

McMurtry • VALUE WARS

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THE GLOBAL MARKET VERSUS
THE LIFE ECONOMY

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It has been the nature of my recent research and writing that I have not been able to communicate its deepest connective patterns until the

work has been completed. The layers of social conditioning, the normalised aversion of the eyes, the instituted rationalisations presupposed across subject disciplines and, overall, the pervasive culture of corporate globalisation all demand a reflective penetration beneath existing intersubjective resources and assumptions. The principles and connected meaning that finally crystallise have had to await the last rewrite to be disclosed, and so the readers of this book participate with me in what follows as a shared consciousness of a turning point of planetary life-organisation.

Preface

The typescript of this book was written through dramatic global change. As the work was nearing its completion, the attack on the World Trade Center and the Pentagon occurred on September 11, 2001. Universal norms in deadly planetary struggle underlie this event and its aftermath of 'America's New War', but a far wider field of life-and-death invasion, occupation and resistance is at work than the mass-homocidal collision that shook the world on 9-11. This deeper meta-war reaches back through an era of financial-military empire which now seeks global totalisation. Its unseen moral syntax and life-economy alternative are what this book investigates.

Propaganda looks only to the act and what it can justify in retaliation. Explanation seeks the meaning of the present in the structuring of its past. Working back through the chain of decisions and consequences to the 9-11 turn, we are first struck by the curiously unimpeded attack on the US's most populous city through so many unaccounted-for breaches of the US's \$1 billion-a-day national security system. On September 12, I wrote a paragraph for publication that began with this connection back to 9-11's wider nexus of meaning.

The pervasive Echelon surveillance apparatus and the most sophisticated intelligence machinery ever built is unlikely not to have eavesdropped on some of the very complicated organisation and plans across states and boundaries for the multi-site hijacking of planes from major security structures across the US – especially since the World Trade Center had already been bombed in 1993 by the same known network of ex-allies of the CIA. Since the prime suspect, Osama bin Laden, is himself an ex-CIA-supported operative in Afghanistan, and his moves presumably under the most intense scrutiny for past successful terrorist attacks on two US embassies in 1998, one has to reflect on the connections.

The Lost Pattern of Facts

In subsequent months, documented evidence emerged that recurrently confirmed a behind-the-scenes structure of historical decision that has been abolished from view, like a stage being reset for another play. As Samuel Coleridge long ago advised, suspension of disbelief is a necessary state of mind for a drama to capture an audience's attention. As entertainment pervasively supplants understanding in global mass culture, suspension of disbelief regarding 9-11 seamlessly operates by liquidation of the facts that ground truth. The long line of repressed facts begins years before 9-11, most prominently with top-down blockings of FBI agents' investigations of mounting evidence of a plan for civilian aircraft hijacking and dive-bombing of major US buildings – a plan called 'Project Bolinka' and known about since before 1996. These blocks on FBI investigations were so obstructive that the Deputy-Director of the FBI and its Director of Anti-Terrorism, John O'Neill, resigned in a career-sacrificing protest at the top-down interference – before he too died on 9-11 as the World Trade Center's new Director of Security.¹

There were also explicit warnings from the intelligence agencies of Sudan, France, Russia and a chorus of other international sources about the coming 9-11 attack. There were even statements by 'Israeli members of the intelligence community in the US' that they knew of the attack beforehand – reports which were not denied by US Secretary of State Powell when the question arose in a press conference which I observed on December 18. Perhaps most remarkably, there had been direct warnings from the Republican Party's own past Chief Investigative Council for the House Judiciary Committee to the Bush administration. Later representing FBI special agents suing the US Justice Department along with Washington DC Judicial Watch, David Philip Schippers reported in Houston on October 10 on the 'Alex Jones Talk Show' that these agents knew of a plan of bin Laden's network to attack Lower Manhattan with 'commercial airlines as bombs' long before 9-11, but were blocked from investigative and preventative action by FBI and US Justice Department command, and threatened with prosecution under the National Security Act if they published this information, with Attorney-General Ashcroft himself refusing to return calls to his fellow senior Republican for four weeks before 9-11.

The mass media, dominantly owned by military-industrial and entertainment corporations, declined to report any of these facts. This is because the regulating mind-set of official society blinkers out whatever exposes a disorder in the existing system of rule. The value system disorder behind 'America's War against Terrorism' is, accordingly, systematically obscured by a saturating media discourse of war and the threats of an omnipresent enemy. Yet, in the world of forgotten fact, US logistical and

financial support of death-squads, terrorist networks and narcotic-financed 'wars of liberation' had been systematically fomenting chaos around the world for decades before 9-11. Sowing chaos is, in truth, the distinguishing strategy of this empire's movement of military-political perimeters across borders. In the case of al-Qaida and the Taliban, the CIA's partnership with Pakistan's Intelligence Services (ISI) had financed and trained both as well as the Afghanistan-based terrorist camps. The ISI's commander-in-chief, Lieutenant-General Mahmoud Ahmad was, in another moment of this offstage value-and-decision structure, visiting Washington the very week preceding 9-11, and is known to have ordered that US\$100,000 be wired to the lead WTC hijacker, Mohammed Atta before that. These facts do not fit 'the whole new reality' that is officially proclaimed after 9-11, so the global corporate news empire communicates only disconnected trivia dominated by terrorist news to sustain the appropriate audience reactions. What is feared above all in rule of audiences by illusion is a reversal of 'the public mood'. Government investigation of the facts thus remained administratively blocked on both sides of the event.

It would take a logbook more to report the full panoply of failures and stand-downs of standard operating procedures throughout the highly co-ordinated steps and logistics of the 9-11 attack, later described by a former German Minister of Technology, Andreas van Buelow, as 'unthinkable without years-long support from secret apparatuses of the state and industry'. High-level interventions in normal precautionary routine included years of overriding immigration rules for US passports to Middle East 'freedom fighters' destined for al-Qaida, US Air Force training of Afghanistan-based terrorists, non-action on repeated alarms of al-Qaida terrorist activities threatening the United States and New York, airport security lapses, top-down interdiction of investigation of Saudi royal funding of al-Qaida, and ignoring of known floods of puts on affected airline stocks before 9-11 linked to a firm, A.B. Brown, with high-level CIA management.

The money sequences, arms and illegal narcotics connections all bore a familiar pattern. What connected them was their regulating structure, the ruling moral syntax whose portrayed meaning is 'protecting the Free World', but whose last steps on the stage were across the open heavens and difficult to conceal. Although US Air Force interceptions of hijacked planes are normally minutes-long in duration by established and codified routines, there was a stand-down of these automatic interception actions for all of the hijacked planes. The terrorists circled jumbo jets known to be hijacked around the military command's front-yard airspace for over an hour with no action whatever taken that interfered until after all three of the buildings had been dive-bombed.

Yet no disciplinary process nor formal investigation by the Pentagon, the FBI, Congress or the mass media was undertaken despite all the

stunning breaches of defence routine which provided a continuously open passage to the long-planned attack. All attention was, instead, riveted on the claimed threat of an Islamic-based plot to 'destroy America'. No sooner had the 9–11 disaster sunk in than 'the anthrax attack' followed. Not even the known genetic signature of an official US source for the anthrax sent to Democrat Senate majority leader, Tom Daischle, registered as a fact over the weeks of terror that followed. Throughout, the inertial acquiescence of the occupied mass mind remained intact. What goes against the grain of conditioning is experienced as not credible, or as a hostile act.

The Unseen Moral Syntax

Once the anthrax scare too had run its course, the disconnection between reality on the ground and proclamations on the media stage was maintained by the orchestrated public drama of one new threat after another with 'no end in sight'. The larger restructuring of the world underneath by the actually regulating value programme of corporate globalisation was all the while kept in motion. There is, as we will see through the study ahead, a fanatic meaning to this order that locksteps with heroic images and flags flying overhead as the fields of destruction behind it grow to catastrophic proportions. The logic of action underneath and justification above are as crimes to alibi, but as a regime of world rule. The taboo that is required to keep well-documented facts unspeakable in public is the ideological cover of the value-and-decision structure that selects for what is suppressed. Together, both point to a wider normative disorder of the 'Free World' itself. This is the global subterranean which this study investigates – the actually regulating moral system of the New World Order.

As a philosopher, I am not interested in 'conspiracy theories', the favoured term to invalidate all questions about 9–11. I am interested in the deeper question of *the life-and-death principles of regulating value systems which connect across and explain social orders*. In the wider lens of investigation of the normative regime of a civilisation, the pattern of 9–11 decisions is linked to a larger historical pattern of policies and an increasingly pernicious value set. This larger pattern included US plans prior to 9–11 to invade Afghanistan for long-stated geostrategic reasons of Central Asia oil, forward military bases, and political axes of control. It included as well the US's successful strategic plan for Soviet Union collapse a decade before that – a collapse which was precipitated by the multi-billion dollar strategic, financial and armaments support by the US National Security Agency and the CIA of precisely the same Afghanistan fundamentalist factions and warlords who plotted 9–11, including Osama bin Laden. These 'moral equivalents of the founding fathers', as then US

president Reagan called them, were US-supported terrorist rings who were also later involved in training, armed support and narcotics-route partnership with the KLA ('Kosovo Liberation Army') insurrection in Yugoslavia as well as in Russia's Chechnya province. Interestingly, it was only when the formerly favoured Taliban faction suddenly shut down over 90 per cent of Afghanistan's opium production for the global market in 2001, as UN officials confirmed in March 2002, that the Taliban was declared America's mortal enemy and all its known positions bombed for months on end – while the opium that remained growing was concentrated in the areas controlled by the now-favoured Northern Alliance. The underlying connections disclose a system of 'Free World' approval and disapproval across borders whose moral meaning has remained unpenetrated – the actually regulating deep lines of 'the defence of our values and what we hold dear' which evade the detection of analysis.

'Who benefits?' is a standard forensic question which helps to clarify the moral meaning of acts of commission and omission. One of the prime connecting interests of 'the great game' played here is the vast and largely untapped mineral deposits across this entire central world region of continuing crises and wars. *Political chaos* is a prime strategic pattern of this system of world rule – from Latin American death squads through sub-Saharan Africa wars to South-East Asian covert armies and invasions. In this case, there was also the US's off-stage government's threat of a 'carpet of bombs' for Afghanistan before September 11 if the formerly favoured Taliban faction could not or did not expedite the long-planned UNOCAL oil pipelines through Afghanistan to Central Asia's vast oil and gas fields – a prime value objective which was quickly confirmed for construction with the Pakistani Minister of Oil on October 10 after the bombing of Afghanistan had been accepted by the official world. The more the dots are tracked in their interlocking frame across time and place, the more the lines of their connection reveal a deep structure of values, choice and consequence which crosses national borders as the universalising logic of a civilisation's accumulating moral corruption.

Although this underlying structure of values and decision has been, as we will see, distinctively ruinous of societies and innocent lives in its enactment since 1990, it is interpreted as '*power politics*' – a ready phrase whose acceptability consists in failing to penetrate the actually regulating value system to which all of the 'power moves' themselves conform, and in terms of which this global order is itself understood. The deep-structural value set at work is untheorised even in notions of 'hegemony' not only because the life-destructive decision sequence is overridden by the surface language of mass and class propaganda, but because there has been no analysis of socially regulating value sets themselves. They are, instead, reified as 'economic laws' or submerged in mass politics, not critically disinterred and examined as *elective normative constructions*.

Only value-system analysis can penetrate the infrastructural meaning of such patterns, but critical investigation of actually regulating norms of surrounding rule are methodologically ruled out by the known disciplines, including moral philosophy. *Normative systems analysis* is avoided even by critics of capitalism who assume profoundly opposed as well as overlapping value commitments, with little depth inquiry into the actually regulating value systems at work. Instead, this primary level of the modern human condition is repressed from view in scientistic assumptions or idealised accounts. The ultimate question of regulating societal values beneath propaganda is, at one pole, dissolved into the politics of class struggle and power, and at the other pole, etherealised into technical debates about isolated ideals with little connection to social reality. The infrastructure of the absolutist value-set and its *a priori* prescriptions actually regulating society's reproduction is, in neither case, laid bare to investigation. Normalised inhabitants of market capitalist society presuppose its ruling values as the inherent structure of 'the real world'. What opens it to question or exposes its destructive consequences disturbs the very foundations of collectively conditioned thought and emotion. Thus the facts of 9–11, as others, are selected and excluded in accordance with a ruling framework of perception and understanding, and critical evaluation and dissent are blocked out at the level of the mind-set itself.

It follows predictably from the complicity of the *rationalising* with the *actually regulating* structure of consciousness at work here that if questions arise to expose the contradictions at the heart of the Free World, they will be ignored, invalidated, or attacked as heretical. Thus with the 9–11 decision chain, there have been administration demands of 'limits' to Congressional inquiries into the disaster's cause as a patriotic imperative, while presidential records of the tell-tale decisions are ordered permanently closed. This process of repression and denial at the institutional level will be generalised, one can predict, to all affairs so long as the actually regulating value set remains assumed as given, and the contradictions between its regulating principles and its public rationalisations remain collaborated in. Moreover, it follows predictably that as long as threshold numbers of the public are bound up with such a clinically disordered framework of value perception and understanding as their own self-identity and moral community, they will be structured to attack whatever exposes its delusion with group-mind certitude and passion.

The Paradigm Case of 9–11

It is revealing of this moral syntax's general hold on public understanding that before this book went to press my explanation of the problem from core sections of it was passionately vilified in selected snippets by

two columnists of Canada's national newspaper, the *Globe and Mail*, by Fox Television, and by the *Wall Street Journal*, with subsequent posting on the *New York Times Abuzz* website. The excerpt exposed value contradictions that were perceived as too subversive of final certitudes to let pass. Letters of inflamed denunciation poured in to my university and department with nothing beyond the denunciation thought necessary, including the reporting of me to the FBI and CIA by a physician-PhD couple from Cambridge Massachusetts of Harvard fame. A Darwinist former colleague wrote from Florida to a Canadian paper to announce unilaterally on behalf of my colleagues their moral abhorrence of my analysis. US academics who raised questions suffered national and institutional censure. Ironically, as the mob-mind attacks occurred, the scandal of Enron, the major financial backer and source of the US war administration and its members, began to emerge as 'the greatest corporate swindle in history'. Enron's money-sequencing rule decoupled from value accountability along with its simultaneous occupancy of state offices exactly followed the value system laid bare in this investigation.

The extremes of crisis and depravity may perplex us as they manifest in one shocking ecological and economic disaster after another. Yet underneath these topsy-turvy phenomena, the universal issue which this book addresses is of the *deep value system* from which all of these crises, covert operations and official decision sequences are connected expressions. What is the ground of value at work here? What is the guiding thread beneath a decade of one-sided wars, economic meltdowns and destabilising global ecosystems? It is ultimately at the level of its first principles of value calculus that the New World Order is most deeply understood. Structuring policy and outcome beneath the particular powers and interests that are dominant at any one time and beneath the Byzantine maze of ideological misrepresentations and chaotic facts, system-deciding values are assumed as primitive emotional and moral givens prior to consideration of choice. It is this fundamentalist inner logic that this study decodes. No leader or even state is the basis of these values and the decisions that follow from them, for its regulating value structure is presupposed by leaders and states as their transcendental moral order in terms of which they have their own significance and meaning. Like the rules of the game to the players, and 'the great game' is the language of the ascendant players themselves, the rules of value are not an issue they can think of inside the game. They can only calculate what maximises their places within its political offices and investment returns. The truth comes increasingly to be only an issue of when the cheque clears for the individual, and for world society how much more of the globe is made subject to transnational money-sequencing. This moral syntax governs beneath thought or evaluation, and increasingly rules the world on behalf of an unexamined normative apriorism represented as 'Freedom'. Yet, the ruling imperatives, we discover, entail

betrayal of the public interest, mass murder and ecocidal consequence as 'necessary costs' and 'collateral damages'. Catastrophic effects on lives and life conditions not only do not register as issues for concern, they even reinforce the certitude with which the ruling value system is presupposed as the final order of reality.

An illustration explains the closure of the fanatic moral syntax. When the US president immediately identified the 9–11 terrorist attack as 'a declaration of war', his categorical assertion was certain and officially accepted as certain although there was no international law or norm which justified this official designation. Here, as elsewhere, an absolutist group-think rules above the law and beneath it, and it is in terms of this that the law itself is selectively enforced or disregarded. That the saturating declaration of 'war against America' by an enemy that could not be found, and who came from a different country from the one to be bombed, did not occasion reflection. Nor did the fact that international law requires invading forces to be repelled to justify such an attack across another nation's borders. True to the comportment of this mind-set, the imperviousness to due process or evidence overrode the legal fact that the subsequent US bombing and invasion of peasant Afghanistan 8000 miles from its borders was itself a major war crime. None of these issues can compute to the fanatic value set that assumes itself as final prior to judgement or inquiry. For it is structured to repudiate or deny militantly whatever evidence questions its validity – including the number of innocent civilians maimed and killed by the 'historic triumph' of the superpower's attacks on one of the world's poorest countries.

Official and media representation in such a world operates only to manage public perception to justify what cannot be wrong. That this system is not connected to life interests beyond its commands is not a problem that can arise to its bearers. That the war which followed 9–11 bombed a distant and starving people, that it knowingly stopped food supplies from reaching the rapidly increasing millions of famine victims, that it disrupted planting of the next year's crops, that it terrorised the majorities of the larger cities to flee into homelessness, that it killed far more innocent civilians than were killed on September 11, and that its carpet-bomb invasion caused the deaths of countless innocent children and uprooted millions – none of these facts could be perceived through the lenses of the ruling moral syntax *as* facts. This deep-structural derangement crossed borders and governments with little clear exception.

Inside the Fanatic Mind-Set

Facts were selected out of view by this moral syntax because they do not conform to its regulating structure of perception and understanding. The ruling morality – and all that prescribes universally with punishment

imposed on violation is a ruling morality – is locked into its self-affirmation as the all-conquering Good as the meaning of the world. Since whatever it designates as Evil is evil by definition, and since it is identical with the forces of the Good, no mass homicide of innocents or ecocidal practice which it perpetuates can be bad. It can only be right in ‘staying the course’. Such a fanatic group-think can be contagious across cultures, and certainly has been across English-speaking states. Those who criticise the actions of the ‘world’s last best hope’ and its ‘allies in the battle against the forces of evil’ ought, it follows, to be denounced, blocked out or attacked as ‘supporting terrorism’.

What is most revealing is that even those whose life interests are violated by such a closed fanatic circle ‘don’t want to know’. This is because their own moral identity structures are threatened by exposure of the value system they are structured by and express. We have observed the social syndrome of collective denial before. So long as ‘the force of public opinion’ remains complicit in the denial, the deep structure of the derangement cannot be comprehended. *Lines of force follow lines of value*. It is these lines of value concealed in the sleep of habit and presupposition which form the deep stratum of my inquiry.

Normative diagnosis of a ruling value system identifies its regulating principles which, in turn, enable moral predictions of its response-types. Normative and political circumstances before 9–11 called for just such a response-type as then occurred. Prior to the event, the need for some mobilising shock to restore the legitimacy of the US-led global system in the face of its growing global opposition was quite clear. The quickening undertow of world disquiet at the continuing disastrous results of the New World Order on the majority of the world’s people and planetary ecosystems is a matter of record. After the unexpectedly huge demonstrations and violent oppression of protestors in Genoa in mid-summer before 9–11, protests whose 350,000-plus participants exceeded all official expectations and which multiplied the famous ‘Battle in Seattle’ by more than ten times, the stage has been set for an Enemy which this system is structured to comprehend and respond to – an unfamiliar enemy that can be represented as attacking the people. ‘Communism’ and ‘the evil Soviet empire’ could no longer work. The attempts to portray young and socially conscientious citizens in protest as worthy of mass gassings and cagings had failed. It was deducible from the New World Order’s regulating values, I wrote at the time, that the New World Order’s global corporate governance required ‘a dramatic turn to justify the continued imposition of an economic paradigm that is proclaimed as the meaning of “the Free World” but is increasingly resisted by the world’s peoples as a disastrously failed global experiment’.

However we may decode the attack on September 11, 2001 as an historic event – whether as an isolated insane tragedy or as a geostrategic pretext for US-led military actions across borders to enforce new

levels of transnational surveillance and control for the global corporate system – the deeper meaning is much the same. The 9–11 turn provided the moral, that is universally prescriptive and obligatory, framework of meaning to justify a systematic repression of this world opposition by the global corporate system's most heavily invested-in strength – US–NATO armed force. The magic incantations of 'free market and democracy', 'global prosperity' and 'solution of world poverty' had by August 2001 profoundly failed to enlist support for the 'global revolution of shareholder value'. As global civil and environmental fabrics palpably degraded under the New World Order's never-ending policy prescriptions, economic restructurings, deregulations, and privatisations of public wealth, there were ever-larger citizen movements against still wider plans of secretive transnational treaties to override accountable government control of domestic economies and resources. Yet, escalating police attacks and anti-personnel weapons were not deterring, but provoking, rising citizen disquiet and outrage. Despite pervasive media denunciations of 'violent protestors', increasingly morbid riot-police weapons and unprecedented steel walls across cities, the public protests did not decline in numbers or urgency, but grew and connected across cultures and continents – from the Americas through Western Europe to India, East Asia and the South Seas. Most profoundly disturbing to thinking people across languages and national borders, life conditions themselves were unprecedentedly at risk on ecological levels with no capacity on the part of US-led global institutions to respond to the deepening crises of human and planetary life fabrics. The ruling moral apriorism could only relate to the crises by positing an Enemy which it was capable of defeating. Revealingly, the 'liberal growth ethic' of perpetual money and military expansion which propelled the lifeground crises to begin with were now escalated in fanatic repetition of the failed value programme.

At the symbolic head of the growing collapse, rising questions about the US president's legitimacy itself had become ever more outspoken in domestic and international public opinion. Even the global market's meaning as an *economy* had become open to question. The leading economic faculties in France had begun to wonder whether 'the New World Order' was driven by an '*autisme théorique*'. Before the imposed amnesia of the 'new war against terrorism', the system for global corporate rule plan was plainly losing its campaign for world legitimacy. It was, in fact, rapidly retreating in the face of citizenries awakened to a bunker rule of state plenipotentiaries negotiating treaties behind wider and wider walls, bigger and more violent riot squads, and ever more transparently false slogans and proclamations. While material interests of more and cheaper access to vast deposits of Central Asian gas and oil by US transnational corporations and escalated revenues and powers for the US–NATO military industrial complex are both gains of America's 'New War', the explanation and understanding in this study move under

such material interests as *mute givens* to the regulating order of value of which they are *expressions*. Beneath 'economic laws' and 'capitalism' assumed as ultimate facts which produce inevitable outcomes, this study begins to unmask the regulating decision and choice structures which, in fact, construct and reproduce both through every moment as their underlying and determining value premises and decision ground.

Restructuring Civilisation

As my analysis had tracked the cumulative policies and consequences of this deeper order of regulating value and disvalue for years prior to the 9–11 turn, there was no sense of 'the whole world has changed' since its occurrence. On the contrary, the study shows a clear and systematic connectedness of the ruling logic of decision between the pre- and post-9–11 stages of the New World Order moving towards totalisation by the *carte blanche* of the new war. Underneath the familiar delirium of a designated Enemy and non-stop bombing raids made on it with impunity, the new war of 'Enduring Freedom' expanded to vast proportions. By 2002, the moral logic of the system now not only ruled out all choice of option, but entailed that all opposition to its rule was support for the 'terrorists'. 'You are either for us, or you are with the terrorists', proclaimed the US president in moral ultimatum to the world. As a mark of the totalitarian field in formation, no-one in official circles commented on the absurdity of the claim, or the fanaticism of its meaning. Least of all did media or academic commentary recognise the underlying moral derangement from which all followed. Yet every decision followed from the ruling value set as predictably as the vast new transfers of public wealth to private corporations and the rich once the war was declared. In the meantime the effects on the ground were bound to be ever more disastrous because the regulating value system only deepened in blindness to the life co-ordinates of peoples' needs and ecosystem requirements. The 'globalisation' of corporate rights to control and expropriate across borders was now legitimated by a war which had no outer circumference to its overreach. As Secretary of State Powell said to Congress in mid-February 2002, the new permissions of military forward basing achieved what 'we could not have dreamed of before'. Thus, every step of the world occupation escalated in certitude of its Just Cause, and all was in exact accordance with the moral syntax in its actually regulating and its rationalising levels of operation.

As increasing majority impoverishment, global environmental destabilisation and global life insecurity have spread and deepened, the regime's demand for the one right way of all existence has increased in direct proportion to its disastrous failures. Public institutional capacities to prevent and overcome ecological and civil crises have, in accordance

with the imperatives of the same value programme, been further defunded and dismantled, while international trade and investment decision structures have simultaneously become unaccountable to electorates and responsible government. Corporate-front states have been lobbied into the place of the will of sovereign peoples. 'America's New War against international terrorism' has functioned in these circumstances as a *moral shock diversion* from the growing macro incapacity and incompetence of its rule. Projection of all evil onto the Enemy closes the circle. What connects all of these phenomena across their diverse levels of decision and effect is certainly not 'economic laws'. Every decision that is prescribed and assumed by the official regime of thought across borders expresses a fanatic value system *to which economies themselves are restructured to conform*.

A structure of mindless absolutism is easily detectable in fanatic cults to which we do not belong. However, when it is the ruling value set of a world empire and its satellites, such an intersubjective normative system becomes self-evident to its bearers. Official and public perception are submerged in its ruling frame of reference, and so whatever resists its demands is perceived as ridiculous, wrong, and if persisted in, as 'the Enemy'. Just as the German war state of the 1930s was regulated in every move by a fanatical moral programme to rule the world, publicly camouflaged behind self-representations of its values as 'international peace', 'civilisation', 'efficiency', 'national security' and 'self-defence', so similar validating slogans mask the actually regulating value programme of the US-led global corporate system. We should know that any universally prescriptive order for the 'reform' of entire societies by one-formula-fits-all imperatives which are financially and militarily enforced by a faction-led superpower is oppressive of humanity by its very nature. Nonetheless, when it is called 'freedom and democracy' or 'economic necessity' (and it is called both by its agents), such an order is accepted by the ingrained mind-set as 'inevitable', even though all societies' and ecosystems' capacities to reproduce their vital means of life systemically decline as its prescriptions are obeyed.

The Inner Logic of the Value War

'Evil' is a taboo word in the academy except when it is deployed against officially designated enemies. The dominance of such a propagandist structure of judgement in any society measures its moral nonage. If the regulating values of one's socioeconomic order are not open to question, for whatever reason including 'scientific rigour', not even critics excavate their bearings as values. At the same time, no existing methodology selects for such moral-system inquiry. This is the state of the US-led 'Free World' at the turn of the millennium. Its moral non-age becomes mass