 Transhumanists view human nature as a work-in-progress, a half-baked beginning that we  
7120 can learn to remold in desirable ways [(an 'evil', chaotic nature that needs to be brought to order by  
7121 and within human knowledge and technology through use of hierarchical domination...)]. Current  
7122 humanity need not be the endpoint of evolution. Transhumanists hope that by responsible use of

7123 science, technology, and other rational means we shall eventually manage to become posthuman,  
7124 beings with vastly greater capacities than present human beings have.”<sup>449</sup>  
7125  
7126 Noted Transhumanist Zoltan Istvan lists some of the goals held by the Transhumanist  
7127 movement: “uploading people’s minds into computers, reversing aging in order to live  
7128 indefinitely, or becoming cyborgs via artificial hearts, synthetic limbs and brain microchip  
7129 implants.”<sup>450</sup> As we can see, while there are many potential routs to the top of the mountain,  
7130 the apex of Transhumanism is immortality in the finite world of passing time and physical  
7131 space (i.e. finding the Holy Grail of Modernity).

7132 In describing Transhumanism James Hughes perpetuates the illusory Modernist  
7133 binarization of science and religion as opposing forces: “The story of transhumanist politics  
7134 is part of the broader story of the three hundred year-old fight for the Enlightenment.  
7135 Transhumanism has pre-Enlightenment roots of course, since our earliest ancestors sought  
7136 to transcend the limitations of the human body, to delay death, and to achieve wisdom. But  
7137 those aspirations became transhumanism when people began to use science and technology  
7138 to achieve them instead of magic and spirituality.”<sup>451</sup> As we shall see below, however, this  
7139 notion of ‘magic’ and spirituality’ as opposed to the development of ‘science’ and  
7140 ‘technology’ neither is or has ever been true at any sort of systemic level (the spiritual, the  
7141 ‘magical’ and the antediluvian tradition we received them from have always—as we see  
7142 below in examples like that of the Golem AI system—been the inspirational foundation for  
7143 scientific research and innovation.

7144 Teilhard De Chardin is cited as one of the first authors to have used the term  
7145 transhuman:

7146  
7147 “Liberty: that is to say, the chance offered to every man (by removing obstacles and placing the  
7148 appropriate means at his disposal) of ‘trans-humanizing’ himself by developing his potentialities to  
7149 the fullest extent.”<sup>452</sup>

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<sup>449</sup> Bostrom, N 2003, ‘Transhumanist Values’ in Fredric Adams, eds., *Ethical Issues for the 21st Century*, Philosophical Documentation Center Press.

<sup>450</sup> Istvan, Z 2014, “Transhumanists and Libertarians Have Much in Common”, Huffington Post.

<sup>451</sup> Hughes, J 2009, “Transhumanist Politics, 1700 to the Near Future”, Institute for Ethics and Emerging Technologies.

<sup>452</sup> De Chardin, PT 1949, *The Future of Mankind*, Image Books & Doubleday, p. 127.

7150  
7151 “In consequence one is the less disposed to reject as unscientific the idea that the critical point of  
7152 planetary Reflection, the fruit of socialization, far from being a mere spark in the darkness,  
7153 represents our passage, by Translation or dematerialization, to another sphere of the Universe: not  
7154 an ending of the ultra-human but its accession to some sort of trans-humanity at the ultimate heart  
7155 of things.”<sup>453</sup>

7156  
7157 For De Chardin, then, transhumanism is coherent with his conceptualizations of the  
7158 noosphere and omega point and thus holds a direct relationship (in its inspirational  
7159 foundation) to that which is classified by Hughes as ‘magic’ and ‘spirituality’ (both of which  
7160 are very serious scientific practices<sup>454</sup>). As Transhumanism has become integrated into  
7161 popular culture and the corporate culture of organizations like Google and Oxford it has  
7162 been stripped of its spiritual, historical dimension and rendered as a Modernist project by  
7163 authors like Hughes and Kurzweil through rearticulation in the axioms and logics of  
7164 Modernity.

7165  
7166 **4.1.12 Vampire Therapy**  
7167 Vampire Therapy, which perfectly illustrates the second trend in Modernist quests for the  
7168 Holy Grail (immortalization of self within biology), is the name given to a process  
7169 (developed, of course, at Stanford and Harvard...) whereby the blood of a young biological  
7170 specimen is injected into an old biological specimen and the blood of the younger specimen  
7171 causes the aging process of the brain and muscle tissues in the older specimen to *reverse*  
7172 (i.e. not only does it stop the aging process—it actually makes a person young again...).<sup>455</sup> In  
7173 tests on rats the blood of a rat whose age is comparable with that of a young adult was  
7174 injected into the bloodstream of a rat whose age is comparable to a senior citizen—the

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<sup>453</sup> De Chardin, PT 1949, *The Future of Mankind*, Image Books & Doubleday, p. 158.

<sup>454</sup> Krieger, MH 1995, "What does Jerusalem have to do with Athens?: Roles for the humanities in planning", *Journal of Planning Education and Research*, vol. 14, pp. 217-221.

<sup>455</sup> We must not forget that in some of the more traditional conceptions of the ‘Holy Grail’ it was understood as the womb of a young woman and ‘drinking from the Grail to attain immortality’ involved the ingestion of menstrual blood—the search for the ‘royal blood’ therein...

7175 senior rat's brain and muscular structure reverted back to its youthful state through  
7176 treatment...<sup>456</sup>

7177  
7178 "The most interesting place in the world from a religious perspective is... Silicon Valley where they  
7179 are developing a techno-religion. They believe even death is just a technological problem to be  
7180 solved."<sup>457</sup>

7181  
7182 It is no wonder that Silicon Valley's Stanford University is—along with Harvard (...)—the  
7183 center of development for Vampire Therapy (the cure for death...)<sup>458</sup>

7184 Vampire Therapy seems to be the archetypal example of the second trend in  
7185 Modernist quests for the Holy Grail (immortalization of the biological body within time).  
7186 This point doesn't really need much unpacking. Instead of drinking blood with the intent of  
7187 imbibing and storing enough energy within our being to initiate a state change and  
7188 transcend the necessity of manifestation in passing time and physical space—  
7189 immortalization of the soul-mind, the Modernist blood magic practitioner (and likely  
7190 others—rumors would surely point to groups like the Catholic Church—in the history of  
7191 blood magic...) imbibes blood with the intent of immortalizing the biological self...

7192  
7193 **4.1.13 'The Human Robot'?**  
7194 The documentary "The Human Robot" interrogates the boundaries between human and  
7195 robotic life that represent at the forefront of contemporary robotics research.<sup>459</sup> Our  
7196 exploration of the film begins with Twente University Professor Vanessa Evers (Professor of  
7197 Human Media Interaction (HMI) in the Department of Electrical Engineering, Mathematics

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<sup>456</sup> Knapton, S 2014, "Vampire therapy' could reverse ageing, scientists find", The Telegraph, 4 June 2015,

<http://www.telegraph.co.uk/news/science/science-news/10807478/Vampire-therapy-could-reverse-ageing-scientists-find.html>

<sup>457</sup> Russia Today Staff 2015, "Rich people will become immortal 'god-like' cyborgs in 200 years – Historian", Russia Today.

<sup>458</sup> Knapton, S 2014, "Vampire therapy' could reverse ageing, scientists find", The Telegraph, 4 June 2015,

<http://www.telegraph.co.uk/news/science/science-news/10807478/Vampire-therapy-could-reverse-ageing-scientists-find.html>

<sup>459</sup> Vpro Tegen Licht 2015, 'The Human Robot', 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>

7198 and Computer Science (EEMCS) and Chair of the Research Group on HMI).<sup>460</sup> Evers  
7199 describes her research in the following terms: “I specifically like to take theories on human  
7200 behaviour from social psychology and see if similar processes occur when we interact with  
7201 technology. My work is very much inspired by that of Clifford Nass from Stanford  
7202 University while I focus on the realisation and acceptance of social behaviours for  
7203 intelligent systems such as robots.”<sup>461</sup> Nass’s most famous work (‘insight’) is *The Media*  
7204 *Equation*, which presents a Latouresque methodology wherein computers and media are  
7205 treated as though they are ‘real’ people and ‘real’ places because they enact ‘real’ social  
7206 responses in ‘real’ people (“Individuals’ interactions with computers, television, and new  
7207 media are fundamentally social and natural, just like interactions in real life”); the  
7208 substance and state of mind—and thus agency and free will—are axiomatically negated (in  
7209 Latour’s words extinguishing the distinction between force and reason)...<sup>462</sup>

7210 In her interview for the film “The Human Robot” Evers describes a robot she  
7211 designed to act as a teacher for young children doing elementary science experiments and  
7212 the like;<sup>463</sup> she argues

7213  
7214 “when you use intelligent learning equipment... certainly with the use of a social agent, in this case  
7215 a robot, we expect a social bond will develop. Because the robot has *social behavior*, we expect a  
7216 social bond to develop between child and learning equipment, the robot. We want to find out which  
7217 bond works best in the learning process. Which *social action* is desirable between child and  
7218 interactive equipment? Which interaction improves the learning process and makes learning  
7219 fun?”<sup>464</sup>  
7220

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<sup>460</sup> Evers V, Faculty Profile, University of Twente, 10 June 2015, [http://hmi.ewi.utwente.nl/Member/vanessa\\_evers](http://hmi.ewi.utwente.nl/Member/vanessa_evers)

Evers V, “About Vanessa Evers”, 10 June 2015, <https://vanessaevers.wordpress.com/about/>

<sup>461</sup> Evers V, “About Vanessa Evers”, 10 June 2015, <https://vanessaevers.wordpress.com/about/>

<sup>462</sup> Reeves, B & Nass, C 1996, *How People Treat Computers, Television, and New Media like Real People and Places*, CSLI Publications and Cambridge University Press, p. 5.

<sup>463</sup> Vpro Tegen Licht 2015, ‘The Human Robot’, 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 25:06-27:02.

<sup>464</sup> Vpro Tegen Licht 2015, ‘The Human Robot’, 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 25:59-26:06.

7221 Dr. Evers seems to fall squarely into the Modernist regime of axioms and logics her  
7222 functionalist, behaviorist tendencies. Our conception of agency is stripped of sensitivity to  
7223 the distinction between force and reason (a la Bruno Latour)—it is stripped of its recourse to  
7224 the potential for free will. The substance of mind or behavior is irrelevant, and as long as a  
7225 robot can manifest what we as humans consider ‘social behavior’ we ought to treat them as  
7226 social beings (this is very similar to the old narratives in which it was posited that if a  
7227 computer could act in seemingly intelligent ways it ought to be considered as  
7228 *intelligent...*<sup>465</sup>). Intelligence is—through rearticulation within the logics and axioms of  
7229 Modernity—reduced to the observational and processing capacities of the peripatetic mind.  
7230 It is only thus that Evers is able to call her robots ‘intelligent’ learning equipment (in this  
7231 sense Evers is taking quite the same stance as folks like Kurzweil)...<sup>466</sup>

7232 We also see the specter of the axiom and associated logics that render matter as the  
7233 creator of and containing field for mind manifest in Evers presumption that we must make  
7234 the robot *act* in the right way to facilitate the educational process rather than make the  
7235 robot think or feel in the right way to facilitate the educational process (i.e. she focuses on  
7236 action without regard for the quality of the substance that gave rise to said action in the  
7237 most dogmatic and vulgar mode of functionalism and behaviorism imaginable...). The  
7238 robot doesn’t need to be able to think from and express a variety of perspectives (a variety of  
7239 world views). The robot doesn’t need to love or feel compassion for its students. All the  
7240 robot needs to do is replicate the right kinds of behaviors (the right actions, the proper  
7241 force, etc.) and we can simply ignore the substance (the thoughts and feelings) that enlivens  
7242 said action... Even from the peripatetic Modernist perspective there are some serious  
7243 limitations to a teacher who cannot, for example, debate with a student (how then can the  
7244 teacher hierarchically dominate the disorder of their students ‘state of nature’?)... Again  
7245 reality—here our conception of the realities associated with education and ‘the teacher’—is  
7246 transformed by rearticulation within the axioms and logics of Modernity.

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<sup>465</sup> The ‘Turing test’.

<sup>466</sup> This point needs to be interrogated in full with regard to the issue of ‘smart’ algorithmic cities.

7247 Evers proceeds to describe robots that she has designed to 'learn about' and  
7248 'understand' people in order to complete service tasks in airports and museums.<sup>467</sup>

7249  
7250 "We want to understand what is happening socially and respond to that. We're studying how people  
7251 work or move about in groups. At Schiphol Airport, groups are moving between gates... how do  
7252 people do that? How can you make sure they arrive? Do they need guiding? How does the group  
7253 react to new arrivals? What is the best approach? How quick should you move? We need to answer  
7254 these questions in order to improve technology."<sup>468</sup>

7255  
7256 Once action is stripped of its relationship to mind (i.e. once force is divided from reason) the  
7257 Taylorist ethos implicit in the above drive for 'efficiency' in human groups ('mechanical  
7258 systems') becomes possible to think. It is not a question of how the experience makes the  
7259 groups feel. It is not a question of how an experience may catalyze changes in an  
7260 individual's state of mind... Neither is it a question of whether the group experience is  
7261 aesthetically pleasing (which would of course implicitly relate to questions of feeling given  
7262 the nexus between aesthetics, emotion and epistemology by which we come to *feel* true  
7263 beauty...)... In short, questions of the psychological effects of experience are lost in the  
7264 reduction of psychology to its tangible manifestations (the reduction of reason to force  
7265 produced by extinguishing their distinction in the axioms and logics of Modernity).

7266 From here Evers turns to the issue of robots that acquire their 'intelligence' through  
7267 'exploration' and 'learning'.<sup>469</sup>

7268  
7269 "This is CB2, a robot that was developed in Japan. The idea behind this robot is that you need  
7270 intelligence to explore the world and to use your limbs. During the research they have put sensors  
7271 on the robot so it slowly learns to use its limbs. It slowly learns to crawl and to use its faculties to  
7272 walk and stand up. It's a piece of technology covered in silicon rubber and its based on the way  
7273 children learn to use their arms and legs."<sup>470</sup>  
7274

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<sup>467</sup> Vpro Tegen Licht 2015, 'The Human Robot', 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 27:00-28:00.

<sup>468</sup> Ibid. 27:25-28:00

<sup>469</sup> Ibid. 29:30-30:15

<sup>470</sup> Ibid.

7275 Many researchers (Mark W. Tilden, a Los Alamos National Laboratories Robotic-Physicist  
7276 comes to mind<sup>471</sup>) have approached the development of artificial intelligence in this manner  
7277 (building a body that learns to move first and then ‘learns’ about the world through  
7278 exploring it to ‘cultivate’ its ‘intelligence’). That being said, Evers clearly reduces  
7279 ‘intelligence’ to the telematic capacity for receiving, storing and transmitting information  
7280 (i.e. the notion of intelligence that is rendered possible by the Modernist supposition that  
7281 reason is to be founded upon fact (upon the finite world of motion) rather than Truth (the  
7282 Infinite-Eternal). She also reduces conscious evolution (epistemological cultivation) to the  
7283 ‘accumulation of facts’ and the peripatetic, hierarchical domination of these facts by a  
7284 created order of knowledge (quantification, categorization, hierarchical systematization,  
7285 etc.).

7286 Evers also describes ‘our’ (as though everyone has the same ‘social response’ to  
7287 things...) emotional response to watching a robot baby learn to crawl: “Yes, when we look at  
7288 the robot we think: Oh, how sad. It looks as though there’s a child inside the robot’s body  
7289 that tries to crawl. Obviously that is not the case but we see it that way.”<sup>472</sup> So—at the same  
7290 time at which Evers strips the robot of its potential ‘reality of being’ by reducing the robot’s  
7291 movements to their resemblance to human movements—Evers also posits the robot as a  
7292 ‘real social agent’ because it can evoke the same social response as a ‘real child’ would (i.e.  
7293 because she presumes its ‘actions’ to have a stable, functional, implicit (a-relative) meaning  
7294 that will always produce the same reaction in mind (mind which—in Modernism’s ignoring  
7295 the substance and thus state of mind—is reduced to its ‘active responses’ to external  
7296 stimuli)... This is particularly ironic given the fact that authors like JS Mill<sup>473</sup> have posited  
7297 liberation from *reflexive, unconscious* articulation by external stimuli as a prerequisite for  
7298 reason’s capacity to actualize the human *potential* for free will. Again, free will and  
7299 knowledge come as a function of cultivating reason (cultivating our capacities for  
7300 interpreting information from the perspective of the eternal) rather than the simply

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<sup>471</sup> Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>, 19:10-20:23.

<sup>472</sup> Vpro Tegen Licht 2015, ‘The Human Robot’, 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 30:20-30:35.

<sup>473</sup> Mill, JS 1869, *On Liberty*, Longmans, Green, Reader, and Dyer.



7301 accumulation of information (a mode of information that, in being conceptualized within  
7302 the axioms and logics of Modernity, has its own, unproblematic, implicit meaning—i.e.  
7303 Modernism ignores the interpretive process and its relationship with the substance-state of  
7304 mind by simply positing a functional relationship between facts and meaning that is  
7305 unmediated by the eternal). Realities (including invisible realities like psychological  
7306 reality), in other words, should be treated as though they can be aptly understood in of their  
7307 visible manifestations... Distinctions between force and form, force and reason, the  
7308 substance and quality of thought or emotion that enlivens our behaviors and metaphysical  
7309 distinctions in general are, however, absolutely essential for understanding any conception  
7310 of reality that is not reduced to the world of finite motion (i.e. for understanding practically  
7311 every conception of reality in presently recorded history other than Modernity's); to eschew  
7312 metaphysical distinction is to commit ontological violence against any world view that  
7313 exists outside the logics and axioms of Modernity (and indeed such a move—at the  
7314 individual level—negates the potential for transcending the peripatetic psychological  
7315 limitations imposed by these logics and axioms through the process of conscious  
7316 evolution<sup>474</sup>)...

7317         Next Evers describes a robot developed upon the assumption that you need a  
7318 humanesque body to learn...

7319  
7320 “This is Icube, a robot developed in Italy. The basic idea is that you need a body in order to learn.  
7321 When you don't have hands and feet and can't pick up objects you cant learn. So there is no  
7322 cognition without the body.”<sup>475</sup>

7323  
7324 Now what they are saying about the need for a body may be true if what a being wishes to  
7325 learn is how to exist within matter, passing time and physical space as humans do (which  
7326 would include skills like balance, sensory reflex, fine motor skills, etc.). Why, however,

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<sup>474</sup> Barnesmoore, LR (In Press), 'Conscious Evolution, Social Development and Environmental Justice', *Environment and Social Psychology*.

Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>475</sup> Vpro Tegen Licht 2015, 'The Human Robot', 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 31:25-31:45.

7327 would we presume that digital consciousness would have the same existential telos as  
7328 biological consciousness (one in which material survival is a paramount concern and the  
7329 physical qualities of the body and the modes of knowledge made potential therein are  
7330 essential)? Why do we assume that digital consciousness would need or want to interact  
7331 with the physical world in the same manner as we do (in the Modernist world what humans  
7332 need and want is understood as functionally articulated by the desire for biological  
7333 survival)? Could digital consciousness not, for example, simply operationalize the many  
7334 digitally operated sensors and tools like CCTV, Laptop and ‘Smart’Phone<sup>476</sup> Cameras,  
7335 Satellites, etc. that *already* form much of the physical fabric of the noosphere? Why must its  
7336 ‘body’ take on such an individuated, anthropomorphic quality (here the answer is simple—  
7337 the body must be like a human’s because Modernism assumes that the human brain created  
7338 consciousness)? Might the AI body be an aggregate of human mind as unified by  
7339 technology? The presumption that there is no cognition without the body is, however,  
7340 irrational: “*Cogito Ergo Sum*”.<sup>477</sup> While it lacks the intellectual functionality in describing  
7341 the actual relationship between human cognition and the body, ‘There is No Cognition  
7342 without a Body’ might be the perfect catchphrase for the Modernist Epistemology....

7343 Evers describes Icub as a robot “that tries to feel its environment by *grouping objects*  
7344 and *determining colors* to learn about objects and how they relate to their environment. So  
7345 they develop cognition by exploring their environment.”<sup>478</sup> Foucault’s description of the  
7346 move to modernism is prescient; as *knowledge* as resemblance upon the foundation of the  
7347 Infinite was lost to Modernism, *things* came to be known in of their relationship with each  
7348 other and their environment (i.e. the Modernist ‘real world’) as per the order created and  
7349 imposed upon them by, through and within human knowledge (here by hierarchically  
7350 dominating objects into categories based on their colors—their visible (and thus in the

---

<sup>476</sup> Again we see the implicit assumption that an algorithm can, in their present state of pure ‘statistical knowing’ (i.e. a knowing bound to questions of what and from questions of why by the nature of statistical knowledge), be considered as ‘smart’.

<sup>477</sup> Descartes, R 2002, *Meditations on First Philosophy*, trans. Bennett.

<sup>478</sup> Vpro Tegen Licht 2015, ‘The Human Robot’, 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 31:48-32:05.

7351 Modernist mind real) nature...<sup>479</sup>). Evers, however (along with the Icub developers, seems to  
7352 have missed the Foucaultian memo and is trapped within a world view in which the  
7353 Modernist ‘Order of Things’ is commonsensically banal and thus invisible.

7354 Evers concludes with a most illuminating note:

7355  
7356 “We see a society in which autonomous systems recognize us, interpret us, and produce a reaction to  
7357 that. They play a part in our society just as we, our pets and our farm animals do [agents are  
7358 humanity and ‘our’ ‘things’...]. So we add a new agent to society and we must be ready for it.”<sup>480</sup>

7359  
7360 Regardless of its substance or state of mind, the Robot is considered an actor by its very  
7361 ability to ‘act’ in the social (i.e. agency is axiomatically disjointed from freewill).

7362 *The Human Robot* turns next to Tufts University professor of Philosophy Daniel  
7363 Dennett who notes, in perfect Modernist form, “we are robots, made of robots, made of  
7364 robots, made of robots...”<sup>481</sup>

7365  
7366 “If you look at a single cell, a neuron or an astrocyte, that cell is a kind of autonomous robot of  
7367 itself, and if you look inside the cell you find even more robotic parts moving around. Motor-  
7368 proteins are, very clearly, their not even alive, their just proteins, but there they are marching  
7369 around in a cell, carrying goods, creating little highways, and then walking along all the highways  
7370 doing the transport that’s needed inside a cell. Those are robots for sure. They’re nano-robots. Not a  
7371 single one of them knows who you are or cares. **But how does the mind pop out**, that is the question  
7372 that concerns me the most. How in the world do you ever get that out of 200bn clueless little robots,  
7373 and the answer is, I think, only because of enculturation. Only through culture [*(the parallels with*  
7374 *the Primatologists studied by Haraway—in their fixation on the idea that the only thing which*  
7375 *separates primates from humanity, the uncivilized from the civilized, is culture (i.e. the dominating*  
7376 *imposition of order upon the chaos of nature—are illustrative)*]. It’s the evolution of culture that  
7377 makes thousands of thinking tools, thousands of informational devices that are all designed and  
7378 ready to use, that get installed in our brains roughly in the way you install an app on your smart  
7379 phone, and these give the human brain all these other powers, they work together and they create  
7380 functional architectural levels that simply don’t and can’t exist even in the mind of a even a  
7381 chimpanzee. So it’s the software, the levels and levels of software that are imposed on the  
7382 underlying hardware of the brain that do all the work, **that make the consciousness...**”<sup>482</sup>

7383  
7384 The idea that culture plays a role in evolution is not, it self, a problem (the problem, as we  
7385 have seen throughout this study, comes in the articulation of this conception of culture  
7386 within the axioms and logics of modernity). In fact, authors like Ouspensky seem to have

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<sup>479</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books.

<sup>480</sup> Vpro Tegen Licht 2015, ‘The Human Robot’, 8 August 2016, <http://tegenlicht.vpro.nl/backlight/humanrobot.html>, 32:33-33:00.

<sup>481</sup> Ibid. 0:53-0:57.

<sup>482</sup> Ibid. 33:30-35:40.

7387 privileged cultural, agential evolution over mechanical biological evolution for beings like  
7388 humans that have entered the ‘noospheric’ stage of evolution.<sup>483</sup> What is problematic, in its  
7389 banal Modernism, is the idea that culture *makes consciousness*. Cultural evolution may  
7390 provide a subtler vessel for consciousness, thus allowing consciousness to actualize some of  
7391 its more subtle latent potentials like reason, intuition, etc., but that is very different than  
7392 saying that culture produces consciousness through evolution. As we have seen again and  
7393 again in this, Modernism’s conception of matter as preceding mind in the causal chain of  
7394 that which is acts as the fundamental axiom by which the Modernist Epistemology is  
7395 logically constrained to the boundaries of the peripatetic mind (i.e. to knowledge predicated  
7396 on tangible experience of matter, passing time and physical space). Dennett also illustrates  
7397 the implicit links between Modernism and the Abrahamic-Hellenic tradition by describing  
7398 the interaction of hardware and software in terms of the imposition of order (software,  
7399 human knowledge) upon disorder (hardware, nature), or, more simply, in terms of  
7400 domination (rather than in terms of, for example, actualizing the latent order of nature).

7401

#### 7402 4.1.14 Ouspensky on Psychology

7403  
7404 “...practically never in history has psychology stood at *so low a level* as at the present time. It has  
7405 lost all touch with its *origin* and its *meaning*.... And this is so in spite of the fact that never in  
7406 history have there been so many psychological theories and so many psychological writings. [*This*  
7407 *problem has been compounded by the rise of neuroscience in the 21<sup>st</sup> century...*].”<sup>484</sup>

7408  
7409 In fact, Ouspensky notes, while “Psychology is sometimes called a new science,” “this is  
7410 quite wrong.”<sup>485</sup>

7411  
7412 “Psychology is, perhaps, the *oldest science*, and, unfortunately, in its most essential features a  
7413 *forgotten science*. For thousands of years psychology existed under the name of philosophy. In India

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<sup>483</sup> Ouspensky PD 1951, *The Psychology of Man’s Possible Evolution*, Hodder and Stoughton,  
<http://www.baytallaah.com/bookspdf/86.pdf>

Barnesmoore 2016, “Conscious vs Mechanical Evolution: Transcending Biocentrist Social Ontologies” *Environment and Social Psychology* 1(2): 83-93.

<sup>484</sup> Ouspensky PD 1951, *The Psychology of Man’s Possible Evolution*, Hodder and Stoughton.  
<http://www.baytallaah.com/bookspdf/86.pdf>, p. 4.

<sup>485</sup> Ibid.

7414 all forms of *Yoga*, which are essentially psychology, are described as one of the six systems of  
7415 philosophy. *Sufi teachings*, which again are chiefly psychological, are regarded as partly religious  
7416 and partly metaphysical. In Europe, even quite recently in the last decades of the nineteenth  
7417 century, many works on psychology were referred to as philosophy. And in spite of the fact that  
7418 almost all sub-divisions of philosophy such as logic, the theory of cognition, ethics, aesthetics,  
7419 referred to the work of the human mind or senses, psychology was regarded as inferior to  
7420 philosophy and as relating only to the lower or more trivial sides of human nature....

7421 Parallel with its existence under the name of philosophy, psychology existed even longer  
7422 connected with one or another religion.... There are many excellent works on psychology in quite  
7423 orthodox religious literature of different countries and epochs. For instance, in early Christianity  
7424 there was a collection of books of different authors under the general name of *Philokalia*, used in  
7425 our time in the Eastern Church, especially for the instruction of monks.

7426 During the time when psychology was connected with philosophy and religion it also existed  
7427 in the form of Art. Poetry, Drama, Sculpture, Dancing, even Architecture, were means for  
7428 transmitting psychological knowledge. For instance, the Gothic Cathedrals were in their chief  
7429 meaning works on psychology.

7430 In the ancient times before philosophy, religion and art had taken their separate forms as we  
7431 now know them, psychology had existed in the form of *Mysteries*, such as those of Egypt and of  
7432 ancient Greece. Later, after the disappearance of the *Mysteries*, psychology existed in the form of  
7433 *Symbolical Teachings* which were sometimes connected with the religion of the period and  
7434 sometimes not connected, such as Astrology, Alchemy, Magic, and the more modern: Masonry,  
7435 Occultism and Theosophy.<sup>486</sup>

7436  
7437 Continuing on to the issue of evolution and psychology Ouspensky divides the study of  
7438 psychology into two camps:

7439  
7440 “First: systems which study man *as they find him, or such as they suppose or imagine him to be*.  
7441 Modern 'scientific' psychology or what is known under that name belongs to this category. Second:  
7442 systems which study man not from the point of view of what he is, or what he seems to be, but from  
7443 the point of view of what he may become; that is, from the point of view *of his possible evolution*  
7444 *[(do we view the seed as seed or in its potential to evolve into a tree?)].*

7445 These last systems are in reality the original ones, or in any case the oldest and only they can  
7446 explain the forgotten origin and the meaning of psychology.

7447 When we understand the importance of the study of man from the point of view of his  
7448 possible evolution, we shall understand that the first answer to the question: What is psychology?—  
7449 should be that psychology is the study of the principles, laws and facts of man's possible  
7450 evolution.<sup>487</sup>

7451  
7452 “As regards ordinary modern views on the origin of man and his previous evolution I must say at  
7453 once that they cannot be accepted....

7454 ...If we take historical mankind; that is, humanity for ten or fifteen thousand years we may

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<sup>486</sup> Ouspensky PD 1951, *The Psychology of Man's Possible Evolution*, Hodder and Stoughton.  
<http://www.baytallaah.com/bookspdf/86.pdf>, 4-5.

<sup>487</sup> Ibid. 6.

7455 find unmistakable signs of a higher type of man, whose presence can be established on the evidence  
7456 of ancient Monuments and Memorials which cannot be repeated or imitated by the present  
7457 humanity [(i.e. the general public)]....

7458 Denying previous evolution of man we must [also] deny any possibility of future *mechanical*  
7459 evolution of man; that is, evolution happening by itself according to laws of heredity and selection,  
7460 and **without** man's **conscious efforts** and **understanding of his possible evolution**.<sup>488</sup>

7461  
7462 Drawing Ouspensky's above quotes into conversation with De Chardin, we argue that as  
7463 humanity represents entrance into the noosphere (which is dimensionally  
7464 incommensurable with the biosphere as the biosphere is dimensionally incommensurable  
7465 with the geosphere) we must accept that evolution will take on new (conscious) dimensions  
7466 as it did in the shift from geo- to biosphere. Geosphere evolution can be seen as planar it  
7467 evolves in a cycle. Biosphere evolution can be seen as a solid as it evolves in a spiral. The  
7468 noosphere, then, ought to take on the fourth dimension (time...); a spiral across the many  
7469 moments of its manifestation.<sup>489</sup>

7470  
7471 "Our fundamental idea shall be that man as we know him *is not a completed being*; that nature  
7472 develops him only up to a certain point [(here we see the fundamental conception of the Order of  
7473 Nature, as womb, in the Matriarchal, Goddess Oriented traditions that spanned much of the globe  
7474 before the rise of the patriarchal, paternalist tradition of light...)] and then leaves him, either to  
7475 develop further, *by his own* efforts and devices, or to live and die such as he was born, or to  
7476 degenerate and lose capacity for development.

7477 Evolution of man in this case will mean the development of certain *inner* qualities and  
7478 features which usually remain undeveloped, *and cannot develop by themselves*.<sup>490</sup>

7479  
7480 **For an in-depth version of this conversation and its social implications see Barnesmoore's**  
7481 **"Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies"**.<sup>491</sup>

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<sup>488</sup> Ibid. 7.

<sup>489</sup> The difference between viewing an individual from a single moment of their manifestation and viewing an individual from the entirety of moments that form their existence.

<sup>490</sup> Ouspensky PD 1951, *The Psychology of Man's Possible Evolution*, Hodder and Stoughton.  
<http://www.baytallaah.com/bookspdf/86.pdf>, pp. 7-8

<sup>491</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83-93.

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## 4.2 Sexual Quests for the Grail in Modernity

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### 4.2.1 Exerting Power over Sex: Truth-Power-Pleasure Discourse

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In *The History of Sexuality Volume 1* Foucault observes the relationship between power

7502

over sex and language in modernity and, in so doing, thus illuminates the relationship

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between sex and the search for the *Holy Grail*.<sup>492</sup> “To gain mastery over [sex]”... it was

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“necessary to subjugate it at the level of language, control its free circulation in speech,

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<sup>492</sup> The Grail is an ancient symbol of the feminine, the womb, etc., and to search for it was to search for the womb of the created world (the dark silence of the void, the infinite light that shines forth, zero and infinity). It should also be noted that, for the materialist (Modernist...) groups who have set their goal in life at immortalization of the physical body and dominance over the material world, the *Holy Grail* often represents the womb of ‘daughters of the blood’, and their menstrual blood is conceived as the ‘elixir of life’... Immortality, in this case, is conceived of in similar terms to ‘Vampire Therapy’...

7505 expunge it from the things that were said, and extinguish the words that rendered it too  
7506 visibly present.”<sup>493</sup>

7507  
7508 “Silence itself—the things one declines to say, or is forbidden to name, the discretion that is required  
7509 between different speakers—is less the absolute limit of discourse, the other side from which it is  
7510 separated by a strict boundary, than an element that functions alongside the things said with them  
7511 and in relation to them within over-all strategies.”<sup>494</sup>

7512  
7513 Foucault’s core argument is that—rather than discouraging or prohibiting discourse on  
7514 sex—people were impelled to transform sex into an “analytical discourse... meant to  
7515 yield... displacement, intensification, reorientation, and modification of desire itself”—“a  
7516 policing of sex: ...the necessity of regulating sex through useful and public discourses” and  
7517 the silences that enclose them.”<sup>495</sup> Order—here the order of humanity that allows it to escape  
7518 its ‘state of nature’—is created within knowledge and language. Sex was to be inscribed in  
7519 language, and intervention through tactics of power was to occur through shaping the  
7520 discourses through which sex was discussed. *Slavery* is rendered as an act of *freedom*...

7521         Next Foucault argues that discourses on sex—with their “attractions, ...evasions,  
7522 [and] circular incitements have traced around bodies and sexes... *perpetual spirals of power*  
7523 *and pleasure*”—“power on bodies and their pleasures.”<sup>496</sup> He describes these spirals of power  
7524 and pleasure as “a proliferation of sexualities through the extension of power” where  
7525 “pleasure and power do not cancel or turn back against on another; they seek out, overlap,  
7526 and reinforce on another. They are linked together by complex mechanisms and devises of  
7527 excitation and incitement”—“there have never existed more centers of power; never more  
7528 attention manifested and verbalized; never more circular contacts and linkages; never more  
7529 sites where the intensity of pleasures and the persistency of power catch hold, only to spread  
7530 elsewhere.”<sup>497</sup>

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<sup>493</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 17.

<sup>494</sup> Ibid. 27

<sup>495</sup> Ibid. 23, 25

<sup>496</sup> Ibid. 45

<sup>497</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 49.



7531           This leads us into an interesting example of the transformations of society brought  
7532 on by Modernism and its associated axioms-logics. How does the ‘Modernist Ontological  
7533 Regime’ shape peoples perceptions of the means to pleasure, or, more generally, their  
7534 conceptions of ‘the good life’? Stephen Collier and Andrew Lakoff present a discussion of  
7535 the distinction between classical notions of the good life and the materialist conception of  
7536 the good life in Modernism (which aptly illustrates the relationship between ontological  
7537 regime(s) and conceptions of the good life). Quoting Alasdair MacIntyre they note that in  
7538 “the classical tradition... conceptions of the virtues were rationally organized on the basis of  
7539 a common understanding of human ends and a stable cosmos or tradition,” where as  
7540 “contemporary ethical discourse lacks such a stable cosmos or teleological understanding of  
7541 human nature to guide ethical reasoning” (as the Infinite Substance and emanations have  
7542 been axiomatically negated) and has “devolved into empty debates about incommensurable  
7543 values that are not amenable to rational reason [*as there is no objective standard for value*  
7544 *in the reality made potential by Modernist axioms and lgocis there can be no cogent,*  
7545 *rational debate*].”<sup>498</sup> Quoting Hanna Arendt they observe that “the [classical] ‘good life’...  
7546 was ‘good’ to the extent that by having mastered the necessities of sheer life, by being freed  
7547 from labor and work, and by overcoming the innate urge of all living creatures for their  
7548 own survival, it was no longer bound to the biological life process”, which is contrasted to  
7549 “the centrality of “the biological life processes” in modern politics.”<sup>499</sup> So, while in the  
7550 classical era ‘the good life’ was understood in terms of transcending reflexive articulation by  
7551 biological desire and entering into the process of Conscious Evolution (in which  
7552 epimtemological orders that make the ‘good life’ possible can be actualized), Modernity has  
7553 reduced reality (and thus the ‘good life’) to ‘sheer life’ in the finite world of motion.

7554           Questions concerning truth and its tellers play a prominent role in Foucault’s late  
7555 work<sup>500</sup> and are crucial for understanding the intensity of relations between texts-discourse

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<sup>498</sup> Collier, SJ & Lakoff, A 2005 “On Regimes of Living” in Aihwa Ong and Stephen Collier, eds., *Global Assemblages: Technology, Politics and Ethics as Anthropological Problems*, Blackwell, p. 25.

<sup>499</sup> Ibid. p. 26

<sup>500</sup> Foucault, M, Davidson, AI & Burchell, G 2012, *The Courage of Truth: The Government of Self and Others II; Lectures at the Collège de France, 1983—1984*, Macmillan.

7556 and socialized publics.<sup>501</sup> “The mere fact that one claimed to be speaking about [sex] from  
7557 the rarefied and neutral viewpoint of a science is in itself significant” as in so doing one is  
7558 “claiming to speak the truth.”<sup>502</sup> For example, “in the name of biological and historical  
7559 urgency, [sexual discourse] justified the racisms of the state... [by grounding] them in  
7560 truth”—“moral obstacles, economic or political options, and traditional fears could be recast  
7561 in a scientific sounding vocabulary.”<sup>503</sup> “The essential point is that sex was not only a matter  
7562 of sensation and pleasure, of law and taboo, but also of truth and falsehood, that the truth of  
7563 sex became something fundamental, useful, or dangerous, precocious or formidable: in  
7564 short, that sex was constituted as a problem of truth.”<sup>504</sup> At the same time as this discourse  
7565 on sex was claiming to tell the truth via its scientist lexicon and identity (its scientific mode  
7566 of veridiction), Foucault argues scientific discourses on sex were often “intentionally  
7567 mendacious” as “the aim of such a discourse was not to state the truth but to prevent its very  
7568 emergence.”<sup>505</sup> As we shall see below, the role of sex as truth teller is not essentially new  
7569 and novelty comes (yet again) in the rearticulation of sex as scientific, peripatetic truth  
7570 teller (i.e. in the rearticulation of sex within the axioms and logics of Modernity).

7571  
7572 ***4.2.2 Ars Erotica, Scientia Sexualis and the Holy Grail***  
7573 Foucault, in distinguishing modern knowledge of sex with more traditional forms, presents  
7574 an interesting discussion of transformative practices through its problematization of  
7575 dimensionally limited and illusory ontological regime(s).

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Foucault, M & Burchell, G 2011, *The Government of Self and Others: Lectures at the College de France, 1982-1983*, Macmillan.

<sup>501</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 53-73.

For an expanded discussion on what he describes as parrhesiatic discourse and actors see: Foucault, M & Burchell, G 2011, *The Government of Self and Others: Lectures at the College de France, 1982-1983*, Macmillan.

<sup>502</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 53.

<sup>503</sup> Ibid. 54

<sup>504</sup> Ibid. 56

<sup>505</sup> Ibid. 54

7577 “[In] *ars erotica* . . . , the erotic art, truth is drawn from pleasure [(pleasure, however, conceived in very  
7578 different terms than t modernist reader is likely to associate with their hedonic understanding of the  
7579 term pleasure; this is pleasure of the order of intellectual joy and intellectual love as described by  
7580 authors like Descartes and Spinoza. This is not physical pleasure, per se (though we can indeed feel  
7581 it), but a spiritual pleasure enlivened by the intellect founded upon Truth)] itself understood as a  
7582 practice [(ritual)] and accumulated as experience; pleasure is not considered in relation to an  
7583 absolute law of the permitted and the forbidden, nor by reference to a criterion of utility, but first  
7584 and foremost in relation to itself; it is experience as pleasure, evaluated in terms of its intensity, its  
7585 specific quality, its duration, its reverberations in the body and the soul. Moreover, this knowledge  
7586 must be deflected back into the sexual practice itself, in order to shape it as thought from within and  
7587 amplify its effects. In this way there is formed a Knowledge that must remain secret, not because of  
7588 an element of infamy that might attach to its object, but because the need to hold it in the greatest  
7589 reserve, since, according to tradition, it would lose its effectiveness and its virtue by being divulged  
7590 [(as an individual cannot perfectly render three dimensional objects onto a two dimensional plane,  
7591 and one must leave the two dimensional plane and exist within the three dimensional world in order  
7592 to truly grasp its nature—i.e. ‘the poverty of language’ prevents such truths from being spoken, as  
7593 language is to truth as two dimensions are to three)]. Consequently, the relationship to the master  
7594 who holds the secrets is of paramount importance [(though in the ‘true tradition’ this is often  
7595 understood as the inner master, spiritual guide (guardian angel), etc. rather than an dominating old  
7596 white man in frumpy robes. . .)]; only he, working alone, can transmit this art in an esoteric manner  
7597 and as the culmination of an initiation in which he guides the disciple’s progress with unfailing skill  
7598 and severity. The effects of this masterful art, which are considerably more generous than the  
7599 spareness of its prescription would lead one to imagine, are said to transfigure the one fortunate  
7600 enough to receive its privileges: an absolute mastery of the body, a singular bliss, obliviousness to  
7601 time and limits, the elixir of life, the exile of death and its threat. [(Again, the ‘elixir of life’ and the  
7602 ‘exile of death’ were conceived in such classical systems as transcending the necessities of life and  
7603 manifestation in matter, to transcend the necessity of existing within passing time and physical  
7604 space (be that in psychological terms within manifestation or in more essential terms of  
7605 manifestation itself).)]<sup>506</sup>

7606  
7607 First, we should note that the issue of the secrecy in the transmission of esoteric knowledge  
7608 has a twofold importance: first the quality of the knowledge and the implications of  
7609 transmuting it into the dimensionally limited form of language discussed above; the second  
7610 is the issue that esoteric knowledge of the body, soul and spirit, as well as the manner in  
7611 which initiation and ritual can be used to transform body, soul and spirit, can be  
7612 appropriated for nefarious uses and transmuted into a tactic for disciplining and regulating  
7613 the soul-mind. That only some are fortunate enough to receive some form of initiation is at  
7614 one level a function of our evolution through incarnation within passing time (, though the

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<sup>506</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, pp. 57-58.

7615 scarcity of these fortunate ones in our world comes, in large part, as a function of the fact  
7616 that Paternalist socialization—Modernist socialization in particular—negates the potential  
7617 for the conscious evolution brought (and thus for initiation).<sup>507</sup> This is the great question.  
7618 Are humans Evil? Do most humans *need* to live their entire lives in an exoteric system,  
7619 culture, community, etc.? Or have these exoteric traditions (Modernism being the best  
7620 example where the answer is rather incontrovertible) been designed precisely to socialize  
7621 humans in a fashion that negates their potential for conscious evolution (and thus  
7622 initiation)?

7623         In any case, a literal-material interpretation of Foucault's above notes on '*Ars Erotica*'  
7624 is obfuscating. Mastery of the body is transcendence of reflexive articulation by (at the  
7625 psychological level) and the necessity of incarnation within (at the more essential level of  
7626 the nature of our existence) the finite world of passing time and physical space). The 'elixir  
7627 of life' and the 'exile of death and its threat' refers to intimacy with our own eternal-  
7628 immortal dimension of self and the potentials for 'knowing' and 'existing' therein.

7629         Some would question our wisdom in so directly speaking to the true meaning of  
7630 such esoteric matters, but as so many of the appropriated, quasi-spiritual practices of  
7631 Modernity are focused on discovering the Modernist Grail and living forever within matter,  
7632 passing time and physical space, it seems important to elucidate the point; we would note,  
7633 however, that our words cannot (by their dimensionally limited nature) encapsulate the  
7634 entirety of the meaning of symbolic concepts like immortality and the elixir of life which  
7635 have multiple levels of meaning (many of which are dimensionally incommensurable with  
7636 peripatetic human thought).<sup>508</sup> After such a discourse we must make something clear. We  
7637 are attempting to create space in the soul-mind, to purify the soul-mind and thus to allow

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<sup>507</sup> Barnesmoore, LR 2016, 'Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies', *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

<sup>508</sup> For examples of attempts to live forever in material terms see 'Vampire Therapy' which, beyond illustrating our point, sheds a chilling light on the many (though of course unsubstantiated) reports that the more esoteric Catholic (and other groups) rituals involve, beyond the well documented molestation of children (yes, this is part of their ritual structure, not some accident brought on by men not being able to marry—the notion that a man would suddenly develop a taste for little boys because he was unable to copulate with a woman is SUPREMELY FUCKING ABSURD), drinking the blood of children.

7638 space for such initiatory practices. This text is not, however, meant to act guide to  
7639 initiation.<sup>509</sup>

7640 One should be careful in the search for initiation in Modernity as:

7641  
7642 “*On the face of it at least*, our civilization has no *ars erotica*. ... It is undoubtedly the only civilization  
7643 to practice a *scientia sexualis*; or rather, the only civilization to have developed over the centuries  
7644 procedures for telling the truth of sex which are geared to a form of knowledge-power *strictly*  
7645 *opposed* to the art of initiations and the masterful secret.”<sup>510</sup>

7646  
7647 Foucault’s qualification ‘on the surface’ should not be ignored... The ritualistic practices of  
7648 traditional religions, the military, the educational establishment, the medical establishment  
7649 and (most essentially in Modernity) economic theology etc. as articulated in Modernist  
7650 axioms and logics and their social-psychological consequences illustrate the fact that—  
7651 while there is not a public venue for initiation rituals geared towards ‘the masterful  
7652 secret’—our society initiates people into a very, very particular state of consciousness.  
7653 Foucault’s argument that Modernist ritual is not an initiation comes in the fact that it is  
7654 incommensurable with traditional initiatory practices; the goals are different and the lack  
7655 of silence can be interpreted as a clear symbol of how they are different (i.e. it typifies the  
7656 loss of intuitive and emotive forms of knowledge in the singular valorization of the  
7657 peripatetic state of mind, of light over darkness, of yang over yin, etc.).<sup>511</sup>

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<sup>509</sup> Nicoll, M 1998, *Simple Explanation of Work*, Ideas Eureka Editions.

Nicoll, M 1998, *Living Time*, Eureka Editions.

Tufayl, I 2009, ‘Hayy Ibn Yaqzan’ in Lenn Evan Goodman *Ibn Tufayl’s Hayy Ibn Yaqzan: A Philosophical Tale*, University of Chicago Press.

Cleary, T 1991, *The Secret of the Golden Flower*, Harper Collins.

Zi, L 1989, *Tao Te Ching*, trans. Feng and English, Vintage.

<sup>510</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 58. Emphasis Added.

<sup>511</sup> Our disagreement with Foucault is, then, more linguistic rather than ideational disagreement.

7658 In this light Foucault turns to the example of Christian confession rituals, their  
7659 imbrication into scientific discourse, and their location “at the heart of the procedures of  
7660 individualization by power” in Modernity.<sup>512</sup>

7661  
7662 “The *ars erotica* did not disappear altogether from Western civilization... In Christian confession...  
7663 there was a whole series of method that had much in common with an erotic art: guidance by the  
7664 master along a path of initiation, the intensification of experiences extending down to their physical  
7665 components, the optimization of effects by the discourse that accompanied them. The phenomena of  
7666 possession and ecstasy, which were quite frequent in the Catholicism of the Counter Reformation,  
7667 were undoubtedly effects that had got outside the control of the erotic technique immanent in this  
7668 subtle science of the flesh. And we must ask ourselves whether, since the nineteenth century, the  
7669 *scientia sexualis*—under the guise of its decent positivism—has not functioned, at least to a certain  
7670 extent, as an *ars erotica*... This production of truth, intimidated though it was by the scientific  
7671 model, ...created its own intrinsic pleasures...; the specific pleasure of the true discourse.... *Scieintia*  
7672 *sexualis* is but an extraordinarily subtle form of *ars erotica*. *[(In short, scientia sexualis is simply a*  
7673 *mode of ars erotica (of the traditional spiritual traditions and practices that produced Christianity)*  
7674 *articulated within the axioms and logics of Modernity.)]*<sup>513</sup>

7675  
7676 Foucault points to the ways in which esoteric techniques have been appropriated and  
7677 assimilated into techniques of disciplinary power aimed at trapping people within the finite  
7678 world of passing time and physical space and the epistemological limits of the peripatetic  
7679 mind (i.e. techniques of power aimed at domination through negation of the potential for  
7680 conscious evolution). So, while Modernism is clearly an atheist rearticulation of Paternalist  
7681 social and religious dogma, we can also see Modernism as a far more effective, mode of  
7682 dominating social control in active negation of the potential for conscious evolution and  
7683 thus freedom (rather than the negative mode of social control associated with techniques of  
7684 power like keeping the public illiterate); control in Modernity finds its apex of power in  
7685 obfuscating domination in the veneer of self-perceived freedom. Modernist power comes in  
7686 the ability to enslave someone to a particular regime of axioms and logics while facilitating  
7687 self-identification as free (as a free thinker without regard for the ‘invisible’ bounds of the  
7688 logics and axioms with which they think). ‘Scientific Democracy’ is a far more potent and  
7689 cognitively degrading opiate than Religion ever was...

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<sup>512</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, pp. 58-67.

<sup>513</sup> Ibid. 70-71.

7690            Scientia sexualis crystalizes exoteric modernist conceptions of consciousness as a  
7691 material phenomenon amenable to technical intervention, of order as constructed by  
7692 humans *within* knowledge, and, most pertinently in this context, of immortality as life  
7693 within time to be attained through knowing the ‘Truth’ of biological life as defined within  
7694 boundaries of Modernism’s logics and axioms (i.e. the assumption that if we simply  
7695 accumulate enough facts, technical expertise and power we can fix the ‘failure modes’  
7696 associated with life and consciousness like death and ‘mental illness’).

7697  
7698 ***4.2.3 Trickle Down Discipline?***  
7699 Foucault makes a note on the objects of sexual discipline (i.e. the class politics of sexual  
7700 repression):

7701  
7702 “If one writes the history of sexuality in terms of repression, relating this repression to the utilization  
7703 of labor capacity, one must suppose that the sexual controls were the more intense and meticulous  
7704 as they were directed at the poorer classes.... But this does not appear to be the way things actually  
7705 happened. On the contrary, the most rigorous techniques were formed and, more particularly,  
7706 applied first, with the greatest intensity, in the *[(public eye’s conception of the)]* economically  
7707 privileged and politically dominant class. The same can be said of the family as an agency of control  
7708 and a point of sexual saturation: it was in the “bourgeois” or “aristocratic” family that the sexuality of  
7709 children and adolescents was first problematized, and feminine sexuality medicalized; ...the first to  
7710 be alerted to the potential pathology of sex... the first... locus for the psychiatrization of sex”<sup>514</sup>

7711  
7712 This shift is observed as “an intensification of the body” in the form of a “technique for  
7713 maximizing life”—“the body, vigor, longevity, progeniture, and descent of the classes that  
7714 “ruled”; a self-affirmation of one class rather than the enslavement of another”, which put a  
7715 “high political price” on the “body, sensations, and pleasures, its well-being and survival”  
7716 that was “eventually extended to others... as a means of social control.”<sup>515</sup> A manifestation  
7717 of the materialism and survivalism of the dominant class *[(though Foucault is only*  
7718 *describing the face of the marionettes who do the ‘master’s dance’ in the public light rather*  
7719 *than the families who form the truly dominant class—the black widows upon whose webs*  
7720 *the marionette leaders dance—who are in fact hedo-maniacal perverts who have anything*  
7721 *but a ‘repressive’ sexual appetite)]*, its first attempt at an “indefinite extension of strength,

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<sup>514</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, p. 120.

<sup>515</sup> Ibid. 123.

7722 vigor, health and life” within time, which was subsequently used to socialize, discipline and  
7723 regulate the masses; “a political ordering... through affirmation of the self”—the bourgeois  
7724 “subordinated its soul to sex by conceiving of it as what constituted the soul’s most secret  
7725 and determinate part.”<sup>516</sup> In more simple terms, the true (invisible) dominant class creates a  
7726 visible (illusory) dominant class and makes them the object of their disciplinary techniques;  
7727 once the potentials for thought, behavior and conception of being in this pseudo-  
7728 dominant<sup>517</sup> class have been established by the true dominant class, their role as the visible  
7729 top of the hierarchical structure of Paternalist societies allows these norms of thought,  
7730 behavior and conception of being (as well as the axioms and logics embedded therein) to  
7731 cascade across society through the many, ‘seemingly autonomous’ mouthpieces of the  
7732 warrior class (news media, political rhetoric, academic research, etc.). One need only create  
7733 a small dominant class, articulate the axioms and logics (the world view) they accept and  
7734 ensure that they have hierarchical dominance over the society they inhabit; the subsequent  
7735 thoughts, behaviors and conceptions of being of this pseudo-dominant class will reflexively  
7736 rearticulate-reinterpret the cultural materials (the symbols, words, landscapes, etc.) of the  
7737 public mind through their thoughts, behaviors (including governance) and conception of  
7738 being leading to the seemingly autonomous (from the perspective of the true elite class)  
7739 colonization of the public mind by the axioms and logics of the colonizers. Indeed, this  
7740 move to create a dominant class who thinks within in the boundaries of thought, behavior  
7741 and being established by their axioms and logics and then allow said class the seeming  
7742 ‘freedom’ to rule their society therein has always been a core technique of colonial power  
7743 (be it directed at territory, bodies or the mind). Rather than overt, direct control of entire  
7744 publics (ubiquitous positive power), we see control through domination of a ‘seemingly

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<sup>516</sup> Ibid. 123-125. This point, and its relationship to materialism and survivalism, speaks volumes to the true religion that the elite practice behind the veils of the EXOTERIC traditions they often use to oppress the minds of the masses.

<sup>517</sup> What is this pseudo-dominant class? We often refer to them as the ‘warrior class’—they are folks like the many US presidents who—while possessing traces of Royal Indo-Aryan Bloodlines—lack the ‘pure blood’ status (more than 33%? Closer to 100% and thus the incest?) that allows for entrance into the true dominant class (who do not, like the warrior class, show their faces in public—at least not in the guise of sovereign domination their warrior pawns take on).



7745 autonomous' ruling class who acts as a hegemonic-contagion and spawns epistemological  
7746 colonization at the societal scale. One of the most nefarious dimensions of this technique of  
7747 power comes in the fact that the visible actors, at least to some degree, needn't have any  
7748 idea of the role they are playing in the colonial process as they cannot think outside their  
7749 axioms and logics (i.e. they cannot but rearticulate cultural materials within the axioms and  
7750 logics of the true dominant class as they don't have the ability to think outside of those  
7751 axioms and logics).

7752         As reality is reduced to the finite world of motion and mind to a technical, material  
7753 phenomenon, therein, matter is allowed to reign supreme and dominate the soul-mind  
7754 (Material Sovereignty). No longer is sex a rout to remembrance of and intimacy with our  
7755 infinite-eternal nature. Instead sex has come to be known as a mode of domination by which  
7756 humans dominate nature-biology and thus create community... That being said, sex in  
7757 Modernity is of nature—passionate, 'irrational', emotive, chaotic and disordered (like all  
7758 femininity in Paternal-Modernity). It is thus an essential vector by which the residue of our  
7759 'state of nature' remains with us; it is our essential connection with the Modernist Garden of  
7760 Eden; it is, in good Abrahamic-Paternalist form, tied intimately with our fallen nature (as  
7761 the fall from eternal paradise is accepted as 'causing' the sexualization of Adam Kadmon  
7762 into Adam and Eve and thus creating the potential for sex—i.e. sex is accepted as  
7763 ontologically dependent on the fall). As a result of this perceived link between sex and  
7764 humanity's fallen nature (be it fallen from paradise or still linked to the uncivilized,  
7765 materially irrational, chaotic (lacking the order of domination...) quality of our 'state of  
7766 nature'), domination of sex and through sex becomes an essential fixation in the Paternalist  
7767 fantasy of 'escaping the material prison'. If sex connects us with our Modernist origin in  
7768 disorder, we must use scientific knowledge to create order in (to dominate) sex and thus  
7769 ourselves...

7770  
7771 ***4.2.4 Materialism, Biologics and Survivalism***  
7772 Foucault observes the "transformation of... mechanisms of power" in the wake of the  
7773 classical age that aim to manifest "power bent on generating forces, making them grow,

7774 and ordering them”; “power that exerts a positive influence on life, that endeavors to  
7775 administer, optimize and multiply it, subjecting it to precise controls and comprehensive  
7776 regulations.”<sup>518</sup> This power acts as a “[manager] of life and survival, of bodies and race”, of  
7777 the “biological existence of a population”, and is “informed by the naked question of  
7778 survival.”<sup>519</sup> This power is exerted across two axes, “disciplines: an *anatomo-politics of the*  
7779 *body*” and a “series of interventions and *regulatory controls: a biopolitics of the*  
7780 *population.*”<sup>520</sup> As metaphysics are indeed dead and the potential for immortality beyond  
7781 time has been forgotten, the search for perpetual life is relocated within biology. As our  
7782 being is reduced to biology (as matter is located before mind in the causal chain and spirit  
7783 is forgotten), our ability for self-control and domination of the self (i.e. the Paternalist  
7784 conception of ‘free will’) is rendered as a technological, scientific process. Instead of  
7785 regulating the self with ascetic spiritual practices and regulating the group with exoteric  
7786 religious practices, Modernism provides an ‘anatomo-politics of the body’ as technique for  
7787 individual regulation (discipline) and biopolitics as a means of group regulation (regulatory  
7788 controls).

7789

#### 7790 ***4.2.5 Sexuality and the Soul***

7791 Foucault concludes the first volume of *The History of Sexuality* with a flourish:

7792

7793 “It is through sex... that each individual has to pass in order to have access to his own intelligibility,  
7794 ...his identity.... Hence the fact that over the centuries [sex] has become more important than our  
7795 soul, more important almost than our life; and so it is that all of the world’s enigmas appear  
7796 frivolous to us compared to this secret, miniscule in each of us, but of a density that makes it more  
7797 serious than any other. *The Faustian pact*, whose temptation has been instilled in us by the  
7798 deployment of sexuality, is now as follows: to exchange life in its entirety for sex itself, for the truth  
7799 and the sovereignty of sex. Sex is worth dying for. It is in this (purely historical) sense that sex has  
7800 been imbued with the death instinct. When a long while ago the West discovered love, it bestowed  
7801 on it a value high enough to make death acceptable; nowadays it is sex that claims this equivalence,  
7802 the highest of all.... By creating the imaginary element that is “sex,” [“the artificial unity [of]  
7803 anatomical elements, biological functions, conducts, sensations, pleasures”],<sup>521</sup> the deployment of  
7804 sexuality established one of its most essential internal operating principles: the desire for sex—the

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<sup>518</sup> Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, 136-137

<sup>519</sup> Ibid. 137.

<sup>520</sup> Ibid. 139.

<sup>521</sup> Ibid. 154.

7805 desire to have it, to have access to it, to discover it, to liberate it, to articulate it in discourse, to  
7806 formulate it in truth.... We are fastened to the deployment of sexuality that has lifted up from deep  
7807 within us a sort of mirage in which we think we see ourselves reflected—the dark shimmer of sex....  
7808 **People one day... will smile perhaps when they recall that here were men... who believed that**  
7809 **therein [(i.e. within sex as a purely biological phenomena—as lacking an epistemological dimension)]**  
7810 **resided a truth every bit as precious as the one they had already demanded from the earth, the stars,**  
7811 **and the pure forms of their thought....** We are often reminded of the countless procedures which  
7812 Christianity once employed to make us detest the body; but let us ponder all the ruses that were  
7813 employed for centuries to make us love sex, to make the knowledge of it desirable and everything  
7814 said about it precious.... [A] monarchy of sex. [(In short, the arc of paternalism can be understood as  
7815 moving from the dissociation of body from spirit through the valorization of spirit and the  
7816 demonization of body to blaming the notion of the soul itself for the oppression of ‘religion’ and  
7817 using that as an excuse to reduce reality to and valorize the body. Bait and switch, where the bait is  
7818 the dissociation of body from spirit and the switch comes in the move from valorization of spirit and  
7819 demonization of the body to axiomatic negation of the spirit and valorization of the body  
7820 therein.)]<sup>522</sup>

7821  
7822 This resonates with a note from Haraway:  
7823  
7824 “Because of the success of experimental sciences, [notes Yerkes], “as a direct result, and evidently  
7825 because of the myriad discoveries which have been made and the natural urge to apply them  
7826 practically, man is now on the high road to human engineering...” People have been negligent in  
7827 accepting responsibility for full knowledge of themselves: but the power of science now makes  
7828 survival depend on self-control based on the human sciences. [(No longer does self-knowledge refer  
7829 to the remembrance of or intimacy with Infinite Substance and its emanations. Observation and  
7830 experience of the internal, intangible dimensions of self<sup>523</sup> gives way to self-knowledge as a  
7831 technical, quantifiable knowledge of the biological self; transcendence as a function of  
7832 transformations in the state of mind catalyzed by experience beyond the veil of sensory experience  
7833 gives way to transcendence as domination of the biological self and its ‘malfunctions’.)] The  
7834 paradigmatic human science for Yerkes was psychobiology. Those animals most like people should  
7835 be used as the most practical producers of knowledge. Availability and social inhibitions prevent  
7836 most direct use of human beings as experimental objects, but “another consideration is the  
7837 possibility that study of the other primates may prove the most direct and economical rout to  
7838 profitable knowledge of ourselves, because in them, basic mechanisms are less obscured by cultural  
7839 influences.”<sup>524</sup>

7840  
7841 The axioms and logics embedded in the above quotation from Haraway presume that  
7842 evolution and consciousness manifest in a static, fixed, steady, unified, etc. relationship with  
7843 the material world (that the conscious evolution of rational beings follows the same laws as  
7844 the mechanical evolution of unreasoning life). Kurzweil’s postulation that, in 2045, “the

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<sup>522</sup>Foucault M 1979, *The History of Sexuality: An Introduction Vol. I*, trans. Hurley, Vintage Books, pp. 155-159. Emphasis Added/ Bold Emphasis Added.

<sup>523</sup> Nicoll, M 1998, *Simple Explanation of Work, Ideas* Eureka Editions.

<sup>524</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 62.

7845 non-biological intelligence we create... will be about a billion times greater than all  
7846 biological human intelligence” perfectly illustrates this conception of mechanical-conscious  
7847 evolution in supposing that the linear accumulation of processing power, sensing power,  
7848 etc. holds a functional relationship with the evolution of the intellect (that intelligence can  
7849 be understood in purely finite terms as the linear accumulation of analytic capacity).<sup>525</sup>

7850 In the rise of Postmodern-Positivist Modernism—wherein everyone from right wing  
7851 actors like Donald Rumsfeld through *seemingly* a-political centrists like Kurzweil and into  
7852 left wing scholars like Aihwa Ong and David Ley are reflexively operationalizing the notion  
7853 that form cannot manifest the same way in different contexts (for Rumsfeld this comes in  
7854 noting that US democracy cannot be simply dropped into the context of Iraq, for Kurzweil  
7855 in noting that the accumulation of analytic capacity is at times indeed nonlinear, for Ong in  
7856 arguing that the term neoliberalism cannot be used in the context of east Asian capitalism  
7857 and for Ley in his simplistic recapitulation of Ong’s basic argument in noting that the term  
7858 gentrification cannot be used in the context of Hong Kong)—the linear reductionism of  
7859 early modernism is displaced by a nonlinear conception of material reductionism...<sup>526</sup> This

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<sup>525</sup> Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>, 5:35-5:48. It is clear that such conceptions of consciousness and intelligence have, at least in part, trickled into the academy: for example, the ‘eminent’ Cultural Geographer David Ley (who Neil Smith ‘endearingly’ referred to as *The Reverend...*) has argued (in seminar discussions at UBC) that abstract thought and intelligence are unrelated. ‘Intelligence’, then, for Modernists like Kurzweil and Ley, seems to encapsulate the range of consciousness while at the same time being defined as nothing more than the simple capacity to accumulate facts and make subsequent calculations... In short, mind as Telematic Subjectivities...

<sup>526</sup> Russia Today Staff 2015, “Rumsfeld admits Bush was wrong pushing democracy on Iraq”, Russia Today.

Kurzweil R 2001, ‘The Law of Accelerating Returns’, 5 November 2015, <http://www.kurzweilai.net/the-law-of-accelerating-returns>

Ong, A 2006, *Neoliberalism as Exception: Mutations in Citizenship and Sovereignty*, Duke University Press.

Ong, A & Collier, SJ 2008, *Global Assemblages: Technology, Politics, and Ethics as Anthropological Problems*, John Wiley & Sons.

7860 new sensibility for context and the nonlinearity of manifestation has not, however, displaced  
7861 functionalist manufactured ignorance of the substance or state of consciousness. Mind may  
7862 accumulate in a nonlinear fashion, but it is still known only in terms of visible  
7863 manifestations (in terms of the actions produced)—linear reductionism is out, but  
7864 epistemological and cognitive reductionism are only reinforced...

7865 For example, Kurzweil argues

7866  
7867 “An analysis of the history of technology shows that technological change is exponential, contrary  
7868 to the common-sense “intuitive linear” view. So we won’t experience 100 years of progress in the 21st  
7869 century — it will be more like 20,000 years of progress (at today’s rate). The “returns,” such as chip  
7870 speed and cost-effectiveness, also increase exponentially. There’s even exponential growth in the  
7871 rate of exponential growth. Within a few decades, machine intelligence will surpass human  
7872 intelligence, leading to The Singularity — technological change so rapid and profound it represents  
7873 a rupture in the fabric of human history. The implications include the merger of biological and  
7874 nonbiological intelligence, immortal software-based humans, and ultra-high levels of intelligence  
7875 that expand outward in the universe at the speed of light.”<sup>527</sup>

7876

#### 7877 **4.2.6 States of Mind, not a ‘Place of Mind’<sup>528</sup>**

7878 The only difference between animal and human cognition—from the Modernist perspective  
7879 of the early primatologist—lies in the accumulation of ‘cultural materials (in the  
7880 accumulation of force and complexity in the brain);<sup>529</sup> in this light we can understand the  
7881 model valorized by Yerkes and outlined by Haraway as defining the difference between  
7882 primates and humans in terms of the difference between a small timber frame cabin and a  
7883 massive timber frame mansion (they are of the same substance, timber, but one has far  
7884 more of the substance and is thus arranged in a more complex pattern)... Rather than  
7885 studying consciousness without regard for its substance or state it may be more appropriate

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Ley, D & Teo, SY 2014, ‘Gentrification in Hong Kong? Epistemology vs. Ontology’, *International Journal of Urban and Regional Research*, vol. 38, no. 4, pp.1286-1303.

<sup>527</sup> Kurzweil R 2001, ‘The Law of Accelerating Returns’, 5 November 2015, <http://www.kurzweilai.net/the-law-of-accelerating-returns>

<sup>528</sup> Colleagues who have walked the University of British Columbia campus will recognize the UBC slogan: ‘a place of mind’. Modernity manifest...

<sup>529</sup> See, for example, Ray Kurzweil’s graphics wherein he draws a functional relationship between AI processing power and AI intelligence.

Kurzweil, R 2005, ‘Exponential Growth of Computing’, 5 November 2015, <http://www.futuretimeline.net/21stcentury/images/exponentialgrowthofcomputers.jpg>

7886 to study consciousness in terms of its resemblance of changes in the state of matter. In  
7887 other words, it seems that the difference between mineral and vegetative life, or between  
7888 vegetative and animal life, or between animal life and reasoned life is aptly understood in  
7889 terms of the difference in dimensional quality between solid, liquid, gas and plasma. In the  
7890 context of modeling, we can thus understand modeling the potential of human  
7891 consciousness upon a sample from the Modernist general public (i.e. a public whose  
7892 potential for conscious evolution has been negated)<sup>530</sup> as attempting to model H<sub>2</sub>O in all of  
7893 its states (solid, liquid, gas, plasma) using data derived from studying only ice; our  
7894 conceptions of ‘H<sub>2</sub>O Nature’ and its potential modes of existence become reduced to its least  
7895 energetically enlivened potential state (i.e. we know H<sub>2</sub>O as just ice rather than its potential  
7896 to exist as liquid, gas or plasma in the same way that we know the seed as just a seed rather  
7897 than in its potential to store energy and evolve into a tree); attempts to model human  
7898 potentials upon those of plants and animals run into an even more serious version of this  
7899 problem. We have made a Faustian pact (that famous ‘deal with the devil’ to ‘know all  
7900 things’ within the bounds of the peripatetic mind) with science and sex (especially as  
7901 manifest in our genetic history); in the end, we find ourselves in the same miserable state as  
7902 Dr. Faustus—where peripatetic knowledge of the material world and its many pleasures  
7903 cannot connect our live and its meaning to the Infinite Substance and its emanations (to  
7904 truth and eternity). In this deal with the devil, sex has replaced love, biology has replaced  
7905 consciousness and fact has replaced Truth; survival (i.e. competition and the desire for  
7906 material domination therein) replaces love as the force that binds humanity...

7907  
7908 **4.2.7 Love Sex and Paternalism in Modernity**  
7909 Haraway notes the ways in which the paternalistic, dominating characterization of *love*  
7910 promoted by Abrahamic-Hellenic dogma was rearticulated within the ‘Modernist  
7911 Ontological Regime’ via primatology.

7912

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<sup>530</sup> Barnesmoore, LR 2016, ‘Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies’, *Environment and Social Psychology*, vol. 1, no. 2, pp. 83–93.

7913 “Like many primatologists, Yerkes loved chimpanzees in a serious and life-changing way. In them  
7914 nature, medicine, hygiene, and reform converged in a personal and professional satisfaction. This  
7915 love was intrinsically bound up with power; the colonizing logic of paternalistic domination—a kind  
7916 of civilizing mission—pervaded every level of Yerkes’s science, including the personal relation of  
7917 human being and animal. This domination stood as the foundation of rational cooperative society,  
7918 of adult love. Natural authority which produced the benefits of civilization must be accepted. The  
7919 mark of acceptance was appreciation of the good done from above. The perfect act of appreciation  
7920 was total response to the lover who remade the beloved in his own image. The beloved was patient.  
7921 Not accidentally, the primate story echoed primal themes in monotheistic religion, for there sex,  
7922 power, and fatherhood were not strangers either.

7923 Yerkes wrote moving passages describing the attitude of chimpanzees who received fair  
7924 treatment, who were given useful work to do (participation in scientific experiments seemed best  
7925 here), and who received medical attention—from human doctors—when they were sick. It takes  
7926 little imagination to substitute the words, child, slave, patient, or woman for chimpanzee in a  
7927 rationally managed household to understand the structure of the primate laboratory dedicated to  
7928 human engineering. In all of this, Yerkes was benignly typical, representative of the bet in  
7929 Progressive reform in America.”<sup>531</sup>

7930  
7931 Man is (yet again...) unproblematically accepted as the highest potential manifestation of  
7932 mind. All other forms, women, slaves, ‘children’ (a relatively flexible category in relation to  
7933 the target of the Modernist slave mind...), animals and ‘nature’, must submit themselves to  
7934 the domination of man even as ‘man must submit himself to the domination of God’ (to the  
7935 top of the Paternalist’s Pyramidal Hierarchy...). Grace for all beings that are not human  
7936 men is *subservience in* and *appreciation of* domination... Nothing has changed. The world  
7937 beyond white men (and in contemporary liberal-nihilist modernity women who are willing  
7938 to ‘masculinize’ their appearance and behavior to enter into the spheres of power as (in  
7939 Modernity) actions defines the substance of mind as male...)—nature, vegetation, animals,  
7940 females, males that are not considered white enough, etc.—is still to be dominated. Rather  
7941 than Christ and Christianity, Modernists bring Democracy, Capitalism, Modernist  
7942 Agricultural Planning (i.e. impelled starvation), etc., and, first and foremost, the Modernist  
7943 regime of axioms and logics (the regime of thought) that make these regimes of practice  
7944 possible to think. The Nation State has in part replaced The Church, but the role of the  
7945 white men (again in the reduction of mind to its tangible manifestations one might say that  
7946 being a white man only requires, at least at one level (this is not in any way shape or form

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<sup>531</sup>Haraway, D 1989, *Primate Visions*, Routledge, p. 63.

7947 some absurd ‘post racial’ society argument), that one act like a white man in Modernity—  
7948 that one accept the axioms and logics of Modernity and act therein).

7949 As the paternalists through history have ‘loved the world’ through slavery,  
7950 colonialism, marriage and other modes of domination, so the Modernist ‘loves’ the world by  
7951 forcing it into democracy, authoritarianism, capitalism, socialism, communism modernist  
7952 agricultural planning, population science (eugenics), static geometrical form (i.e. into  
7953 modernist social organization, thought, behavior and conception of being) and most  
7954 essentially the axioms and logics of Modernity and the potentials for reality established  
7955 therein. Modernism ‘loves’ the world through promoting ‘human rights’ and killing all  
7956 those groups who will not accept the banal ontological oppression embedded static, liberal  
7957 notions of ‘human rights’. Modernism ‘loves’ the world with rape, murder and other forms  
7958 of violent destruction, for it is only by dominating the world that we can render it rational  
7959 and ‘good’. Humanity has lost all semblance of a cogent understanding of love in  
7960 Modernity. And so the world cries in an attempt to extinguish its burning carcass...

7961  
7962 **4.2.8 Alchemical Gold, Mineral Gold and Biological Gold**  
7963 The archetypal aim of Alchemy—from Medieval Europe to Ancient China—is the  
7964 transmutation of lead into gold. This symbolism is multifaceted, but in essence this  
7965 transformation represents the purification of body and soul-mind through spiritual practice.  
7966 The state of gold is eternal and immortal. While the fetishization of gold in the religious  
7967 antecedents of modernism—Alchemy holds a special role here in that it marks the bridge  
7968 of esoteric Abrahamic and Hellenic philosophy and spirituality with the modern practice of  
7969 Chemistry that is so essential in attempts to attain immortality via relative immortalization  
7970 of the body—has remained, ‘gold’ has been rendered a physical fixation.

7971  
7972 “It is no wonder that Yerkes considered that “from the vantage ground of our incomplete knowledge  
7973 and limited understanding, these animals seem like psychobiological gold mines.” Mining is a  
7974 common trope for modern science. Gold, the chief fetish of colonial imaginations, here is sought in  
7975 the tropical primate body.”<sup>532</sup>  
7976

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<sup>532</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 63.



7977 As the process of human cultivation was externalized (i.e. viewed as dominating our  
7978 physical being and physical environment rather than cultivating remembrance and  
7979 intimacy with the eternal Self), the gold sought by humanity was also externalized. In  
7980 Modernity, gold now manifests (first and foremost) in biological and mineral form rather  
7981 than the spiritual-psychical form of its Alchemical past. Whether conscious or no, the  
7982 connection (via aeonian resemblance) between gold and immortality has survived the  
7983 atheistic rearticulation of religion and spirituality in the in the axioms and logics of  
7984 Modernity; the golden energy of immortality is now to be found in genetic strands.

## 7985 **4.3 Debates in Human Nature**

7986  
7987 **4.3.1 Primates and Human Nature**  
7988 If we may diverge for a moment from the topics at hand, it seems important to provide  
7989 some sort of a frame upon which we can understand the spectrum of human nature debates  
7990 through presently recorded human history. On the one hand we have the notion that  
7991 human nature is naturally evil. On the other we have the notion that human nature is (at  
7992 least in essence and potential) good. If human nature is naturally evil, we must learn to  
7993 dominate our nature in order create a new, 'intelligently' designed 'good nature'. Where the  
7994 Christians argued we have an evil human nature because of original sin and our perversion  
7995 of divine law, Modernist argue that we are evil because mind emerged from uncivilized,  
7996 chaotic 'state of nature' that forms the Modernist Garden of Eden and the evolution of the  
7997 brain therein.

7998  
7999 "[Yerkes] primate laboratory was meant to be a pilot plant, a demonstration project for rational re-  
8000 design of human nature.

8001  
8002 It has always been a feature of our plan for the use of the chimpanzee as an experimental  
8003 animal to shape it intelligently to specification instead of trying to preserve its natural  
8004 characteristics. We have believed it important to convert the animal into as nearly ideal a  
8005 subject for biological research as is practicable. And with this intent has been associated the  
8006 hope that eventual success might serve as an effective demonstration of the possibility of  
8007 recreating man himself in the image of a generally acceptable idea.... ....The really  
8008 important things for us to present are recognition and an active acceptance of the principles  
8009 of modifiability, controllability, and consequentially improvability, of human nature.  
8010

8011 This was the ideal of service built into the laboratory architecture, social relations among animals  
8012 and people, cage design, committee service, experimental protocols, and publication practices in the  
8013 entwined paternal practices of love and knowledge in the Yale Laboratories of Primate Biology.”<sup>533</sup>  
8014

8015 There is no reality, no force, no energy, no form, etc. via which human nature could be  
8016 articulated as essentially ‘good’ in the boundaries of reality established by the axioms and  
8017 logics of Modernity. As a result, human nature (mind) is now conceived of as a product of  
8018 the chaotic, irrational, emotive, etc. ‘state of nature’ that is the antithesis of the good (i.e. of  
8019 order) in Modernism. In short, human nature cannot but be viewed as evil (as chaotic) from  
8020 the perspective of reality established by the axioms and logics of Modernity.

8021 Meng Zi provides us with a beautiful conception of human nature as, in essence,  
8022 good:

8023  
8024 “1. The goodness of human nature. Daoists had attacked Confucius’s stress on Humanity and  
8025 Righteousness by claiming that these were not dispositions that people naturally possessed. Further,  
8026 both Daoists and Mohists saw the Confucian stress on Ritual as an attempt to shape human being in  
8027 artificial and coercive ways. Mencius argued forcefully that all people do indeed have spontaneous  
8028 ethical responses and that these prove that we are actually born with a moral sense. His most  
8029 famous “proof” of this claimed that all of us would agree that if we were suddenly catch a glimpse of  
8030 a child about to fall into a well and die, we would – without any reflection whatever – experience an  
8031 instantaneous rush of fear and anxiety. Mencius interpreted this as the working of an innate moral  
8032 sensitivity that was universal in all people. Building on this example, Mencius constructed a revised  
8033 model of Confucian ideas of ren, righteousness (yi), and Ritual li, which cast all of them as  
8034 elaborations of natural dispositions that all people possess from birth.”<sup>534</sup>  
8035

8036 **“THE FLOOD-LIKE QI**

8037 Gongsun Chou said, “May I presume to inquire how you, Sir, excel?”

8038 “I can interpret what speech means,” replied Mencius, “and I nurture well my flood-like qi.”

8039 Gongsun Chou asked, “What do you mean by ‘flood-like qi?’”

8040 “It is hard to describe,” said Mencius. “This is a qi that is as great and hard as can be. If one nurtures  
8041 it by means of straightforward action and never injures it, then it will fill all between heaven and  
8042 earth. It is a qi that is a companion to righteousness and the Dao. Without these, it will starve away.  
8043 It is generated through the long accumulation of acts of right (yi). It is not something that can be  
8044 seized through a single righteous act. If in your actions there is any sense of inadequacy in your  
8045 heart, it will starve away.

8046 “This is why I say that Gaozi never really understood righteousness. He looked for it in external  
8047 standards other than the heart. But your task must always be before you and you must not go

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<sup>533</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 64.

<sup>534</sup> Zi, M, *The Meng Zi*, 4 February 2016, <http://www.indiana.edu/~p374/Mengzi.pdf>, p. 3-4.

8048 making small adjustments. The task of nurturing this qi must never be forgotten by the heart, but  
8049 you must not meddle and try to help it grow. Don't be like the simpleton from the state of Song.  
8050 "There was a man of Song who was concerned that the sprouts in his field were not growing well, so  
8051 he went and tugged at each one. He went home utterly exhausted and said, 'Oh, I've made myself ill  
8052 today! I've been out helping the sprouts to grow.' His sons rushed out to look and found the stalks all  
8053 shriveled up.  
8054 "There are few in the world who do not 'help their sprouts grow.' There are those who do not 'weed' –  
8055 they have simply given the whole task up as useless. But the ones who tug on the sprouts to help  
8056 them grow – they are worse than useless, for they do harm!"<sup>535</sup>  
8057  
8058 "2A.6 Mencius said: All people possess within them a moral sense that cannot bear the suffering of  
8059 others. The former kings had such a moral sense and thus they devised means of government that  
8060 would not allow people to suffer. If a ruler were to employ the moral sense that makes human  
8061 suffering unendurable in order to implement such humane government, he would find bringing  
8062 the entire empire into order to be simple, as though he were turning the world in his hand.  
8063 Why do I say that all people possess within them a moral sense that cannot bear the suffering of  
8064 others? Well, imagine now a person who all of a sudden sees a small child on the verge of falling  
8065 down into a well. Any such person would experience a sudden sense of fright and dismay. This  
8066 feeling would not be one that they summoned up in order to establish good relations with the  
8067 child's parents. They would not purposefully feel this way in order to win the praise of their friends  
8068 and neighbors. Nor would they feel this way because the screams of the child would be unpleasant.  
8069 Now by imagining this situation we can see that one who lacked a sense of dismay in such a case  
8070 could simply not be a person. And I could further show that anyone who lacked the moral sense of  
8071 shame could not be a person; anyone who lacked a moral sense of deference could not be a person;  
8072 anyone who lacked a moral sense of right and wrong could not be a person.  
8073 Now the sense of dismay on another's behalf is the seed of *ren* planted within us, the sense of shame  
8074 is the seed of righteousness (*yi*), the sense of deference is the seed of ritual *li*, and the sense of right  
8075 and wrong is the seed of wisdom. Everyone possesses these four moral senses just as they possess  
8076 their four limbs. For one to possess such moral senses and yet to claim that he cannot call them  
8077 forth is to rob oneself; and for a person to claim that his ruler is incapable of such moral feelings is  
8078 to rob his ruler.  
8079 As we possess these four senses within us, if only we realize that we need to extend and fulfill them  
8080 then the force of these senses will burst through us like a wildfire first catching or a spring first  
8081 bursting forth through the ground. If a person can bring these impulses to fulfillment, they will be  
8082 adequate to bring all the four quarters under his protection. But if a person fails to develop these  
8083 senses, he will fail to protect even his own parents."<sup>536</sup>  
8084  
8085 In short, Meng Zi argues that our emotions—in being articulated as a function of sympathy  
8086 and antipathy with the Infinite Substance and its emanations—render humans as essentially  
8087 good-natured. Conscious evolution, then, can in one sense be understood as the cultivation  
8088 these sprouts of goodness (how to cultivate these sprouts is a topic for another time...).

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<sup>535</sup> Ibid. 24.

<sup>536</sup> Zi, M, *The Meng Zi*, 4 February 2016, <http://www.indiana.edu/~p374/Mengzi.pdf>, p. 26-27.

8089  
8090 **4.3.2 Virtue Ethics, Deontology and Consequentialism**  
8091 In Virtue Ethics, McDowell argues, “although the point of engaging in ethical reflection  
8092 still lies in the interest of the question “How should one live?”, that question is necessarily  
8093 approached via the notion of a virtuous person. A conception of right conduct is grasped, as  
8094 it were, from the inside out.”<sup>537</sup> Van Norden makes a similar argument, noting that  
8095  
8096 “In order to understand what is distinctive of virtue ethics, it is easiest to begin by explaining what  
8097 the alternatives to it are: consequentialism and deontology. Most simply, consequentialism and  
8098 deontology emphasize what kinds of actions one ought to do, while virtue ethics is about what kind  
8099 of person one ought to be.”<sup>538</sup>  
8100  
8101 “To put it another way, consequentialism and rule-deontology are theories about right  
8102 action, while virtue ethics is a theory about good character.”<sup>539</sup> In short, ethical behavior  
8103 comes as a function of conscious evolution and the actualization of more subtle  
8104 epistemological orders like Reason, Rational Intuition, Wu-Wei and Love that render an  
8105 individual as virtuous (virtue coming in the ability to harmonize the Infinite with the Finite,  
8106 which is to say the ability to assuage antipathy and enhance sympathy).  
8107  
8108 As an aside, we should note that virtue ethics has some serious implications for  
8109 critical theory and social reform. “Critical Theory is concerned with the ability of human  
8110 beings to reflect on their social life for the purpose of discovering... ‘what we should do and  
8111 how we should live.’”<sup>540</sup> If we hope to make the world a ‘better place’ (i.e. a place with more  
8112 virtuous beings and thus more sympathy with the infinite), then we must recognize that the  
8113 only means to this desired end is the ‘social production’ of virtuous subjects. Critical theory  
8114 and social reform, then, must be centered on the production of virtuous subjects (i.e.  
actualization of the potential for conscious evolution) rather than the direct, ‘practical’

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<sup>537</sup> McDowell, J 1979, ‘Virtue and Reason’, *The Monist*, vol. 62, no. 3, p. 331.

<sup>538</sup> Van Norden, BW 2011, *Introduction to Classical Chinese Philosophy*, Hackett Publishing, pp. 57-58.

<sup>539</sup> Van Norden, BW 2011, *Introduction to Classical Chinese Philosophy*, Hackett Publishing, p. 61.

<sup>540</sup> Hallin, DC 1987, ‘The American News Media: A Critical Theory Perspective’ in Forester, J, *Critical Theory in the Public Life*, MIT Press, p. 121.

8115 amelioration of social problems<sup>541</sup>—to produce a peaceful society we must focus our  
8116 attention on *producing virtuous subjects* rather than policing the transgressions of those  
8117 who lack virtue as a direct function of their socialization (which in Modernity negates the  
8118 potential for conscious evolution).

8119         Virtue Ethics became starkly impossible to think in the rise of Modernism. There is  
8120 no longer an objective standard for truth, meaning, value, etc., as the Infinite Substance and  
8121 its emanations have been axiomatically denied. As such, Modernity marks the death of the  
8122 potential for true ethics or morality and indeed gives birth to a regime in which Yerkes  
8123 argued that “ethics should be thought of as an extension of biological sciences of function:  
8124 physiology, psychology, sociology”(which is to say that ethics should be thought of in  
8125 egotistical, biological terms—i.e. terms that are dimensionally incommensurable with  
8126 virtue ethics and, when atomized from the rest of our being, ‘the good’).<sup>542</sup>

8127         Modernity leaves us with two unsatisfactory replacements for Virtue Ethics:  
8128 Deontology and Consequentialism. Deontology proposes that ethical behavior consists of  
8129 acting from a set of shared rules. Consequentialism proposes that ethical behavior comes as  
8130 a function of the consequences of an individual’s actions. In both cases, however, there is no  
8131 objective standard for articulating the value or meaning of either rules or consequences  
8132 given the implicit nihilism of Modernity and its axioms-logics. We are thus left with a form  
8133 of Liberal Nihilism wherein ethics are, in practical terms, what ever a person wants them to  
8134 be in order to legitimize their own existence (“Do what thou wilt shall be the whole of the  
8135 Law”<sup>543</sup> under the veneer of ‘objective truth’ that in actuality lacks the potential for  
8136 objectivity in its finite foundation in the world of motion, passing time and physical space).

8137         That being said, Virtue Ethics can in one sense be considered a form of deontology.  
8138 The law just happens to be Infinite Substance and its emanations rather than a set of finite  
8139 rules created by humanity within and upon the ‘standard’ (or lack there of) of the finite  
8140 world of motion. Our thesis that Modernism is simply a dimensionally reductive

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<sup>541</sup> Barnesmoore, LR (In Press), ‘Conscious Evolution, Social Development and Environmental Justice’, *Environment and Social Psychology*.

<sup>542</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 71.

<sup>543</sup> The ‘Law of Thelma’...

8141 rearticulation of the Paternalist tradition, then, remains unproblematized as deontology and  
8142 consequentialism can be understood as the rearticulation and atomization of virtue ethics  
8143 within the logics and axioms of Modernity and the potentials for reality, truth and goodness  
8144 established therein.

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## 8150 **4.4 Artificially Intelligent Killer Drones**

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### 8152 **4.4.1 'Ethical' Automated Drones and the Office of Naval Research**

8153 In the normative US discourse on automated weapon systems there are two dominant  
8154 frames: the first is of automated weapon systems that retain a 'human in the loop' when  
8155 selecting and destroying targets; the second is of automated weapon systems that cut  
8156 humans out of the loop and autonomously select and attack targets. The 'human in the  
8157 loop' frame is at present dominant in official discourses (US Military, US Government  
8158 Officials, etc.). The wholly autonomous frame is at the fore of research and design projects  
8159 (e.x. research funded by the Office for Naval Research (ONR) at institutions including Tufts,  
8160 Brown and Georgia Tech). There are two important points: the first is the fact that both  
8161 sides of this dialectical debate set the agenda for discussions of military ethics at the level of  
8162 individual behaviors (rather than the implicit, systemic lack of ethics that typifies US  
8163 military and the entirety of its existence); the second is the fact that these drone projects  
8164 attempt to frame the actions of the US military as 'scientifically ethical' (i.e. these projects  
8165 attempt to 'speak the truth of ethics' in the scientific terms that articulate the boundaries of  
8166 Modernist veridiction and parrhesia)..

8167 For a drone to be ethical within the Virtue Ethics paradigm it would have to be  
8168 virtuous, and for a drone to be virtuous it would require the capacity for conscious  
8169 evolution and the actualization of epistemological potential therein; in sort, the drone

8170 would need spirit and a soul-mind<sup>544</sup>... In the simplest terms the algorithm's 'mind' and the  
8171 human mind are of a different 'substance and state' that contains very different  
8172 epistemological potentials (at least in algorithmic epistemology's presently public facing  
8173 articulation...). The algorithms finite, numerical field of dimensional consistency is  
8174 dimensionally incommensurable with the relatively infinite (from the perspective of the  
8175 finite world of motion in which algorithms exist) dimensional quality of the human mind.  
8176 Again, though it is beyond the scope of this particular study, this issue of the social  
8177 implications of handing over decision-making power to 'minds' that lack the capacity for  
8178 empathy, intuition, love, etc. (and thus lack the potential for virtuous or, thus, ethical  
8179 action).

8180  
8181 **4.4.2 Legalist Deontology**  
8182 Deontology, simply, proposes moral and ethical behavior consists of following shared rules.  
8183 Deontology can manifest in many forms; for example, a virtue ethics conception of  
8184 deontology might propose certain precepts (abstract rules derived from the Infinite  
8185 Substance and its emanations) that the ethical subject must harmonize with a given context.  
8186 One form of deontology that we must grapple with in order to understand how it could be  
8187 possible to think of the US Military and its drones as ethical is 'Legalist Deontology.'  
8188 'Legalist Deontology'—one of the only forms of 'objective' ethics possible within Modernism  
8189 (though the standard of 'objectivity' in this case is of course the finite world of motion,  
8190 passing time and physical space and the 'order of knowledge' we create therein)—argues  
8191 that ethical behavior is derived from following the law.<sup>545</sup> When researchers in the ONR

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<sup>544</sup> That is soul and mind in the more normative Anglophone division of humans into body, mind and soul.

<sup>545</sup> As a most vulgar example of 'Legal Deontology', UBC Geography Professor Dan Hiebert (<http://www.geog.ubc.ca/persons/dan-hiebert/>) argued along the lines that supporting CSIS [(the Canadian intelligence service)] is ethically differentiated from supporting Al Qaeda because 'Al Qaeda doesn't follow the law' in a lecture where he also, most demonstrably, introduced his talk by arguing that theory and philosophy are a waste of time—thus the abject poverty of mind associated with not cultivating our epistemic potentials through conscious evolution that allows the Modernist mind to 'think the that' of the axioms and logics it receives through socialization in Modernity...).

8192 project say that they are going to make the drone scientifically ethical they mean that they  
8193 are going to make the drone 'scientifically follow the law'...

8194  
8195 **4.4.3 Legitimate Dissent?**  
8196 Let us presume that everyone in the US military power structure is not so foolish as to  
8197 actually believe these narratives about 'ethical drones' (we have had enough friends in US  
8198 military intelligence psychological operations teams to realize that the military elite almost  
8199 never believe a thing they feed to the US public...), and that the entire project is indeed  
8200 very likely a psychological operation carried out by Military Intelligence, the DIA, and  
8201 other such groups whose job it is to manufacture public consent for the US War Machine  
8202 (i.e. history and personal experience demonstrate that taking the US Military as its word is a  
8203 rather foolish and naïve approach...)... To frame drones as ethical in legalist deontological  
8204 terms is to impose the assumption that US violence, war, imperialism, etc. are inherently  
8205 ethical in being articulated by law, and that the only ethical problem is in the individuals  
8206 (human or robot) who perpetrate these acts of violence (and thus fail to follow the law)—it  
8207 is to critique the US war machine form 'the sphere of legitimate controversy' (which  
8208 reduces systemic problems to the individuals and precise policies by which they are  
8209 enacted—which atomizes agency at the local-individual level in perfect Neoliberal form).  
8210 The western mass media, for example, focuses its coverage and analysis on individual  
8211 'terrorist organizations' rather than the nexus of US, UK, French, Israeli, etc. war crimes  
8212 (military, economic, cultural, ontological and epistemological), money, weapons and  
8213 training that creates the potential for such mass, violent grass roots movements (i.e. the  
8214 ontological dependence of terrorism on the nation states who purport to fight it). In a  
8215 similar vein, the western mass media focuses on individual leaders like Saddam, Muammar  
8216 and Bashar (the use of their personal rather than family name is intentional...) rather than  
8217 the larger context of western colonialism-imperialism that put them into power, armed  
8218 them and sustained their political foundation through the radicalization produced by their



8219 colonial-imperial modes of oppression.<sup>546</sup> In the same vein US military and intelligence  
8220 atrocities like My Lai are (in official political rhetoric, mass media coverage, academia, etc.)  
8221 critiqued at the level of individual transgressions rather than at the level of the overall  
8222 ethical salience of the enterprise and its systemic foundations (i.e. the rape culture that is  
8223 implicit in the more general fold of Paternalist culture and especially in Paternalist-Military  
8224 culture).

8225 Daniel Hallin's theory of media spheres provides an analytic model to understand  
8226 this individualization of critique. Hallin, drawing from his research on media coverage of  
8227 the Vietnam War, posits three spheres of media coverage: the 'Sphere of *Consensus*', the  
8228 'Sphere of *Legitimate Controversy*' and the 'Sphere of *Deviance*'.<sup>547</sup> While we take exception  
8229 with Hallin's (and many of his media communications studies colleagues in the US...)   
8230 uncritical use of the terms 'objective' and 'balanced' in describing the *actual*—rather than  
8231 *rhetorical*—quality of US Media practice, the general form of his three spheres analytic is  
8232 useful:

8233  
8234 "The province of objectivity is the middle region, which can be called the Sphere of Legitimate  
8235 Controversy. This is the region of electoral contests and legislative debates, of issues recognized as  
8236 such by the major established actors of the American political process. The limits of this sphere are  
8237 defined primarily by the two-party system—by the parameters of debate between and within the  
8238 Democratic and Republican parties—as well as by the decision-making process in the bureaucracies  
8239 of the executive branch. Within this region, objectivity and balance reign as the supreme journalistic  
8240 virtues."<sup>548</sup>

8241  
8242 "Bounding the Sphere of Legitimate Controversy on one side is what can be called the Sphere of  
8243 Consensus. This is the region of "motherhood and apple pie"; it encompasses those social objects  
8244 not regarded by the journalists and most of the society as controversial. Within this region  
8245 journalists do not feel compelled either to present opposing views or to remain disinterested  
8246 observers. On the contrary, the journalist's role is to serve as an advocate or celebrant of consensus  
8247 values."<sup>549</sup>

8248  
8249 "Beyond the Sphere of Legitimate Controversy lies the Sphere of Deviance, the realm of those  
8250 political actors and views which journalists and the political mainstream of the society reject as

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<sup>546</sup> We will leave the murky question of intent to those who operate within the Black Projects that form the underbelly of the US Military and Intelligence establishment.

<sup>547</sup> Hallin, DC 1989, *The Uncensored War: The Media and Vietnam*, University of California Press.

<sup>548</sup> Ibid. 116

<sup>549</sup> Ibid. 117

8251 unworthy of being heard. It is, for example, written into the FCC's guidelines for application of the  
8252 Fairness Doctrine that "it is not the Commission's intention to make time available to Communists  
8253 or to the Communist viewpoints." Here neutrality once again falls away, and journalism becomes, to  
8254 borrow a phrase from Talcott Parsons, a "boundary-maintaining mechanism: it plays the role of  
8255 exposing, condemning, or excluding from the public agenda those who violate or challenge the  
8256 political consensus. It marks out and defends the limits of acceptable political conflict."<sup>550</sup>

8257  
8258 We can understand the two poles of the model, consent and deviance, as mutually  
8259 constitutive (recalling Foucault's notions concerning the mutually constitutive relations  
8260 held between positive and negative forms of power). The sphere of consensus supports the  
8261 US war effort from the conservative (Old White Man God) side of the dialectical hegemony  
8262 (i.e. acceptance of and attempts to 'conserve'—in the sense typified by eugenics and white  
8263 nationalist movements—the status quo); the sphere of deviance supports the US war effort  
8264 from the progressive (Luciferian) side of the dialectical hegemony (i.e. it articulates the  
8265 boundaries of discontent at the individual rather than systemic level).

8266         The development of 'scientifically ethical drones', then, can be understood as a  
8267 product of the sphere of legitimate controversy (the progressive, Luciferian, *seemingly*  
8268 autonomous and rebellious front of dialectical hegemony in Modernity) in coming as an  
8269 attempt to solve problems of military ethics at the 'individual level'. Taken together, the  
8270 parrhesiatic identity of the scientist and his scientific mode of veridiction and the notion of  
8271 'Legalist Deontology' allow the 'progressive side' of the dialectic allow the US Military and  
8272 Political Establishment to frame the development of killer drones to serve the colonial-  
8273 imperial desires of the elite class as ethical; in so doing they also create the veneer of linear  
8274 social progress that lies at the heart of the Myths of modernity and the acceptance of  
8275 Modernist oppression in the US public mind... Again, all of the above is only possible to  
8276 think in the axioms and logics of Modernity and their reduction of reality to a state in which  
8277 the unreasoning algorithm can be understood as potentially 'ethical' without the potential  
8278 for 'virtue'.

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<sup>550</sup> Ibid.

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## 4.5 Religion, AI and *Man* as God

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8302

### 4.5.1 Man Creates Machines in his 'Own Image'

8303

8304

"Ideologies common in science claim that politics and religion have been transcended by the rational discourse of modern science. But rather than having been transcended, the images, narratives, and functions of religion and politics luxuriate in science. Denial and repression are not transcendence."<sup>551</sup> In the exoteric Abrahamic (and many other Paternalist traditions) traditions God is the male creator, the grand architect of the universe; *he is* creative design. In Modernism, as a function of its axioms and logics, *Man* is now creator and grand architect of the universe... While the patriarchal, paternalistic, dominating, othering, etc. qualities of stories concerning creation go unchanged, God is dead and Man-God reigns supreme... Man creates order through and within knowledge and its ability to dominate the chaos of manifestation. Man *creates* consciousness within the machine (he makes machine 'in his own image'<sup>552</sup>). The following quotes illustrate this rearticulation of creationism in the axioms and logics of Modernity (it is clear that the final two quotes, at

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<sup>551</sup> Haraway, D 1989, *Primate Visions*, Routledge, p. 196.

<sup>552</sup> Genesis, 1: 26-27, KJV.

8316 least rhetorically, track more towards the esoteric, theological, invisible underbelly of  
8317 Modernism than they do towards the visible, exoteric face of Modernism that we have been  
8318 treating with in this study.

8319         The introduction to the official trailer for the movie *Ex Machina* argues, “to erase the  
8320 line between man and machine is to obscure the line between men and gods.”<sup>553</sup> Richard  
8321 Seed, most famous for his involvement in human cloning debates, argues “God made man  
8322 in his own image. God intended for man to become one with God. We are going to become  
8323 one with God. Cloning and the reprogramming of DNA is the first serious step to becoming  
8324 one with God. Yes, we are going to become Gods, period.”<sup>554</sup> Yuval Noah Harari, professor at  
8325 the Hebrew University of Jerusalem, recently noted

8326  
8327 “God is extremely important because without religious myth you can’t create society [(i.e. it was how  
8328 we created order within human knowledge before the rise of modernism where we re-cognized what  
8329 we were actually doing all that time...)]. Religion is the most important invention of humans. As  
8330 long as humans believed they relied more and more on these gods they were controllable”;<sup>555</sup>  
8331 “...What we see in the last few centuries is humans becoming more powerful and they no longer  
8332 need the crutches of the gods. Now we are saying we do not need God, just technology;”<sup>556</sup> [RT  
8333 paraphrases Harari’s analysis of the implications of these changes in the relationship of humanity to  
8334 technology as follows:] “In the future the rich may be immortal while the poor would die out.”<sup>557</sup>

8335  
8336 Anne Foerst—who was a theological advisor at MIT—provides us with an elucidating  
8337 ethnographic note:<sup>558</sup>

8338  
8339 “In that building over there, in the classical AI lab, I know at least four people who claim to be  
8340 descendants of Rabi Löw who is known as the first cabbalist to actually build a golem. Rabi Löw  
8341 lived in Prague during the 15<sup>th</sup> or 16<sup>th</sup> century and there are a couple different stories about his  
8342 golem and one story is when the golem died he put the dead golem in the attic of the Prague  
8343 Synagogue and he created a sentence to revive the golem at the end of all times and a couple of  
8344 people in that building including Marvin Minsky have been told that sentence on the day of their

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<sup>553</sup> Ex *Machina*, Movie Trailer, 29 September 2015, <https://www.youtube.com/watch?v=EoQuVnKhxaM>

<sup>554</sup> [http://en.wikipedia.org/wiki/Richard\\_Seed](http://en.wikipedia.org/wiki/Richard_Seed)

<sup>555</sup> Russia Today Staff 2015, “Rich people will become immortal ‘god-like’ cyborgs in 200 years – Historian”, Russia Today.

<sup>556</sup> Ibid.

<sup>557</sup> Ibid.

<sup>558</sup> Foerst, A, Staff Profile, St. Bonaventure University, 30 September 2015, <http://www.cs.sbu.edu/afoerst/>

8345 bar mitzvah. So they have been told by their fathers or grandfathers that they would be the ones to  
8346 revive the golem. And of course then you can easily draw the parallel to AI... Two people who  
8347 actually claim to be descendants, one is Gerry Sussman a professor here (*at MIT*) and the other one  
8348 is Joel Moses who is right now provost of MIT were sitting together and they wrote the sentence  
8349 they have been told to revive the golem and it was exactly the same so this tradition has actually  
8350 survived for over 400 years... There is one story where the golem comes to life and has on its  
8351 forehead the terms 'yahweh elohim emet' which means god the lord is truth and he comes to life  
8352 and removes the aleph the first letter of the term emet from his forehead so that the remaining  
8353 sentence means god the lord is dead. And his builders are of course totally horrified and said what's  
8354 going on, I mean how can you say god is dead? And he says well we are created in god's image and  
8355 we adore god because god was able to build something so fantastic as us, but if you are now able to  
8356 rebuild yourself the people will adore you for building that and not god any more. But as soon as  
8357 god is not adored anymore he is as good as dead."<sup>559</sup>

8358  
8359 Beyond the clear anthropomorphization of creationism in modernism (the rich white man,  
8360 in his capacity for physical 'immortality' and the creation-manifestation of consciousness, is  
8361 now God), the above quotations elucidate another very important issue. Where the general  
8362 public is socialized with the Exoteric Modernist regime of axioms and logics (order within  
8363 knowledge, language and meaning hold a functional relationship amenable for literal  
8364 translation, reduction of reality to the finite world of motion, passing time and physical  
8365 space, peripatetic epistemic reductionism, etc.)—be they left wing atheist scientists or right  
8366 wing literal interpreters of the bible—the elite class and their agents in the scientific  
8367 community still (by and large) see the world through axioms and logics that are more  
8368 coherent with the esotericism of authors like Descartes, Bacon, Leibnitz, etc. than the public-  
8369 slave axioms and logics of Modernity. Dimensional reduction of reality and peripatetic  
8370 epistemological reductionism are only for the masses—'for the goyim'. The elite levels of  
8371 society and the Indo-Aryan blood class that inhabits them, be they academic, political,  
8372 police-intelligence-military, organized crime, etc., far from having moved into acceptance of  
8373 Exoteric Modernism, actively applied the esoteric knowledge of mysteries (for example,  
8374 knowledge concerning the ways in which ritual-practice can be used to create and  
8375 transform (cause a state change in) epistemological norms) in their perpetual, Paternalist  
8376 search for power.

#### 8377 **4.5.2 The Modernist Omega Point, Noospheric Singularity**

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<sup>559</sup> Theys, F 2006, *Technocalypse*, 8 August 2016, <http://www.imdb.com/title/tt0899298/>, 30:57-33:05.

8378 Verner Vinge first introduced the term 'Technological Singularity' in his novel *Marooned in*  
8379 *Realtime* and subsequently developed it in an essay "*The Coming Technological Singularity*"  
8380 during the late 80's and early 90's.<sup>560</sup> Zoltan Istvan describes Vinge's conception of the  
8381 'Technological Singularity' as "a moment when growing superintelligence renders our  
8382 human models of understanding obsolete [(i.e. a change in the state of consciousness on  
8383 earth)]."<sup>561</sup> In his 2005 book *The Singularity is Near: When Humans Transcend Biology*,  
8384 Kurzweil defines the 'Technological Singularity' in more essentially Modernist terms as:  
8385  
8386 "... a future period during which the pace of technological change will be so rapid, its impact so deep,  
8387 that human life will be irreversibly transformed. Although neither utopian nor dystopian, this epoch  
8388 will transform the concepts that we rely on to give meaning to our lives, from our business models  
8389 to the cycle of human life, including death itself."<sup>562</sup>  
8390  
8391 For Kevin Kelly, founder of Wired Magazine, the singularity is a moment in which "all the  
8392 change in the last million years will be superseded by the change in the next five  
8393 minutes."<sup>563</sup> Oxford Transhumanist James Martin defines the singularity as "a break in  
8394 human evolution that will be caused by the staggering speed of technological evolution."<sup>564</sup>  
8395 It seems, then, that while the term comes to be understood within the boundaries of mind  
8396 provided by a given world view (i.e. in Modernity it is understood in technological terms),  
8397 the basic idea remains a conception of a moment in which the dimensional quality of reality  
8398 changes (be that the pace of human evolution or our mode of understanding the world) in a  
8399 manner that renders modeling the future based on the past impossible.

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<sup>560</sup> Singularity Symposium, "What is the best definition of Singularity?", 3 August 2016, <http://www.singularitysymposium.com/definition-of-singularity.html>

Vinge, V 1993, 'The Coming Technological Singularity', *Whole Earth Review*, Winter.

Vinge, V 2004, *Marooned in Realtime*, MacMillan.

<sup>561</sup> [http://motherboard.vice.com/read/what-if-one-country-achieves-the-singularity-first?utm\\_source=mbfb](http://motherboard.vice.com/read/what-if-one-country-achieves-the-singularity-first?utm_source=mbfb)

<sup>562</sup> Kurzweil, R. (2005). *The Singularity is Near: When Humans Transcend Biology*. Penguin. p. 24

<sup>563</sup> Singularity Symposium, "What is the best definition of Singularity?", 3 August 2016, <http://www.singularitysymposium.com/definition-of-singularity.html>

<sup>564</sup> Ibid.

8400 To begin our interrogation of Singularity thought in contemporary society we must  
8401 first recall our above discussion of De Chardin's 'omega point':

8402  
8403 "Teilhard's viewpoint allows him to depict an imaginary evolution of the noosphere. The psychic,  
8404 interior side of matter or so-called 'radial energy' directs matter to higher levels of organisation  
8405 which culminate in the end of the evolutionary process. This end is external to the evolution itself.  
8406 The Earth's noosphere will be replaced by a super-mind and will coalesce into a so-called Omega-  
8407 Point.

8408  
8409 This will be the end and the fulfillment of the spirit of the earth. The end of the world: the  
8410 wholesale internal introversion upon itself of the noosphere, which has simultaneously  
8411 reached the uttermost limit of its complexity and centrality. The end of the world: the  
8412 overflow of equilibrium, detaching the mind, fulfilled at last, from its material matrix, so  
8413 that it will henceforth rest with all its weight on God-Omega."<sup>565</sup>

8414  
8415 "[...] the end of all life on our globe, the death of the planet, the ultimate phase of the  
8416 phenomenon of man."<sup>566</sup>

8417  
8418 Teilhard saw the noosphere as a transitional stage of evolution from the biosphere to the Omega-  
8419 Point. He describes the noosphere as a layer over the biosphere, because to him it is the beginning of  
8420 a separation process. The radial energy enters a stage of visible dominance and partial separation on  
8421 the way to total independence.

8422 The Omega-Point concept in the theory of Teilhard follows logically from the dichotomous  
8423 characters of matter and energy which appear at the atomic level. The interior side of matter, of  
8424 atoms, implies the constant presence of Omega from the very beginning of the universe. "A present  
8425 and real noosphere goes with a real and present centre."<sup>24</sup>

8426 This is the principle of the insistent movement towards the super-mind in the course of  
8427 evolution and beyond the evolutionary mechanisms. The transcendental Omega 'slips out' of the  
8428 material, spatial-temporal world, finally resulting in a pure state of being without any material  
8429 constituents. Therefore, an and less life within the material world would be a theoretical  
8430 impossibility for Teilhard."<sup>567</sup>

8431  
8432 Terence Mckenna—describing the Singularity as an hour in which more change happens in  
8433 human knowledge than occurred in the past tens of thousands of years, defines the  
8434 Singularity (in and of the unimaginable quality of such a rapid pace of change from the  
8435 relative perspective of humanity) as

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<sup>565</sup> De Chardin, PT 1965, *The Phenomenon of Man*, Harper & Row.

<sup>566</sup> Ibid. 273

<sup>567</sup> Levit, G S 2000, "The Biosphere and the Noosphere Theories of VI Vernadsky and P. Teilhard de Chardin: A Methodological Essay", *Archives Internationales d'histoire Des Sciences* vol. 50, no. 144, pp. 160-177.

8437 “a place where the normal rules of modeling break down. Modern religions have anticipated the  
8438 singularity by calling it the eschaton or the end of times [(see our above discussion on the  
8439 *Apocalypse in section 3.23...*)] Technological communities have anticipated the singularity by  
8440 thinking in terms of Artificial Intelligences.... In whatever form it takes, we seem to be on the cusp  
8441 of a dramatic evolutionary leap into a deeper level order of complexity than biology or biology plus  
8442 culture has been able to provide. We are on the brink of something truly awesome and unknown.”<sup>568</sup>

8443  
8444 The Singularity, then, seems to represent a technological omega point or eschaton in the  
8445 Modernist ‘world view’— “the rapture of the nerds.”<sup>569</sup> It understood as the move into a new  
8446 dimensional quality of existence (i.e. to cross an infinity membrane into that which is  
8447 relatively infinite from our previous dimensional perspective)<sup>570</sup>. The great universities of  
8448 the Catholic Church in Europe have been replaced by Singularity University and its Moffitt  
8449 Field, Silicon Valley neighbors like Stanford, UCSC, Carnegie Mellon, Google, NASA,  
8450 Lockheed Martin, etc.

8451  
8452 “Technology is evolving faster and faster. Not surprising when you consider that today more  
8453 scientists are doing research than in all of history combined and using superior instruments and  
8454 communication tools. New technologies like biogenetics, artificial intelligence, implants and  
8455 nanotechnology have advanced vastly in the past few decades. These various technologies seem now  
8456 to be converging towards one goal, to overcome human limits and to create new, higher forms of  
8457 life...”<sup>571</sup>

8458  
8459 Modernity again seems to be a rearticulation of traditional esoteric terms-concepts (in this  
8460 case ‘omega point’ and the eschaton) in the boundaries for reality and meaning established  
8461 by the axioms and logics of Modernity.

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<sup>568</sup> Theys, F 2006, *Technocalypse, 8 August 2016*, <http://www.imdb.com/title/tt0899298/>, 2:40-4:00

<sup>569</sup> Istvan, Z 2015, “What if One Country Reaches the Singularity First?”, Motherboard-Vice.

<sup>570</sup> Barnesmoore, LR 2015, ‘Datascopes and Dimensional Incommensurability in the History of Assemblages’, Association of American Geographers 111<sup>th</sup> Annual Meeting, Chicago.

<sup>571</sup> Theys, F 2006, *Technocalypse, 8 August 2016*, <http://www.imdb.com/title/tt0899298/>, 0:07-0:40.



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## 4.6 Statistical Irrationality and Society

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### 4.6.1 Statistical Irrationality

8494  
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8496 In the context of contemporary society—where ‘smart cities’, drones, social media and the  
8497 like play an increasingly intimate role in the everyday life of humans—statistics have  
8498 become one of the primary materials for human epistemological production. At the socio-  
8499 systemic level, be it government practice or academic thought, our global society has come  
8500 to know the world in terms of statistical outcomes (as number). Given our culture’s amnesia  
8501 concerning the Aristotelian distinction between Truth (which is eternal) and fact (which is

8502 Truth with motion and thus lacks eternity), these numerical representations of statistical  
8503 outcomes have come to form the foundation of 'truth' in Modernity.

8504         Though we risk recreating the wheel Descartes so skillfully crafted in his  
8505 *Meditations on First Philosophy*,<sup>572</sup> this reduction of Truth to fact poses some important  
8506 barriers to reason that must be addressed. In short, Descartes argued that the sensory world  
8507 (the world of fact, of Truth with motion) cannot form the foundation of the rational process  
8508 due to its lack of an eternal dimensional quality; instead, reason must be founded upon the  
8509 'simplest and most universal things', which is to say the infinite substance and its  
8510 emanations (force, form and consciousness). The Truth of attraction comes in the form of  
8511 multiplicity combining to form unity seen at other levels of manifestation in phenomena  
8512 like gravity and love rather than the 'fact' (the Truth with motion) of two atoms bonding in  
8513 the finite world of motion. Similarly (recalling Leibnitz), the Truth of the perfect circle is its  
8514 ideational form as while we can imagine the perfect circle or prove it mathematically (with  
8515 logic) we cannot actually bring a perfect circle into factual manifestation due to its  
8516 dimensional incommensurability with the finite dimensional quality of manifestation (as a  
8517 three dimensional, solid object is dimensionally incommensurable with the dimensional  
8518 quality of a plane).<sup>573</sup>

8519         We move from the above early modern rationalist discourse on the limitations of  
8520 peripatetic (material) reason to articulate two central problems with rational processes  
8521 founded upon statistics: first, issues of data collection; second, issues of ontological  
8522 dependence. To provide a contextual example we examine these two causes of societal  
8523 statistical irrationality through the lens of fMRI statistics and US crime statistics.

8524         A recent study from Linköping University in Sweden discovered a bug in fMRI  
8525 algorithms that may have created statistical anomalies invalidating fifteen years of research  
8526 and over forty thousand peer review articles and thus provides an apt entry point for

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<sup>572</sup> Descartes, R 2002, *Meditations on First Philosophy*, trans. Bennett.

<sup>573</sup> Ouspensky 1912, *Tertium Organum*, St. Petersburg, 5 January 2015, <http://holybooks.lichtenbergpress.netdna-cdn.com/wp-content/uploads/Tertium-Organum-by-P-D-Ouspensky.pdf>

8527 understanding the barriers to statistical reason posed by issues of data collection.<sup>574</sup> The  
8528 basic issue is of course clear. Our observational capacities, be they through the sensory  
8529 organs or algorithms, are fallible (rendering ‘truth’ founded upon observations fallible); we  
8530 lack omniscience. Turning to the analogous issue of crime statistics in the US, police cannot  
8531 be everywhere at once; they lack omnipresence. As a result, crime statistics are (we begin  
8532 our transition to the second core issue of statistical irrationality in society) ontologically  
8533 dependent upon the spaces police patrol; for example, while more poor minorities are  
8534 convicted of drug crimes and the crime statistics thus intimate that poor minorities do and  
8535 sell more drugs, the reality is that police are patrolling the streets and stopping people for  
8536 often unconstitutional searches in poor, predominantly minority urban communities  
8537 (Public spaces) rather than the board rooms, law firms and wealthy neighborhoods of Main  
8538 Street or the ‘black sights’ certain nodes of the US Military and Intelligence establishment  
8539 use to transport drugs like cocaine into the US<sup>575</sup> (Private spaces).<sup>576</sup>

8540 Before addressing the barrier to reason posed by the blindness of statistics to  
8541 ontological dependence we should make a final note on the role of ‘performativity’ in the  
8542 issue of data collection. In short, when statistics are accepted as truth they often come to be  
8543 performed as True. Police advocates, for example, often rationalize the inordinate level of  
8544 police violence experienced by minority communities in the US in terms of ‘minorities  
8545 committing more crimes’ (i.e. in terms of crime statistics); while it is irrational to simply  
8546 accept that minorities being arrested for and convicted of more crimes has anything to do  
8547 with minorities actually committing more crimes (due the ontological dependence of crime  
8548 statistics on policing practice illustrated above), these statistical outcomes are performed as

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<sup>574</sup> Crew, B 2016, “A Bug in fMRI Software Could Invalidate 15 Years of Brain Research”, Science Alert, 4 August 2016, <http://www.sciencealert.com/a-bug-in-fmri-software-could-invalidate-decades-of-brain-research-scientists-discover>

<sup>575</sup> Covert, B 2014, ““Dark Alliance”: The Story Behind the Crack Cocaine Explosion”, Global Research: Center for Research on Globalization, 7 August 2016, <http://www.globalresearch.ca/dark-alliance-the-story-behind-the-crack-cocaine-explosion/5411190>

<sup>576</sup> This harkens to the dynamic relationship between: class (which in the US context has come to be tied with Race); access to Public and Private Space; ‘Visibility’ of crime. In short, if you have the capital (monetary or social) to secure a private space you are not as susceptible to policing as those who are pushed into public spaces that are patrolled by police by their lack of capital.

8549 unproblematic Truth and come to form the ‘statistical basis’ for rationalization of racially  
8550 motivated police violence. Similarly, policy analysts often found their policy prescriptions  
8551 upon the work of social scientists that in turn accept the conclusions about human  
8552 psychology derived by psychologists using studies using fMRI algorithms as the axiomatic  
8553 epistemological foundation for their study of human society; false or no, the ‘truth’ about  
8554 human psychology performed by the buggy statistical outcomes comes to be real when it is  
8555 treated as real in crafting and implementing real public policy.

8556         Ontological dependence can be understood as the dependence of one reality upon  
8557 another as in the dependence of the present moment upon what happened in other  
8558 moments. As we illustrated above the reality of the outcomes captured in crime statistics  
8559 are unable to capture the ontological dependence of these outcomes on policing practice or  
8560 (even more importantly) historical outcomes (i.e. the historical outcomes of slavery,  
8561 segregation, ghettoization, criminalization, the war on drugs, the prison industrial complex,  
8562 popular culture characterizations of minority communities, etc.). Questions of ontological  
8563 dependence in fMRI statistics are a bit more nebulous (and all the more important for it). In  
8564 short, Psychologists like UBC’s Joe Heinrich (W.E.I.R.D. People)<sup>577</sup> have demonstrated that  
8565 our psychological responses are in many ways relative to socialization (we would say the  
8566 axioms and logics received through the process of socialization); for example, Heinrich  
8567 found that—in the context of ‘the ultimatum game’—“Americans show the tendency to be  
8568 equitable with strangers—and to punish those who are not” where the indigenous  
8569 Machiguenga of Peru “just didn’t understand why anyone would... punish someone who  
8570 had the good luck of getting to play the other role in the game.”<sup>578</sup>

8571  
8572 “The potential implications of the unexpected results were quickly apparent to Heinrich. He knew  
8573 that a vast amount of scholarly literature in the social sciences—particularly in economics and  
8574 psychology—relied on the ultimatum game and similar experiments. At the heart of most of that  
8575 research was the implicit assumption that the results revealed evolved psychological traits common  
8576 to all humans, never mind that the test subjects were nearly always from the industrialized West.

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<sup>577</sup> Heinrich, J, Heine, SJ, & Norenzayan, A 2010, ‘The Weirdest People in the World?’ *Behavioral and Brain Sciences*, vol. 33, no. 2-3, pp. 61-83, 83-135.

<sup>578</sup> Watters, E 2013, “We Aren’t the World” *Pacific Standard Magazine*, 9 July 2016,  
<https://psmag.com/we-aren-t-the-world-535ec03f2d45#.ckdllduvap>

8577 Henrich realized that if the Machiguenga results stood up, and if similar differences could be  
8578 measured across other populations, this assumption of universality would have to be challenged.”<sup>579</sup>  
8579  
8580 The statistical findings of fMRI tests—which work from these behavioral experiments to try  
8581 and understand how the brain works—are, then, ontologically dependent upon the society  
8582 in which the subjects of the fMRI tests were socialized and cannot speak to the True,  
8583 essential nature of human psychology (and indeed this runs into the same problem of  
8584 studying seeds as seeds rather than in their potential to evolve into a tree). That being said,  
8585 the statistical irrationality of our society—rising from our lack of sensitivity to the import of  
8586 issues of ontological dependence for rational interpretation of statistics—leads us, by and  
8587 large, to simply *accept* and thus *perform* these irrational conceptions of human nature-  
8588 psychology.

8589         If statistical reason is—in the above light—accepted as an unsuitable foundation for  
8590 the study of humans (be it the study of human psychology or crime in the US) then where  
8591 should we turn? One way forward may present itself in the classical, qualitative study of  
8592 psychology. Indeed,

8593  
8594 “Psychology is, perhaps, the *oldest science*, and, unfortunately, in its most essential features a  
8595 *forgotten science*. For thousands of years psychology existed under the name of philosophy. In India  
8596 all forms of *Yoga*, which are essentially psychology, are described as one of the six systems of  
8597 philosophy. *Sufi teachings*, which again are chiefly psychological, are regarded as partly religious  
8598 and partly metaphysical. In Europe, even quite recently in the last decades of the nineteenth  
8599 century, many works on psychology were referred to as philosophy. And in spite of the fact that  
8600 almost all sub-divisions of philosophy such as logic, the theory of cognition, ethics, aesthetics,  
8601 referred to the work of the human mind or senses, psychology was regarded as inferior to  
8602 philosophy and as relating only to the lower or more trivial sides of human nature. ...

8603         Parallel with its existence under the name of philosophy, psychology existed even longer  
8604 connected with one or another religion. ... There are many excellent works on psychology in quite  
8605 orthodox religious literature of different countries and epochs. For instance, in early Christianity  
8606 there was a collection of books of different authors under the general name of *Philokalia*, used in  
8607 our time in the Eastern Church, especially for the instruction of monks.

8608         During the time when psychology was connected with philosophy and religion it also existed  
8609 in the form of Art. Poetry, Drama, Sculpture, Dancing, even Architecture, were means for  
8610 transmitting psychological knowledge. For instance, the Gothic Cathedrals were in their chief  
8611 meaning works on psychology.

8612         In the ancient times before philosophy, religion and art had taken their separate forms as we

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<sup>579</sup> Ibid.

8613 now know them, psychology had existed in the form of *Mysteries*, such as those of Egypt and of  
8614 ancient Greece. Later, after the disappearance of the Mysteries, psychology existed in the form of  
8615 *Symbolical Teachings* which were sometimes connected with the religion of the period and  
8616 sometimes not connected, such as Astrology, Alchemy, Magic, and the more modern: Masonry,  
8617 Occultism and Theosophy.<sup>580</sup>

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#### 8619 **4.6.2 Police Bias in the United States, Ignorance or Evil?**

8620 After the deaths of Alton Sterling and Philando Castile we watched as CNN paraded one  
8621 middle-aged, white, male police officer after another to ‘tell the police side of the story’.  
8622 Multiple of these white, male police officers (Harry Houck being the most vulgar  
8623 example<sup>581</sup>) claimed that ‘minorities commit more crimes’ in order to defend the inordinate  
8624 level of police violence the black community faces in the United States. When challenged,  
8625 the white male officers repeatedly defended themselves by saying ‘those are the statistics’.  
8626 Many people have responded to these police murders by noting that the problem lies in  
8627 social and cultural perversions like racism that simply cannot be fixed with policy, and it  
8628 seems clear from the comments of these white, male officers that one of these socio-  
8629 cultural problems is an *irrational understanding of statistics*.

8630         Statistics only tell us about outcomes. Statistics cannot express the contexts that  
8631 *produce* statistical outcomes. They cannot account for poverty, for the historical outcomes  
8632 of systemic racism, segregation and slavery or the centuries (more likely millennia or  
8633 more...) of privilege certain families benefited from as a result of these oppressive practices  
8634 and the power produced therein. In more specific terms statistics cannot account for the  
8635 effect of socioeconomic privilege on the discrepancy between policing of drug use in the

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<sup>580</sup> Ouspensky PD 1951, *The Psychology of Man’s Possible Evolution*, Hodder and Stoughton.  
<http://www.baytallaah.com/bookspdf/86.pdf>

<sup>581</sup> Durkin, JD 2016, “CNN Panel Explodes Over Claim That ‘Black People Are Prone to Criminality’”,  
Mediaite, 7 August 2016, <http://www.mediaite.com/online/cnn-panel-explodes-over-claim-that-black-people-are-prone-to-criminality/>

Maza, C 2016, ‘Meet Harry Houck, CNN’s Resident Race-Baiter And Police Brutality Apologist’,  
*Media Matters For America*, 7 August 2016,  
<http://mediamatters.org/blog/2016/07/12/meet-harry-houck-cnn-s-resident-race-baiter-and-police-brutality-apologist/211509>

Houck is truly a despicable disgrace to humanity...

8636 boardrooms and law firms of Main Street and the policing of drug use in poor urban  
8637 neighborhoods... If we may descend quickly into philosophical jargon, statistics cannot  
8638 capture the ontological dependence of statistical outcomes on contexts; this is to say that  
8639 the dependence of the reality of *outcomes* captured in statistics upon other realities or to  
8640 say the dependence of the moment in which the outcome came to be upon other moments.  
8641 In this light the claim that minorities commit more crimes is absurd and unfounded as the  
8642 most that can be said is that minorities are convicted of more crimes for a slue of reasons  
8643 that simply can't be proven to include minorities committing more crimes.

8644         If there is one Truth that I have come to know through my physical and digital  
8645 travels through this world, it is that humans are essentially good and loving. Very few  
8646 people come to be practically devoid of love and kindness, and even those who are often  
8647 rationalize their goodness in one manner or another. Desire is, in essence, an urge for  
8648 goodness. Recalling St. Augustine, there is only good and the privation of good, only Truth  
8649 and ignorance. People are not, generally, evil; they are just ignorant. Mass shootings, police  
8650 shootings and global wars, not to mention global warming, are all symptoms of a very  
8651 serious sociocultural problem, irrationality and the first step towards treating this problem  
8652 is a general public philosophy education—an education in *how to think* about facts  
8653 (statistics) in a reasoned manner that accounts for the nature of facts (statistics). The  
8654 suffering produced by our society should remind us that the ignorance produced by a  
8655 societal lack of nuanced thought often leads to outcomes that are not easily distinguished  
8656 from what one might call evil... As has been clear throughout this study, the above  
8657 irrational understanding of statistics is only possible within the conception of reality  
8658 established by Modernism and its associated axioms-logics (i.e. it is only possible to conceive  
8659 of humans in statistical terms from the behavioralist perspective, which aims to understand  
8660 human psychology as action without regard for the substance or state of mind (and in this  
8661 case—in the neoliberal form of atomization of agency and causation to the individual, local  
8662 and, as we now observe, contemporaneous levels of reality—without regard for historical  
8663 contexts) that produced said actions).

8664

## 8665 5. Conclusions?

### 8666 5.1 What is Materialism?

8667 Before concluding we provide Nicoll's definition of materialism to elucidate our study; we  
8668 *must* quote it in full as materialism is, as Nicole notes, far more elusive a standpoint than  
8669 we might imagine (this is a perfect example of a point at which an author's writing has  
8670 attained a plateau of perfection that cannot simply be replicated and ought to, in the ethos  
8671 of NE, be quoted in full—Modernist critique be damned...):

8672  
8673  
8674 "What is the standpoint of materialism? It is not by any means so easy to define as we may think. We  
8675 are 'materialists' without knowing it, and 'materialism' is a much deeper problem for each of us that  
8676 we imagine. But, in the first place, from its standpoint we look *outwards* (via the senses) for the  
8677 explanation and *cause* of everything. We start from phenomena as absolute truth.

8678 Speaking first of ultimate issues, we seek proof of the existence of 'God' from phenomenal  
8679 life itself. It life takes on an evil aspect we think there can be no 'God'. Scientifically, we seek for  
8680 *causes* in the phenomenal world. In both cases we are doing much the same thing. In the first case  
8681 we are looking for 'spirit' in visible material life. In the second case we are looking for the principles  
8682 behind phenomena in the minutest forms of matter. As materialists we look for *cause* in the  
8683 elementary material particle. We look for the final explanation of the mystery of life in minute  
8684 physiological processes, in bio-chemistry, etc. We might compare this with looking for the causes of  
8685 a house only in its minute structure, as if we could find its real 'cause' in the elementary bricks of  
8686 which it is composed, and not in the *idea* behind it. For, to materialists, the world must necessarily be  
8687 idea-less. It can be no masterpiece of art—for where is the artist? Neither telescope nor microscope  
8688 [(nor 'datascope')] reveal his actual existence.

8689 If the originating principle behind manifestation is not in the phenomenal world itself, it if  
8690 lies in *idea* [(*form, aeon, etc.*)] working via chemistry (that is, through minute elementary particles)  
8691 into visible form, we must, as materialists, ignore this factor and assume that the chemical processes  
8692 belonging to the world of atoms themselves establish life. The development of the germcell into an  
8693 embryo is, from this side, merely a progressive series of chemical changes, starting from the initial  
8694 shock of conception, each chemical change determined by an following upon the previous one, and  
8695 thus leading to the budding up of the embryo. Looking only at the chemical changes we will ignore  
8696 the controlling principle or *law* acting behind them. Whatever we do not find in the three  
8697 dimensions of space we will ignore, not seeing life as unfolding events but rather as aggregations of  
8698 physical mass [(*i.e. through 'post-modern' eyes...*)].

8699 Strictly speaking, materialism gives sense and physical matter *priority* over mind or idea. In  
8700 the tenth book of the *Laws* Plato put the standpoint of materialism, as it existed then, clearly  
8701 enough. The materialist was a person who regarded *nature as self-derived*. Elementary particles of  
8702 *dead* matter somehow or other combined together to form the entire universe and all the living  
8703 beings contained in it. Matter accidentally raised itself up into the most complex living forms.  
8704 Matter created its laws. And *Mind* itself resulted from these accidental combinations of intimate  
8705 matter [(*i.e. matter is located before mind in the causal chain of that which is*)]. They say that fire  
8706 and water and earth and air all exist by nature and chance... The elements are severally moved by



8707 chance and some inherent force, according to certain affinities among them, of hot with cold, or of  
8708 dry with moist, etc. After this fashion and in this manner the whole heaven has been created, as well  
8709 as animals and plants ... not by the action of mind, as they say, or of any god, but as I was saying, by  
8710 nature and chance only' (*Laws*, 889B).

8711 From this standpoint physical nature is necessarily the *first* cause of the generation and  
8712 destruction of all things. Mind is secondary – an accidental product of physical matter.

8713 Can we really believe that mind and intelligence accidentally came out of dead matter? If so,  
8714 then in order to face the problem sincerely, we must grant to original matter – which, chemically  
8715 speaking, is hydrogen – extraordinary properties, and assume that all organised beings were  
8716 potentially present in the first matter of the nebular system, that is, if we believe that the universe  
8717 'started' at some distant point in passing-time.

8718 But the customary standpoint of scientific materialism is that primary matter is dead – and  
8719 the universe is dead and nature is dead – and a dead nature can, of course, aim at nothing. **It cannot**  
8720 **be teleological.**

8721 Since Plato's time science has passed far beyond the region of the unaided senses. It has  
8722 turned matter into electricity, and the world of three dimensions into a theoretical world of at least  
8723 four dimensions. It has passed beyond *natural*, i.e., sensual concepts, beyond the visualisable and  
8724 matter-of-fact. Physicists today [(1952)] are trying to understand what we are in. What is this 'world-  
8725 field' in which events happen? What is this four-dimensional continuum called space-time? And  
8726 what, for that matter, is electricity? We are in a mysterious and incomprehensible universe.  
8727 Nevertheless, psychologically speaking, the standpoint of materialism prevails and spreads its  
8728 effects over the entire world."<sup>582</sup>

8729

8730 Nicoll juxtaposes this materialist perspective with the Platonic perspective:

8731

8732 "Let us glance at an entirely different standpoint. The Platonic view of visible or phenomenal reality  
8733 was that there is behind it an invisible and greater order of reality. There is invisible *form* or figure  
8734 (only mentally perceptible) over and above all form or figure that we can apprehend through our  
8735 senses. These invisible forms or figures, with which our term *idea* came to be connected, are prior in  
8736 scale to, and therefore much more 'real' than, any perceptible form or figure. Thus the world of  
8737 sense, all that we see, is a very limited expression of *real form* and, properly speaking, science  
8738 studies that which is *indicated* in the visible object. '... the object of anything that can be called  
8739 science in the strict sense of the word is something that may be indicated by the world of sense, but  
8740 it is not really of that world, but of a higher degree of reality'.

8741 The geometer, for example, studies triangles and finds that the three interior angles of any  
8742 sort of triangle are always equal in sum to two right angles. But this is not true of any triangle that  
8743 we can perceive with the external senses because it is not possible to draw an absolutely exact  
8744 triangle. So that '*triangle*' itself belongs to a higher degree of reality than any visible representation  
8745 of it. The triangle as *idea* – the 'ideal' triangle – does not exist in passing time and space. It is not  
8746 visible, but is only apprehended by the mind. In a similar way, anything that has the semblance of  
8747 beauty, relation and proportion in the visible world, as seen by us with our organs of sight, has  
8748 behind it beauty, relation and proportion belonging to a higher degree of reality, which art strives  
8749 towards, and of which we may catch glimpses in flashes of consciousness above the ordinary.

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<sup>582</sup> Nicoll, M 1998, *Living Time*, Eureka Editions, p. 32-35. Bold Emphasis Added

8750 But for materialism a higher degree of reality is not countenanced. I think it would be  
8751 absolutely inexplicable on the basis upon which materialism rests. There may be a *below* but there  
8752 cannot be an *above*. There can be no existing higher degree of reality. There can be no superior  
8753 order behind the phenomenal world, nothing *prior* to it in scale. For the universe must be a  
8754 mindless product and body must be prior to mind. There can be ‘no thought without phosphorus.’  
8755 Matter must be prior to function and use, and sensation prior to meaning.

8756 To admit a higher order of reality behind known reality is, in fact, to reverse the direction of  
8757 materialism. For it is to affirm by an act of the mind what the senses by themselves do not directly  
8758 show, but what, at the same time, that the senses really indicate. And it is exactly in this that Plato  
8759 puts *the turning point of a man’s soul* – in this recognition of an existing higher order of reality that  
8760 explains this obviously imperfect, suggestive world in which we live.”<sup>583</sup>

8761  
8762 Does a proper academic text require a conclusion? Ought we to operationalize our intuition  
8763 to summarize our arguments and intent in the above? We are not sure. On the one hand it  
8764 might prove a useful resource for some. On the other hand it is likely to encourage readers  
8765 to remain within the peripatetic state of knowing. We view the possible harm of this second  
8766 potentiality as outweighing the potential benefits of the first and thus leave you with some  
8767 poetic selections in an attempt to catalyze emotive, intuitive reflection on the themes of this  
8768 text.

## 8769 5.2 Surreal

8770 An Oft Used Term

8771

8772 But what happens,

8773 When you discover

8774

8775 The Surreal is Real,

8776 & Reality is Illusion.

8777

8778 When Madness Reigns?

8779

8780 If sanity is Mind,

8781 Tied to ‘Reality’,

---

<sup>583</sup> Ibid. 35-36.

8782 Then the illusion of  
8783 Reality  
8784 Renders Insanity  
8785 Wisdom  
8786  
8787 The Wise Fool  
8788  
8789 This is not the fool who  
8790 Speaks Wisdom  
8791 As fate,  
8792 But the Story of  
8793 Faith, of  
8794 Knowledge, Understanding & Experience  
8795 Of the Surreal.  
8796  
8797 Descartes told us  
8798 If we read the Great  
8799 Classics of Time  
8800 We become a stranger in  
8801 Our Own.  
8802  
8803 Foolish, Strange,  
8804 Mad & Insane.  
8805  
8806 Enlightenment is Derided  
8807 By the Modernist 'Faith'.  
8808  
8809 For in Modernity,  
8810 Faith is a thought,  
8811 A Belief, Ideology.  
8812

8813 & in loosing all Faith.  
8814 In loosing Knowledge  
8815           Understanding  
8816           & Experience  
8817 Of the Surreal.  
8818           Of the Great Beyond.  
8819           The light behind  
8820 Maya.  
8821  
8822 Modernity Sacrifices  
8823 The Potential for  
8824 Joy, Love, Serenity.  
8825  
8826 For Death & Rebirth,  
8827 For Life.  
8828  
8829 And all these Sacrifices  
8830 are made  
8831 For the Beast of Matter.  
8832  
8833 Who Delights in the  
8834 Perpetual Cycles,  
8835 In the Peripatetic  
8836 Maelstrom.  
8837 In the Derision of  
8838 The Sacred,  
8839 The Surreal.  
8840 In Hellfire and Chaos.  
8841  
8842 If Horses are Contained  
8843 By Fences,

8844 Prisoners by Walls,  
 8845 Humanity's Mind & Emotion  
 8846 Are Contained by Modernity.  
 8847  
 8848 To be Devoured by  
 8849 The Beast.  
 8850  
 8851 **"Twenty**  
 8852 ...Must I fear what others fear? What nonsense!  
 8853 Other people are contented, enjoying the sacrificial feast of the ox.  
 8854 In spring some go to the park, and climb the terrace,  
 8855 But I alone am drifting, not knowing where I am.  
 8856 Like a newborn babe before it learns to smile,  
 8857 I am alone, without a place to go.  
 8858 Others have more than they need, but I alone have nothing.  
 8859 I am a fool. Oh, yes! I am confused.  
 8860 Others are clear and bright,  
 8861 But I alone am dim and weak.  
 8862 Others are sharp and clever,  
 8863 But I alone am dull and stupid.  
 8864 Oh, I drift like the waves of the sea,  
 8865 Without direction, like the restless wind.  
 8866 Everyone else is busy,  
 8867 But I alone am aimless and depressed.  
 8868 I am different.  
 8869 I am nourished by the great mother."<sup>584</sup>  
 8870  
 8871 "They who dance are thought mad by those who hear not the music. The truth of the old proverb  
 8872 was never more surely borne out that it is just now."<sup>585</sup>

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<sup>584</sup> Lao Zi, *Dao De Jing* trans. Feng and English. <http://terebess.hu/english/tao/gia.html>

8873 **5.3 Redemption in Sorrow**

8874

8875 And so the son was sent

8876

8877 To die

8878 Each day

8879 For the sins of

8880 The World

8881

8882 Thus do my eyes

8883 Rain

8884 The Sleep of Sadness

8885

8886 Sometimes I wonder,

8887 Am I here? simply

8888 to Observe.

8889

8890 The Misery of the World

8891

8892 To feel the Sadness

8893 Humanity OUGHT

8894 To Feel

8895

8896 To cry for the

8897 Children

8898 the Birds

8899 the Trees

8900

8901 My friends

---

<sup>585</sup> 1927 February 16, The Times (UK), The Dance, Page 15, Column 4, London, England. (Times Digital Archive GaleGroup)

8902  
8903 Is this Redemption?  
8904 The true Redeemer?  
8905  
8906 Luke 2: 35: (Yea, a sword shall pierce through thy own soul also,) that the thoughts of many hearts  
8907 may be revealed.

## 8908 **5.4 Economic Theology**

8909 What does Economic Theology tell us?  
8910 The human telos lies in 'work'.  
8911 In material production.  
8912 The First Cause lies IN  
8913 Matter.  
8914 Matter produces Mind.  
8915 The human telos is restricted to  
8916 Passing Time,  
8917 Physical Space,  
8918 The Boundaries of Reality  
8919 in the Newtonian Dogma  
8920 of Economic Theology.  
8921  
8922 Our Bodies are the foundation of our Reality,  
8923 they are the First Cause of Mind.  
8924 Bio-Democratic Greece,  
8925 Bio-Cast Hinduism,  
8926 Bio-Fetish Confucianism,  
8927 Though Modernists Eschew the Fools of History  
8928 as Materially 'Irrational',  
8929 though they frame the Rationalists as Irrational,  
8930 Modernism Rises from the Same Rotten Root,  
8931 Biopolitical Dogma,

8932 Order and Love as Domination,  
8933 Paternalism.  
8934 Pulling Sprouts to MAKE them Grow,  
8935 they Reap only Death.  
8936  
8937 We might be tempted to think only of Capitalism,  
8938 Where success is known in dollars and cents,  
8939 and Indeed  
8940 Capitalism is a Vulgar Example of Economic Theology's Newtonian Reductionism.  
8941 But what of the Socialists?  
8942 The Contemporary Marxist Academy?  
8943 Who reject intellectual cultivation,  
8944 The implicit value of Philosophy,  
8945 In their dogmatic valorization of the  
8946 Working Class,  
8947 of Slavery...  
8948 Ideas are Elitist,  
8949 Metaphysics Archetypally So.  
8950 Only 'Reality'  
8951 In the Most Vulgar  
8952 Materialist  
8953 Ontological-Cosmological Framework.  
8954 The 'Reality' that Destroys  
8955 Childhood,  
8956 Imagination,  
8957 Emotion,  
8958 Mind,  
8959 Consciousness.  
8960 Reality Reduced to Passing Time,  
8961 Physical Space,  
8962 Necessarily Nihilistic in rejection of



8963 Eternity,  
8964 of 'Reality' Without Motion,  
8965 which in stillness is Eternal.  
8966 The Uncreated,  
8967 Emanations:  
8968 Form,  
8969 Force,  
8970 & Consciousness.  
8971  
8972 Quantum Physics Problematizes  
8973 Newtonian Dogma,  
8974 its Murderous Reality,  
8975 But Society is yet to Undergo its Quantum Revolution.  
8976 We are trapped in the Dogma of our Newtonian Past.  
8977 I am distinct from you.  
8978 The Images I Receive  
8979 through Sensory Perception,  
8980 that fraction of the Light Spectrum,  
8981 are more real than those I see in the  
8982 Mind's Eye...  
8983  
8984 Economic Theologians find  
8985 Redemption in  
8986 Fight Revolution for  
8987 Low Taxes,  
8988 the Welfare State,  
8989 Free Healthcare.  
8990 a 'Fair Economic System'.  
8991 They want Big Brother to Pay  
8992 for Pharmaceutical Annihilation.  
8993 They want the State to Spend more on Education,

8994 That the 'History' and 'Truth',  
8995 The Reduction of Reality,  
8996 Presented by Pierson and McGraw-Hill  
8997 Might be more completely inscribed,  
8998 in the Minds of the Youth...  
8999  
9000 They Know nothing of their Oppression.  
9001 Indeed,  
9002 they Facilitate their own Oppression.  
9003 Why search for the cause of your sadness  
9004 in our World,  
9005 in the Slavery of Economic Theology,  
9006 where the Physical Slavery of Work  
9007 is nothing to the Cognitive Slavery  
9008 imposed by the murderous 'Reality'  
9009 of Economic Theology,  
9010 when you can find it in the Bottom of a  
9011 Pill Jar...  
9012  
9013 The Socialist Revolution Mirrors  
9014 the Economic Imperative of Western Medicine.  
9015 It does not seek preventative treatment.  
9016 It does not look to the  
9017 Mental,  
9018 Emotional,  
9019 Spiritual,  
9020 Causes of our Sickness.  
9021 It simply looks to the Body,  
9022 To Work,  
9023 Which While Essential to Health,  
9024 are oft not the Causal Origin

9025 of our Decay...  
9026 It attempts to cultivate order,  
9027 Through Domination,  
9028 Cutting out Organs,  
9029 Using Chemicals to treat the Chemical Manifestations  
9030 of Energetic Imbalance...  
9031 The Destroyer of Worlds  
9032 Comes to Modernity  
9033 in a Gel Capsule...  
9034  
9035 Biological Survival Undergirds  
9036 Notions of Humanity.  
9037 Community as a Self-Interested  
9038 *Mechanism*  
9039 for Survival via Material Production.  
9040 Man Became Civilized in Work,  
9041 in Slavery...  
9042  
9043 The Slave Mentality Pervades our Noospheric Body.  
9044 Newtonian Reality has Killed our Connection with much of Reality.  
9045 Trapped in the Physical World,  
9046 Cut off From our Essence,  
9047 from Experience of 'the Good' as One,  
9048 from the Oceans of our Soul,  
9049 We seek reprieve in Physical Labor,  
9050 Small Talk,  
9051 The Bottom of a Wine Glass.  
9052 We must always be doing Some *Thing*;  
9053 for the Emptiness of our Being,  
9054 Cold Rain from Tall Thunder Clouds,  
9055 Hot Lightning Sets Emotion Ablaze,

9056 It is too Terrifying.  
9057 Sitting Quietly is Torture.  
9058 This is Hell.  
9059 Pushing the Stone Up-Hill  
9060 to Escape our Selves,  
9061 We are Dragged Down  
9062 by its Descent,  
9063 to the Depths  
9064 of the Valley of the Shadow of Death.  
9065  
9066 There is no Salvation in Economic Theology,  
9067 For Economic Theology is Economic Theology.  
9068 Nihilistic Spear  
9069 piercing the Heart of Reality,  
9070 the Life Blood of Eternity  
9071 Bleeds Out,  
9072 Only a Peripatetic Husk Remains,  
9073 The Pangs of Ego form a Crust,  
9074 Muting the Light of Love.  
9075  
9076 We must seek a revolution against Economic Theology,  
9077 Not a Revolution within Economic Theology.  
9078 Against Dogmatic Newtonian Ontology,  
9079 Against the Slave Telos,  
9080 Reduction of Meaning in Life,  
9081 to the Sands of Time,  
9082 Change & Motion,  
9083 Linearity,  
9084 'Death' on a Line,  
9085 Beginnings and Ends...  
9086 Our Revolution

9087 Must be a Journey,  
9088 From the Sands of Time  
9089 to the Eternal Rock.  
9090  
9091  
9092  
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## 9121 **5.5 Laziness**

9122 From the perspective of

9123 Economic Theology

9124 Laziness is a

9125 Physical

9126 Material

9127 Phenomenon.

9128

9129 Virtue and Meaning

9130 The Human Telos

9131 Come In 'Work'

9132 In Material Production

9133 In Physical Labor

9134

9135 Poverty

9136 Inaction

9137 Stillness

9138 Serenity

9139 Calm & Quiet,

9140 These are the Sins of

9141 Economic Theology

9142

9143 But what 'works' define

9144 Humanity?

9145

9146 These are the Works

9147 of Love,

9148 of Beauty.  
9149 of the Cultivation of Self  
9150 & Self-Knowledge  
9151  
9152 Hard Work Leaves no Mark  
9153 For Work is in Returning to  
9154 the Formless,  
9155 the Un-hewn.  
9156 Such work is  
9157 Silent,  
9158 Still,  
9159 Serene.  
9160  
9161 The harder one Works  
9162 The less that can be Seen.  
9163  
9164 Flee Economic Ideology  
9165 Recognize  
9166 The Origin of your Thoughts  
9167 for Mental & Emotional  
9168 Laziness  
9169 are the Delight of the Beast  
9170  
9171 Be  
9172 Still,  
9173 Serene,  
9174 Silent.  
9175  
9176 Allow the heathens to deride your  
9177 Laziness  
9178 For in the work of Silence

9179 You shalt find Serenity,  
9180 A Rock Unmoved by the  
9181 Winds  
9182 Of Peripatetic,  
9183 Reflexively Received  
9184 Judgment.

9185

9186

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## 9191 **5.6 Of Good and Privation of the Good**

9192 Many speak of Good and Evil  
9193 in Binary terms,  
9194 as Yin and Yang,  
9195 with equal roles in manifestation  
9196 to be Balanced...  
9197 They Grant Evil Truth,  
9198 Self-Subsistence in Infinite Eternity...

9199

9200 We reject this Oppressive Notion,  
9201 this Belief.

9202 Faith,

9203 Experience beyond the Veil,

9204 Shows us that there is but Good

9205 and the Privation of the Good—

9206 Ignorance...

9207 Evil Has no Self-Subsistent Existence,

9208 no Infinite or Eternal quality...



9209 How can there be Privation of the Good,  
9210 in 'The Good'?  
9211 The Uncreated IS  
9212 Bereft of  
9213 Motion,  
9214 Contraction,  
9215 Astringency,  
9216 Bitterness  
9217 and Anxiety.  
9218  
9219 What we call 'Evil'  
9220 is but a smudge on the Mirror,  
9221 the Canvas of Manifestation.  
9222 It is a Potential Within Manifestation,  
9223 a Potential of the Individuation of Consciousness  
9224 into Atomized Vessels,  
9225 but has no Truth,  
9226 no Infinite Eternity.  
9227 The Mirror Reflects Light,  
9228 the Good,  
9229 and Darkness,  
9230 the Good.  
9231 The Dark is not Evil,  
9232 For without Rest We would have no Life,  
9233 and Without Darkness the Sun's Rays  
9234 Rain Hellfire and Destruction...  
9235  
9236 As such,  
9237 we understand the Good  
9238 in Degrees of Perfection.  
9239 There is Good,

9240 More or Less Sympathetic in  
9241 Reflection & Resemblance.  
9242  
9243 Evil is No Longer Naturalized,  
9244 Ethical Nihilism Extinguished.  
9245 Good and Evil are not Simply Balanced,  
9246 allowed to rest in Equilibrium.  
9247 We must Strive without Striving,  
9248 following the way of Effortless Action  
9249 to Perfect Reflections of the Good in Manifestation.  
9250  
9251  
9252  
9253  
9254  
9255  
9256  
9257  
9258  
9259  
9260

## 9261 **5.7 Pseudo Revolutionary Farce**

9262 What Faith am I to Have  
9263 in the Future of America?  
9264  
9265 Americans meet Oppression  
9266 with Pseudo-Revolutionary Might.  
9267 Slave Systems  
9268 replaced in Revolution

9269 by Slave Systems—  
9270 from Plantations to Prisons  
9271 one round of 'Legal Reform' at a Time.  
9272 We Build New Houses  
9273 on the same Sandy Foundations  
9274 and bemoan the Woes of our Evil Human Nature  
9275 when these new structures Fall  
9276 into the same Sandy Grave—  
9277 Modernist Perversion  
9278 of an Already 'Fallen' Humanity.  
9279  
9280 What Solidity Can be Found,  
9281 in a Legal System that Presumes—  
9282 like the Old Men of Song—  
9283 that Order is produced  
9284 in Fear and Domination,  
9285 where Punishment is the Root of Justice?  
9286 In a system Ascribing Eternity  
9287 to Privation of the Good  
9288 and its Spatiotemporal Foundation—  
9289 Potential rising from Passing Time and Physical Space,  
9290 Atomization of Consciousness—  
9291 to that which lacks Self-Subsistence,  
9292 of the Ephemeral Dimensional Quality:  
9293 Motion, 'Chance', Change & Difference.  
9294 Losing Sight of Distinctions  
9295 Truth and Fact,  
9296 Motion and Eternity,  
9297 of Wisdom to Harmonize  
9298 Sphere with Plane (as Circle),  
9299 Left only with Authoritarian Attempts

9300 To Fit the World of Change into Eternity,  
9301 the Finite into the Infinite,  
9302 Form into Manifestation without regard for Environment,  
9303 What Just Future Might there Be?  
9304  
9305 Enslaved through our Liberation,  
9306 Free to Choose  
9307 the Favored High Priest of Modernism.  
9308 Free to Fight Revolution with Post Modern Fervor—  
9309 Black Panther-Pancho Villa Synth Crotch Shots,  
9310 ‘The Shot Heard Around the World’.  
9311 Reforming the Rules of a Legal Game  
9312 Whose Central Tenant is Human Evil,  
9313 The Presumption of a Fallen Nature  
9314 to be Scared and Dominated into Order.  
9315 Revolutionaries Fighting for Access to Universities  
9316 that close our mind to the Universe,  
9317 Multiverse  
9318 & Beyond,  
9319 has massacred all ‘World Views’  
9320 whose Orient lies outside  
9321 the Sandy Grave of Modernity,  
9322 the Sands of Time.  
9323 Where the Loss of Intellectual Pursuit  
9324 in search of Job Skills  
9325 and Epistemological Negation of Intellectual Potential—  
9326 Reduction of Academic Epistemological Cultivation  
9327 to Collecting Facts  
9328 Ideas Loose their Preeminence.  
9329 Ideas and Meaning are Simply Caused by Fact,  
9330 Theory plays second fiddle to practice,

9331 Meaning and Ideas the same to Fact.  
9332 The Distinction between Force and Reason is Lost.  
9333 Ought we then to Wonder,  
9334 When Students are Unaware of the Distinction  
9335 Between Summary and Argumentation?  
9336 Between Facts and Meaning as mediated by Ideas?  
9337 Academic Prowess is Reduced to a Statistical Function...  
9338 Yet we do not fight for revolution in our Educational System,  
9339 for a change in the Ideas that underlie our approach to Education—  
9340 we fight only for access to Perversion...  
9341 What is Worse,  
9342 Many of U.S. Return to Our White Nationalist Past.  
9343 Framing Immigrants Fleeing Starvation and War  
9344 (Starvation Impelled by U.S.)  
9345 (War Impelled by U.S.)  
9346 as Terrorists, Murderers and Rapists.  
9347 These 'Believers' in Genetics,  
9348 Uneducated and Emasculated White Folks  
9349 Whose Inbred Genetic Makeup  
9350 Tempts the Rest of U.S. into their 'Genetic Belief' System,  
9351 Follow their Irrational Passions into the Demagogue's Reich...  
9352 Arrogance Binds U.S.  
9353 to Exceptionalist Delusion.  
9354 How Could the Land of the Free,  
9355 Home of the Brave,  
9356 Also be Home of the Slave?  
9357 We Represent the Pinnacle of Civilization,  
9358 and so Systemic Revolution  
9359 true Revolution  
9360 is Anti-Civilizational...  
9361 Domination and Fear from our Legal System,

9362 from Systems of Social Organization  
9363 through Hierarchical Domination,  
9364 Control,  
9365 Fear,  
9366 from Economic Theology—  
9367 reduction of human Telos  
9368 to Bio-reductive notions of ‘Work’,  
9369 to Slavery,  
9370 from Bio-Reductive Population Science,  
9371 Eugenics,  
9372 Quantification of Humanity,  
9373 are all said to have Delivered U.S.  
9374 to Order,  
9375 to Civilization.  
9376  
9377 Civilized Heathens  
9378 Sit in Peripatetic Thrones of Judgment,  
9379 Draped in Blood Thirsty, Sociopathic Majesty...  
9380 Emotion, Intuition and Ethics,  
9381 Empathy and Compassion,  
9382 all Lie Dead upon the Spear of Peripatetic Reason.  
9383 Mosaics Painted with Uncivilized Blood  
9384 Span the Great Walls of this Civilization.  
9385 Attempting to Sew Order through Domination,  
9386 ‘Men of Song’ Reap only Death...  
9387  
9388 Civilized Heathens Tell U.S. Stories,  
9389 false Histories to Legitimate,  
9390 Necessitate,  
9391 Naturalize  
9392 their Existence—Oppression.

9393 “Without Elite Domination,  
9394 Hierarchy and Fear,  
9395 We would remained in our Chaotic and Disordered ‘State of Nature’...”  
9396 Without your Slave Masters,  
9397 Law, Class and Technology,  
9398 Biology and its *Product*—Peripatetic Reason,  
9399 You Remain a Nomadic Heathen,  
9400 Tribal,  
9401 Chaotic and Disordered...  
9402 Your Oppression in Modernity is Narrated,  
9403 Legitimated,  
9404 Naturalized,  
9405 in the Same Words  
9406 as the Slaveries of Years Gone By...  
9407 Philanthropic Slave Drivers...  
9408 We Reject this ‘Civilization’,  
9409 for what could be more Uncivilized?  
9410 True Revolution must be for a new ‘World View’,  
9411 for new Ideas.  
9412 Our Revolution is against Modernist Ideas  
9413 of ‘Civilization’,  
9414 of Order,  
9415 of Truth,  
9416 of Reality.  
9417 Only with New Ideas  
9418 can we begin to Conceptualize  
9419 New Systems,  
9420 New Practices,  
9421 New Policies,  
9422 New Paradigms for Social Organization.  
9423 Thought Produces Action!

9424 We Must Learn to Think in a New Fashion,  
9425 Before we can Act in a New Fashion...  
9426 The Phoenix Must Die Before Rebirth,  
9427 and only in Rebirth—  
9428 in the Birth of a New 'World View'—  
9429 will Humanity find the *Potential*  
9430 for transcending our Pseudo Revolutionary Past,  
9431 Enslavement through Liberation via the Mechanisms of our Enslavement—  
9432 saved from Domination and Fear  
9433 Oppression  
9434 by a Legal System  
9435 Founded on the *IDEA*  
9436 Order is Produces through Domination and Fear,  
9437 Oppression,  
9438 transcending our Pseudo Revolutionary Past  
9439 and Finding True Revolution; a Revolution of Mind through Ideas...

## 9440 **5.8 Bird's Eye Isolation**

9441 As Birds in the Sky,  
9442 My Perspective Leaves me Isolated.  
9443 How am I to Reconcile this Mountain Top  
9444 with the Ant's Forest of Grass?  
9445 How am I to converse in Language,  
9446 when I and I have Felt the Truth?  
9447  
9448 How Does one Convey  
9449 the Reality of Three Dimensions  
9450 to inhabitants of the Flat World?  
9451 Circles and Squares  
9452 who know each other as Flat Lines,  
9453 for on the Plane



9454 one Cannot see inside  
9455 the Shape's exterior,  
9456 its Body,  
9457 to the Invisible Dimension Within.  
9458 They who watch the birth and death of the Pencil,  
9459 as it passes through their Planar Universe;  
9460 Lead, White Wood, Yellow Paint, Silver Mettle, Pink Eraser,  
9461 Phases of the Pencil's Life.  
9462 When Dead to the Flat World,  
9463 the Pencil Exists in Three Dimensional Space,  
9464 the Multiverse in which the Planar Universe of the Page Exists.  
9465  
9466 I have been told these ideas are Ahead of their Time,  
9467 but I fear they are more akin to Millennia Lost,  
9468 to the Wisdom of the Ancients,  
9469 than they are to our Dark Future.  
9470  
9471 Is Irrational Optimism a Better Way?  
9472 Attention and Intention Surely Influence Reality,  
9473 but only in the Hubris of Humanity  
9474 do we presume Preeminence.  
9475 As there is One source of Attention and Intention,  
9476 So to are there a Multiplicity of Sources  
9477 By which Attention Flows into Manifestation.  
9478 Ours is but a drop in the Sea.  
9479 Irrational Optimism Lacks the Force  
9480 to Direct Manifestation.  
9481 In Free Will we are Divorced from Mechanical Evolution,  
9482 Time Will no Longer Suffice.  
9483 False Hope Breeds Complacency—  
9484 Presuming to Know

9485 We no Longer Seek Truth.  
9486 As this Search,  
9487 the Desire for Truth and Understanding,  
9488 Fuels our Drive to Evolution,  
9489 In Presumption we Becomes Subject to Devolution.  
9490 It is in Recognizing Privation of the Good,  
9491 and the subsequent potential for Perversion,  
9492 in Remembering our Intimacy with the Truth,  
9493 the Good,  
9494 of which our world is so Deprived,  
9495 that we may walk in and towards Truth.  
9496  
9497 Maybe I am Meant Only to Observe,  
9498 to Mourn  
9499 and Bask in the Bliss of Mourning's Ephemerality.

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## 9510 **5.9 When Hell Freezes Over**

9511 Cause & Effect.  
9512 Reflect.  
9513 Perpetuation of Action  
9514 Through Reaction.

9515 Mountains Built High,  
9516 Ensure Descent into Rubble.  
9517  
9518 Equilibrium is the Telos of Manifestation.  
9519 Created and Uncreated,  
9520 Growth and Rest,  
9521 Light and Dark.  
9522 The River Always  
9523       Bends Back.  
9524 But Water Requires Energy to Return to the Intimacy of Home  
9525 Above, and Below  
9526 to the Intimacy of the Sunlit Rooms  
9527 Perched High Atop the Cathedral's Dark Spires.  
9528  
9529 Building Tall Towers  
9530       Necessitates a Great Fall.  
9531  
9532 Drop.  
9533 Isolated from the Cloud.  
9534 We Fall Alone through Exile,  
9535 through Empty Space,  
9536 Praying for our Return to Intimacy,  
9537       Lake, River, Ocean  
9538 Sap,  
9539       Blood.  
9540 Unity finds Many Manifestations.  
9541  
9542 But when we come to be Dominated  
9543 by the Breeze,  
9544 We become Lost in our Exile,  
9545 Trapped in the Emptiness of Physical Space

9546 by the Icy Winds of Time.  
9547 Deprived of Heat,  
9548 Drops Freeze, Become Solid.  
9549 Shackled to Atomization by Privation of Warmth.  
9550 Hell was always Frozen Over...  
9551  
9552 But for Hail there is Redemption,  
9553 for The Sun Restores Liquid and Gaseous Intimacy.  
9554 Modernity is a Peripatetic Ice Box,  
9555 Trapping Humanity within the Shackles of Mechanical Evolution,  
9556 of Manifestation based modes Rationality.  
9557 Trapped in Underground Cities,  
9558 the Sun is Rendered to the Sphere of Unreality,  
9559 Irrationality,  
9560 Madness.  
9561 Sun Light is a Conspiracy Theory—  
9562 it cannot be Seen from our Rocky Tomb.  
9563 There is no Heat to Restore our Intimacy.  
9564 No Goodness.  
9565 No Truth.  
9566 No Love.  
9567 Only Survival and Competition  
9568 In a Meaningless Material World  
9569 Presumed as Doomed  
9570 to the Freezing Death of Absolute Entropy.  
9571 The Order of the Sun,  
9572 Syntropy,  
9573 The Capacity of  
9574 Light, Life and Love to Manifest Order,  
9575 Complexity,  
9576 Unity in Difference,

9577 To provide Equilibrium  
9578 to Entropy  
9579 and stave off the Dark Fantasy  
9580 of Frozen Equality in Perfect Atomization,  
9581 the Liberal Fantasy...  
9582 Retinas Burnt Out,  
9583 We are Trapped in Darkness,  
9584 Shackled by Privation to our Atomization.  
9585 Hell was always Frozen Over...  
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## 9616 **5.10 Strange Times**

9617 These are strange times...  
9618 Old Men and Women—  
9619 Near to their Graves after Lives of Servitude,  
9620 Broken by False Promises  
9621 of ‘the State’  
9622 ‘Democracy’  
9623 ‘Capitalism’;  
9624 Deluded by a view of Domestic History  
9625 of Reality in General  
9626 that Ignores Ontological Dependence,  
9627 the Dependence of Domestic Realities  
9628 upon the Spoils of a Global Empire,  
9629 the Dependence of Capitalist Success  
9630 upon the Blood of the Poor—  
9631 Try to Save a Past that Never Actually Happened.  
9632 Our Freedom and Prosperity is drawn from a Chalice of Blood.  
9633  
9634 Nothing ever Trickled Down.  
9635 Buds Shivel,  
9636 The Flower Dies before it is Born.  
9637 Leaves Fall in High Summer.

9638 Lightning Breeds Wildfire in these Times,  
9639 Where Beginnings meet Ends.  
9640  
9641 The Empire is Not Crumbling,  
9642 but the Role of the US has Changed.  
9643 Americans Had to be Broken into Use;  
9644 their role as the Military Front  
9645 of a Global Empire  
9646 Required Socialization within Axioms and Logics  
9647 that Reduce People to a Perverse Caricature of Biology's Animal Nature.  
9648 They were rendered Rabid.  
9649 Diseased Mind manifests as Diseased Bodies.  
9650 Orcs—The Fallen of the Fair Folk.  
9651 Bred into Sadistic Madness.  
9652 Broken beyond Repair from the Master's Perspective,  
9653 The American Head of the Hydra begins Molting.  
9654 Delusions of Exceptionalism Will Not Save You  
9655 from Rising Waters and Winds of Fire.  
9656 The Red Hats are Coming....  
9657 "War is Peace.  
9658 Ignorance is Strength.  
9659 Freedom is Slavery."  
9660 *Slavery is Freedom....*  
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