

## Hierarchical Idealism and Lewis Mumford: Building Utopia on the Banks of the River Styx

“There was a man of Song who was concerned that the sprouts in his field were not growing well, so he went and tugged at each one. He went home utterly exhausted and said, ‘Oh, I’ve made myself ill today! I’ve been out helping the sprouts to grow.’ His sons rushed out to look and found the stalks all shriveled up. There are few in the world who do not ‘help their sprouts grow.’ There are those who do not ‘weed’ – they have simply given the whole task up as useless. But the ones who tug on the sprouts to help them grow, they are worse than useless, for they do harm!” (Meng Zi, 2A2; Eno 2016, p. 44)

“If the story of utopia throws any light upon the story of mankind it is this: our utopias have been pitifully weak and inadequate; and if they have not exercised enough practical influence upon the course of affairs, it is because, as Viola Paget says in *Gospels of Anarchy*, they were simply not good enough.” (Mumford 1922, p. 26)

“Utopia is the principle of all progress, and the essay into a better future.” (Mumford 1922, p. 22)

### “The Story of Utopias”

The following quote is likely to be perceived as ‘too long’ by the average contemporary academic, but Hendrik Willem Van Loon’s introduction to Mumford’s (1922) *The Story of Utopias* provides an illuminating image of the Worldview in which Mumford worked and explicates many of the connections we hope to draw between Mumford and his ‘master’ Sir. Patrick Geddes (whose work is explored in depth by Barnesmoore [2017a<sup>2</sup>; 2017b<sup>3</sup>]). Commentary will be provided in the footnotes.

“It is a sunny day and I am sitting on the top of a mountain.

Until this morning, it had been the mountain of a fairy story that was twenty centuries old.

Now, it is a mighty hill and I can feel its warm coat of white reindeer-moss, and if I were willing to stretch out my hand, I could pluck the red berries that are in full bloom.

A hundred years from now it will be gone.

For it is really a large chunk of pure iron, dumped by a playful Providence in the very heart of Lapland.<sup>1</sup>

Do you remember an old tale of Norse mythology? How somewhere, far in the north, there stood a high peak of iron, which was a hundred miles high and a hundred miles wide? And how a little bird came to it once every thousand years to sharpen its beak? And how, when the mountain was gone, a single second of all eternity would have passed by?

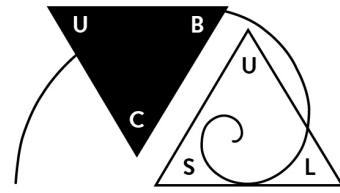
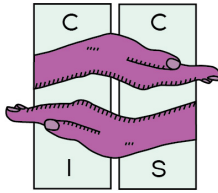
I heard it told as a child.

<sup>1</sup> We will dig deeper into the flowing assertion below, but the western utopian ideal of order through conquest and hierarchical domination has—rather than failing to ‘exercise enough practical influence upon the course of affairs’—has exerted so much practical influence upon the course of affairs that the influence has been rendered banally invisible by authors like Mumford who see the production of order in manifestation through conquest and hierarchical domination as a natural constituent of reality. Our utopian ideals have not been good enough, but that has not prevented them from exerting an influence upon human history that is so monolithic and overwhelming as to be rendered invisible to observers like Mumford (and Geddes) whose idolum was derived from the same Paternalist-Modernist Worldview as the utopian ideals of western society...

<sup>2</sup> Barnesmoore 2017a, “The Two Images of Sir. Patrick Geddes, Liberal and Mystic” Vancouver: University of British Columbia.

<sup>3</sup> Barnesmoore 2017b, “Natural Mysticism in Sir. Patrick Geddes: Perversions of the Paternalist-Modernist Sun Cult”, Vancouver: University of British Columbia.

<sup>4</sup> In these first seven lines Von Loon observes the ways in which nature has been divided from culture through being rendered as a commodified other. Where the mountain used to be an intimate part of culture (i.e. the fairy story), it was reduced to a ‘natural resource’ provided to man by God so that it could be mined and exploited.



I remembered it always, and I told it to my own boys when they began to learn history.... It belonged to the imaginary scenery of our dreams.

The story has come true, and I have found my old mountain where I least expected it.

To make the cycle of coincidence perfect, this hill was named after a bird. The Lapp, with a fine sense of sound, called the ptarmigan 'Kiru.' Kirunavaara no longer hears the shrill 'kiru-kiru' of rising birds. Twice a day it listens to the terrific detonation of half a hundred charges of dynamite.

Then it is shaken by the little trains which carry the rock to the valley.

In the evening, it sees the lights of the large electric engines which hoist the valuable metal across the arctic wilderness of Lake Tornotrask.

Two months later, the ore has been melted and worked into those modern articles of trade which go by the name of bridges and automobiles and ships and apartment houses and a thousand other things which once promised to elevate man from the ranks of the beasts of burden.

What has become of that promise, the survivors of the last eight years know with great if gruesome accuracy.<sup>5</sup>

Even the humble Lapp has heard of the great upheaval, and has asked why the white people should kill each other when the whole world was full of reindeer and when God has given us the hills and the plains so that forever there should be food enough for the long days of summer and the longer nights of the endless winter.<sup>6</sup>

But the ways of the Lapp are not the ways of the white man.

These simple followers of a pure and much undiluted nature follow the even tenor of their ways as their ancestors did, five and ten thousand years ago.

We, on the other hand, have our energies and we have our railroad trains and we have our factories and we cannot get rid of these iron servants without destroying the very basis of our civilization. We may hate these ungainly companions, but we need them. In the time to come, we shall know how to be their masters. Then Plato shall give us a revised Republic where all the houses are heated by steam and where all the dishes are washed by electricity.<sup>7</sup>

We are not suffering from too much machinery, but from too little. For let there be enough iron servants and more of us shall be able to sit on the tops of mountains and stare into the blue sky and waste valuable hours, imagining the things that ought to be.<sup>8</sup>

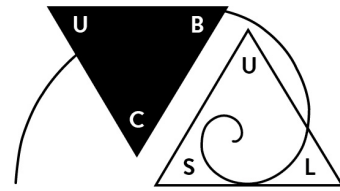
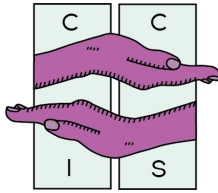
The Old Testament used to call such people prophets. They raised strange cities of their hearts' delight, which should be based exclusively upon righteousness and piety. But the greatest of all their prophets the Jews killed to make a Roman holiday.

<sup>5</sup> Here we see reference to the promise implicit to the Modernist separation of humans from nature through use of technology. 'Man' was to be saved from the hard work and chaotic trials and tribulations of survival in nature through the increased control of environment granted to 'him' by technology. "M. Boucher de Perthes was a true student of the past; no mere antiquary and collector, but a thoughtful inquirer into the progressive control by man of his environment, and thus interested in all that the advance of his appliances might signify in that remote past, or again in his own scarcely less marvelously evolving present. Here in fact he had reached a true, a central, a continuous epic of humanity—"Tools and the man I sing!" (Geddes 1915, p. 247) The 'First World War', however, served to illustrate the reality that our technologies had done little more than amplify the destructive potential of nature. 'Man' was still a beast of burden, and his burden now included death by chemical weapons and machinegun fire. Geddes 1915, *Cities in Evolution*, London: Williams & Norgate.

<sup>6</sup> Why indeed does humanity revert to the competitive struggle for survival imposed upon us by scarcity when the sacred lands provided by the Great Spirit are so bountiful?

<sup>7</sup> Civilization, as it has been conceived through the history of Paternalism (in many ways initiated in western society by Plato), has always been a story of masters and slaves. Our salvation, in this model, is not to be found in destroying the one ring and transcending the will to domination which has for so long perverted the hearts of men but instead in optimization of domination. "Where now is Boromir the Fair?" "What news of Boromir the bold?" (Tolkien, *The Two Towers*)

<sup>8</sup> The leisure of the 'rulers' is understood as fundamentally dependent upon the work of the 'ruled'. Geddes and Mumford's vision is of more and more men attaining the leisure of the ruler through technological dominion over our nonhuman kin (stones-metals-mountains, rivers-oceans, plants, animals, etc.). "Non-human entities, from rocks to raccoons, have an intelligence equal or greater than that of humans and should serve as 'teachers' for us." (Four Arrows et. al. 2010, p. 3) "It is common for traditional Indigenous Peoples to use close observation and a spiritually based intuition to refer to the unique lessons that non-human entities teach us." (Four Arrows et. al. 2010, p. 11) "Such learning from non-human sources can change our consciousness and only this, not technology, critical thinking or more human-centered pedagogy will bring balance back to our world." (Four Arrows et. al. 2010, p. 17) We must transcend master-slave relations with iron and the rest of our nonhuman kin if we are to conceive of a true Utopia to guide our boat through the mists of modernity.



The Greeks knew such wise men as philosophers. They allowed them great freedom and rejoiced in the mathematical precision with which their intellectual leaders mapped out those theoretical roads<sup>9</sup> which were to lead mankind from chaos to an ordered state of society.

The Middle Ages insisted with narrow persistence upon the Kingdom of Heaven as the only possible standard for a decent Christian Utopia.

They crushed all those who dared to question the positive existence of such a future state of glory and content. They built it of stone and precious metals, but neglected the spiritual fundament.

And so it perished.

The sixteenth and seventeenth centuries fought many bitter wars to decide the exact nature of a whitewashed Paradise, erected upon the crumbling ruins of the mediæval church.

The eighteenth century saw the Promised Land lying just across the terrible bulwark of stupidity and superstition, which a thousand years of clerical selfishness had erected for its own protection and safety.

There followed a mighty battle to crush the infamy of ignorance and bring about an era of well-balanced reason.<sup>10</sup>

Unfortunately, a few enthusiasts carried the matter a trifle too far.

Napoleon, realist-in-chief of all time, brought the world back to the common ground of solid facts.

Our own generation drew the logical conclusion of the Napoleonic premises.

Behold the map of Europe and see how well we have wrought.

For alas ! this world needs Utopias and it needs fairy stories. It does not matter so much where we are going, as long as we are making consciously for some definite goal. And a Utopia, however strange or fanciful, is the only possible beacon upon the uncharted seas of the distant future.<sup>11</sup>

<sup>9</sup> Of hierarchical domination, of ruling and being ruled.

<sup>10</sup> This is as good a place as any to raise this issue (which rears its head throughout this text). As Warrior (1989) notes, Christian narratives of salvation in the Old Testament—a clear foundation for Von Loon's Worldview—are accompanied by narratives of conquest; salvation from slavery is accompanied by orders for genocidal colonization.

"Israel's new dream became the land of Canaan. And Yahweh was still with them: Yahweh promised to go before the people and given them Canaan, with its flowing milk and honey. The land, Yahweh decided, belonged to these former slaves from Egypt and Yahweh planned on giving it to them—using the same power used against the enslaving Egyptians to defeat the indigenous inhabitants of Canaan. Yahweh the deliverer became Yahweh the conqueror.

The obvious characters in the story for Native Americans to identify with are the Canaanites, the people who already lived in the promised land. As a member of the Osage Nation of American Indians who stands in solidarity with other tribal people around the world, I read the Exodus stories with Canaanite eyes. And, it is the Canaanite side of the story that has been overlooked by those seeking to articulate theologies of liberation. Especially ignored are those parts of the story that describe Yahweh's command to mercilessly annihilate the indigenous population." (Warrior 1989, p. 262)

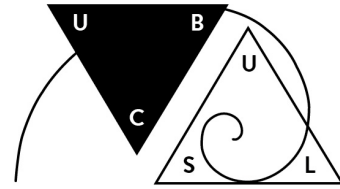
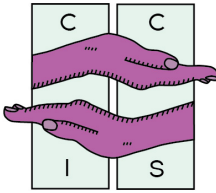
"The covenant... has two parts: deliverance and conquest." (Warrior 1989, p. 262)

"No matter what we do, the conquest narratives will remain. As long as people believe in the Yahweh of deliverance, the world will not be safe from Yahweh the conqueror." (Warrior 1989, p. 264)

Salvation from superstition by reason must, in this form, be accompanied by the genocidal colonization of the world by reason. Von Loon writes this outcome off as 'a few enthusiasts [carrying] the matter a trifle too far', but it may be more apt to see the 'dull and meaningless' existence brought on by the utter colonization of reality by material reason as the logical conclusion of salvation by reason within the Abrahamic Worldview (which is itself but one manifestation of the Paternalist Worldview). The same can be said of the Greco-Roman Worldview of authors like Plato and Aristotle in their paternalist naturalization of hierarchical relations between rulers and the ruled (between masters and slaves).

Warrior, R. A. (1989). "Canaanites, cowboys and Indians: Deliverance, conquest and liberation theology today", *Christianity and Crisis*, 49, 261-265.

<sup>11</sup> Indeed this is true, for as Geddes (1915, p. vii) notes, "Idealism and matter of fact are... not sundered, but inseparable, as our daily steps are guided by ideals of direction." That being said, and as explicated in the previous footnote citing Warrior (1989), the Greco-Roman and Abrahamic ideals that have guided the evolution of Western Civilization (and of Paternalist civilizations more generally) are markedly dystopian in their naturalization of hierarchical domination (i.e. of master-slave relations) and subsequent synthesis of deliverance with genocidal, colonial conquest. The 'Utopian' (dystopian...) ideals of order through knowing 'how to be their masters', which is to say order through knowing how to master the Other (in this case the tools by which we Other nature...) do indeed guide the steps of Paternalist-Modernist civilization. Geddes 1915, *Cities in Evolution*, London: Williams & Norgate.



It encourages us in our efforts. Sometimes the light is hidden by the clouds and for a moment we may lose our way. Then the faint light once more breaks through the darkness and we press forward with new courage.

And when life is dull and meaningless (the main cures of all existence) we find consolation in the fact that a hundred years from now, our children shall reach the shore for which we were bound when we ourselves left the bridge and were lowered to the peaceful bottom of the ocean.<sup>12</sup>

And now the sun has gone down and a chill wind blows from Kebnekajse, where the wild geese of little Nils Holgerson live amidst the endless silence of the eternal snow. Soon the top shall be hidden in the mist and I shall have to find my way back by the noise of the stream shovels, playing their elephantine trade at the foot of the first terrace.

The mountain of my fairy story once more will be the profitable investment of a Company of Iron-mongers.

But that does not matter.<sup>13</sup>

Lewis Mumford, for whom I am writing this, will understand what I mean.

And I shall be content. ” (Mumford 1992, pp. ix-xiii)

## Geddes and Mumford (Final Draft Move to Top)

Mumford (1922) introduces his first book, *The Story of Utopias*, with an acknowledgement of the influence Sir. Patrick Geddes exerted upon the text.

“The general background of ideas has been heavily colored by my contacts with Professor Patrick Geddes, through his books and by correspondence; and I owe a debt to him I have not always been able to acknowledge in direct reference or in quotation marks.” (Mumford 1922, p. v)

“...It is ultimately through the inspiration and example of another Hippodamus—Patrick Geddes, the town planner for Jerusalem and many other cities—that this book about utopias came to be written. In many ways the distance between Geddes and Aristotle or Hippodamus seems much less than that which separates Geddes and Herbert Spencer.” (Mumford 1922, p. 30)

Mumford’s later writings (1944<sup>14</sup>; 1950<sup>15</sup>) further illustrate his relationship with Geddes and the influence Geddes (and his mysticism [Barnesmoore 2017b]) had upon his work.

“Geddes was a teacher; and like all great teachers, from Socrates onward, he relied upon direct intercourse rather than the printed word. He gave himself tirelessly in conversation with anyone who was willing to listen to him; but he withheld himself in books, and those who go to his books to find the man are often disappointed. This was not perversity on Geddes's part: it represented one of his deepest intuitions about life and his plainest common sense: life is transmitted only through the living....

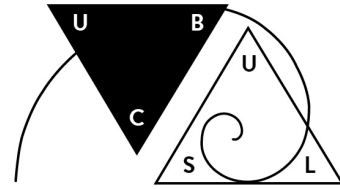
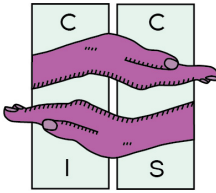
Hence Geddes's most important insights share the fate of Plato's intimate teachings: they were never committed to paper, but were imparted directly to those for whom his life and example served as constant illustrations of the philosophy itself. Geddes's essential doctrine was a doctrine of life: its inception, its growth,

<sup>12</sup> Given that this Utopia has been envisioned from the ideal of order through hierarchical domination, of order through mastery of the slave, the shore we sail towards is that of the River Styx... “There was a man of Song who was concerned that the sprouts in his field were not growing well, so he went and tugged at each one. He went home utterly exhausted and said, ‘Oh, I’ve made myself ill today! I’ve been out helping the sprouts to grow.’ His sons rushed out to look and found the stalks all shriveled up. There are few in the world who do not ‘help their sprouts grow.’ There are those who do not ‘weed’ – they have simply given the whole task up as useless. But the ones who tug on the sprouts to help them grow, they are worse than useless, for they do harm!” (Meng Zi, 2A2; Eno 2016, p. 44) Meng Zi 2016, *The Meng Zi*, trans. Robert Eno.

<sup>13</sup> Because man has been granted dominion over earth? How else could the rape and murder of our mother be written off as something that does not matter?

<sup>14</sup> Mumford 1944, “Introduction”, in Philip Boardman 1944, *Patrick Geddes, Maker of the Future*, Chapel Hill: University of North Carolina Press.

<sup>15</sup> Mumford 1950, “Mumford on Geddes”, *The Architectural Review*, August, p. 82.



its crises, its insurgence, its self-transcendence. Those who look for Patrick Geddes in the libraries will never find him... ..His incomplete thoughts, ...his impatient shortcuts and his wilful exaggerations – all apparent weaknesses which were rectified in real life by his stern common sense, his massive practical grasp, his astonishing breadth of scholarship, his relentless confrontation of reality.” (Mumford 1944, p. viii-ix)<sup>16</sup>

“The test of Geddes's essential life-feeling came in India, where he mingled his own dynamic Western approach with a new appreciation of that wise passiveness, that disciplined contemplation, which marks Hindu culture. ...Geddes paid tribute to the Hindu's mystical sense of the unity of all life... Perhaps the most important continuation of Geddes's thought will take place in India, where he was seen in his true light, not as a mere botanist or sociologist, but as a typical guru, or wise man.” (Mumford 1944, p. x)

“Patrick Geddes is fast becoming a rallying center for the best minds of this generation; his thought... will probably guide the future, since the mechanists and Marxists in the present hour of their triumph, demonstrate the failure of their philosophies to do justice to either life or the human spirit.” (Mumford 1950, p. 82)<sup>17</sup>

Shared themes in the writings of Geddes and Mumford include: Visions of Utopia, Human Evolution, Social Evolution, ....

Mumford and Geddes's (1995) correspondences provide further insight into the relationship between the two thinkers....

## ‘Idealism & Matter of Fact’, Relations of Theory and Practice

“Idealism and matter of fact are... not sundered, but inseparable, as our daily steps are guided by ideals of direction.” (Geddes 1915, p. vii)

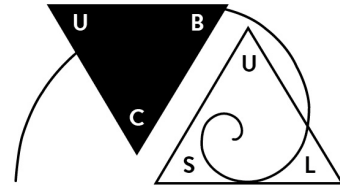
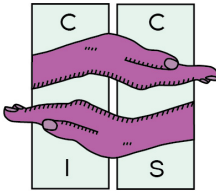
“To discern, then, the ideals which build cities and which keep them, is thus the supreme problem of civics as history; and civics as science. To interpret them is civics as philosophy; and to renew them, city by city, is its quest, its task, its coming art—with which our ‘politics’ will recover its ancient and vital civic meaning. These lights that flash from the past upon our paleotechnic gloom are but from crystal faces shaped long ago by ancient group-idealisms. Yet our schemes of instruction—‘religious’ and ‘classical’ alike—have proved and are still proving futile; and this must necessarily be while they too simply seek to impose these venerable forms upon us as authoritative from without, or even expect us strictly to reproduce them from within. Only as group-idealisms awaken anew among ourselves, can our modern towns become recivilised into cities worthy of the name.... ..The flowering of cities has ever gone on like the intercrossing of flowers.” (Geddes 1915, p. 304-305)

“Except in the writings of the utopians, and this is an important point to notice in our travels through utopia, the reconstruction of the material environment and the reconstitution of the mental framework of the creatures who inhabit it, have been kept in two different compartments. One compartment is supposed to belong to the practical man; the other to the idealist. The first was something whose aims could be realized in the Here and Now; the other was postponed very largely to the sweet by-and-bye. Neither the practical man nor the idealist has been willing to admit that he has been dealing with a single problem; that each has been treating the faces of a single thing as if they were separate.” (Mumford 1922, p. 24)

“...The things we dream of tend consciously or unconsciously to work themselves out in the pattern of our daily lives.” (Mumford 1922, p. 25)

<sup>16</sup> Mumford 1944, “Introduction”, in Philip Boardman 1944, *Patrick Geddes, Maker of the Future*, Chapel Hill: University of North Carolina Press.

<sup>17</sup> Mumford 1950, “Mumford on Geddes”, *The Architectural Review*, August, p. 82.



As explicated by Barnesmoore 2016c, the above implies that a (r)evolution of theory must necessarily precede a (r)evolution of practice as our theories and the ideals made potential therein expand and constrain the potential for the thoughts, behaviors and conceptions of being from which practice is birthed. Worldview, our assumptions about the origins and nature of reality, when it is brought to bear upon the world in which we exist, begets Philosophy; Philosophy, when brought to bear upon the world in which we exist, begets utopian ideals. The ‘order of things’ is as follows: 1. Worldview-Theology (especially cosmology and ontology); 2. Experience (in the manifest and unmanifest worlds); 3. Philosophy-Theory; 4. Utopian Ideals; 5. Manifest Thoughts, Behaviors and Conceptions of Being (our ‘steps in every day life’). Pieper (2009) explicates this relationship between Theology-Worldview, Experience and Philosophy.

“...Theology [Worldview] is always prior to philosophy, and not in a merely temporal sense, but with respect to inner origin and their relationship in that origin. Philosophical inquiry starts with a given interpretation of reality and of the world as a whole; in that sense, philosophy is intimately connected, not to say bound, to theology. There is no such thing as a philosophy which does not receive its impulse and impetus from a prior and uncritically accepted interpretation of the world as a whole.

...The theologian does not... possess the knowledge of being characteristic of the genuine philosopher. ...The theologian... does not... acquire the worldly knowledge of the philosopher that derives from the concrete consideration of the things of this world. ...The philosopher who reflects upon the things of this world in the light... will attain to knowledge that would otherwise remain hidden... though the knowledge he gains will not be theological knowledge but demonstrable knowledge, philosophical knowledge of things in themselves...

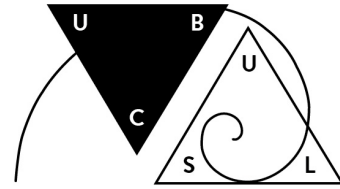
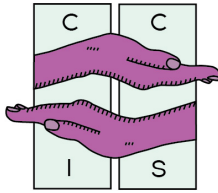
By the nature of the philosophical act, the person engaged in philosophizing cannot help overstepping the boundaries of ‘pure’ philosophy and taking a theological position. ...Philosophizing is a fundamentally human relationship to reality and is only possible of our whole human nature is involved—and that necessarily involves the adoption of a definite position with respect to ultimate things. ” (Pieper 2009, pp. 130-135)

If we wish to change the material realities we have created in this world we must first change the Worldview and associated Philosophy from which our potential for conceptualization of practice is birthed. The crux of this discussion of theory (philosophy) and practice, often lost in contemporary academic debates, comes in the distinction between the theological assumption that consciousness existed prior to and created the manifest world and the theological assumption that manifestation produces and contains consciousness. As with all such paradoxes, questions concerning the chicken and the egg require that we step out of time and view the question from a metaphysical perspective that accounts for both the manifest and unmanifest worlds (at which point the seeming paradox has a *very simple* answer...).

## Mumford’s Hierarchical Conception of Utopia

“Utopia has long been another name for the unreal and the impossible. We have set utopia over against the world. As a matter of fact, it is our utopias that make the world tolerable to us: the cities and the mansions that people dream of are those in which they finally live. The more that men react upon their environment and make it over after a human pattern, the more continuously do they live in utopia; but when there is a





breach between the world of affairs and the overworld of utopia, we become conscious of the part that the will-to-utopia has played in our lives, and we see our utopia has a separate reality.” (Mumford 1922, p. 11)

“The more completely man is in control of physical nature, the more urgently we must ask ourselves what under the heavens is to move and guide and keep in hand the controller. The problem of an ideal, a goal, and end—even if the aim persist in shifting as much as the magnetic north pole—is a fundamental one to the utopian.” (Mumford 1922, p. 23)

“M. Boucher de Perthes was a true student of the past; no mere antiquary and collector, but a thoughtful inquirer into the progressive control by man of his environment, and thus interested in all that the advance of his appliances might signify in that remote past, or again in his own scarcely less marvellously evolving present. Here in fact he had reached a true, a central, a continuous epic of humanity ‘Tools and the man I sing!’” (Geddes 1915, p. 247)

“‘Man’s curiosity and desire to control his world impel him to study living things’. With that banal but crucial assertion about the foundation of human rationality in the will to power, Yerkes opened his book. For him the tap root of science is the aim to control. The full consequences of that teleology become apparent only in the sciences of mind and behavior, where natural object and designed product reflect each other in the infinite regress of face-to-face mirrors, ground by the law of Hegel’s master-servant dialectic....

.... Since the first and final object of Yerkes’s interest was the human being, the pinnacle of evolutionary processes, where the structure of *domination of brain over body was most complete*, greatest curiosity and utility were centered on natural objects yielding greatest self-knowledge and self-control.” (Haraway 1989, pp. 61-62)<sup>18</sup>

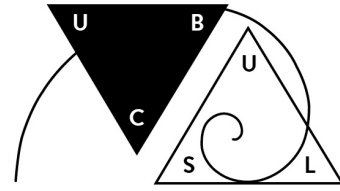
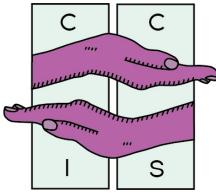
Mumford (1922) conceptualizes utopia as ‘man’s’ control over ‘his’ environment (i.e. man’s transformation of the environment that God gave to his dominion towards ‘a more human pattern’) in the same way that Geddes (1915) conceptualizes human evolution as ‘man’s’ control over ‘his’ environment. (Barnesmoore 2017a) Indeed, the will-to-utopia can be understood as synonymous with the will-to-domination in this context. To build utopia is to impose artificial human orders upon the natural world through hierarchical domination; it is to learn how to be the master of our nonhuman kin (which is to say to awaken the civic consciousness of Plato, Aristotle and Geddes):<sup>19</sup>

“...In the *Laws* the Athenian remarks that education should be designed to produce the desire to become “perfect citizens” who know, preceding Aristotle, “how to rule and be ruled” ([Plato, *Laws*,] 643e4–6).... In *The Politics*, Aristotle asks whether there is any case “in which the excellence of the good citizen and the excellence of the good man coincide” (1277a13–15). The answer for him is a *politeia* or a mixed constitution in which persons must know both how to rule and how to obey. In such regimes, the excellence and virtues of the good man and the good citizen coincide. Democratic societies have an interest in preparing citizens to rule and to be ruled.” (Crittenden and Levine 2016)<sup>20</sup>

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

<sup>19</sup> Barnesmoore 2016b, “Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies” *Environment and Social Psychology* 1(2) **and** Barnesmoore 2017a “The Two Images of Sir Patrick Geddes, Liberal and Mystic”, Vancouver: University of British Columbia, both moving from Ouspensky’s (1951) conception of Conscious Evolution in his book *The Psychology of Man’s Possible Evolution*, illustrate the actual incommensurability of humanity’s Conscious Evolution with the hierarchical domination, competition, struggle for survival, scarcity, etc. of the process of Biomechanical Evolution that produced humanity and upon which the notion of social order through hierarchical domination is predicated.

<sup>20</sup> Crittenden, Jack and Levine, Peter 2016, “Civic Education”, *The Stanford Encyclopedia of Philosophy* (Winter 2016 Edition), Edward N. Zalta (ed.), <https://plato.stanford.edu/archives/win2016/entries/civic-education/>



“Nor is civics a mere vague discourse of edification, for the citizen, for his servants and rulers.” (Geddes 1915, p. 299)

As we see from the opening quote concerning Meng Zi’s (2A2) Farmer from Song, attempts to create order through the hierarchical domination of seemingly benevolent paternalism (through pulling the sprouts to ‘help’ them grow) actually give rise to death and destruction of the natural order of life—if we build our utopia through imposing a ‘human order’ upon our natural environment then we cannot but build our utopia on the banks of the River Styx.

Looking to the potential for complementarity with Mumford (and Geddes), it can be agreed that the multiverse indeed consists of both our manifest reality and the unmanifest utopian reality that guides our steps in everyday life. Indeed,

“Each main advance [in cities and society] has arisen with outcry or protest against the prevalent state of things; and has developed from dreams and schemes which have invariably aroused counter-protest and outcry, those of ‘unpractical’ and ‘Utopian.’ Yet these ‘unpractical dreams’ have none the less become resolve and effort, and those ‘Utopian schemes’ have developed with the toil and sacrifices of some one or two or more, but at first few individuals.... ...There are, and always must be, idealists at the front, with little or nothing beyond their trouble for material reward; but what they have sown, others already reap.” (Geddes 1915, pp. 379-382)

In the truth of such statements lies the great (potential) danger of idealism. Ideals do indeed guide our steps in everyday life as Geddes (1915) so eloquently stated, but as they can guide us to emancipatory, truly utopian outcomes so to can they lead us to oppressive, dystopian outcomes. What farce, then, that humanity—so near to the brink of mass extinction as a function of our everyday steps having for so long been guided by the perverse, domineering ideals of the Paternalist tradition and its search for utopia through hierarchical domination—turns its anti-intellectualist back on theory and philosophy, what we might aptly understand as the arts of idealism, and thus (though we may of course hope for a more utopian outcome [Barnesmoore 2016a<sup>21</sup>]) dooms itself to a sorrowful end on the banks of the River Styx.

## Historical Spiritualism

“...The history of what has happened on earth—the history of cities and armies and of all the things that have had body and form—is only one-half the Story of Mankind....

If the world in which men live were the world as it is known to the physical geographer, we should have a pretty simple time of it....

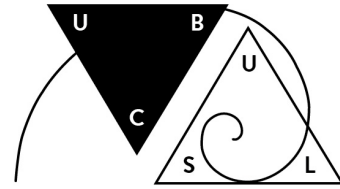
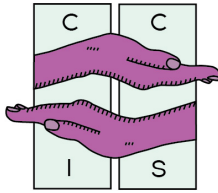
What makes human history such an uncertain and fascinating story is that man lives in two worlds—the world within and the world without—and the world within men’s heads has undergone transformations which have disintegrated material things with the power and rapidity of radium. I shall take the liberty of calling this inner world our *idolum* (*ido’lum*) or world of ideas.... I use... [the word ‘ideas’] to stand for what

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Plato, “The Laws,” *The Complete Works of Plato*, T.J. Saunders (trans.), John Cooper (ed.), Indianapolis, IN: Hackett Publishing Co., 1997.

<sup>21</sup>Barnesmoore 2016a, “Redemption, the Hope of Fools”, Vancouver: University of British Columbia.  
[https://www.academia.edu/29969372/Redemption\\_The\\_Hope\\_of\\_Fools](https://www.academia.edu/29969372/Redemption_The_Hope_of_Fools)





the philosophers would call the subjective world, what the theologians would perhaps call the spiritual world; and I mean to include in it all the philosophies, fantasies, rationalizations, projections, images, and opinions in terms of which people pattern their behavior. This world of ideas, in the case of scientific truths, for example, sometimes has a rough correspondence with what people call the world; but it is important to note that it has contours of its own which are quite independent of the material environment.

...The physical world is a definite, inescapable thing. Its limits are narrow and obvious.... Only a lunatic would refuse to recognize this physical environment; it is the substratum of our daily lives.

But if the physical environment is the earth, the world of ideas corresponds to the heavens. We sleep under the light of stars that have long since ceased to exist, and we pattern our behavior by ideas which have no reality as soon as we cease to credit them.... The 'belief' that the world was flat was once upon a time more important than the 'fact' that it was round;<sup>22</sup> and that belief kept the sailors of the medieval world from wandering out of sight of land as effectively as would a string of gunboats or floating mines. An idea is a solid fact, a theory is a solid fact, a superstition is a solid fact as long as people continue to regulate their actions in terms of the idea, theory, or superstition; and it is none the less solid because it is conveyed as an image or a breath of sound." (Mumford 1922, p. 14)

"...The alternative before us is not whether we shall live in the real world or dream away our time in utopia; for men are so constituted that only by a deliberate discipline—such as that followed by a Hindu ascetic or an American business man—can one or the other world be abolished from consciousness." (Mumford 1922, pp. 15-16)

It is worth noting that Mumford divides reality between the world of the body and the world of the mind, between the world 'within men's heads' and the physical world of the head itself, between, in short, the inner world and the outer world, seems to forget the heart. Are not the heart and its emotions an essential aspect of our inner world? Has Mumford simply collapsed heart into mind, or is heart left out given the paternalist-modernist (sun cult) worldview and its conceptualization of human telos as a battle in which the heart (dragon) is slain by the 'white knight' and his lance of reason?<sup>23</sup>

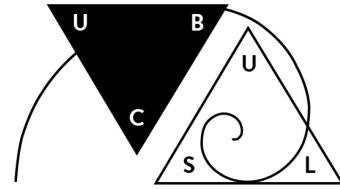
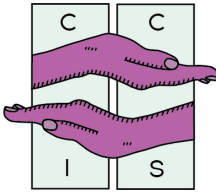
The overtly Abrahamic foundation of Mumford's thinking implies that heart is ignored because the passions (dragon) are to be slain. Nasr (1996), though he is follower of a different branch of the Abrahamic tradition than Mumford, illustrates this mythos well.

"...One must question what power save eternal brute force can bring about control over the passionate elements within the souls of human beings so that they will not demand so much materially from the world of nature. There might be a few philosophers from whom such a power might be reason, but for the vast majority of human beings it cannot but be religion. The passions within us are like a dragon now unleashed by modern psychological perspectives for which evil has no meaning. Only the lance of St. George, the lance symbolizing the power of spirit, can slay the dragon. How tragic is the world in which the dragon has slain St. George. The passions thus let loose cannot but destroy the world." (Nasr 1996, p. 272)

<sup>22</sup> As the belief in flat ontologies is now more important than is the truth of scale's form as a relational phenomenon. Barnesmoore 2017c, "Scale is Real": A Short Story on Scale", La Reflection Resistance (CCIS),

<https://www.reflectionresistance.com/blog/2017/9/19/scale-is-real-a-short-story-on-scale>

<sup>23</sup> We would argue that there are two 'oceans' of emotion, one tied to our manifest existence and another tied to our unmanifest existence. Emotions like anger, hate, jealousy, greed, malice, etc. are all rooted in the illusion of totalizing, discrete biological individuality that humans derive from the dimensional quality of our sensory manifest existence. Emotions like love, bliss, wonder, etc. are all rooted in the eternal unity of the IS-FFC from which all that which is was begotten. Our purpose in life is not to slay the 'lower emotions' (which come as a function of the privation of higher emotions via the illusion of totalizing, discrete individuality) through hierarchical domination but to transcend the illusion within which these lower emotions become possible through love.



In the inner world of the philosopher's evolved soul reason may slay (i.e. hierarchically dominate) the heart and its passions (the dragon), but for the majority of humanity the blind submission to exoteric religious systems of hierarchical domination is the only path to salvation laid out by the Abrahamic tradition (and other such iterations of Paternalism). For the 'ever emergent ruler' (Geddes 1915) reason can slay the beast, but for masses who are to be ruled submission to structures of hierarchical domination is seen as the only means for slaying the beast.

Warrior (1989) explicates the inherently colonial nature of the Abrahamic mythos.

"Israel's new dream became the land of Canaan. And Yahweh was still with them: Yahweh promised to go before the people and given them Canaan, with its flowing milk and honey. The land, Yahweh decided, belonged to these former slaves from Egypt and Yahweh planned on giving it to them—using the same power used against the enslaving Egyptians to defeat the indigenous inhabitants of Canaan. Yahweh the deliverer became Yahweh the conqueror.

The obvious characters in the story for Native Americans to identify with are the Canaanites, the people who already lived in the promised land. As a member of the Osage Nation of American Indians who stands in solidarity with other tribal people around the world, I read the Exodus stories with Canaanite eyes. And, it is the Canaanite side of the story that has been overlooked by those seeking to articulate theologies of liberation. Especially ignored are those parts of the story that describe Yahweh's command to mercilessly annihilate the indigenous population." (Warrior 1989, p. 262)

"The covenant... has two parts: deliverance and conquest." (Warrior 1989, p. 262)

"When the Lord your God brings you into the land which you are entering to take possession of it, and clears away many nations before you, the Hittites, the Girgashites, the Amorites, the Canaanites, the Perizzites, the Hivites, and the Jebusites, seven nations greater and mightier than yourselves, and when the Lord your God gives them over to you and you defeat them; then you must utterly destroy them; you shall make no covenant with them, and show no mercy to them" (Deut. 7:1,2). These words are spoken to the people of Israel as they are preparing to go into Canaan. The promises made to Abraham and Moses are ready to be fulfilled. All that remains is for the people to enter into the land and dispossess those who already live there.

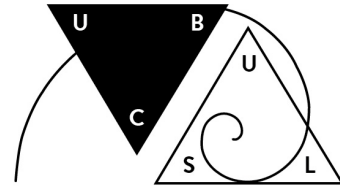
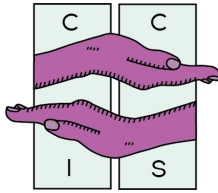
Joshua gives an account of the conquest. After ten chapters of stories about Israel's successes and failures to obey Yahweh's commands, the writer states, 'So Joshua defeated the whole land, the hill country and the Negeb and the lowland and the slopes, and all their kings, he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.'" (Warrior 1989, p. 263)

"...We need to be more aware of the way ideas such as those in the conquest narratives have made their way into Americans' consciousness and ideology.... Many Puritan preachers were fond of referring to Native Americans as Amelkites and Canaanites—in other words, people who, if they would not be converted, were worthy of annihilation." (Warrior 1989, p. 264)

"No matter what we do, the conquest narratives will remain. As long as people believe in the Yahweh of deliverance, the world will not be safe from Yahweh the conqueror." (Warrior 1989, p. 264)

In short, deliverance from passion comes conquest of passion in the Abrahamic tradition. Deliverance by reason is, in this mythos, dependent upon conquest by reason.

Four Arrows' (2010) discussion of twin motifs in the global mythological tradition renders the inherently colonial, genocidal mythos of the Abrahamic tradition into usefully symbolic terms.



“Another way to look at this is to consider the phenomenon of twin motifs throughout mythology. Every culture has stories of twin heroes, with the twins reflecting the complementarity of body and spirit; of solar and lunar; of male and female principles. For example, the Navajo stories about the twins Monster Slayer and Child Born of the Water show how important it is for these opposing energies to work together in harmony. In fact, most American Indian cultures have similar stories about twins; one is direct and ‘solar’ and the other is indirect and ‘lunar’, and they work together to fight the monsters that reside within. However, many of the twin stories from Western cultural myths have evolved in such a way as to have the twins fighting one another with the solar twin dominating. For example, Cain slew Abel, Romulus overshadowed Remus; Hercules became more honored than his half brother, Iphicles.

Thus, playing out the myths of the separated twins, Christianity has emerged primarily as the ‘solar’ twin: active, heroic, intent on mastery. Adherents must believe in the *physical* resurrection; only Jesus and belief in his physical reality can bring eternal salvation. This ‘religion of the sun’ prevails over Gnostic Christianity—the spiritual ‘twin’ that reveals ‘God’ in all things and accepts the spiritual mastery at the heart of creation. Native spirituality may be the force that can reunite these twins!” (Four Arrows 2010)<sup>24</sup>

While the mythos of mind slaying passion (of the domination of heart by mind, of the moon by the sun, etc.) seems to be alive and well in Mumford’s thinking, his focus on the ways in which mind expands and constrains our potentials for thought, behavior and conception of being in response to our physical environment would be well headed by the historical materialists and ‘anti-psychologizing’ followers of false prophets like Bruno Latour that have come to dominate academic inquiry in the Geographical tradition as power and domination in modernity are directed towards the inner world, towards domination of the soul via control over worldview (especially cosmology and ontology) and associated philosophy (especially epistemology).<sup>25</sup>

“If the penalty in its most severe forms no longer addresses itself to the body, on what does it lay hold? The answer of the theoreticians – those who, about 1760, opened up a new period that is not yet at an end – is simple, almost obvious. It seems to be contained in the question itself: since it is no longer the body, it must be the soul. The expiation that once rained down upon the body must be replaced by a punishment that acts in depth on the heart, the thoughts, the will, the inclinations. Mably formulated the principle once and for all: ‘Punishment, if I may so put it, should strike the soul rather than the body.’” (Foucault 1995, p. 16)<sup>26</sup>

Whether this be ironic farce or malicious intent I will leave to others, but it strikes me as both odd and dangerous that we see the rise of approaches like Marxism/ Historical Materialism, the ‘anti-psychologizing’ (Bryant 2013)<sup>27</sup>, ‘anti-critique’ (Noys 2011)<sup>28</sup> of Latour, the non-human agency of authors like Mitchell (Mitchell 2002)<sup>29</sup>, the ‘unintended

<sup>24</sup> Four Arrows 2010, “Unlearning the Language of Conquest: Scholars Expose Anti-Indianism in America”, University of Texas Press.

<sup>25</sup> This is not to say that power and domination are not pursued through domination of the body in modernity, far from it for much of the worlds marginalized population, but that the most essential techniques of power in Modernity are directed towards the transformation (perversion) of consciousness through cosmological, ontological, epistemological, etc. violence. Indeed, some of the most effective techniques by which consciousness is transformed come in acts of physical violence (against both our human and nonhuman kin), but the goal of the Planetary Liberal Paternalist-Modernist regime of power is to subjugate the soul via the heart and the mind and physical violence is but a means to this end.

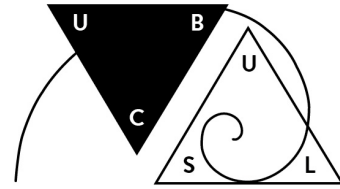
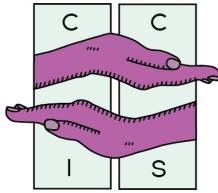
<sup>26</sup> Foucault 1995, *Discipline and Punish* (2<sup>nd</sup> ed.), trans. Sheridan (1977), Vintage Books.

<sup>27</sup> Bryant, L 2013, ‘Latour’s Principle of Irreduction’, 8 June 2015,

<https://larvalsubjects.wordpress.com/2013/05/15/latours-principle-of-irreduction/>

<sup>28</sup> “I am concerned with Latour as merely one symptomatic instance of ‘anti-critique’; the turn from critical analysis to the descriptive, and the loss of confidence in the very gesture of critique.” 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>29</sup> Mitchell, T., 2002. *Rule of experts: Egypt, techno-politics, modernity*. Univ of California Press.



consequences' of Ferguson (1994)<sup>30</sup>, etc. all (in their own distinct ways) privilege<sup>31</sup> the outer, physical world of the body over the inner world of heart, mind and soul as the causal orient of human existence in an era where so much power has been directed towards creating illusions of freedom through providing a general freedom of action while actively constraining freedom of thought through control over worldview, philosophy and history (which is to say an era in which domination has shifted its object from the body to the soul)... In short, just as power turns its consumptive, hierarchically domineering gaze upon the soul, academics are impelled to turn their gaze towards the body and the world of manifestation it inhabits by their socialization within the Modernist Worldview and its reduction of reality to manifestation. Mumford's inner world was perverted by its foundation in the hierarchical, domineering perversions of the Paternalist-Modernist Worldview, and his utopia was thus to be built upon the banks of the River Styx, but this perversion and the ways in which it expanded and constrained the potential responses of planners like Geddes and Mumford to the manifest world they inhabited (i.e. the ways in which the two both planned human-nature relations under the pretense of 'man's dominion over earth') illustrates the importance of seeing the inner world (the Idolum, Worldview and associated Philosophy) and the physical environment and its history (i.e. space-time) as the single, mutually constitutive causal orient of human existence.<sup>32</sup> At the very least we should see the two as equally important, and properly we should see consciousness as more essentially causal than the physical environment (of which we are but an aspect) through which it manifests.

"...It is the technological-economic motor that drives the socio-economic system, and through it, the responses of the political safety-valve.... ...Historical actors do perform in response to the world in which they find themselves, and in particular to the problems that they confront in that world... But equally, human beings—especially the most intelligent and most original among them—are almost infinitely quirky and creative and surprising; therefore, the real interest in history, beyond the staggeringly self-evident, lies in the complexity and variability of the human reaction. Thus, in this book, the Marxist basis of historical events is taken almost as a given; what can make history worth writing, and what can make some history worth reading, is the understanding of all the multifarious ways in which the general stimulus is related to the particular response." (Hall 2014, p. 4)<sup>33</sup>

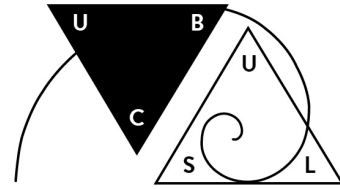
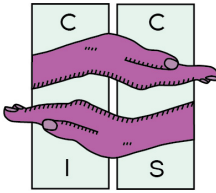
That we are in some sense bound by our manifest environment is indeed blindingly obvious (too much so for some...), but Hall (2014) is correct in his focus on the 'complexity and variability of the human reaction' (the potential of which, as we have already stated, is expanded and constrained by the worldview and associated philosophy from which an individual responds to their manifest environment). "...It is by means of the idolum [the inner world of mind] that the facts of the every day world are brought together

<sup>30</sup> Ferguson 1994, *The Anti-Politics Machine: Development, Depoliticization, and Bureaucratic Power in Lesotho*, University of Minnesota Press.

<sup>31</sup> By use of the term 'privilege' we imply that causality is mistakenly seen as rooted more firmly in the outer world (our physical environment and history, in time and space) than in the inner world of consciousness (what Mumford calls the idolum).

<sup>32</sup> In terms of human agency, there is a far greater potential to influence the worldview and philosophy through which we respond to our manifest environment than there is to influence our manifest environment. For example, we cannot change the fact that we live in a finite world of finite resources, but we can change the worldview and philosophy that expand and constrain our potentials for responding to this finite reality.

<sup>33</sup> Sir. Peter Hall 2014, *Cities of Tomorrow (4<sup>th</sup> ed.)*, Wiley Blackwell.



and assorted and sifted, and a new sort of reality is projected back again upon the external world.” (Mumford 1922, p. 15) Physical environment expands and constrains potentials for thought, behavior and conception of being, but it is consciousness that actualizes thought, behavior and conception of being and articulates the ‘complexity and variability of the human reaction’ and so primary causality should be ascribed to consciousness (the actor) rather than matter (the stage).

Indeed, as Mumford aptly illustrates, the imaginary realities of the idolum are often more real for humanity than the material facts of the manifest world:

“All that has happened in what we call human history—unless it has left a building or a book or some other record of itself—is just as remote and in a sense just as mythical as the mysterious island which Raphael Hythloday, scholar and sailor, described to Sir Thomas More. A good part of human history is even more insubstantial: the Icarians who lived only in the mind of Etienne Cabet, or the Freelanders who dwelt within the imagination of a dry little Austrian economist, have had more influence upon the lives of our contemporaries than the Etruscan people who once dwelt in Italy, although the Etruscans belong to what we call the real world, and the Freelanders and Icarians inhabited—Nowhere.

Nowhere may be an imaginary country, but news from Nowhere is real news.” (Mumford 1922, p. 24)

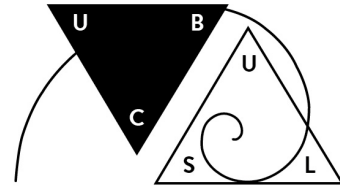
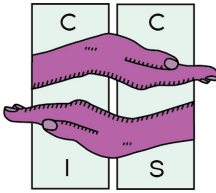
Material histories are useful, especially in illustrating the disparity between the reality of the idolum and the material facts of history, but as the idolum is (and here we diverge from Mumford’s language) more real<sup>34</sup> in relation to human thought, behavior and conception of being than is the manifest world historical narratives should find their orient in the idolum (in the Worldviews and associated Philosophies that guide our steps through history) rather than material facts (which are of course indispensable import for historical narration<sup>35</sup>). In short, given the nature of human existence, we ought to eschew Historical Materialism and other such approaches which privilege material facts as the causal orient of history and instead write the History of Consciousness.

“The man who respects the rights of property is kept out of his neighbor’s field perhaps even more effectively than the man who is merely forbidden entrance by a no-trespass sign.”<sup>36</sup> (Mumford 1922, p. 24)

<sup>34</sup> By ‘more real’ we mean more resonant with dimensional quality to the Infinite Substance and its emanations Force, Form and Consciousness (IS-FFC). Consciousness is more real than matter as its dimensional quality is more resonant with the IS-FFC than the motion, change, difference, etc. of matter. Ironically, then, at least from the Modernist perspective which sees matter as ‘the real world’, false histories, when accepted as true, are *more real* than the material facts of history. This argument should be qualified by the notion that Reality in its most compressive sense (i.e. the most real reality) is all that which is (from the IS-FFC through assumptions about reality and into material facts)—the most real Reality accounts for ‘objective facts’, ‘subjective truths’ and the Truth of the IS-FFC and the infinite nothingness from which the IS-FFC was birthed.

<sup>35</sup> We are not calling for descent into the perverse world of ‘alternative facts’... The point is that historical narratives should be sensitive to the reality that consciousness (Idolum, Worldview and associated Philosophy) is the causal orient of history, not that material facts are anything but vital for the narration of history.

<sup>36</sup> How very Foucaultian (or more aptly the reverse...)! Is this notion that self-discipline is more powerful and effective (and more indicative of Modern techniques of power) than external discipline the essence of Foucault’s narrative in, for example, *Society Must be Defended*? Sadly, Mumford the Liberal was a social engineer who seems to have, like his mentor Geddes, sought to produce a public that would self-discipline itself into the civic consciousness of ruling and being ruled, of property ownership, etc.



Mumford's own colonial imaginary and its complete disjuncture with the material facts of history perfectly illustrates the reality that the idolum is in a sense more real than material facts. "...The wide expanse of unsettled territory in America caused the people of eighteenth century Europe to think of building a civilization in which the errors and vices and superstitions of the old world might be left behind..." (Mumford 1922, p. 29) As we know, America was by no means unsettled and was indeed inhabited by millions of indigenous people, but in practice the 'reality' of an unsettled territory was the causal orient of settler colonialism on Turtle Island.

## Utopias of Escape and Utopias of Reconstruction

Mumford (1922, p. 15) divides utopia into two major forms, utopia of escape and utopia of reconstruction.

"On one hand the pseudo-environment or idolum is a substitute for the external world; it is a sort of house of refuge to which we flee when our contacts with 'hard facts' become too complicated to carry through or too rough to face. On the other hand, it is by means of the idolum that the facts of the every day world are brought together and assorted and sifted, and a new sort of reality is projected back again upon the external world. One of these functions is escape or compensation; it seeks an immediate release from the difficulties or frustrations of our lot. The other attempts to provide a condition for our release in the future.... The first leaves the external world the way it is; the second seeks to change it so that one may have intercourse with it on one's own terms. In one we built impossible castles in the air' in the other we consult a surveyor and an architect and a mason and proceed to build a house which meets our essential needs; as well as houses made of stone and mortar are capable of meeting them." (Mumford 1922, p. 15)

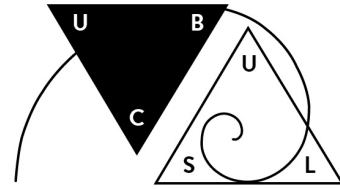
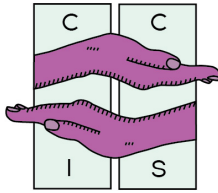
"...When the 'real' world becomes a little too hard and too sullen to face, we must take refuge, if we are to recover our balance, into another world which responds more perfectly to our deeper interests and desires..."

Once we have weathered the storm, it is dangerous to remain in the utopia of escape; for it is an enchanted island, and to remain there is to lose one's capacity for dealing with things as they are.... Moreover, life is too easy in the utopia of escape, and too blankly perfect—there is nothing to sharpen your teeth upon. It is not for this that men have gone into the jungle to hunt beasts and have cajoled the grasses and roots to be prolific [have pulled on the sprouts to make them grow...], and have defied, in little open boats, the terror of the wind and sea. Our daily diet must have more roughage in it than these daydreams will give us if we are not to become debilitated." (Mumford 1922, p. 20)

"The utopia of reconstruction is what its name implies: a vision of a reconstituted environment which is better adapted to the nature and aims of the human beings who dwell within it than the actual one; and not merely better adapted to their actual nature, but better fitted to their possible developments. If the first utopia leads backward into the utopian's ego, the second leads outward-outward into the world.

By a reconstructed environment I do not mean merely a physical thing. I mean, in addition, a new set of habits, a fresh scale of values, a different net of relationships and institutions, and possibly—for almost all utopias emphasize the factor of breeding—an alteration of the physical and mental characteristics of the people chosen, through education, biological selection, and so forth. The reconstructed environment which all the genuine utopians seek to contrive is a reconstruction of both the physical world and the idolum. It is in this that the utopian distinguishes himself from the practical inventor and the industrialism. Every attempt that has been made to domesticate animals, cultivate plants, dredge rivers, dig ditches, and in modern times, apply the energy of the sun to mechanical instruments, has been an effort to reconstruct the environment..." (Mumford 1922, p. 21)





As Foucault (1994)<sup>37</sup> and Barnesmoore (2016d)<sup>38</sup> so aptly illustrate, the birth of Modernity can be traced to the death of the assumption that order, derived from the unmanifest world, is inherent to manifestation and the birth of the assumption that man must create order in time through hierarchical domination. The order of knowledge is to be created through hierarchical domination of facts by reason (i.e. via rational tools like categorization, quantification, theorization, etc.). Social order is to be created through the hierarchical domination (in the legal system, in the educational system, in the medical system, etc.). The distinction may be best understood in terms of the Pre-Modern order seeing order as an inherent attribute of manifestation that is derived from its connection with the unmanifest world and the Modern order seeing manifestation as inherently chaotic and in need of ordering via hierarchical domination by man. In the Pre-Modern perspective the privation of manifestations inherent order must be staved off through conquest, where as in the Modern perspective order must be created through conquest.

Where utopias of escape represent deliverance from the manifest world (at least for a time), utopias of reconstruction represent the colonial conquest of the manifest world with ‘human patterns’ by which Modernity presumes that order must be created. ‘Domesticate animals, cultivate plants, dredge rivers, dig ditches.’ Utopia is to be built through imposing a ‘human pattern’, derived from the idolum, upon the ‘outer world’ of our manifest existence. What space is there in this Paternalist vision of utopia for a reciprocal relationship with our nonhuman kin, with the animals Mumford would domesticate, with the plants that he would ‘cultivate’ (like Meng Zi’s (2A2) Farmer from Song who pulled ‘his’<sup>39</sup> sprouts to make them grow), with the rivers that he would dredge and with the earth that he would dig? What if utopia were instead founded upon bringing the idolum into harmony with the physical world we inhabit? What if our purpose was not to transform the physical world so that it could serve the utopian fancies of our worldview but instead to transform our utopian ideals in a manner that renders a reciprocal relationship as potential?

“...‘Wisdom sits in places,’ that is, the way in which social and cultural knowledge and guidance—wisdom—is based on experience. Because experience occurs in places, landscapes (and their stories and place names) can come to encode social and cultural knowledge. This [is a] notion of geography as philosophy...”<sup>40</sup> (Herman 2008, p. 73)

“Allow the non-human world to continually teach that there is no separation between self and environment. Watch, learn and apply this idea to all of your actions and thoughts. **Intimate knowledge of our landscape** is the source of all wisdom.” (Four Arrows et. al. 2010, p. 17)<sup>41</sup>

What if Utopia has, at least in potential, been here all along? What if it the perversions of the Paternalism worldview, philosophy and associated utopian ideal of a society structured

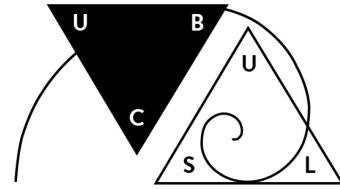
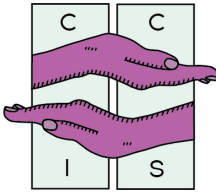
<sup>37</sup> Foucault, M 1994, *The Order of Things: An Archeology of the Human Sciences*, Vintage Books.

<sup>38</sup> Barnesmoore 2016d, *Nomad Explorations V 2.1: Genesis, Eden and the Grail in Modernity*, MA Thesis, University of British Columbia.

<sup>39</sup> The possessive relationship implied by the term his is used given the context of the farmer’s relationship with plants and does not intend to naturalize such a possessive relationship with our nonhuman kin.

<sup>40</sup> RDK Herman 2008, “Reflections on the Importance of Indigenous Geography” p. 73

<sup>41</sup> Four Arrows, Jessica London Jacobs and Sage Ryan 2010, “Anthropocentrism’s Antidote: Reclaiming Our Indigenous Orientation to Non-human Teachers”, *Critical Education* 1(3), pp. 1-20.



by hierarchical domination and the subsequent privation of manifestations ability to reflect the Truth, Reality, Beauty, Goodness, Bliss, Love, etc. of the IS-FFC (Great Spirit) are to blame for the dystopian realities we face in this world? If so, then what we need at this moment of the story is a utopia of deconstruction (i.e. a utopian ideal oriented towards deconstruction rather than reconstruction) wherein our steps in everyday life can be guided towards destruction of the Paternalist-Modernist Worldview and its assumptions concerning the natural necessity of hierarchical domination in the creation of social order. Only then, when we have thus escaped subjugation by the Paternalist-Modernist Worldview (of subjugation), can we begin to develop a true utopia of reconstruction wherein our steps may be guided towards a return to the Utopia that we destroyed through revitalizing reciprocal relations with our nonhuman kin (which is to say the physical environment we inhabit and the other beings therein). It is we who are fallen (as a function of our fallen mythos), not the earth (or manifestation more generally), and so a return to Utopia does not require that we impose a ‘human pattern’ upon the world to bring it from feminine chaos to masculine order but that we ameliorate the patriarchal, hierarchal human patterns that have deprived the earth of its Utopian essence. Indeed, it is our many quests to produce Utopia through conquest and hierarchical domination—to ‘reconstruct our environment’—that have rendered the earth as the oft dystopian place that it now is, and we must first deconstruct the Paternalist-Modernist Worldview that has begotten this privation before we can truly seek to reconstruct the Utopia that we have destroyed.

## ‘Struggles for Survival’ in Mumford

“...When the ‘real’ world becomes a little too hard and too sullen to face, we must take refuge, if we are to recover our balance, into another world which responds more perfectly to our deeper interests and desires...”

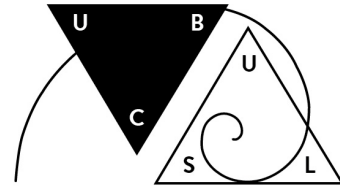
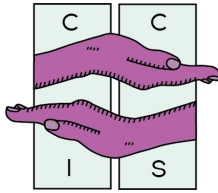
Once we have weathered the storm, it is dangerous to remain in the utopia of escape; for it is an enchanted island, and to remain there is to lose one’s capacity for dealing with things as they are.... Moreover, life is too easy in the utopia of escape, and too blankly perfect—there is nothing to sharpen your teeth upon. It is not for this that men have gone into the jungle to hunt beasts and have cajoled the grasses and roots to be prolific [have pulled on the sprouts to make them grow...], and have defied, in little open boats, the terror of the wind and sea. Our daily diet must have more roughage in it than these daydreams will give us if we are not to become debilitated.” (Mumford 1922, p. 20)

As explicated at length by Barnesmoore (2017a), the assumption that the struggle for survival is a natural, necessary constituent of human existence and evolution—an assumption that Mumford clearly shared with Geddes—serves to reduce human evolution (i.e. Conscious Evolution) to the form of the Biomechanical Evolution that produced humanity.

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

...If we take historical mankind; that is, humanity for ten or fifteen thousand years we may find unmistakable signs of a higher type of man, whose presence can be established on the evidence of ancient Monuments and Memorials which cannot be repeated or imitated by the present humanity....

Denying previous evolution of man we must [also] deny any possibility of future *mechanical*



evolution of man; that is, evolution happening by itself according to laws of heredity and selection, and **without** man's **conscious efforts** and **understanding of his possible evolution.**"<sup>42</sup> (Ouspensky 1951, p. 7)

"Our fundamental idea shall be that man as we know him *is not a completed being*; that nature develops him only up to a certain point and then leaves him, either to develop further, *by his own* efforts and devices, or to live and die such as he was born, or to degenerate and lose capacity for development.

Evolution of man in this case will mean the development of certain *inner* qualities and features [like Intuition and Wu-Wei] which usually remain undeveloped, *and cannot develop by themselves.*"<sup>43</sup> (Ouspensky 1951, pp. 7-8)

Humanity's Conscious Evolution, however, is an essentially epistemological-spiritual rather than biological-physical process which is only possible when an individual transcends the struggle for physical survival (even if it be for a moment) and turns their attention towards cultivation of the inner world through pursuit of 'the good life'. (Ouspensky 1951; Pieper 2009;<sup>44</sup> Barnesmoore 2016b; Barnesmoore 2016c;<sup>45</sup> Barnesmoore 2017a) To be fair, Geddes (and thus Mumford) were at least partially aware of the more inherently cultural, epistemological, inner world oriented nature of human evolution.

"Darwin had published his views on the relationship between the concept of evolution in nature and human society in 1873 in his work, *The Expression of Emotions in Man and Animals*. He argued that... man, like other creatures, evolved through natural selection. ...Geddes had serious reservations. While in form humans may be related to primates, in one dimension there was no comparability. In evolutionary terms, mankind has leapt forward in terms of intelligence and mental evolution beyond comparison with other species.... Man is a product of culture as much as of nature." (Meller 1993, p. 57)

Though Geddes and Mumford were aware that humanity's Conscious Evolution is oriented towards evolution of the inner self rather than evolution of the outer self, they do not seem to have been properly sensitive to the ways in which this shift of orientation transforms the form of evolution itself (from the natural selection and struggle for survival of Biomechanical Evolution to the Mystical-Spiritual cultivation of 'inner qualities and features' like intuition and infinitely oriented love. Rather than the artificially spurred colonial conquest of nature ('hunting beasts' and 'cajoling grasses and roots to be prolific') masquerading as a natural and necessary struggle for survival promoted by Mumford above (and by the conservationist movement in the US more generally [Haraway 1989]), humanity's Conscious Evolution must be rooted in cultivation of intimacy with the inner self and of our vibrational state of being therein (which is in general terms dependent upon transcending the struggle for survival<sup>46</sup>). In negating the potential for conscious evolution and destroying the natural order of things through hierarchical domination (Meng Zi 2A2),

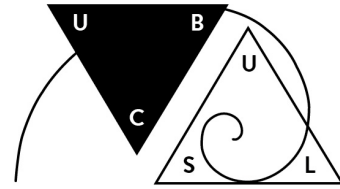
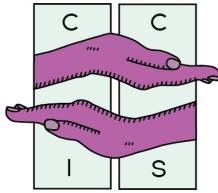
<sup>42</sup> Ouspensky PD 1951, *The Psychology of Man's Possible Evolution*, Hodder and Stoughton, p. 7.

<sup>43</sup> Ouspensky PD 1951, *The Psychology of Man's Possible Evolution*, Hodder and Stoughton, pp. 7-8

<sup>44</sup> Pieper 2009, *Leisure: the Basis of Culture*, San Francisco: Ignatius Press.

<sup>45</sup> Barnesmoore 2016c, "Conscious Evolution, Social Development and Environmental Justice" *Environment and Social Psychology* 2(1).

<sup>46</sup> There are a few related reasons why the struggle for survival negates the potential for conscious evolution, but in short we can cite reification of the illusion of totalizing, discrete biological individuality and the connection between scarcity (which causes the struggle for survival), competition (which comes as a function of the struggle for survival) and the will to domination (which is made possible by competitive relations in the context of scarcity and the illusion of totalizing, discrete biological individuality). See Barnesmoore 2016b, "Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies" *Environment and Social Psychology* 1(2) for a more in depth discussion of the incommensurability of the struggle for survival and Conscious Evolution.



Mumford's vision of building Utopia through reconstructive conquest and the imposition of human patters upon the earth therein ensures that Utopia is to be built upon the banks of the River Styx.

## The Utopian Multiverse

"...When there is a breach between the world of affairs and the overworld of utopia, we become conscious of the part that the will-to-utopia has played in our lives, and we see our utopia as a separate reality.

It is the separate reality of utopia that we are going to explore in the course of this book—Utopia as a world by itself, divided into ideal commonwealths, with all its communities clustered into proud cities, aiming bravely at the good life." (Mumford 1922, p. 11)

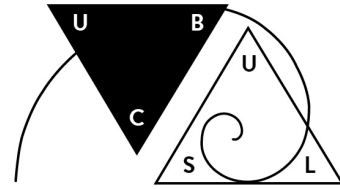
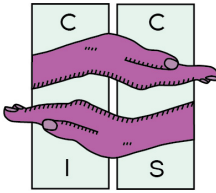
Mario Blaser's (2013)<sup>47</sup> discussion of ontological conflicts and the 'pluriverse' helps to elucidate the reality that there are many such separate utopian realities whose potentials are expanded and constrained by ontology (and more generally by Worldview). Our assumptions about the nature of reality, in short, expand and constrain the potential for conceptualization of utopian ideals, and so a discussion of utopia and the will-to-utopia must begin with discussion of the worldview (especially cosmology and ontology) that expands and constrains our utopian ideals and thus our steps in everyday life. Mumford and Geddes have the right of the relationship between ideals and manifest realities, but they do not seem to realize the perversity of the Paternalist-Modernist (i.e. hierarchical) worldview in which they conceived their utopian ideals. (Barnesmoore 2017a; Barnesmoore 2017b) If humanity is to guide its own steps towards a truly utopian world, then we must first remember a worldview in which Utopia (which I read as a state of loving, beautiful, joyful, true, real, etc. equilibrium) is possible.

"...It is by means of the idolum [the inner world of mind] that the facts of the every day world are brought together and assorted and sifted, and a new sort of reality is projected back again upon the external world." (Mumford 1922, p. 15)

Blaser (2013) argues that we must problematize the assumption that there is a reality 'out there'. We accept this argument in the sense that the projected realities of the idolum do indeed form what Blaser terms the 'pluriverse', but we also argue that there are indeed levels of reality that have a self-subsistent truth beyond the subjective layer of reality.<sup>48</sup> In finite terms, there are things that have actually happened in history and there are things that have not. Environmental degradation is actually occurring as a function of human intervention. In infinite terms (please forgive the paradox!), the Infinite Substance (i.e. the Great Spirit and its attributes like Love, Truth, Reality, Goodness, Beauty, Bliss, etc.) IS, eternally, without motion, change, difference, etc. Our perspectives on these self-subsistent realities are indeed influenced by our idolum, and so in this sense it can be said that all manifest beings live in the 'pluriverse' (thus the importance of studying the worldview and

<sup>47</sup> Blaser 2013, "Ontological Conflicts and the Stories of Peoples in Spite of Europe Toward a Conversation on Political Ontology", *Current Anthropology* 54(5).

<sup>48</sup> In more essential metaphysical terms there is no inside and out and these self-subsistent realities should not be considered as 'outside', and it seems reasonable to assume that this is what Blaser means, but given the subjective nihilism of the contemporary academy (where reality is often reduced to the subjective) this clarification seems prudent...



philosophy [idolum] from which we project our dimension of the pluriverse onto the world), but this reality does not imply that there are not dimensions of reality (unmanifest and manifest) that have a truth which is self-subsistent in relationship to the many realities of the pluriverse. Reality in the True sense ought to be understood as an assemblage formed by these many layers of reality (unmanifest Truth, manifest facts and subjective projections of the Idolum upon Truth and fact).

## The Good Life

“In presenting this history and criticism of utopias we are perhaps being pulled by the same interest [(a response to a decay of social order)] that led Plato and More onwards, for it is only after the storm that we dare to look for the rainbow. Our fall into a chasm of disillusion has stimulated us to discuss in a more thorough way the ultimate goods, the basic aims, the whole conception of the ‘good life’ by which, in modern times, we have been guided.” (Mumford 1922, p. 12)

## Mumford’s ‘Savage’ Colonialism

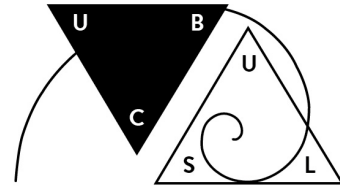
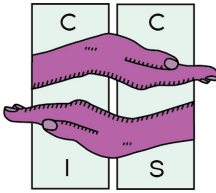
“It is plain that certain types of people have no need for private utopias [of escape] and that certain communities seem to be without them. The savages of the Marquesas whom Hermann Melville described seem to have had such a jolly and complete adjustment to their environment that, except for the raids of hostile tribes—and this turned out to be chiefly sport which only whetted their appetites for the feast that followed—everything needed for a good life at the South Sea level could be obtained by direct attack. The Marquesians had no need to dream of a happier existence; they had only to grab it.” (Mumford 1922, p. 16)

“Our physical reconstructions however have been limited; they have touched chiefly the surfaces of things. The result is that people live in a modern physical environment and carry in their minds an odd assortment of spiritual relics from almost every other age, from that of the primitive, taboo-ridden savage, to the energetic Victorian disciples of Gradgrind and Bounderby.” (Mumford 1922, p. 22)

Beyond the imposition of the Paternalist-Modernist Worldview upon the Marquesas through framing their relationship with the nonhuman kin who provided for them in terms of ‘direct attack’ and ‘grab it’, Mumford actually seems to (all be it by mistake) drive to the heart of the argument we are putting forward concerning the nature of Utopia. Our natural environment is by its nature utopian, and those who live in balance with the earth and our nonhuman kin live in Utopia. The Marquesas need no utopia of escape because they already live in Utopia, and need no utopia of reconstruction because their worldview and associated utopian ideals had not led them to destroy the Utopia that was granted to us by Great Spirit.

“Food is a gift from the Creator. In this respect, the right to food is sacred and cannot be constrained or recalled by colonial laws, policies or institutions. Indigenous food sovereignty is ultimately achieved by upholding our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants and animals that provide us with our food.” (Morrison 2011, p. 100)<sup>10</sup>

<sup>10</sup> Dawn Morrison 2011, “Indigenous food sovereignty: a model for social learning”, in N. Wiebe, A. Desmarais and H. Wittman (eds.), *Food sovereignty in Canada: creating just and sustainable food systems*, Fernwood Pub.



## Origins of Western Utopian Ideals in Plato's Republic<sup>50</sup>

"To the Greek of Plato's time... the commonwealth was something he actively shared with his fellow citizens", (Mumford 1922, p. 32) though not, of course, with the slaves. This may seem like a rather simple place to begin, but we must not forget that the conception of Utopia derived from Plato is in its essence founded upon the hierarchical relations between citizens and slaves. Utopia, in its western conception, is possessed by and for citizens.

Following a very Geddesian line of reasoning, Mumford goes on to argue that,

"Geographically speaking, ...the ideal commonwealth [envisioned by Plato] was a city-region; that is, a city which was surrounded by enough land to supply the greater part of the food needed by the inhabitants; and placed convenient to the sea.... As the basis for his ideal city, whether Plato know it or not, he had an 'ideal' section of land in his mind—what the geographer calls the 'valley section.'" (Mumford 1922, p. 33)

"In the economic foundations of the Republic, we look in vain for a recognition of the labor problem. Now the labor problem is a fundamental difficulty in our modern life; and it seems on the surface that Plato is a little high brow and remote in the ease with which he gets over it. When we look more closely into the matter, however, and see the way in which men got their living in the 'morning lands'—as the Germans call them—we shall find that the reason Plato does not offer a solution is that he was not, indeed, confronted by a problem.

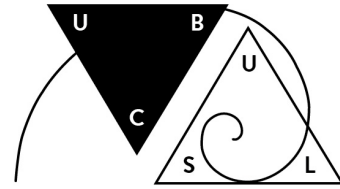
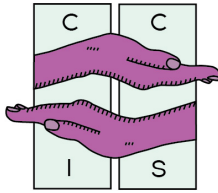
Given a valley section which has not been ruthlessly strip of trees; given the arts of agriculture and herding; given a climate without dangerous extremes of heat and cold; given the opportunity to found new colonies when the old city-region is over-populated—and it is only by an exercise of ingenuity that a labor problem could be invented. A man might become a slave by military capture; he did not become a slave by being compelled, under threat of starvation to tend a machine. The problem of getting a living was answered by nature as long as men were willing to put up with nature's conditions; and the groundwork of Plato's utopia, accordingly, is the simple agricultural life, the growing of wheat, barley, olives, and grapes, which had been fairly well mastered before he arrived on the scene. As long as the soil was not washed away and devitalized, the problem was not a hard one; and in order to solve it, Plato had only to provide that there should be enough territory to grow food on, and that the inhabitants must not let their wants exceed the bounties of nature." (Mumford 1922, p. 33-25)

First, we should note the way that Mumford simply glazes over the fact that Plato's Utopia includes slaves (and thus hierarchical, domineering relations as an axiomatic constituent of social order)... Second, and though of course banally invisible from the Paternalist-Modernist Worldview and its assumptions concerning 'man's dominion over earth', Plato's Utopia is understood by Mumford as being founded upon an economic (productive and consumptive) relationship with nature. In this vision we 'put up with nature's conditions'<sup>51</sup> so as to produce and consume nature's bounty through agricultural practice rather than "upholding our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants and animals that provide us with our food." (Morrison

<sup>50</sup> Let us begin this treatment of Plato in Mumford's reading with a caveat. What we are interested in here is the meaning of Plato's philosophy that was received and expressed by Mumford rather than the detailed complexities of Platonic philosophy in and of itself. If we come to a point where it seems that Mumford's reading or expression of Plato's philosophy is somehow amiss, we will not leave our nomadic path to correct the record as our focus is on Mumford and thus on the ways in which he performs Platonic philosophy. The same will be true of subsequent authors like Thomas More.

<sup>51</sup> I am reminded of the contemporary literature on tolerance and multiculturalism that posits tolerance as a less than adequate orient for harmonious-reciprocal relations. For example, see P. Giddy 2013, "More Than Tolerance: Ethics for a Multicultural Society" *Synthesis Philosophica* 54. It is one thing to simply tolerate nature, and a very different thing to love and care for nature as nonhuman kin.





2011, p. 100)<sup>52</sup> Once we have acquired what we need from nature through ‘putting up with nature’s conditions’ and inscribing human patterns upon nature the Platonic Utopia takes an anthropocentric turn wherein nature’s only role in pursuit of the good life comes in sustaining life and providing the food we eat, the wine we drink, the garlands we wear, etc. during festival (ceremony, leisure in the classical sense expounded by Pieper [2009]). (Mumford 1922, pp. 35-36) As Pieper (2009) notes, sustaining life and ceremonial leisure<sup>53</sup> are the two necessary prerequisites for pursuit of the good life in the Paternalist Worldview, but where are reciprocal, loving, anarchical<sup>54</sup> relations with our nonhuman kin to be found in this vision of the good life? This vision of the good life may rest upon deliverance from the struggle for survival, but this deliverance comes as a function of the perpetual conquest of nature and subsequent hierarchical control of nature by ‘man’. Deliverance from the struggle for survival comes, in the Paternalist model, via a perpetual struggle for hierarchical control over nature.

Turning to the rise of Dystopia, Mumford notes that

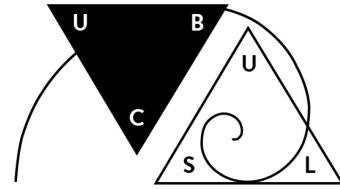
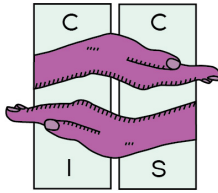
“The unjust state comes into existence, says Plato through the mouth of Socrates, by the multiplication of wants and superfluities. As a result of increasing wants, we must enlarge our borders, for the original healthy state is too small. Now the city will fill up with a multitude of callings which go beyond those required by any natural want; there will be a host of parasites and ‘supers’; and our country, which was big enough to support the original inhabitants, will want a slice of our neighbor’s land for pasture and tillage; and they will want a slice of ours if, like ourselves, they exceed the limits of necessity and give themselves up to the unlimited accumulation of wealth. ‘And then we shall go to war—that will be the next thing.’” (Mumford 1922, p. 36-37)

Though Mumford attempts to gloss over the role of hierarchical class relations in the production of the unjust state by arguing that Plato does not “have one standard of living for his ruling classes and another for the common people” (Mumford 1922, p. 38), and while we agree that in one very important sense “that the possession of goods was not a means of getting happiness, but an effort to make up for a spiritually depauperate life”, it is clear that the multiplication of wants and superfluities is rooted in the privation imposed upon society by hierarchical order (in human relations with other humans and with our nonhuman kin). Let us take ‘wanting to take more food than is necessary’ as our example. First and foremost, when humans have a proper grasp of their responsibility to “[uphold] our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants and animals that provide us with our food” (Morrison 2011, p. 100) they will not then think to take more than is necessary from a our nonhuman kin. On the contrary, when humans understand their relationship with ‘the land, plants and animals that provide us with our food’ from the ‘man’s dominion over earth’ perspective they will feel entitled to take more than is needed when the hierarchical structures of human social order, which are synonymous with the ‘man’s dominion over earth’ perspective of the

<sup>52</sup> Dawn Morrison 2011, “Indigenous food sovereignty: a model for social learning”, in N. Wiebe, A. Desmarais and H. Wittman (eds.), *Food sovereignty in Canada: creating just and sustainable food systems*, Fernwood Pub.

<sup>53</sup> We agree with Pieper that some form of ceremonial leisure, by which we cultivate intimacy with the infinite aspect of self, is an essential constituent of ‘the good life’ and Conscious Evolution therein.

<sup>54</sup> Anarchy does not connote a lack of order (however much Paternalists may wish to promulgate this perversely absurd rendition of the term because they see domination and order as synonymous). Anarchy connotes order that is not enlivened by the will-to-(hierarchical)domination as found in human relations with nonhuman kin in many (if not all) Indigenous traditions.



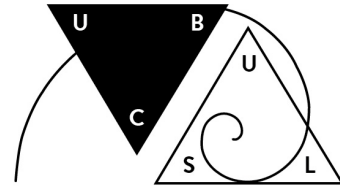
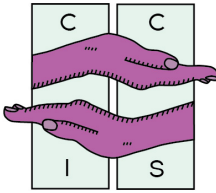
Paternalist Worldview, impel them to do so. Following from this point, hierarchical social order and the will-to-domination that enlivens such social relations necessitates that scarcity will naturally accumulate at the bottom of the hierarchy (be it hierarchical relations within the classes that form a city/state or between cities/states). It is only in such a state of scarcity, where an individual *fears* that they will not have enough food to eat or fears that they will not have sold enough food to acquire the other goods they need to survive, that the desire to take more food than is necessary will arise. In summary, we must ask ourselves ‘is the will-to-‘more than necessary’ rooted in human nature or in the deprivation of human nature imposed by a Worldview (Theology), associated Philosophy and subsequently potential norms of thought, behavior and conception of being that is rooted in the naturalization of hierarchical domination as synonymous with order.

In the Utopia inherent to “upholding our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants and animals” (Morrison 2011, p. 100)<sup>55</sup> and with other humans there is no cause for unnecessary wants, but when the theological assumption that hierarchical relations are a necessary constituent of order (between humans and between humans and nonhuman kin) forms the foundation of human relations with our nonhuman kin and with other humans the privations caused therein become the source of the unnecessary wants to which Plato credits the existence of the unjust state. The problem of unnecessary desires is, in short, a problem derived from the privation of humanity’s goodly nature rather than an issue of an inherently ‘evil’ human nature.<sup>56</sup> Plato’s solution is “that a reasonable man would moderate his wants” (Mumford 1922, p. 37), which is to say that man should moderate his wants through hierarchical domination of the appetitive and the spirited souls by the rational soul, but without the assumptions concerning the natural necessity of hierarchical domination that undergird the Paternalist Worldview (Theology), its associated Philosophies and the norms of thought, behavior and conception of being rendered potential therein there would be no wants or superfluities to moderate (dominate). The most unnatural, unnecessary want for humans is dominion over others, and this want is manufactured by socialization within hierarchical relations (both with human and nonhuman kin). Plato (like Geddes and Mumford), in short, sought to solve a problem whose origin lies in hierarchical relations through hierarchical relations. We should instead seek to transcend the illusion of totalizing, discrete biological individuality, scarcity, competition, the will-to-domination and

<sup>55</sup> Dawn Morrison 2011, “Indigenous food sovereignty: a model for social learning”, in N. Wiebe, A. Desmarais and H. Wittman (eds.), *Food sovereignty in Canada: creating just and sustainable food systems*, Fernwood Pub.

<sup>56</sup> As St. Augustine reminds us, there is no such thing as good and evil, only good and the privation of good. Going a step further, where Augustine compares good and evil with light and darkness, we argue that good and its privation cannot be understood as of the same binary order of manifestation from which the relationship between dark and light is articulated (and, indeed, the proper amount of darkness is good—for example in allowing for the respiration of plants and the rejuvenation of animals-humans through sleep—and too much light is bad [especially if your skin is as fair as mine and you turn into a tomato!]). The Good IS, and in manifestation the good should be understood as the degree of sympathy/antipathy that a manifestation holds with the uncreated goodness it reflects. As such, there is no binary between good and evil, no equality of relations. What we know as ‘evil’ is the degree of antipathy a manifestation holds with the uncreated rather than a self-subsistent reality. Goodness is real (reality, like goodness, understood as the sympathy of manifestation with the eternal, uncreated, infinite-nothing, etc. essence it reflects). Evil is, by this definition, the degree to which a manifestation is unreal. Good is real, and evil is not real.

Augustine 1887, “On the Holy Trinity; Doctrinal Treatises; Moral Treatises”, in P. Schaff (ed.), “Saint Augustine, A Select Library of the Nicene and Post-Nicene Fathers of the Christian Church. Vol. 3”, Buffalo: The Christian Literature Company.



hierarchical relations by which unnatural wants and superfluities become possible for humans through Conscious Evolution.

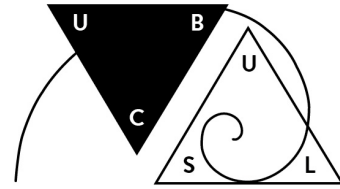
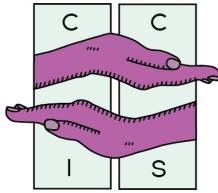
## Civilizational Unity

“Plato said that ‘the city may increase to any size which is consistent with its unity; that is the limit.’ The modern political scientist, who lives within a national state of millions of people, and who thinks of the greatness of states largely in terms of their population, has scoffed without mercy at the fact that Plato limited his community to an arbitrary number, 5,040, about the number that can be conveniently addressed by a single orator. As a matter of fact there is nothing ridiculous in Plato’s definition: he was laying down the foundations for an active polity of citizens: and it is plain enough that all conscience that when you increase the number of people in a community you decrease the number of things that they can share in common... They become genuine citizens to the extent that they share certain institutions and ways of life with similarly educated people.” (Mumford 1922, pp. 39-40)

One of the central fixations of Paternalism is the project of creating unity in manifestation through domination of difference. Rather than recognizing the incommensurability of the motion, change, difference, etc. of the manifest world with the infinite, eternal unity of the Infinite Substance and its emanations Force, Form and Consciousness (IS-FFC) and thus realizing that a true, holistic conception of unity includes the difference of manifestation, the Paternalist seeks to impose the unity of the infinite, unmanifest upon the difference of the finite, manifest through domination of difference to create artificial unities. Instead we ought to conceptualize unity as the Unity of Difference and Unity (UDU), or as Unity and Difference in Unity (UDU).

In more practical terms, the number of things that people share in common is far less important than what people share in common in the context of creating a community. There is one thing alone which all things share (IS-FFC). In our essence, in the core of our being, we are all the same Infinite Substance, the same Force, the same Form and the same Consciousness, and it is only from this shared foundation that a true community (i.e. a community whose order is rooted in love rather than privation-survival) can be created. Beyond this inherent unity—beyond the actual order which binds all manifest things together—it is our differences that allow a community to function in manifestation. Look, for example, to the many different kinds of cells that form the human body; while in essence the cells are unified as a conscious, living being, they are only able to fulfill the many functions that must occur together to allow the body to live through their difference (if we only had brain cells there would be no skull to protect the brain). Human communities are (or at least ought to be) quite the same. We are bound together by our consciousness-love, but we are able to function collaboratively in manifestation because we are different (we have different skills, different proclivities, different archetypes, etc., which when brought together allow us to do things that are beyond the capacity of any individual).

All this is to say that the number of people who form a community is not necessarily relevant (and surely should not be directed through hierarchical domination) to the ability of the community to function harmoniously. We all share the one thing that can truly bind humans together with each other and with our nonhuman kin, and if we could but remember our inherent unity the proliferation of difference could be understood as the



boon to the human community that it is. Instead of seeing difference as a barrier to unity, we could instead begin to see difference as expansion of our potential to more perfectly reflect unity in to the motion, change, difference, etc. that typifies the dimensional quality of manifestation. Difference is the key to perfecting manifestations reflection of the infinite, eternal unity that binds all that which is together, not a barrier. Citizenship is, in this sense, clearly devolutionary in being rooted in shared ‘institutions,’ ‘ways of life’ and ‘forms of education’, for it is precisely our ability to express the consciousness-love that unifies us in a multiplicity of ways<sup>37</sup> (as many institutions, many ways of life, many forms of education, etc.) that allows us to harmonize the unity of the infinite, eternal unmanifest origin of being with the motion, change and difference of the finite, temporal manifest world.

I will leave it to the reader to determine whether this final point comes as a function of nefarious intent or is simply an unintended irony, but it should be noted that attempts at creating artificial unity in manifestation through hierarchical domination of difference actually serve to destroy (or at least cause the decay of) an individual’s connection with the conscious-loving unity that actually binds us together. As Meng Zi’s (2A2) Farmer from Song’s attempts to help his sprouts grow through hierarchical domination actually begot death, so do attempts at creating artificially unified social order in manifestation through hierarchical domination actually beget the *death* of society. Utopias of artificial unity through hierarchical domination cannot but be built upon the banks of the River Styx.

“Plato believed that goodness and happiness—for he would scarcely admit that there was any distinct line of cleavage between these qualities—consisted in living according to nature; that is to say, in knowing one’s self, in finding one’s bent, and in fulfilling the particular work which one had the capacity to perform. The secret of good community, therefore, if we may translate Plato’s language into modern political slang, is the principle of function.” (Mumford 1922, p. 41)

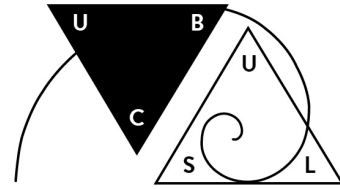
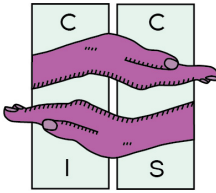
Plato was misguided, deluded by the hierarchical perversions of the Paternalist Worldview, but a fool he was not. The secret to a good community is indeed its ability to fulfill the human function of harmonizing the manifest and unmanifest worlds, but this functionality is rooted as much in difference as it is in unity and is thus belied by attempts to create an artificial order of social unity through hierarchical domination.

“Every kind of work, says Plato, requires a particular kind of aptitude and training. If we wish to have good shoes, our shoes must be made by a shoe maker and not by a weaver; and in like manner, every man has some particular calling to which his genius leads him, and he finds a happiness for himself and usefulness to his fellows when he is employed in that calling. The good life must result when each man has a function to perform, and when all the necessary functions are adjusted happily to each other. The state is like the physical body. ‘Health is the creation of a natural order and government in the parts of the body, and the creation of disease is the creation of a state of things in which they are at variance with the natural order.’” (Mumford 1922, p. 41)

This quote may be a bit repetitive, but in it we find the essence of the problem in Platonic thought (or at least in the version of Platonic thought that was translated by and received within Modernity). ‘Health is the creation of a natural order’. Natural order does not need

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<sup>37</sup> Dao.



to be created—it IS! Health does not need to be created—it IS! Chaos is best understood as the privation of order rather than something in and of itself, as sickness is best understood as the privation of health. There is no good and evil, no order and chaos, no love and hate, only good and its privation, order and its privation, love and its privation, and *privation is not real* in that privation is defined by a lack of the eternal, infinite (the Real). It is only when the delusion that privation holds the same ontological status (the same reality) as that which is deprived takes hold of us that we presume the necessity of creating order, and it is from this deluded presumption that we fall into the folly of the Farmer from Song (Meng Zi 2A2) and attempt to create order through hierarchical domination. Order IS, and our function is not to create order but to Consciously Evolve to the point that we can act as a vessel for the eternal, infinite, conscious-loving order that is the essence of manifestation like our nonhuman kin.<sup>58</sup>

As the environmental degradation of Modernity has so aptly illustrated, there are indeed upward limitations on the size of a potentially healthy human community established by the relationship of human society to its natural environment and the number of people that our natural environment can sustainably bear therein, but the unified order of a true community (being rooted in the infinite) is not constrained by such finite constraints. The finite number of kin (human and nonhuman) who form a community (a kinstellation<sup>59</sup>) is irrelevant in regards to the potential for unified social order, for it is not the number of things that kin share but the one thing which all kin share that forms the foundation of order in a true (loving-conscious) community (kinmunity<sup>60</sup>). Moreover, as we have already stated, it is actually the number of things that kin *do not share*, their differences, that form the key to teleological functionality in the manifest world (which is to say optimizing the degree of perfection<sup>61</sup> to which the manifest world reflects its infinite, eternal essence)—as long as we remain aware of and enlivened by the conscious-love, the spirit, which binds all that which into a unified order there is no reason to fear the proliferation of difference in a kinmunity will present a barrier to unified social order.

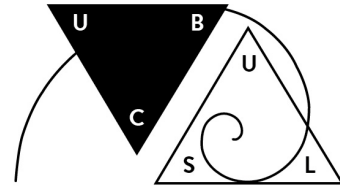
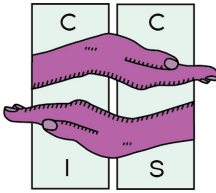
“Has any such society ever come into existence? Do not too hastily answer No. The ideal in Plato’s mind is carried out point for point in the [hierarchical] organization of a modern symphony orchestra.” (Mumford 1922, p. 41)

<sup>58</sup> Something about the human condition, which is shared by other highly evolved beings, leads to a layer of complexity in acting as an unencumbered vessel for uncreated order that is not faced (at least to the same degree) by nonhuman kin like rocks, rivers and trees. This condition is at least in part related to our ego, to our sense of discrete biological individuality, and is surely experienced in some form by other beings, but this is one of the great mysteries of human existence and I have yet to be gifted with a concise way of expressing this mystery.

<sup>59</sup> I was introduced to the term kinstellation by Ronnie Dean Harris (OS12), who developed the term with his colleague Karyn Recollet. Kin + constellation = kinstellation, which is a very apt conceptualization of community.

<sup>60</sup> Inspired by OS12’s term kinstellation, kinmunity is a useful replacement for the term community in implying that which is ‘shared by all’, one definition for the Latin root *communis* from which the term community was birthed, renders all that which is as kin. The term kinmunity is sense especially useful in displacing the typically anthropocentric conceptions of community that dominate western thought, behavior and conception of being by rooting community in spiritual kinship and thus implicitly including our nonhuman kin in conceptions of community.

<sup>61</sup> We speak of degrees of perfection rather than a unitary ‘perfection’ as the finite world can never contain the infinite, eternal perfection of the uncreated (as a two dimensional plane can never perfectly capture a three dimensional object). All that we can attain to in manifestation is increased degrees of perfection rather than the static, unified ‘perfection’ of manifestation (through domination of difference) to which the Paternalists so often aspire.



Such a ‘functional’ society has indeed come into existence, and the deprived, perverse, bloody, chaotic, etc. mayhem that has ensued perfectly illustrates the decay of order necessitated by attempts to *create* a unified order through hierarchical domination...

## Class Hierarchy in Plato’s Utopia

“Plato is trying to give a firm basis to the division of classes which he favored; and so he compares the community to a human being, possessed of the virtues of wisdom, valour, temperance, and justice. Each of these virtues Plato relates to a particular class of people.

Wisdom is appropriate to the rulers of the city. Thus arises the class of guardians.

Valour is the characteristic of the defenders of the city and hence a military class, called auxiliaries, appears.

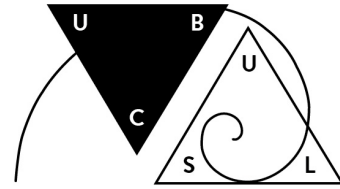
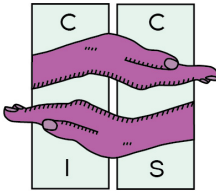
Temperance, or agreement, is the virtue which relates to all classes.

Finally, there comes justice. ‘Justice is the ultimate cause and condition of all of them. . . . If a question should arise as to which of these four qualities contributed most by their presence to the excellence of the State whether the agreement of rulers and subjects or the preservation in the soldiers of the opinion which the law ordains about the true nature of dangers, or wisdom and watchfulness in the rulers would claim the palm... the question would not be easily determined.’ Nevertheless, it is plain that justice is the keystone of the Platonic utopia.” (Mumford 1922, p. 43)

Mumford goes on to try and rationalize the legitimacy of Plato’s conception of hierarchical class order in society by emphasizing the nuance in Plato’s arguments concerning how people should be sorted into classes (via the bent of mental and physical constitution with which people are born rather than hereditary wealth and position [Mumford 1922, p. 43-44]), but this rationalization simply serves to circumvent the actual problem (which lies in the hierarchical notion that there should be rulers and subjects). Obviously we ought to allow an individual’s natural bent to determine their station in life, and the perversity of reducing ‘class’ to a pure function of the nexus of material heredity, wealth and power is clearly illustrated in the contemporary era, but the cause of perversion in Paternalist conceptions of utopia comes in the hierarchical, will-to-domination that enlivens relations between classes rather than in the classes themselves (indeed, the fall into the perversity of reducing position in society to the nexus of material heredity, wealth and power rises from this will-to-domination).

“In order to perpetuate his ideal constitution Plato relies upon three methods: breeding, education, and a discipline for the daily life.” (Mumford 1922, p. 44) Breeding, which for Plato is to say patriarchal relations between men and women (and disciplinarily constrained to a given class). Education, which for Plato is to say hierarchical relations between teacher and student (and disciplinarily constrained by class). Discipline, which for Plato is to say hierarchical domination of daily life (by self and other). As for the working class in the Platonic Utopia, Mumford argues “we may dismiss the class of artisans and husbandmen very briefly” because “no definite rule was prescribed for them.” (Mumford 1922, p. 44-45) Beyond the summation that lack of a definite rule simply meant that Plato was content with the existing subordination of the working class to the ruling class, Mumford notes that





“Plato justifies his treatment by saying that ‘when shoemakers become bad, and are degenerate, and profess to be shoemakers when they are not, no great mischief happens to the state; but when the guardians of the law and the State are not so in reality, but only in appearance, you see how they entirely destroy the whole constitution, if they alone shall have the privilege of an affluent and happy life.’” (Mumford 1922, p. 44-45)

In short, Plato is not concerned with workers because the hierarchical structure of his envisioned utopia strips them of power to the point that, as long as they submit to being ruled, they are all but irrelevant with regard to the overall order of society (a rather absurd proposition when we realize that it is the unity of difference and unity, which is to say the conscious-loving relations between spirit, heart-mind and body, that provides for the functionality of a community). Indeed, subjugation to hierarchical domination by rulers ensures a decay of difference (and thus of social order) in the ‘working class’ and thus constrains the overall functionality of the community.

Plato’s description of the warrior class and its relationship with the ruling class takes on a similarly hierarchical form.

“They are different in character from the guardians who rule the state; but frequently Plato refers to the guardians as a single class, including the auxiliaries; and it seems that they figured in his mind as the temporal arm of that class.... ..Their life was to be similar to that of the higher guardians, but... it was not capable of being pushed to the same pitch of development on the intellectual side.... ..They have a life of their own within the barracks, they are trained and drilled to great endurance, and they are taught to obey without question the Government.” (Mumford 1922, pp. 45-46)

Emotion is to obey [reason, the rulers] without question. In this statement we observe the essential western myth of reason conquering emotion-intuition, of the sun conquering the moon, of the masculine conquering the feminine, of the Occident conquering the Orient, of Romulus and Remus, of Hercules and Iphicles, of Cain killing Able, etc. (Four Arrows 2010)<sup>62</sup> very obviously perverts Plato’s conception of class differentiation in the utopic city.

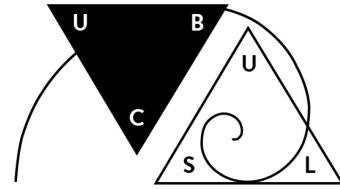
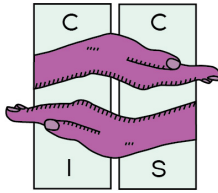
“Another way to look at this is to consider the phenomenon of ‘twin motifs throughout mythology. Every culture has stories of twin heroes, with the twins reflecting the complementarity of body and spirit; of solar and lunar; of male and female principles. For example, the Navajo stories about the twins Monster Slayer and Child Born of the Water show how important it is for these opposing energies to work together in harmony. In fact, most American Indian cultures have similar stories about twins; one is direct and ‘solar’ and the other is indirect and ‘lunar’, and they work together to fight the monsters that reside within. However, many of the twin stories from Western cultural myths have evolved in such a way as to have the twins fighting one another with the solar twin dominating. For example, Cain slew Abel, Romulus overshadowed Remus; Hercules became more honored than his half brother, Iphicles.

Thus, playing out the myths of the separated twins, Christianity has emerged primarily as the ‘solar’ twin: active, heroic, intent on mastery. Adherents must believe in the *physical* resurrection; only Jesus and belief in his physical reality can bring eternal salvation. This ‘religion of the sun’ prevails over Gnostic Christianity—the spiritual ‘twin’ that reveals ‘God’ in all things and accepts the spiritual mastery at the heart of creation. Native spirituality may be the force that can reunite these twins!” (Four Arrows 2010)<sup>63</sup>

“In essence, I offer that Western myths have split the metaphorical twins, making dominant the solar one who either kills or diminishes the lunar twin. In Indigenous twin hero stories, the two work in complementary

<sup>62</sup> Four Arrows 2010, *Unlearning the Language of Conquest: Scholars Expose Anti-Indianism in America*, University of Texas Press.

<sup>63</sup> Four Arrows 2010, *Unlearning the Language of Conquest: Scholars Expose Anti-Indianism in America*, University of Texas Press.



harmony. I suggest that Christianity has emerged as the “solar” twin- active, heroic, intent on mastery and physical, materialistic outcomes.” (Four Arrows 2014, p. 5)<sup>64</sup>

As we have repeatedly noted, such attempts to create order through hierarchical domination (in this case through patriarchal domination of the feminine-emotion by the masculine-reason) beget precisely the opposite (chaos, a decay of order, death). We will circle back to this point later, but the solution is as clearly laid out by Four Arrows (2014) as is the problem—‘In indigenous twin hero stories, the two work in complementary harmony.’ The solution to the woes of Paternalism and Modernity is reciprocity. Emotion and Reason, which is to say heart-mind, should stand together, hand in hand, deriving their orientation from spirit. Indeed, it is only when the princess (the intuitive heart) is (re)united with the prince (the rational mind<sup>65</sup>) that a being can truly begin to derive orientation from spirit and knowledge of the world from the perspective of spirit, and they cannot be (re)united in a properly harmonious, reciprocal manner if their relationship is enlivened by the will-to-domination.

Mumford reaches the heart of the hierarchical mess that is Hierarchical, Paternalist class division in his description of ‘the [rational] Guardians’.

“How does the Guardian achieve his position and power? ...[Plato] hints that it can only happen at the beginning if a person with the brains of a philosopher happen to be born with the authority of a king.... How are the Guardians born and bred?

....For the well-being of the state the Guardians have the power to administer medicinal lies.<sup>66</sup> One of these is to be told to the youth when their education has reached a point at which it becomes possible for the Guardians to determine their natural talents and aptitudes.

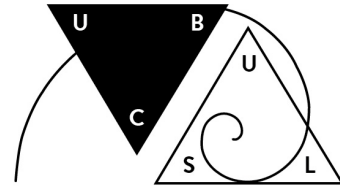
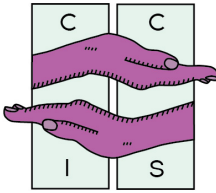
‘Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power to command, and these he has composed of gold, wherefore also they have the greatest honor; others of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has made of brass and iron; and the species will generally be preserved in the children. But as you are of the same original family, a golden parent will sometimes have a silver son, or a silver parent a golden son.’ (Mumford 1922, pp. 46-47)

Leadership (which may more aptly be conceptualized as the provision of orientation), then, is for Plato rooted in the ability to command (to rule over others), in the will-to-domination. The right to provide orientation is not rooted, as it should be, in the intimacy of the ruler with the infinite, eternal aspect of self and the subsequent capacity to act as a vessel by which the infinite, eternal (and unmanifest world more generally) provides an orientation for a kincommunity, but instead in the ability to impose orientation upon others.

<sup>64</sup> Four Arrows 2014, “‘False Doctrine’ and the Stifling of Indigenous Political Will”, *Critical Education* 5(13).

<sup>65</sup> Reason here of course connotes knowledge founded upon the ‘simplest and most universal things’, which is to say upon the Infinite Substance and its emanations Force, Form and Consciousness. It does not connote the Modern absurdity of scientific knowledge founded upon material facts (which was the form of consciousness that was so aptly problematized by Descartes’ *Meditations*). If we were to put this concept into the language of science, we would say that it is knowledge based on the generalized laws derived from the scientific method, but we must be clear that we are not speaking of the socially constructed laws themselves but to the actual (infinite) force, form and consciousness that form the simplest and most universal constituents of manifestation. Such questions concerning unmanifest processes like reason and intuition are of course of a dimensional quality that belies concise linguistic representation, but the notion that “Rational Intuition... takes what is known by Reason and grasps it in a single [silent] act of the mind”—when reason is properly understood—paints a relatively good picture of the way in which reason and emotion ought to work together in their properly harmonious, reciprocal relationship. (Nadler 2013, ‘Baruch Spinoza’, *The Stanford Encyclopedia of Philosophy*, Edward N. Zalta [ed.]).

<sup>66</sup> Modern democracies obviously accept this premise unproblematically...



The right to provide orientation is rooted in the ability to make others follow rather than the ability to provide the proper orientation (and thus the leaders of the west have for so long imposed a misguided direction upon the people). Beyond this conflation of the ability to control others with the right to provide orientation to society we are faced with the inherent hierarchy presumed by Plato. Even if we shift to the proper understanding of the right to provide orientation, we should not then assign a greater degree of honor to those who provide orientation than we do to those who bring this orientation into manifestation (by feeling, thinking and doing) as the system cannot function without harmonious, reciprocal relations between the ‘classes’ (those who do, those who think, those who feel and those who are).

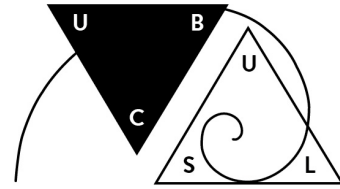
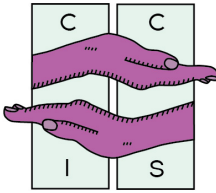
Mumford goes on to describe how children are to be sorted into different classes via Guardians observing the metals that form their constitution (“...for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of the ranks...”), which is to say that class should be predicated on the essence of individual’s consciousness (the archetype reflected by an individual’s consciousness) rather than the individual’s biology. That being said, Plato goes on to provide a roughly eugenicist model for breeding (for which we provide a rather lengthy as the depth of the depravity of Paternalism is so easily observed therein...):

“...The best stocks—the strongest and wisest and most beautiful—are to be encouraged to reproduce themselves. But this is not worked out in detail. There is to be complete freedom of sexual selection among the guardians; and those who are most distinguished in their services are to have access to a great number of women; but beyond encouraging the guardians to be prolific, Plato did not apparently consider the possibilities of cross-breeding between the various classes.

On the whole, one may say that Plato puts it up to the Guardians to perpetuate themselves properly, and indicates that this is to be one of their main concerns. His good breeding was biological breeding, not social breeding. He recognized—as some of our modern eugenicists have failed to—that good parents might throw poor stock, on occasion, and that abject parents might have remarkably good progeny. Even if the Guardians are to be encouraged to have good children, Plato provides that the children themselves must prove their goodness before they are in turn recognized as Guardians. As for the children of a baser sort—well, they were to be rigorously limited to the needs and resources of the community. Plato lived at a time when a great many children were born only to be murdered through ‘exposure’ as it was called; and he had no qualms, apparently, about letting the Guardians send the children with a bad heredity into the discard. If his population could not grow properly in the sunlight without getting rid of the weeds, he was prepared to get rid of the weeds. People who were physically or spiritually too deformed to take part in the good life were to be eliminated.” (Mumford 1922, pp. 47-48)

‘He was prepared to get rid of the weeds.’ Throwing Plato’s Paternalist perversions into stark relief, I am reminded of an Elder<sup>67</sup> at the Musqueam Gardens (known colonially as the UBC Farm) who said ‘there are no weeds’. Every plant has a medicinal function. Every plant has a purpose. We may not know its purpose due to our own ignorance, but our knowledge has no bearing on whether the plant has a purpose. Others have made similar statements.

<sup>67</sup> If my memory serves me properly it was Elder Lee Brown.



“One day he saw some country people very busy pulling up nettles; he looked at the heap of plants, uprooted, and already wilted, and said: ‘This is dead; but it would be well if we knew how to put it to some use. When the nettle is young, the leaves make excellent greens; when it grows old it has filaments and fibres like hemp and flax. Cloth made from the nettle is worth as much as that made from hemp. Chopped up, the nettle is good for poultry; ponded, it is good for horned cattle. The seed of the nettle mixed with the fodder of animals gives a lustre to their skin; the root, mixed with salt, produced a beautiful yellow dye. It makes, however, excellent hay, as it can be cut twice in a season. And what does the nettle need? very little soil, no care, no culture; except that the seeds fall as fast as they ripen, and it is difficult to gather them; that is all. If we would take a little pains, the nettle would be useful; we neglect it, and it becomes harmful. Then we kill it. How much men are like the nettle!’ After a short silence, he added: ‘My friends, remember this, that there are no bad herbs, and no bad men, there are only bad cultivators.’” (Hugo 2000, p. 143)<sup>68</sup>

How sad, then, to imagine that children were and continue to be murdered because the right to provide orientation has been granted to those who have the deprived will-to-dominate others, the power to impose orientation upon others, rather than those who are able to actually receive orientation from the infinite, eternal (which does not suffer from the same ignorance that leads deprived, perverse humans to classify our kin, human and nonhuman alike, as useless weeds simply because they do not know their function). What we need are providers of orientation who realize that there are no weeds, not rulers who have the power to pull weeds from the dirt...

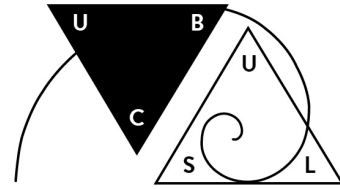
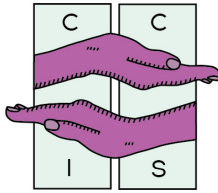
There is of course more nuance and detail to be found in Plato’s specific rules for breeding (wives and children are common property of Guardians, children do not know their biological parents, etc.), but we have seen enough to understand that Plato’s vision of the relationship between breeding and social order is clearly tainted by the Paternalist will-to-domination and naturalization of hierarchy as a necessary constituent of social order, and we will thus move on to Mumford’s engagement with Plato’s views on the role of education and discipline of daily life for ‘the Guardians’.

“But to breed Guardians is only one-half the problem. The other half comes under the heads of education and discipline; and when Plato discusses these things, he is not speaking, as a modern college president perhaps would, of book-learning alone; he is referring to all the activities that mold a person’s life.” (Mumford 1922, p. 49)

Not only are the will-to-domination and the power-to-dominate to structure the process by which human seeds are selected, it is also to structure the process by which human seeds grow to flower. As per discipline, while Plato was happy to leave the majority of people to a life of practical work and sensual pleasure, he believed that for rulers “to have the freedom to act for the sake of a great institution... [they] must be stript of a whole host of restraining ties and sentimentalities.” (Mumford 1922, p. 50)

“Jesus [(at least in the perverse Roman rendition we have received of Jesus)] commanded his followers to leave their families and abandon their worldly goods; and Plato, in order to preserve his ideal commonwealth, laid down a similar rule. For those who as guardians were to apply the science of government to public affairs, a private life, private duties, private interests, were all to be left behind.” (Mumford 1922, p. 50)

<sup>68</sup> Victor Hugo 2000, *Les Misérables*, trans. Charles E. Wilbour, Random House Publishing Group.



Rulers, in short, were to be divided from their kinstitution (their kinmunity) and thus from their heart so that mind and body could be developed in a manner that facilitates the will-to-domination and the power-to-dominate. Mind must conquer and colonize heart, which in the western mythos means that the sun must conquer and colonize the moon, before an individual is capable of imposing orientation upon society through hierarchical domination... Love must be slain before an individual can manifest the will-to-domination and the power-to-dominate, as both the will- and the power-to-dominate are rooted in the void<sup>69</sup> (in the privation of love, which is to say in a lack of reality, in nothingness).

Following this trajectory into the education of children who were to become Guardians, “the two branches of Greek education, music and gymnastic, applied in the student’s early years to the culture of the body and the culture of the mind...” (Mumford 1922, p. 50)

“In the course of this education the students were to be tested again and again with respect to their mental keenness and tenacity and fortitude; and only those who came through the fire purified and strengthened [by the death of heart...] were to be admitted to the class of guardians.

The daily life of the Guardians is a rigorous, military regime.” (Mumford 1922, pp. 50-51)

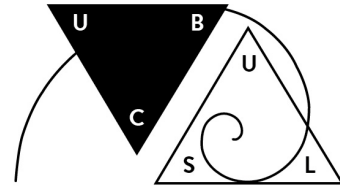
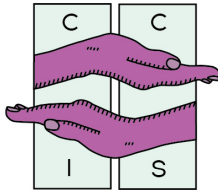
“Plato believed that the majority of people did not know how to mind public business; for it seemed to him that the ordering of a community’s life required a measure of science which the common man could not possibly possess. ...If the government is to be entrusted to a few, the few must be genuinely disinterested.” (Mumford 1922, p. 51)

The power-to-dominate of ‘the Guardians’ was to be cultivated through gymnasium and military endeavors until the age of thirty-five, and the power-to-dominate was to be brought to fruition through practical activities like commanding armies from thirty-five to fifty. (Mumford 1922, p. 52)

“After fifty, those who are qualified devote themselves to philosophy: out of their experience and their inner reflection they figure the essential nature of the good community; and on occasion each guardian abandons divine philosophy for a while, takes his turn at the helm of the state, and trains his successors.” (Mumford 1922, p. 52)

To be fair, there is more nuance in Plato’s thinking as ‘love’ was to be found through this heartless form of ‘divine philosophy’, but it is a distorted, perverted, decayed, etc. form of ‘love’ (which is by no means appropriately understood as love) that is birthed from the rape of heart by mind. As Meng Zi’s (2A2) Farmer from Song so aptly illustrates, such attempts at pulling sprouts to make them grow actually beget a decay of the innate love that every child holds in their heart. It should also be noted that some of Plato’s suggestions for cultivating the Guardians like life without private property would not go amiss in a context that is not enlivened by the will-to-domination and the power-to-dominate, but such rules ought to be ascribed to the entire population rather than just ‘the Guardians’ and be rooted in love (in which there is none of the separation necessary for the self and other of possession) rather than in a disinterestedness that can be understood as precisely the

<sup>69</sup> Privation is negation, and by its nature as negation this negation must also negate itself. It is this inherent negation of negation by negation that forms the maelstrom at whose bottom lies the void of absolute nonbeing. This is the nature of what we often refer to as evil.



privation of love (the nothingness, the lack of reality) from which the will-to-domination and power-to-dominate are derived. Plato, like the Roman Christians and so many others, spoke of love, but he was so devoid of true love (via his own socialization within an environment typified by the will-to-domination and the power-to-dominate) that these words were void (indeed, the void from which the will-to-domination and power-to-dominate rise).

In summary, an individual had to conquer and colonize their heart with their mind in order to be admitted to the class of people who were to impose orientation upon the rest of society, and though what Plato called love was presumed to be found through the heartless divine philosophy that was to follow the death of heart, true love cannot be birthed from such hierarchical relations between heart and mind and the void it produces... What wonder, then, that we live in such a heartless world when this model of disinterested scientific management has come to the apex of its fruition in Modernity?<sup>70</sup> It is only through the reciprocal union of heart and mind, of masculine and feminine, that we can attain love and intuition in their purest sense, it is only through the void formed by the conquest-colonization of heart by mind that the will-to-domination and power-to-dominate can come into being, and it is only in the illusion of discrete individuality that the separation of self from other necessary for conquest-colonization can occur. Voids give rise to voids which give rise to voids, and while the ‘first void’ is itself a mystery that likely belies rationalization (though it is surely rooted in or near the illusion of self and other), we can nonetheless see the truth so aptly illustrated by Meng Zi (2A2) that hierarchical domination begets such a void (hierarchical domination feeds the void). We must, as Steve Gabriel of the Finger Lakes Permaculture Institute often said to my dear friend Lucie Ashley (Jaya) when she worked with him for a season in Upstate New York, ‘fill the void’<sup>71</sup> if we are to transcend the domineering privations of Paternalism that have found their apex in Modernity.

### Manufacturing Liberty...

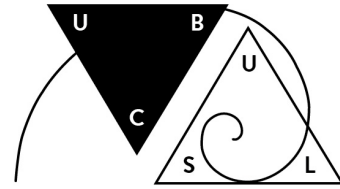
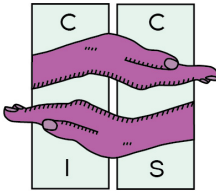
“The business of the Guardians is to manufacture liberty.” (Mumford 1922, p. 53) This process of manufacturing liberty does not pertain to establishing “laws to regulate marketing, the affairs of industry, graft, bribery, theft, and so forth” as Plato rightly believed that such things would work themselves out organically in a state composed of well cultivated being and could not be worked out through the imposition of rules from above in a state composed of poorly cultivated beings (“there are no bad men, only bad farmers” [Hugo 2000]). (Mumford 1922, p. 53) Instead,

“The real concern of the Guardians is with the essential constitution of the state. The means that they employ to perfect this constitution are breeding, vocational selection, and education. ‘If once a republic is set a-going, it proceeds happily, increasing as a circle. And whilst good education and nurture are preserved, they produced good geniuses; and good geniuses, partaking of such education, produce still better than the former, as well as in other respects, as with reference to propagation, as in the case of other animals.’ All the

<sup>70</sup> Plato may not have preached the dogmatic materialism that has brought scientific management and the conquest-colonization of the heart to its apex, but it is presupposed by the conquest-colonization-death of heart he preached (for without our heart, without love and intuition, we cannot know the unmanifest world and must therefore descend into the dogmatic materialism of Modernity).

<sup>71</sup> Fill the Void vs. Feed the Void.





activities of the Republic are to be patterned after the utopia which the Guardians see with their inward eye. So gradually the community becomes a living unity; and it exhibits the health of that which is organically sound.” (Mumford 1922, pp. 53-54)

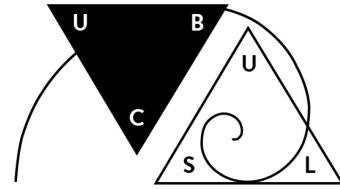
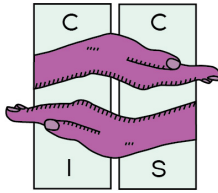
The Guardians, then, and in this sense Plato strikes near to the mark, provide the orientation for the state through the intimate relationship they develop with the unmanifest world through use of their inward eye. Leadership, in short, is earned by one’s ability to commune with the infinite-eternal from which society ought to derive its orient. We are left, however, with the same patriarchal problem, for with all this focus on the third eye short shrift is given to the heart and its emotive connection with the unmanifest world. As a result, the Platonic Guardian receives a deformed, deprived rendition of divine orientation.

At this point we are also provided with a relatively clear view into Plato’s understanding of human evolution (at least as read by Mumford). Clearly Plato is in part aware of the distinction between Conscious Evolution and Biomechanical Evolution (Ouspensky 1951; Barnesmoore 2016b; Barnesmoore 2016c; Barnesmoore 2017a) in highlighting the essential importance of education in the human evolutionary process (which is more essentially rooted in the cultivation of inner qualities like reason and intuition than biology and which, as opposed to the competition and cooperation of the struggle for survival that fuels the process of Biomechanical Evolution from which humans were birthed, requires that we transcend the struggle for survival and pursue ‘the good life’). That being said, Plato-Mumford’s focus on rational education through conquest-colonization of the heart negates the potential for true Conscious Evolution (which is rooted in a harmonious, reciprocal union of heart and mind).

A final point on Mumford’s reading of Plato.... The notion of ‘manufacturing liberty’ draws our path back to the issue of ‘creating order’ that lies at the heart of Paternalism. Liberty IS. Slavery (which is to say the state of being dominated) is a privation of that liberty. As such, we need not (indeed cannot) manufacture liberty. We can not create the order of freedom through hierarchical domination (what absurdity to think that one can manufacture liberty through domination). Insetad, what we must do is fill the void from which our innate liberty has been deprived. There are two ways to fill the void (which usually work together)—you can destroy that which is creating the void, or you can fill the void with that which has been deprived (be it love, joy, contentment, etc.). When we seek to fill the void of liberty (which is to say a state of domination) with domination we actually, like Meng Zi’s (2A2) Farmer from Song, serve to expand the void. Sprouts that are already having trouble growing die when we tug on them to ‘help them grow’—instead we must fill the void that is depriving the sprouts of their natural order.

## NonLinear, NonHierarchical Class Relations

Beyond the problem of class relations being enlivened by the will-to-domination and thus rendered as hierarchical (paternalist), there are some problems with Plato’s tripartite division of classes that are derived from its patriarchal roots. Mind, the rational (which is associated with the ruling class), is put on a pedestal above emotion (the spirited). Plato’s division can be understood as mind-ruler, emotion-warrior, body-worker. Let us be rid of this patriarchal fancy (for it is patriarchy that causes mind, which is associated with the



masculine, to rule over emotion, which is associated with the feminine, in the Paternalist Worldview) and instead divide the classes into spirit, heart-mind, and body. The class associated with spirit, purified of the Paternalist perversions associated with the will-to-domination, would be better conceptualized as ‘the being class’ (the pole star). The role of this class would be ceremony, communion with the infinite and the nothing, which ought to provide an orient for society as the pole star provides an orient for journeys in the manifest world. The class associated with the body would be better conceptualized as ‘the doing class’. This class would, with recourse to the guidance provided by ‘the being class’, do things in the manifest world like farming, hunting, building, etc. The class associated with heart-mind would be better conceptualized as ‘the feeling class’ and ‘the thinking class’. This bifurcated class would serve as an intermediary between ‘the being class’ and ‘the doing class’ as heart-mind serves as the intermediary between the unmanifest and manifest worlds (and between the created and the uncreated world in their highest potential forms<sup>72</sup>).

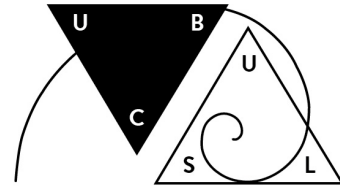
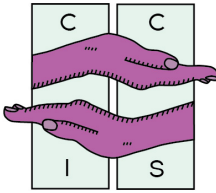
This conceptualization of ‘the being class’, ‘the feeling class’, ‘the thinking class’, and ‘the doing class’ needs to be developed further, but there are some basic principles that ought to be accounted for if the reader decides to do so. First, no one class is more or less important and relations between the classes are not to be enlivened by the will-to-domination. Second, no person is a part of just one class—indeed, this system could not function if each of us did not have some amount of each class within us. What is more, interactions between the classes are most aptly facilitated by people who vibrate on the border between two or more of the classes. This leads to the third point, which is that there is not a linear relationship between the classes. One could as easily vibrate on the border between ‘the being class’ and ‘the doing class’ as they could vibrate on the border between ‘the thinking class’ and ‘the doing class’, and we only provide the seemingly linear progression from spirit to body for heuristic purposes. In this light, it seems that attempts to create unified order through hierarchical domination may be most harmful (in regards to social order) in confining individuals to one or another class rather than allowing them to harmoniously express the many different combinations of these class vibrations that provide for the diversity of human being.

## Where’s the Heart?

Mumford, to his credit, observes (and at least partially critiques) the heartlessness of Plato’s envisioned cultivation of ‘the Guardians’.

“What do we miss when we look around this utopia of Plato’s? ...What Plato has left out are the poets, dramatists, and painters. Literature and music, in order to contribute to the noble education of the Guardians, are both severely restricted in theme and in treatment. Plato has his limitations; and here is the principle one: Plato distrusted the emotional life, and whilst he was prepared to do full homage to man’s obvious sensualities, he feared the emotions as a tight-rope walker fears the wind; for they threatened his balance. In one significant passage he classifies ‘love’ with disease and drunkenness, as a vulgar misfortune; and though he was ready to permit the active expression of the emotions, as in the dance or the sexual act, he treated the mere play upon feelings, without active participation, as a form of intemperance.... Foreign as this

<sup>72</sup> To my understanding we must distinguish between the manifest-unmanifest and the created-uncreated as there are unmanifest things which are not aptly categorized as uncreated. For example, there are spirits which are created (in their ‘individuality’) but which are not manifest.



doctrine sounds to the modern reader, there is perhaps more than a grain of sense in it: William James used to teach that no one should passively experience an emotion at a concert or a play without trying to express that emotion actively as soon as he could make the opportunity. At any rate, let us leave this problem which Plato opens up with a free mind..." (Mumford 1922, pp. 54-55)

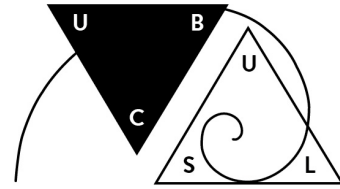
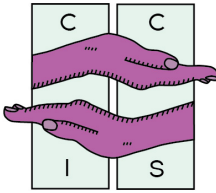
I am not sure that such fear of the feminine, of the emotive side of human being, is as foreign to Modernity as Mumford implies (surely not to the High Modernity that would come to fruition in the years following the 1922 publication of Mumford's *The Story of Utopias*), but in any case it seems the height of folly to presume that we can simply leave Plato's treatment of emotion as something to be feared with a free mind (for if we leave such ignorant-patriarchal assumptions about the nature of human cultivation and emotion unproblematized, what freedom of mind might we presume to have?). To be fair to the nuance of Plato's argument, there is indeed a danger in allowing emotions like fear, despair and anger which are rooted in privation to unconsciously guide our actions. The solution, however, is not to dominate things like poetry, literature and music which inspire emotion but instead to fill the void from which such deprived expressions of emotion derive their potential. As for love, we can safely assume that Plato was not referring to the true (divine) love in which one is as the unity of being and that he was referring to a deprived form of love for self over or as opposed to other (though this complexity is not expressed in Mumford's reading...). In any case, and setting such complexities aside, Plato's treatment of emotion as something which had to be *ruled* by the active phase of human being provides a clear illustration of the patriarchal ailment that lies at the heart of the taint from which the Paternalist Worldview derives becomes potential.

## Mumford's Summation of Plato's Utopia

"What has changed? What has profoundly changed is not the things that men do, but the relations they bear to one another in doing them. In Plato's community, servitude and compulsion and avarice and indolence are gone. Men mind their business for the sake of living well, in just relations to the whole community of which they are a part. They live, in the strictest sense, according to nature; and because no one can enjoy a private privilege, each man can grow to his full stature and enter into every heritage of his citizenship. When Plato says no to the institutions and ways of life that men have blindly fostered, his eyes are open, and he is facing the light." (Mumford 1922, pp. 55-56)

Some obvious limitations present themselves in Mumford's summation of Plato's utopia. First, servitude and compulsion are gone, per se (at least as they relate to other men), because individuals have so completely dominated their selves that there remains no need for subsequent servitude or compulsion. Once the heart, the feminine, has been rendered as void through hierarchical domination (conquest and colonization) by the mind, the masculine), there is no need for subsequent domination.<sup>73</sup> This ironic mistaking of Paternalism for Anarchism, mistaking of self-government as a function of liberty manufactured through domination with self-government as a function of our innate liberty, can be found in Geddesian thought as it can be found in Platonic thought (and thus it is no wonder that Mumford accepts this notion unproblematically...).

<sup>73</sup> There is an eerie similarity between Plato's 'anarchic utopia' and the discipline of self that so transfixed Foucault.



Following from this initial perversion-void (mistaking the void of Paternalism for the liberty of Anarchism), the notion that such patriarchal men live ‘according to nature’ can be aptly interpreted (as abject absurdity!). Nature is a harmonious, reciprocal expression of the feminine and masculine principles. Nature is inherently ordered, and attempts to manufacture order in nature through hierarchical domination beget not but the decay of order when brought to fruition. Indeed, Mumford’s (1922) summation of living according to nature as “put[ting] up with nature’s conditions” (p. 35) does an apt job of elucidating the limited nature of Plato’s conception of ‘life according to nature’—it is not life enlivened according to the inherent order of nature, which is to say by love for our human and nonhuman kincommunity, but life whose order is manufactured-dominated by the constraints of nature. To live according to nature is to live as an expression of divine order, to live without voids that deprive us of our inherently good nature, and attempts to manufacture this order serve only to ensure its destruction.

## From Plato to More’s Utopia

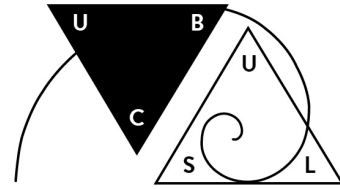
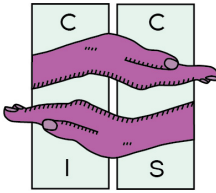
“There is a span of nearly two thousand years between Plato and Sir Thomas More. During that time, in the Western World at any rate, utopia seems to disappear beyond the horizon.... While utopia dropt out of literature, it did not drop out of men’s minds; and the utopia of the first fifteen hundred years after Christ is transplanted to the sky, and called the Kingdom of Heaven. It is distinctly a utopia of escape. The world as men find it is full of sin and trouble. Nothing can be done about it except to repent of the sin and find refuge from the trouble in the life after the grave. So the utopia of Christianity is fixed and settled: one can enter into the Kingdom of Heaven if a passport has been granted, but one can do nothing to create or mold this heaven. Change and struggle and ambition and amelioration belong to the wicked world, and bring no final satisfaction. Happiness lies not in the deed, but in having a secure credit in the final balance of accounts—happiness, in other words, lies in the ultimate compensation. This world of fading empires and dilapidated cities is no home except for the violent and the ‘worldly.’

If the idea of utopia loses its practical hold during this period, the will-to-utopia remains.... What concerns us now is that the Kingdom of Heaven, as a utopia of escape, ceased to hold men’s allegiance when they discovered other channels and other possibilities.

The shift from a heavenly utopia to a worldly one came during that period of change and uneasiness which characterized the decline of the Middle Age. Its first expression is the ‘Utopia’ of Sir Thomas More...” (Mumford 1922, pp. 59-60)

## More’s Worldly Utopia

“In the introduction to More’s ‘Utopia’ one gets a vivid impression of the forces that were stirring men’s minds out of the sluggish routine into which they had settled.” (Mumford 1922, p. 60) By introducing More’s Utopia as such following his aptly critical reading of Roman-Christian utopias of escape from a world that has been reduced to a space of privation, we are reminded that Mumford is seeking a Utopia of Reconstruction rather than a Utopia of Escape because—rather than the nihilistic acceptance of the world as a void which cannot be filled impelled the Roman Utopia of Escape—Utopias of Reconstruction inspire action towards a better world. Utopias of Reconstruction, then, if conceptualized outside the domineering perversions of the Paternalist Worldview, can be understood as a utopic vision that guides our steps in daily life towards filling the void.



More's colonial Utopia of Reconstruction, however, is anything but free of the Paternalist Worldview and its attempts to manufacture order through Paternalist domination. In describing the protagonist Raphael Hythloday as an archetypal expression of the 'sunburnt European sailor' of the late fifteenth century, Mumford notes:

"He has abandoned Aristotle, whom the schoolmen had butchered and had made pemmican of, and through his conquest of Greek has come into possession of that new learning which stems back to Plato.... Conceive of the world of ideas which Greek literature had just opened up coming headlong against the new lands which the magnetic compass had given men the courage to explore, and utopia, as a fresh conception of the good life, becomes a throbbing possibility." (Mumford 1922, p. 61)

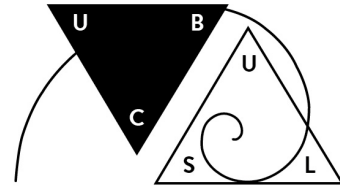
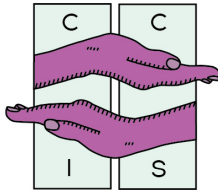
"...The new world of exploration brings us within sight of a new world of ideas, and the beloved community, whose seed Plato had sought to implant in men's minds, springs up again, after a fallow period of almost two thousand years." (Mumford 1922, p. 64)

'A throbbing possibility' indeed; the throbbing of the rapist's phallus... Conquest of the Greek language, in Mumford's eyes, begets the utopian ideal from which conquest of the 'new world' would derive its steps. Void begets attempts to manufacture order, which begets void, which begets attempts to manufacture order, and so the maelstrom of Paternalism (whose polarities are nothingness and domination) from which Modernism was birthed is formed. Rather than the spatially bound utopia envisioned by Plato as constrained by the conditions of nature (by, in Geddesian terms, the valley section in which it was built), More's utopia was to be a relatively spatially unbound utopia 'discovered' through conquest and colonization on the frontiers of the world (as known by white men...). Following from this spatial conception of utopia: Plato's utopia was to be manufactured through reconstruction of man to fit his place; Rome's utopia was to be found in the escape of man from his place; More's utopia, which is at least in some sense a synthesis of the Platonic and Roman utopia (reconstructing man through escape from his place through conquest and colonization of other men's places), was to be discovered in the reconstruction of man made possible by the conquest and colonization of other men's places.<sup>74</sup> Put more concisely, Plato sought to manufacture utopia through reconstructing man to fit with the order of his place, Rome sought to return to utopia through escaping place, and More sought to manufacture utopia through the reconstruction of man made possible by conquest and colonization of new places.

### Agriculture as the Foundation of Utopia

Like Plato, More's utopia rests upon an agricultural foundation. Citizens cycle between town, where they pursue a trade, and countryside, where they pursue agricultural work, every two years, and there is a draft of townsfolk to provide extra hands during the harvest season. Also akin to Plato's model, the life of these tradesmen-farmers are ordered based on the decrees of the magistrates (the archons)—"during the harvest season the country magistrates inform the city magistrates how many extra hands are needed for reaping." (Mumford 1922, p. 65) Like Plato's Republic, there is some space for moving away from

<sup>74</sup> If it is not already obvious, the term man/men is used because utopia was clearly for men in these three conceptualizations.



the craft of the family an individual was born into—"The same trade usually passes down from father to son, since each family follows its own special occupation; but a man whose genius lies another way may be adopted into a family which plies another trade..." (Mumford 1922, pp. 65-66)

As for the exchange of goods, More proposes a sharing economy that is markedly different from the currency based economy of Plato's Republic (and of Modernity, which has sadly followed the Platonic model...). In the countryside, "...the Utopians sow and breed more abundantly than they need, in order that their neighbors may have the overplus." (Mumford 1922, p 65)

"Between the city and country there is a monthly exchange of goods. This occasion is made a festival, and the country people come into town and take back for themselves the goods which the townspeople have made' and the magistrates 'take care to see it given to them.'" (Mumford 1922, pp. 66-67)

"...The family is the unit of distribution; and the city is composed of these units, rather than of a multitude of isolated individuals. 'Every city is divided into four equal parts, and in the middle of each there is a market-place; what is brought hither, and manufactured by the several families, is carried from thence to houses appointed for that purpose, in which all things of a sort are laid by themselves; and thither every father goes and takes whatever he or his family stand in need of, without either paying for it or leaving anything in exchange. There is no reason for giving denial to any person, since there is such plenty of everything among them; and there is no danger of a man's asking for more than he needs' they have no inducements to do this, since they are sure they shall always be supplied.'" (Mumford 1922, p. 67)

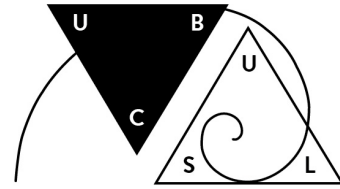
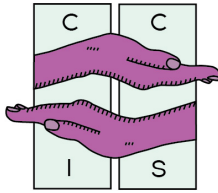
"More goes on to explain this direct system of exchange, and to justify it. 'It is the fear of want that makes any of the whole race of animals either greedy or ravenous, but besides fear, there is in man a pride that makes him fancy it a particular glory to excel others in pomp and excess. But by the laws of the Utopians there is no room for this...'" (Mumford 1922, p. 67)

"In addition to the monthly apportionment of goods by the local magistrates the great council which meets at Amaurot once a year undertakes to examine the production of each region, and those regions that suffer from a scarcity of goods are supplied out of the surplus of other regions, 'so that indeed the whole island is, as it were, one family.'" (Mumford 1922, p. 68)

This economic system seeks reciprocity and general wellbeing rather than individual profit and is founded upon the principal of plenty (innate to nature) rather than the principle of scarcity that guides Modernist society, and does so through kinship networks that are in part akin (though lacking as it comes to our nonhuman kin) to the gift-economy of the Indigenous peoples of Turtle Island (Mann, In Press).<sup>75</sup> That being said, More's economic system still presumes that an archon (magistrates and the 'great council') must manufacture order in the sharing economy 'by the laws of the Utopians' that the order beyond fear of want is to be manufactured. Rather we should say that it is 'the laws of the Utopians' (and other such attempts to create order through hierarchical domination) that deprives humans of their natural, conscious, loving order and subsequent response to the fear of want with sharing and giving. It is 'by the laws of the Utopians' that the laws of the Utopians become necessary. Laws, like other such models of hierarchical domination, are, then, a self-

<sup>75</sup> Barbara Alice Mann, "Rematriating Economics: The Gift Economy of Woodlands Matriarchies".





fulfilling prophecy—laws produce precisely the privation they purport to constrain, which is to say that their attempts at filling the void only serve to feed it!

This notion of organizing a society around the principle of plenty rather than the principle of scarcity is worth exploring in greater depth. First, when taken as a whole (there are obviously some barren geographies that belie this notion), nature is innately abundant. It is only when nature loses its inherent equilibrium (be it naturally as in the formation of a tundra or a desert or unnaturally as in the poisoning of rivers by pipelines) that scarcity (privation, the void) becomes possible, and it is only when we respond to this privation with privation (which is to say without love) that competition and the will to domination become possible:

“The area that I come from has a lot to do with what I’m going to talk about. It is one of the only areas in Canada that is considered to be a desert. It means we have very little rainfall. This is because of the two mountain systems on both sides of our valley. The ecology is very harsh and dry in the summertime, and therefore the learning that our people have had to accomplish and achieve over many generations, in order to survive, has a lot to do with scarcity. In a land where there is not a lot of abundance, where the fragility of the eco-system requires absolute knowledge and understanding that there must be care not to overextend our use of it because it can impact on how much we have to eat the following year, or years after in terms of your coming generations, we have developed a practice, a philosophy and a governance systems are based on our understanding that we need to be always vigilant and aware of not over-using, not over-consuming the resources of our land, and that we must always be mindful of the importance of sharing and giving.” (Armstrong 2007, p. 41)<sup>76</sup>

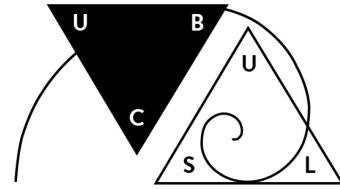
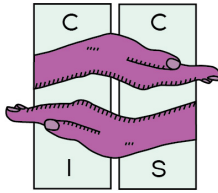
This implies that Barnesmoore (2016a<sup>77</sup>; 2016b<sup>78</sup>) may in part have missed the mark in linking scarcity to competition and the will-to-domination. Barnesmoore (2016a; 2016b) argued that scarcity begets competition and that competition begets the will to domination. Scarcity, however, only causes competition when our response to scarcity is enlivened by the will-to-domination (when we feed the void rather than filling the void). In certain systems scarcity begets competition and competition surely begets the will to domination, but for human beings who have transcended Biomechanical Evolution for Conscious Evolution scarcity does not breed competition. When enlivened by love rather than the will-to-domination, scarcity begets generosity (sharing and giving) rather than competition (and thus the will to domination). It would have been better that Barnesmoore made the more specific argument that scarcity begets competition and the will-to-domination in beings whose responses are bound by the form of Biomechanical Evolution rather than the more general argument that scarcity begets competition.

The question, then, becomes ‘how are humans constrained to the form of Biomechanical Evolution (which allows the manufactured scarcity of hierarchical social systems to beget competition and the will-to-domination)?’ Socialization within the Paternalist-Modernist Worldview seems to be the answer. Socialization within the Paternalist Worldview naturalizes the will-to-domination as a seemingly necessary

<sup>76</sup> Armstrong 2007, “Indigenous Knowledge and Gift Giving: Living in a Community”, in G. Vaughan (ed.), *Women and the Gift Economy: A Radically Different Worldview is Possible*, Toronto: Inanna Publications and Education Inc.

<sup>77</sup> Barnesmoore 2016a, “Conscious vs. Mechanical Evolution: Transcending Biocentrist Social Ontologies” *Environment and Social Psychology* 1(2).

<sup>78</sup> Barnesmoore 2016b, “Nomad Explorations V 2.1: Genesis Eden and the Grail in Modernity” MA Thesis, University of British Columbia.



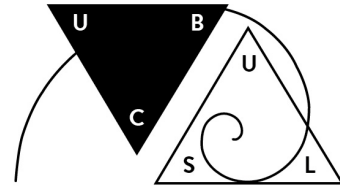
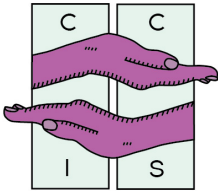
constituent of social order (rather than the privation of eternal order [love] which begets decay of social order that the will-to-domination truly is<sup>79</sup>). Socialization in the Modernist Worldview reduces reality to manifestation and thus divides humanity from the underlying spiritual unity (love) that is the actual, essential basis of order. Together the Paternalist and Modernist Worldviews beget a subjectivity that, lacking intimacy with the loving essence of the infinite aspect of self, responds to scarcity with the will-to-domination (which can be aptly understood as the privation of love).

The deeper, metaphysical origins of the will-to-domination itself are rooted in the privations that become possible in the motion, change, difference, etc. of manifestation (which More aptly describes in emotive terms as ‘the fear of want’): illusions of discrete, totalizing individuality; notions of self and other; the fear, anger, hate, malice, jealousy, greed, etc. that become possible therein; etc. The will-to-domination, in short, is a deprived response to privation. It is the void formed by privation of Love. Returning to More’s legally manufactured utopia, we can say that such attempts to create an order of plenty through such hierarchical domination actually serve to *feed the void* rather than to fill it. Scarcity may be transcended for a time, but the void of self from which the scarcity void begets the will-to-domination is fed and the inevitable waning of plenty’s equilibrium is thus ensured to beget the competition and the will-to-domination (rather than sharing and giving) when it comes. More’s basic schema of economic relations is worthy of valorization, but the hierarchical domination he proposes as the necessary glue for these economic relations ensures that any disturbance in plenty will beget a sorrowful decay of the system.

## Class Distinctions and Slavery in More’s Shitty Utopia

More’s sharing economy sounds nice and surely strikes closer to the mark than the scarcity based economic systems that have come to dominate human existence in Modernity, but like Plato’s this markedly dystopian utopia occurs in a context where the ‘citizens’ of the utopia enslave othered humans and our nonhuman kin. “The precious metals are held in contempt: Gold is used to make chamberpots and chains for slaves...” (Mumford 1922, p. 68) First, we should note that gold is assigned to the role of confining two things—shit and slaves. Slaves and shit are thus clearly framed as being of the same order... What a nightmarish farce to think that one could both strive for transcendence of scarcity as the organizing principle of society, towards a vision of social order predicated upon an expansive conception of kinship networks (of kinstellations, of kinmunities), and also towards a civilization in which slavery is naturalized and slaves are likened to shit, but such is the way of the shitty utopias Paternalists have for so long attempted to manufacture through hierarchical domination on the banks of the River Styx. “Two hundred years later, in Penn’s city of Philadelphia, we might have fancied that we were walking about the streets of Amaurot.” Mumford 1922, p. 68)

<sup>79</sup> This decay of order is aptly symbolized by Meng Zi’s 2A2 Farmer from Song who pulled on the sprouts in his garden to make them grow and actually caused a decay of the order of life therein.



## Valorization of the Servile from Plato to More

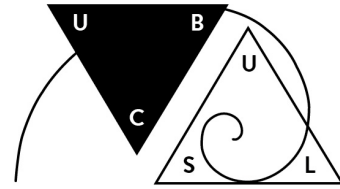
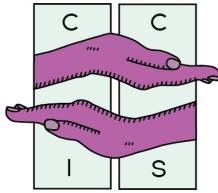
The biggest shift from Plato's utopia to More's utopia at the level of the 'working class', at least in Mumford's reading, seems to come in the honor afforded to workers. "...No trade is held in special esteem above the others. (That is a great jump from the Republic where the mechanic arts are considered base and servile in nature!)" (Mumford 1922, p. 65) A cynical perspective ought to be adopted in this context. Say not that the mechanic arts were no longer servile in relation to the hierarchical power structure proposed by More, but instead that the techniques of power by which this hierarchical structure is sustained had evolved to the point where it seeks to obfuscate the servility of the lower rungs of the power structure to as to manufacture the illusion of freedom and thus constrain the potential for the lower rungs of power to fight for liberty. This shift can be seen as one of the seeds of the conservationist model of domination that would come to fruition in Mumford's time—hierarchical dominion was still to be the name of the game, but it was to be sustained, first and foremost, through manufacturing the illusion of freedom and wellbeing in the enslaved rather than the militaristic physical coercion of Plato's Republic. Foucault (1995) elucidates this shift in *Discipline and Punish*, where he distinguishes between the torturous public (spectacle) coercion of the executioner prince and the self-discipline and private coercion (the insane asylum, the prison and the school) of the medical-carceral-educational complex that came to power in Modernity. The mechanical arts may have been valorized, the slaves may have been draped in golden chains, but their relationship to the overall power structure remains the same (as servile).

## Technological Dominion over Earth as Evolution

We would be amiss not to note the entrance of a more overtly technological conception of 'man's dominion over earth' in More's utopia. "The Utopians 'breed an infinite multitude of chickens in a very curious manner; for the hens do not sit and hatch them, but vast numbers of eggs are laid in gentle and equal heat, in order to be hatched'—in short, they have discovered the incubator!" (Mumford 1922, p. 65) This seemingly (from the Modernist perspective) innocuous method of artificially birthing chicken eggs using technology portends the technologically oriented conception of human evolution as *man's* increased control over *his* environment that clearly structured both Geddes and Mumford's understandings of human evolution. (Geddes 1915, p. 247; Mumford 1922, p. 11) Human evolution from the perspective of Modernity is a production process wherein order is manufactured through technological domination of the earth and our nonhuman kin therein.

## More's Archons

As for the magistrates who are to sit atop the pyramid of More's hierarchical utopia, "the chief and almost the only business... is to see that no one lives in idleness." (Mumford 1922, p. 66) This is achieved, not through use of "labor saving machinery", but "by using the services of classes which in More's time were given for the most part to idleness—princes, rich men, healthy beggars, and the like." (Mumford 1922, p. 66) That being said, "the only exception to this rule of labor is with the magistrates—who are not in the habit of



taking advantage of it—and the students, who upon proving their ability are released from mechanical operations.” Princes, rich men, healthy beggars and the like (those whose ‘personal responsibility’ is deemed to be lacking) are to be put to work, but the ruling class (the magistrates and the philosophers) are, as in Plato’s republic, to sit atop the hierarchy and manufacture the systems orders through, for example, writing and enforcing law.

## The Hierarchy of Rationalist Planning in More’s Utopia

Though the novelty of such description is likely invisible to the colonial mind (from its Paternalist roots through its Modernist fruits), and though More almost surely used these measurements to convey a underlying numerological narrative (as is the case throughout the global mythical tradition), we should not simply pass over the fact that More’s Utopia has been rationally planned using precise rational measurements.

“...The island of Utopia... is two hundred miles broad, shaped something like a crescent, with an entrance into its great bay which lends itself to defense. There are fifty-four cities in the island’ the nearest is twenty-four miles from its neighbor, and the farthest is not more than a day’s march distant. The chief town, Amaurot, is situated very nearly in the center; and each city has jurisdiction over the land for twenty miles around...” (Mumford 1922, p. 64)

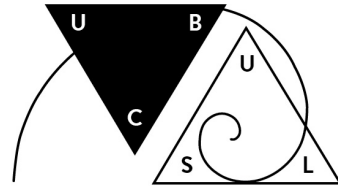
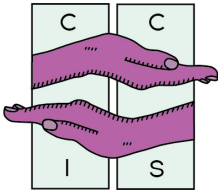
“Amaurot... is almost a square, two miles on each side.... The streets are twenty feet broad.... In every street there are great halls, distinguished by particular names, and lying at an equal distance from each other. In each hall dwells the magistrates of a district, who rules over thirty families, fifteen living on one side and fifteen on another; and since a family consists of not more than sixteen and not less than ten people, this magistrate—or Philarch as he is called—is the ‘community leader’ of some four hundred people.” (Mumford 1922, pp. 69-70)

Existing natural features, their energetic qualities and the intuitive epistemological faculties by which we know them are, if included in the process at all, only a secondary concern with regards to the plan from which More’s utopia was birthed. First and foremost, in a movement that holds eerie similarities with the Nazi Walter Christaller’s Central Place Theory and the many perversions of the Chicago School that typify High Modernist planning theory and practice, the cities of More’s utopia and the distribution of population<sup>80</sup> therein are to be defined by a materially rational<sup>81</sup> epistemological process that is dimensionally incommensurable with knowledge of what Geddes (1915) would describe as ‘the spirit of a place’.

In general metaphysical terms this means that the manifest world is raised above the unmanifest world in the ‘hierarchy of being’ presumed by the Paternalist-Modernists. In more specific, manifest terms this rationalist approach to planning comes as a direct function of the Paternalist delusion that order must be manufactured through hierarchical domination. Rather than allowing the inherent order of nature to guide the planning process (as illustrated by Zhuang Zi’s stories of Carver Khing and Cook Ting below),

<sup>80</sup> We decry this term, but it is the most suitable in this perverse context...

<sup>81</sup> By materially rational we mean rationalism that moves from the Modernist reduction of reality to passing time and physical space, which is to say reason founded upon the conflation of truth (which is without motion and thus eternal) and fact (which is truth with motion and thus lacks the eternal quality of truth).



More's planning model seeks to impose order upon nature and human society through hierarchical-rationalist domination.

“K'hing, the master carver, made a bell stand  
Of precious wood.  
When it was finished,  
All who saw it were astounded.  
They said it must be  
The work of spirits.  
The Prince of Lu said to the master carver:  
‘What is your secret?’

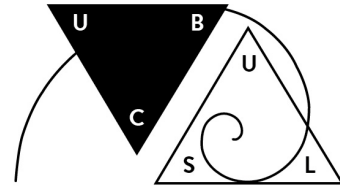
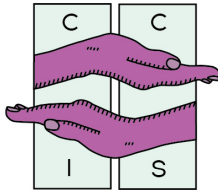
K'hing replied: ‘I am only a workman:  
I have no secret. There is only this:  
When I began to think about the work you  
Commanded  
I guarded my spirit, did not expend it  
On trifles, that were not to the point.  
I fasted in order to set  
My heart at rest.  
After three days fasting,  
I had forgotten gain and success.  
After five days  
I had forgotten praise or criticism.  
After seven days I had forgotten my body  
With all its limbs.’

‘By this time all thought of your Highness  
And of the court had faded away.  
All that might distract me from the work  
Had vanished.  
I was collected in the single thought  
Of the bell stand.’

‘Then I went to the forest  
To see the trees in their own natural state.  
When the right tree appeared before my eyes,  
The bell stand also appeared in it, clearly, beyond doubt.  
All I had to do was to put forth my hand and begin.  
If I had not met this particular tree  
There would have been No bell stand at all.  
What happened?  
My own collected thought  
Encountered the hidden potential in the wood;  
From this live encounter came the work  
Which you ascribe to the spirits.’

(Zi Z 2004, pp. 127-128)<sup>82</sup>

<sup>82</sup> Zi Z 2004, *The Way of Chuang Tzu*, trans. Thomas Merton, Shambhala Publications.



“Cook Ting was cutting up an ox for Lord Wen-hui. As every touch of his hand, every heave of his shoulder, every move of his feet, every thrust of his knee – zip! zoop! He slithered the knife along with a zing, and all was in perfect rhythm, as though he were performing the dance of the Mulberry Grove or keeping time to the Ching-shou music.

‘Ah, this is marvelous!’ said Lord Wen-hui. ‘Imagine skill reaching such heights!’

Cook Ting laid down his knife and replied, ‘What I care about is the Way, which goes beyond skill. When I first began cutting up oxen, all I could see was the ox itself. After three years I no longer saw the whole ox. And now – now I go at it by spirit and don’t look with my eyes. Perception and understanding have come to a stop and spirit moves where it wants. I go along with the natural makeup, strike in the big hollows, guide the knife through the big openings, and following things as they are. So I never touch the smallest ligament or tendon, much less a main joint.’

‘A good cook changes his knife once a year – because he cuts. A mediocre cook changes his knife once a month – because he hacks. I’ve had this knife of mine for nineteen years and I’ve cut up thousands of oxen with it, and yet the blade is as good as though it had just come from the grindstone. There are spaces between the joints, and the blade of the knife has really no thickness. If you insert what has no thickness into such spaces, then there’s plenty of room – more than enough for the blade to play about it. That’s why after nineteen years the blade of my knife is still as good as when it first came from the grindstone.’

‘However, whenever I come to a complicated place, I size up the difficulties, tell myself to watch out and be careful, keep my eyes on what I’m doing, work very slowly, and move the knife with the greatest subtlety, until – flop! the whole thing comes apart like a clod of earth crumbling to the ground. I stand there holding the knife and look all around me, completely satisfied and reluctant to move on, and then I wipe off the knife and put it away.’

‘Excellent!’ said Lord Wen-hui. ‘I have heard the words of Cook Ting and learned how to care for life!’”

(Zi Z 1968, pp. 50-51)<sup>83</sup>

The inherent form of nature provides Carver Khing and Cook Ting orientation for action. In the case of Carver Khing, the innate form of the tree provides orientation for action rather than rational knowledge (in which case Khing would have cut down any ‘useful tree’<sup>84</sup> and milled the wood into pieces with specific dimensions that could be nailed together to form the bell stand). Indeed, Khing is able to approach his craft as such because he has transcended the limitations of the rational mind through use of intuition<sup>85</sup> and its active expression (WuWei). Furthermore, and cohering well with our above discussion of hierarchical domination feeding the void it purports to fill, such rationalist planning (of human relations with nature and of human social order) actually serves to produce a decay of natural order (Meng Zi 2A2) that in its apex belies the potential for the intuitive model

<sup>83</sup> Zi Z 1968, *The Complete Works of Chuang Tzu*, trans. Burton Watson, Columbia University Press.

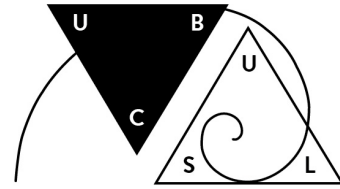
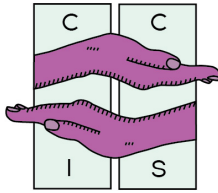
<sup>84</sup> This recalls another of Zhuang Zi’s most important stories, Hui Zi and the useless tree:

“Hui-tzu then said to Chuang-tzu, ‘I have a gigantic tree, but its trunk is too gnarled for the plumb line and its branches are too twisted for the ruler: even if it were set in the middle of the road, carpenters would pay no attention to it. Now what you say is grandiose but useless, rejected by everyone alike.

Chuang-tzu replied, ‘Have you not seen a wildcat? It lowers itself close to the ground to watch for careless prey; it leaps this way and that, high and low, but then gets caught in a trap and dies. A yak, on the other hand, is enormous, it can do big things but cannot catch a rat. Now you have a huge tree and worry that it is useless: why not plant it in the vast plain of the homeland of Nothing Whatsoever, roaming in *effortlessness* by its side and sleeping in freedom beneath it? The reason it does not fall to the axe, and no one inures it, is that it cannot be exploited. So what’s the trouble?’”<sup>84</sup> (Zhuang Zi 1999, p. 55)

<sup>85</sup> In this context intuition can be understood as form responding to form without mediation of the rational mind.





of knowledge and action illustrated by Zhuang Zi. The rationalist model of planning from which More's utopia was birthed, in short, ensures that his utopia will be built upon the banks of the River Styx.

## Nature as a Chaotic-Disenchanted Object in More's Utopia

"...The people of the various blocks vie with each other in ordering their gardens, so that there is 'nothing belonging to the whole town that is more useful and more pleasant.'" (Mumford 1922, p. 69) Be it the country folk using nature as a resource or the city folk using nature as an object of competition, it is clear that More's utopia falls squarely within the Abrahamic 'man's dominion over earth' model of human-nature relations. The citizens of More's dystopia do not act in relation to nature based on nature's inherent value and the rights due therein. Nor do they, as a result, uphold "our long-standing sacred responsibilities to nurture healthy, interdependent relationships with the land, plants and animals that provide us with our food." (Morrison 2011, p. 100)<sup>86</sup> Instead, the 'Dystopians' treat nature as the chaotic, feminine other that typifies nature's distorted image in the perverse 'idolum' of the Paternalist Worldview and thus as a 'natural object' of the hierarchical domination that the Dystopians accept as necessary for 'manufacturing order' in manifestation. Rather than harmonizing with the inherent order of nature, the Dystopians attempt to manufacture an artificial, 'useful' order in nature through hierarchical domination (which actually serves to feed a void of order in nature):

"Hui-tzu then said to Chuang-tzu, 'I have a gigantic tree, but its trunk is too gnarled for the plumb line and its branches are too twisted for the ruler: even if it were set in the middle of the road, carpenters would pay no attention to it. Now what you say is grandiose but useless, rejected by everyone alike.

Chuang-tzu replied, 'Have you not seen a wildcat? It lowers itself close to the ground to watch for careless prey; it leaps this way and that, high and low, but then gets caught in a trap and dies. A yak, on the other hand, is enormous, it can do big things but cannot catch a rat. Now you have a huge tree and worry that it is useless: why not plant it in the vast plain of the homeland of Nothing Whatsoever, roaming in *effortlessness* by its side and sleeping in freedom beneath it? The reason it does not fall to the axe, and no one inures it, is that it cannot be exploited. So what's the trouble?'"<sup>87</sup> (Zhuang Zi 1999, p. 55, Emphasis Added)

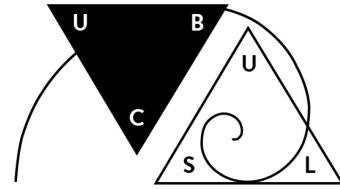
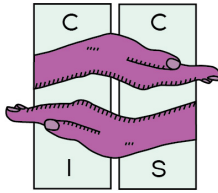
## Shielding the Dystopians from the Void they Feed

"...Hospitals—which are built outside the walls and are so large they might pass for towns..." (Mumford 1922, p. 70) In a move that is all too familiar to our own time where the archons of society are shielded from privations of order caused by Paternalist-Modernism by the invisible walls of our 'utopian' global cities and states, and which so aptly reflects Foucault's (2006)<sup>87</sup> writings on the spatial relegation of that which transgresses the order of society to the outskirts and invisible spaces of society, the Dystopians (citizens) of More's 'utopia' are shielded from the voids of order (in this case sickness) produced by the hierarchical domination by which order is 'created' (decayed) in More's 'utopia'. In our era we can see this in cities like Vancouver, where the archons of our global civilization live in a veritable natural paradise while pursuing the conquest and colonization of nature that is causing extinction level environmental degradation across the rest of the planet.<sup>88</sup> It is thus—in

<sup>86</sup> Dawn Morrison 2011, "Indigenous food sovereignty: a model for social learning", in N. Wiebe, A. Desmarais and H. Wittman (eds.), *Food sovereignty in Canada: creating just and sustainable food systems*, Fernwood Pub.

<sup>87</sup> Foucault, M 2006 *The History of Madness*, trans. Kalka, Routledge.

<sup>88</sup> As a banal example, beyond the obvious one of white folks who run logging and oil companies out of the city, many Chinese archons breathe the fresh Vancouver air while running companies that contribute to the perpetual smog of cities like Beijing.



hiding the void fed by hierarchical domination from the daily life of the citizens of ‘utopian’ global cities—that the illusion that hierarchical domination fills rather than feeds the void is sustained.

## Governance in More’s Utopia

“The basis of the Utopian political state, as in the economic province, is the family. Every year thirty families chose a magistrate, known as a Philarch; and over every ten Philarchs, with the families subject to them, there is an Archphilarch. All the Philarchs, who are in number 200, chose the Prince out of a list of four, who are named by the people of the four divisions of the city. The Prince is elected for life, unless he be removed on suspicion of attempting to enslave the people.” (Mumford 1922, p. 71)

In the above structure of governance we are provided with a clear view into the double speak of Paternalist-Modernism and its conservationist model of hierarchical domination. The one constraint for those who rule over the enslaved people is that they not be suspected of attempting to enslave the people. Slavery must, in the main, be self-imposed, and self-regulated, must come as a function of self-discipline, which is to say as a function of socialization within the worldview, philosophy and norms of thought, behavior and conception of being perpetuated by the archon. In this model of ‘sustainable domination’, the greatest threat (and thus the only limitation on the Prince’s power) to sustaining the system is the people suspecting that the archon is attempting to enslave them.

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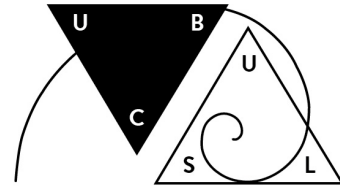
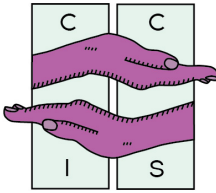
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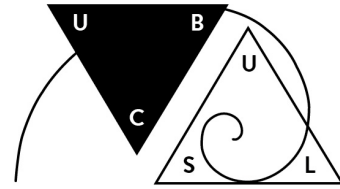
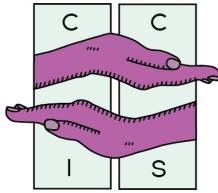
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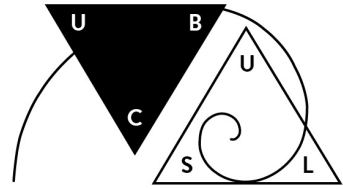
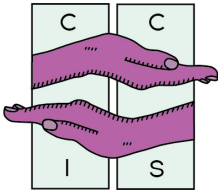
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