Amoral And Ethically Challenged Technocrats Are The Real Pandemic

This is a must-read article to understand the twisted mindset of Technocracy. Since the first word I ever penned about Technocracy, I have stressed its amoral nature and its total lack of ethics. Wesley J. Smith's essay nails the issue. ⬜ TN Editor

The increasing outsourcing of health-care policy to medical bureaucrats during the COVID-19 crisis illustrates the dangerous temptation to remove control over policy from democratic deliberation in favor of a technocracy, i.e., rule by "experts." In health care, such a system would be particularly perilous since the experts placed in charge of policy would be "bioethicists" whose predominant views disparage the sanctity of human life.

How does one become a "bioethicist"? While many universities offer degrees in bioethics, there are no precise qualifications. Indeed, practitioners are not professionally licensed as are attorneys, physicians, and, for that matter, barbers. The most prominent bioethicists are university professors with degrees in philosophy, medicine, and/or law,

but even that isn't a given. For example, because my opinions about bioethical issues are frequently published, I am often called a bioethicist — not a term I choose for myself — even though I took no bioethics courses in school.

Here is the terrifying problem. The most influential of our would-be health-care overlords hold immoral and amoral values not shared by most of those who would be impacted by their policy prescriptions. For example, most mainstream practitioners reject the belief that human beings have unique value and — unless they have a modifier such as "Catholic" or "pro-life" in front of their identifier — embrace a utilitarian "quality of life" approach to medical decision-making, according to which some of us are judged to have greater worth than others based on discriminatory criteria such as cognitive capacity, state of health, and age.

This ideology leads the field's most prominent leaders into very dark places. In 1997, bioethics professor John Hardwig argued in favor of what is known in the field as the "duty to die." Hardwig's advocacy was not published in an obscure corner of the internet of little consequence. Rather, it was presented with all due respect in the *Hastings Center Report*, the world's most prestigious bioethics journal. That fact alone means that the "duty to die" has long been deemed respectable in the field.

Hardwig argues that to "have reached the age of say, seventy-five or eighty without being ready to die is itself a moral failing, the sign of a life out of touch with life's basic realities." Why? "A duty to die is more likely when continuing to live will impose significant burdens — emotional burdens, extensive caregiving, destruction of life plans, and yes, financial hardship — on your family and loved ones. This is the fundamental insight underlying a duty to die."

Back in 1997, Hardwig's denigration of people he deemed "burdens" was a minority view in bioethics. But over the years, as the field gained increasing influence, its premier practitioners grew more pronouncedly ideological in the Hardwig manner — arguing often and repeatedly for reducing the moral status of the most vulnerable among us, in some

cases even going so far as to redefine helpless human beings as mere natural resources ripe for the harvest.

Read full story here...

Technocrats Are The Quiet Revolutionaries Hiding In Government

This is an important article from Australia that correctly identifies Technocracy in its historical context and modern Technocrats who are the radical and hidden danger hiding behind political structures and politicians. ⊃ TN Editor

The familiar sight on television screens over the past few months of the prime minister and the state and territory leaders flanked by, and often deferring to, their senior health experts, suggests a comfortable, and

wholly workable, relationship between those elected to govern and those with particular expertise to contribute.

There is little in what we have been watching to indicate tensions – yet, the ongoing debate about the appropriate role of experts in a democracy reveals tensions aplenty. Indeed,

it might be argued that there is no more pressing problem in both public policy and democratic thought than this relationship between the rulers and the experts, and by implication, between what people want and what experts agree to. It is not just a dry academic argument.

The highly contested role of experts in government is now widely seen as a major contributing factor to the global surge in populism as populist leaders urge people to "take back their lives". It is a significant factor in the current rise of nationalism in Europe, with populists leading the charge against the "undemocratic technocracy" of the European Union; it played a crucial role in the Brexit debate that led Britain out of the EU; and it is very much a part of Donald Trump's America.

The parameters of the discussion are broad in the extreme. They range from zealots at one end of the spectrum arguing for the replacement of politicians by experts in a system in which leaders are chosen for their relevant skills and proven performance, as opposed to whether or not they fit the majority interests of a population, to the other end of the spectrum represented by Donald Trump who, according to Philip Rucker and Carol Leonnig in their book, A Very Stable Genius, repeatedly told his chief of staff John Kelly when lining up experts to brief him: "I don't want to talk to anyone. I know more than they do. I know better than anybody else."
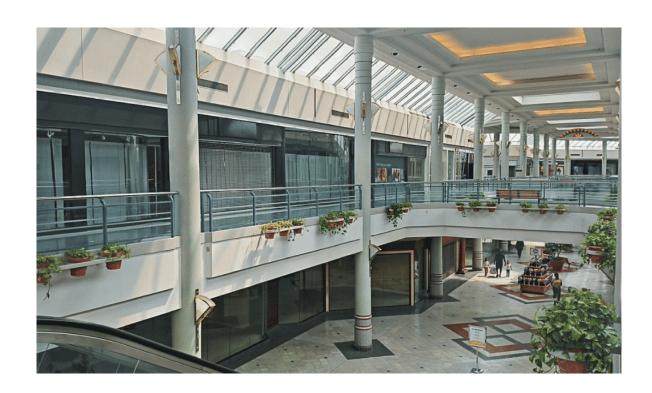
The idea of technocracy began to develop in the early 20th century as a public policy concept designed to advocate the application of the scientific method to solving social problems.

The term was coined by the American engineer William Henry Smyth in 1919, and adopted as a key theme by the sociologist and economist Thorstein Veblen in his influential book, Engineers and the Price System (1921).

It was further popularised by James Burnham in his widely read The Managerial Revolution (1941). The term has come to mean "government by technical decision making."

As a social movement, technocracy gained prominence, predominantly in the United States and Canada (but also in Germany and the Soviet Union) briefly in the 1930s, advocating the replacement of elected politicians and business people with scientists, engineers and economists who had the technical expertise to manage the economy and address the problems of the Great Depression.

Read full story here...

Is Black Lives Matter Joining Radical Islam To Destroy

Capitalism?

In a dangerous turn, radical Islamic protestors have joined BLM protestors in the UK and together they are claiming that 'racism exists because of Capitalism'. Thus, the destruction of Capitalism will 'cure' racism. It is also the immediate goal of Technocracy to kill Capitalism as well. ⎯ TN Editor

On Sunday, hundreds of pro-Yemeni and Black Lives Matter protesters joined forces in London to demonstrate against "white" capitalism, systemic racism, and the war in Yemen.

In a Breitbart London exclusive video, protesters are seen shouting the Islamic phrase "Allah hu Akbar" (Allah is greater [than your god]), "Justice for Yemen", as well as common slogans to the BLM movement in Britain such as "the UK is not innocent".

A white male activist — who said that he will never truly understand the plight of minorities because he does not "live in a black body" — pointed to the capitalist system as the reason for the world's ills.

"Quarterly return is the god that capitalism continually worships at. The realities are, as Extinction Rebellion well put it, that the profit motive means that you can never have infinite growth on a finite planet," he said.

The left-wing speaker went on to warn of the consequences of unemployment during the economic crisis spurred by the Chinese coronavirus. He said: "The realities are that within the next six months we may well have 50 per cent unemployment in the United Kingdom and when that happens, you're going to see huge, huge social change."

Another activist took aim at the American Declaration of Independence, saying that it was a product of "white capitalist slave owners" and therefore was used to oppress black people.

"We trust in a concept that was built off our backs and built to enslave. Democracy today does not exist, when we have black people dying on the streets, when we have famine in Yemen and occupation in Palestine.

Democracy doesn't exist because, in the UK, capitalist interests mean more than the interests of the general public," she said.

Read full story here…