Globalism as an expansion of paternalism

12 “Corporate public relations efforts distinguish between such ‘understandable emotional responses’ and what they represent as the reality: these changes are good for us, even if change is always unsettling.”

This public relations rhetoric seems to express a kind of paternalism toward labor and the general public. There’s the implied statement that the corporations know better and that the public is less capable of making informed choices about what’s really good for them than the elite. That the corporations are expressing paternalism is one possibility, but another is that they feign paternalism. It could be that while even the corporate officers believe they are acting within good moral economic paternal relationships, that the corporation itself acts without morals toward those social obligations and duties. In a way, the corporate structure absolves the individuals of responsibility for moral considerations, much like the ideas of an invisible hand in Smith or an electronic herd in Friedman provide a faceless amorphous alibi to excuse personal behaviour and culpability for decisions. Another important point is that there’s a vicious cycle where the public relations functions as the tool that both claims paternalistic authority for the corporate system, but also withholds information that the public would use to make informed decisions. Thus, the public relations and marketing accelerate the very effect of the public appearing to be disabled of autonomy.

The pot calling the kettle redistributive

19 “The cost of unfettered growth produces the social movement for its control. Capitalism is a system of redistributional growth. The dynamic of social change derives from its very nature.”

One of the levied criticisms against the Democratic party and the Socialist or Communist movements is that they are all redistributive. Here then is the point that all these systems are redistributive, but distribute wealth differently. The accusations that Socialism, etc ... are all about redistribution of wealth fail, perhaps conveniently, to recognize that Capitalism itself
is also. Thus, the “redistributive” criticism is really from those with wealth resisting a different
distribution, not distribution itself. There's a similarity here to the way that corporations and
management decry collective bargaining, but are in fact the representatives of shareholders and
capitalists and are collectively bargaining with labor. There's a strong disconnect at work here
which seems to serve to distract not only the labor and social opposition, but the executives as
well.

But even further, one of the key effects of the redistribution under the capitalist system
is that communities are dismantled and destroyed. This unfettered pursuit of profit unfetters
people from the social and emotional bonds to other people. This disassociation is a process that
supports the dehumanization of others and an alienation of oneself from oneself, one's place in
history and society. A side effect of this loss of community is the disabling of mechanisms of
resistance and the “institutional” memory of previous conflicts within communities. The effect of
this is much like the memory hole in Orwell.

Works Cited
Friedman, Thomas L. The Lexus and the Olive Tree. 2000, Anchor
The Amoral Elephant. By WILLIAM TABB (New York, Monthly Review Press) 244 pp. $18.00. William Tabbâ€™s book is an engaging and intelligent discussion of globalization and its effects on capitalism. His articles often appear in Monthly Review and are a significant step beyond ex-editor Ellen Meiksins. Woodâ€™s position that the new economy was just so much â€œglobaloney.â€‌ Tabbâ€™s book is a serious and readable study that not only accurately. Petal, a tuba-playing elephant, and her pal Poppy, a rhinoceros, live together in a lighthouse. In the first title, the more intrepid Poppy goes scuba diving, while â€œworrywartâ€‌ Petal accompanies her in the boat because she is too nervous about Poppy to stay on shore. Petal brings along her Read more. Article. Aeneid book 4, translated by h. r. fairclough. [1] But the queen, long since smitten with a grievous love-pang, feeds the wound with her lifeblood, and is wasted with fire unseen. Oft to her mind rushes back the heroâ€™s valour, oft his glorious stock; his looks and words cling fast to her bosom, and longing withholds calm rest from her limbs.Â Only ask favour of the gods and, with sacrifice duly offered, be lavish with your welcome, and weave pleas for delay, while at sea winter rages fiercely and Orion is stormy â€“ while the ships are shattered, and the skies intractable!â€‌ [54] With these words she fanned into flame the queenâ€™s love-enkindled heart, put hope in her wavering mind, and loosed the bonds of shame. Discover all of Annette Marieâ€™s books on one pageâ€”action-packed YA urban fantasy Steel & Stone, magical and steamy UF Spell Weaver, romantic YA fantasy Red Winter, and the sassy UF adventures of The Guild Codex. The Guild Codex: Spellbound. Three Mages and a Margarita. The Guild Codex: Spellbound #1. See more of Usborne Books & More with Marcey Bohmer on Facebook. Log In. or. Create New Account. See more of Usborne Books & More with Marcey Bohmer on Facebook. Log In. Forgotten account?Â Facebook is showing information to help you better understand the purpose of a Page. See actions taken by the people who manage and post content. Page created â€“ 25 March 2017. People. 56 likes. Related Pages. The Chicks Who Craft. Baby goods/children's goods. The Amoral Elephant. Globalization and the Struggle for Social Justice in the Twenty-First Century. by William K. Tabb. Published March 26, 2001 by Monthly Review Press. Written in English.Â There's no description for this book yet. Can you add one?