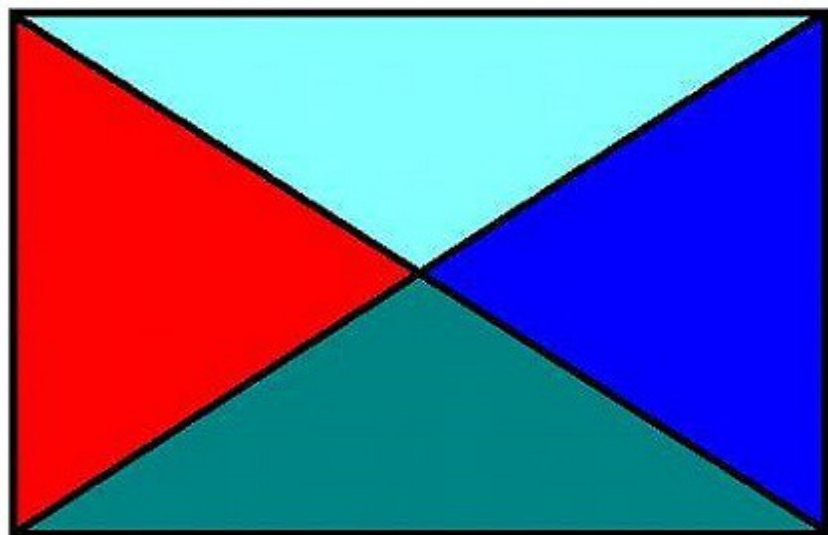


# UNFLATTERING CONCLUSIONS

John O'Loughlin



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# UNFLATTERING CONCLUSIONS

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CDM Philosophy

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# CONTENTS

## PREFACE

001 – 025

026 – 050

051 – 075

076 – 100

101 – 125

126 – 131

## BIOGRAPHICAL FOOTNOTE

## PREFACE

More than ever I should like this title to speak for itself, because it does not paint a flattering picture of Anglo-American relations vis-à-vis Europe as a whole and the world in general, but strives to show not merely *how* but *why* the United Kingdom is a problem for Europe and the prospect of greater European integration.

However, all problems tend to invite solutions, and my own solution to the problem of the UK vis-à-vis Europe in general but Ireland in particular draws on my ideological legacy as a self-proclaimed Social Theocrat who, like the French philosopher Michel Foucault, is not only ranged against an overly Social Democratic 'take' on progress, but has an alternative path to offer which owes a lot more to European tradition than ever it does to the long-standing opponents of that tradition, who would be amongst the last peoples, as things stand, to either understand or be able to tread this new path which, so far as I'm concerned, is the path to universal harmony and therefore of an end to national divisions, not least those fostered upon economic self-interest.

John O'Loughlin, London 2003 (Revised 2022)

## 001 – 025

001. People distinguish rather glibly between the privileged and the underprivileged, as though there could be only two categories. But I find it makes more sense to divide the privileged into two categories standing respectively in between the overprivileged and the underprivileged, as one might call the upper- and lower-class extremes, with the privileged divisible, in typically middle-class fashion, between those who play more than work and those who work more than play, who work to play or play to work, without being identifiable, therefore, with those who, as overprivileged, live to play and those who, as underprivileged, live to work – the former effectively playboys and the latter workmen or, in equivalent terminology, workgirls.
002. Therefore I shall distinguish the overprivileged from the underprivileged on the basis of an upper-class/lower-class dichotomy which could be said to flank, above and beneath, the middle-class privileged, who are neither so typified by play that they could be described as playboys nor so typified by work that they could be described, in like terms, as workgirls, but come, somewhat professionally and/or vocationally, somewhere in between the more and less than privileged classes.
003. Therefore the working class are, by logical definition, underprivileged relative to their lower

middle-class counterparts, who have more time or inclination for play without ceasing to be characterized primarily by work, whereas the leisure class are, by contrast, overprivileged relative to their upper middle-class counterparts, who have more time or inclination for work without ceasing to be characterized primarily by play.

004. In fact, between the extremes of a play-only upper class and a work-only lower class come the great playing/working middle classes who, in their professional and/or vocational responsibilities, are neither so overprivileged nor so underprivileged as to be either blessed with play or bereft of play and effectively cursed by work.

005. Strictly speaking, one should contrast psychical (mental) play with physical (manual) play and psychical (mental) work with physical (manual) work, allowing for distinctions between the psychical play of what is genuinely upper class, the physical work of what is genuinely lower class, the psychical play coupled to psychical work of what is genuinely upper middle class, and the physical work coupled to physical play of what is genuinely lower middle class, so that one is left in no doubt that there is as much of a psychical/physical distinction between upper-class play and lower middle-class play as there is a physical/psychical distinction between lower-class work and upper middle-class work.

006. The classes no more play (where applicable) in the

same way than they work (where applicable) in the same way. Lower middle-class play, being largely physical in character, will differ not only from upper-class play but from upper middle-class play, while upper middle-class work, being largely psychical in character, will differ not only from lower-class work but from lower middle-class work.

007. I have long believed and maintained that play appertains to the self and work to the notself, as though in a sort of church/state or male/female polarity. Yet I now see that one must distinguish not only between physical play and psychical play in respect of the lower middle-class and their upper middle- and/or upper-class counterparts, but also between physical work and psychical work in respect of the lower class and/or lower middle-class and their upper middle-class counterparts.
008. Therefore it seems to me that physical play stands to psychical play as the anti-self to the self, or being anti-self to being pro-self, as though in a diagonally rising bureaucratic–theocratic axial orientation in which the chief representatives of physical play were lower middle class and the chief representatives of psychical play either upper middle or upper class.
009. Likewise it seems to me that physical work stands to psychical work as the notself to the anti-notself, or being pro-notself to being anti-notself, as though in a diagonally falling autocratic–democratic axial

orientation in which the chief representatives of physical work were either lower class or lower middle class and the chief representatives of psychical work upper middle class.

010. Therefore whereas the bureaucratic–theocratic axis would signify a diagonal ascent from the anti-self sinfulness of physical play to the pro-self gracefulness of psychical play, as from lower middle to upper middle class and/or upper class, the autocratic–democratic axis would signify a diagonal descent from the pro-notself criminality of physical work to the anti-notself punishingness of psychical work, as from working class and/or lower middle to upper middle class.
011. Clearly it makes a lot of difference whether you work or play, whether you exist in relation to the notself, whether physically or psychically, or in relation to the self, whether physically or psychically, and if you do both, as in the case of the middle classes, then it seems to me that one will have a bias towards either work or play of one sort or another, without being exclusively given to either.
012. Therefore just as I have described the upper middle class as being characterized by a bias for psychical play at the expense of physical work without, however, being exclusively partial, in upper-class vein, to psychical play, so I have described the lower middle class as being characterized by a bias for physical work at the expense of psychical play



without, however, being exclusively partial, in lower-class vein, to physical work.

013. Therefore it may be inferred that whereas the upper middle class will be more partial to being pro-self than anti-notself, their lower middle-class counterparts will be more partial to being pro-notself than anti-self without, however, the one being either exclusively pro-self like the upper class or the other exclusively pro-notself like the lower class, the classes which correspond, after all, to what has been described as the overprivileged and the underprivileged – the former of whom do no work and the latter of whom have no play, or time for play.
014. Therefore being privileged is not to be exclusively pro-self, like the upper class, but rather to be either predominantly pro-self and subordinately anti-notself, like the upper middle class, or predominantly pro-notself and subordinately anti-self like the lower middle class, who in comparison to their upper middle-class counterparts would be less privileged in respect of a physical approach to play which, besides being subordinate to a physical approach to work, appertained rather more to the sphere of sin than to that of grace.
015. If, therefore, one is still privileged in physical play, no matter how inferior to psychical play it may happen to be, or how subordinate to physical work, it follows that the underprivileged will be such only because they have no time or inclination for play

but spend the greater part of their lives working, and working, moreover, in a physical context such that leaves something to be desired even from the standpoint of psychical work, the sort of work more congenial to the upper middle class, who are, as often as not, an executive class.

016. When we take the above findings literally, it would appear that the bureaucratic–theocratic axis is primarily characterized, on the basis of both the lower and upper middle-class biases coupled to upper-class criteria, by physical work and psychical play, while the autocratic–democratic axis is likewise primarily characterized, on the basis of both the lower-class and lower middle-class biases coupled to upper middle-class criteria, by physical work and psychical play.
017. And yet I have consistently argued, in the past, that whereas the one axis is commensurate with sin and grace, the other is no less commensurate with crime and punishment, meaning that whereas the bureaucratic–theocratic axis should be divisible between physical play and psychical play, its autocratic–democratic counterpart should attest to a division between physical work and psychical work. How, then, are we to reconcile these two seemingly contradictory conclusions?
018. The answer, it seems to me, is really quite paradoxical but, for that reason, nothing new to my work, having been dealt with in more than one recent text. For anything bureaucratic, which

should attest to a female hegemony, has to be qualified in relation to the existence of theocracy when once we have established the existence of a bureaucratic–theocratic axis, and theocracy, being male, tends to twist the terms of male/female relations in respect of bureaucracy towards itself, so that instead of a relatively criminal emphasis upon physical work, as in respect of a predominating lower middle-class bias for the notself, one finds a sinful emphasis upon physical play which stems from the graceful attributes characterizing, in psychically playful fashion, theocracy, so that, compromised from above, the bureaucratic mean is twisted towards an emphasis upon anti-self behaviour which owes more, in sinful vein, to males than to females.

019. Hence the bureaucratic–theocratic axis attests to a church-hegemonic situation in which theocratic male criteria condition the lower middle-class reality of a bias for physical work at the expense of physical play towards an emphasis upon physical play in terms of the sinful paradox, attributable to male subversion, of anti-self behaviour, which, from a theocratic standpoint centred in grace, is of course something to be repented of in the interests of the self and therefore the possibility of psychic play.

020. Likewise, anything democratic, which should attest to a male hegemony, has to be qualified in relation to the existence of autocracy when once we have established the existence of an autocratic–

democratic axis, and autocracy, being female, tends to twist the terms of male/female relations in respect of democracy towards itself, so that instead of a graceful emphasis upon psychical play, as in