Resentment of the Masses

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The masses are converging further into radical philosophy. In Jacques Derrida, *Specters of Marx*, a ghostly apparition haunts political society.\(^1\) The withering of ideological marxism and socialism -- instigating violent retaliation by Marxist groups; especially, during the 1990’s, led to a vibrant experimental form of culturalism, i.e., counter-culturalism that defied the establishment.

Yet the establishment, bitter by increasing marginalization of establishment politics -- the Thatcherite bureaucracy in the United Kingdom, and the moral majority in the United States Congress, looked earnestly at the East. Envisioning a war of civilizations between the Middle East and the West, sensed a threatening prospect: a horizon that rips apart the bedrock of both neo-historicism and political conservatism.

Boiling further toward irreversible radicalization, the democratic sphere disburses its grievances to the American and British political establishment. But the establishment -- observing an opportunity, incorporates state capitalism; initiating the dismantling of state industry. The impending 2008 global economic crises; only meant that radicalism -- in the formulation of Tea Party politics and Austrian economics, extremized the political establishment to utilize tactics to actualize radical ends of deregulation and corporatization of statist-mercantilism.

Where the masses -- impatient by a never-ending stagnant economy and incited by a ghostly apparition, sought refuge in the establishment. Trusting that the establishment will shield the masses from the ravages of neo-liberalism by enforcing an economic alternative; causing the political establishment to suppress counterculturalism to produce the dominance of the ruling class.

The ruling class trickles down their exuberance and all would reside prosperously; emitting the benefits of strong economic growth,
i.e., in the formalism of false economic indicators and corporate industrialism. Only with growing resentment, do the masses bicker amongst each other; to then direct their opposition to the political process. Spawning youthful generations to collaborate with radicalist extremist to overturn conventional politicism, i.e., in the hopes that popular culturalism propels a socialist revolution of economic progressivism.

But only at the expense of long-term interests, did preponderance side with short-term interests to abolish liberal capitalism to achieve the permanence of Austrian economics. Choosing to side with free association and in the utilization of mass democratic movements, resistance from long-term interests; meant that the masses, either way, retaliated as a specter of ideological Marxism. Class struggle may define the outcome of mass movements; but the factuality of class consciousness causes the establishment to wither greater into historicism.
Overthrowing the ruling class, political auto-immunity dictates that the resentment of the masses has led to the death-knell of the civil establishment. No sooner is the masses to reproach their own populace movements to realize indivisible ends: political, economic, environmental, etc.

Tearing apart those ends to its very essence, short-term interests; based on both economic grievance and ideologism, means that the proletariat will conclusively pillage and plunder themselves into nowhere.

No sooner, is their political resentment withered by its ghostly apparition. Either way, overturning the foundationalism of free association, will the dominant democratic sphere take authoritative action to counteract political auto-immunity; to secure the democratic workforce from the inadequacy of egalitarian mass movements.