2.1 Experience alone will never avail. In the noumenal world of things-as-they-are, the calculations founded and anchored in the ironically combined fears of industrial motives, in culture. Hence, there is a contest. From the perspective of the entrenched, curmudgeons are milking about the palace grounds, unwilling to accept their assigned role as mere custodians of the technology. While the counter-culture was breaking its cherry on the sixties-awakening to the reality that as the innate virtues have acquired the ersatz sheen of patina (not unlike a wife who throws herself piously upon the pyre). Shakeoil solutions for cleansing itself, for shoring up existing paradigms, have assumed a multitude of forms; some are butique, while others are lethal (the continued indiscriminate extraction of resources in the service of the “Economy,” and the palliative ad hoc schemes for eliminating endemic pollution). The total process is a drudging for answers within parameters no longer applicable to the questions-like trying to explain Planck’s Quantum Mechanics without resorting to mathematical language.

2.2 Sacrificed cows now grow from test tubes. Our’s is the age of neon-Freud and pop-Marx; of vinyl tulips and fey reactions to the law of diminishing returns. It is now recognized that the initial growth of television, as a culture, was breaking its cherry on the sixties-awakening to the reality that as the innate virtues have acquired the ersatz sheen of patina (not unlike a wife who throws herself piously upon the pyre). Shakeoil solutions for cleansing itself, for shoring up existing paradigms, have assumed a multitude of forms; some are butique, while others are lethal (the continued indiscriminate extraction of resources in the service of the “Economy,” and the palliative ad hoc schemes for eliminating endemic pollution). The total process is a drudging for answers within parameters no longer applicable to the questions-like trying to explain Planck’s Quantum Mechanics without resorting to mathematical language.

2.3 There exists in our spectrum of cultural affects claims concerning our location in the program of the evolution of conscious agencies. We are at once the center, and not the center, in an acentric macro-design. As a species we presume to “advance”; as a culture we presume to dominate: Our preference for euphemisms as to our past is nonetheless conspicuous. Both as a culture and a species we have tended to divide but not conquer ourselves. “Myth equals Paradigmatic Model” Mircea Eliade stated. It is spent myth, functional programmatic structure defining the state of crisis. The counter-cultural response is no mere improvement or alteration of nomenclature. It is at once aesthetically determined and ecologically disposed. Its life style is overtly eclectic, while the synthesis of its elements is unique to its case. (E.g., There is a new identification with the land, not only a return to primitive relations with it, but defining a highly sophisticated responsibility for its fate.) The dominant culture has come to the point where it can no longer distinguish the spell of its vices from the maintenance of its virtues. Thus, without root or counter-balance its vices have become synthetic. And the virtues have acquired the eras of patina (not unlike a wife who throws herself piously upon the pyre). Shakeoil solutions for cleansing itself, for shoring up existing paradigms, have assumed a multitude of forms; some are butique, while others are lethal (the continued indiscriminate extraction of resources in the service of the “Economy,” and the palliative ad hoc schemes for eliminating endemic pollution). The total process is a drudging for answers within parameters no longer applicable to the questions-like trying to explain Planck’s Quantum Mechanics without resorting to mathematical language.

2.4 Dead systems are defined as those in which the parameters are directed by negentropic with entropic forces. Media Ecology has to do with analyzing and developing methods for the interaction of modes of communication with their environments with memory as the most prominent aspect of the synthesis. Their reality— their influence—lies in the collective memory, history, or unconscious; it lives in doctrines, dogmas, codes, traditions, social patterns; laws. Life systems exist in the relationships discerned from comparing juxtaposed, unconditioned experiences. Experience is understood as the substance (or constant stuff) of the present and those factors directly unshamed by it, e.g., mode, structure of recording (and editing) process, motive. Thus, the present (or total environment) is made viable in high degree as memory, is directive but non-interactive with experiential items and item patterns, and their permutations. This quality of postalt immediacy which defines the new technology requires an ahistorical consciousness for its most efficient, natural, and globally beneficient implementation.