

# US National Standard in Culture

## Nostredame on Work Ethic



## Public Education 3

Source: Friendly Fascism, Bertram Gross, 1980

"We are very rich," said Walter Lippmann a little before his death. "But our life is empty of the kind of purpose and effort that gives to life its flavor and meaning," Lippmann was referring only to those values of which a person can be openly proud. In those of the rich such as Rockefeller along and the much larger number of un-rich and poor, both young and old, Americans suffer from the lack of meaning in life.

**Nancy of Oregon:** Walter Lippmann was the great observer of trends in human behavior. He wrote on public opinion.

**Marquis Fontanes:** What Lippmann is saying is that values do became lost. This is by my observation also, that people no longer find value as they do not tend church. Here "tending" church is as I say, that you are required to tend the altar.

**MOTHER MARY:** *Pay attention* to the altar.

*"If we just enlarge the pie, everyone will get more."* This has been the imagery of capitalist growth since the end of World War II—and I once did my share in propagating it. But the growth of the pie did not change the way slices were distributed except to make the rich richer. And whether the pie grows, or stops growing, or shrinks, there are always people who suffer from the behavior of the cooks, the effluents from the oven, the junkiness of the pie, and the fact that they needed something more nutritious than pie anyway.

**JARVIS RAYMOND:** What is the nutrition so missed? It is the values. People no longer see as their role one of the human soul. What in the larger sense, in the general sense, is the role of being an Eagle? This is where what is seen as a cook, mere physical pie, not more metaphysical. Not the backdirect in the *here-and-now*, not even the *afterlife*.

The malaise of modern capitalism tends to distract attention from the unpleasant or regrettable means, and unpleasant or unintended consequences. Yet these side effects are very real. Corruption becomes rampant.

They spread out in long, interweaving, mutually reinforcing, and incredibly complex sequences of injuries or costs to individuals, families, small groups, organizations, and the entire structure of society.

**MOSES:** What yesterday was an understanding of law and order, what are bare-minimum ethics and morality as in the Ten Commandments is no longer having a religious standard.

**JARVIS RAYMOND:** As the author said, "A sudden submission to Christian ethics by businessmen would bring about the greatest economic upheaval in history."

We are— *falling apart: work, community, family*— however this does not automatically produce the "working class consciousness".

**Marquis Fontanes:** Without the teachings of Christ on talent and the Genesis teachings on "be fruitful and multiply" what do you have? You are found in an industrial assembly line working as a robot in industrial society.

**NOSTREDAME:** And this has come to pass, that people feel as a "cog in the wheel" and not more.

The overwhelming response of working people is to withdraw their energy and hopes from the work world and invest them in the only other sphere provided by contemporary capitalism—private life.

**Harry Luce:** They will now work to enjoy *private life*. This is not much of a goal for your talent, in your talent.

Through the fragmentation process, many become work addicts (or "workaholics"). In contrast moonlighters take on additional jobs to make money. All find in their work addiction in the professional and scientific "rat races" the specialized experts may build tight little islands of security of almost impenetrable jargon.

**NOSTREDAME:** The idea one develops is that one is a something through a title, a signature with authority.

Instead of trying to see the whole woods, he focuses on an individual tree, or else a branch, twig or leaf thereof. As with employees at lower levels of the totem pole of status and prestige, the specialists become increasingly isolated from each other, little capable of working together to use their expertise for the common good, and more susceptible to regimentation.

The narrow focus of their preoccupations also provides them with an excellent opportunity to ignore—or push deep into the subconscious—the extent to which they consciously or unwittingly help concentrate increased power in the Establishment's leaders.

**NOSTREDAME:** Simply one is not able to distinguish the poor leader as ones values are not honed by religion, a study of history or of education to become a better person. And out of this malaise, it does not mean that one worked towards any path of improvement in talent, and to have in spite of the ups and downs of life, *to have "gained" in this life.*

