



Rev Billy vs. the Market: A sane man in a world of omnipotent fantasies

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Rev Billy vs. the Market: A sane man in a world of omnipotent fantasies

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Abstract

This paper presents a case study of anti-consumerism activist William Talen, aka Reverend Billy, who founded the Church of Stop Shopping. Rev Billy's radical critique of the worship of markets and money complements his creation of a vibrant Earth-loving community. The case is reviewed in light of Nietzsche's vision of 'the madman in the marketplace'. The analysis suggests that the dream of an infinitely-expanding world market is a fantasy of omnipotence that acts as maladaptive defence against feelings of powerlessness. This fantasy of market omnipotence is in practice endangering human existence. Rev Billy teaches us to rediscover our reverence for the Earth, and set ecological sustainability as our supreme goal (rather than financial growth).

Summary statement of contribution

Progress requires resisting fantasies of omnipotence, and directing our will to ecological sustainability.

Keywords: sustainable consumption, market, omnipotent fantasy, will to power, spirituality, psychodynamics

The revelation of Rev Billy

An economic system centred on the god of money needs to plunder nature to sustain the frenetic rhythm of consumption that is inherent to it. The system continues unchanged, since what dominates are the dynamics of an economy and a finance that are lacking in ethics. It is no longer man who commands, but money. Cash commands. (Pope Francis quoted in Vidal, 2014).

We're lost. Finally we get down to the point where we look around and we wonder 'Where did the consumers go? Where's my market, where are my customers?' The consumers consumed the consumers! The consumption of consumers by consumers has consumed the consumers. There's no consumer society because the consumers consumed the consumers consuming the consumption. (Talen, 2012)

This paper presents a case study of green activist Reverend Billy, founder of the Church of Stop Shopping and alter-ego of actor William Talen. For decades Rev Billy has used tragicomedy to critique the icons of consumerism and the worship of capital. The case is analysed from an interdisciplinary perspective, as called for by McDonagh and Prothero (2014), who ask an intriguing question: 'we are curious as to how we can begin to understand *why* we engage in unsustainable behaviours when so many of us realise that these behaviours are not sustainable?' (p. 1196), even though 'humanity itself is endangered' (p. 1186).

This essay finds an answer to this question in what Butler (1997) calls 'the psychic life of power'. A psychodynamic approach is adopted to understand the role of power in the globally-interconnected marketplace. The specific research question addressed is: What do the psychodynamics of power reveal about how to unblock the transition to sustainability? The interdisciplinary literature review in the following section addresses Rev Billy's charge that our financial operating system is psychopathic because relentless pursuit of growth of a physical system on a finite planet is ecocidal and suicidal (Bakan, 2005; Billy, 2012; Daly, 2014; Hansen, 2009; Higgins, 2010; Sievers, 1999).

Diverse theorists explain the ecocidal trajectory of the globalized marketplace as the expression of a desire for *omnipotence* that emerges from irrational fears of *powerlessness* (Becker, 1997; Morante, 2010; Searles, 1972; Wink, 1986). Unconscious terror of impotence spurs a desire for (or will to) power, which no quantum of real power can satisfy. People, organizations and the global village itself thus indulge in *fantasies of omnipotence*, which

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3 play a central role in ‘normal’ human worldviews and culture (de Vries, 1991; Dodds, 2011;
4 Ellman & Reppen, 1997; Ferenczi, 1925; Searles, 1972).
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7 The various strands of academic literature on this issue stem from Nietzsche. The core theme
8 of Nietzsche’s thought was the will to power, his description (*inter alia*) of the human
9 tendency to become addicted to power and to retreat into fantasies of omnipotence (Freund &
10 Jacobi, 2013; Kaufmann, 1974; Nietzsche, 1968, 1969). This essay compares Rev Billy to
11 Nietzsche’s vision of ‘the madman in the marketplace’ – a crucial (but overlooked) image in
12 the history of market thinking. Nietzsche’s allegorical scene personifies the historical
13 moment when collective fantasies of omnipotence began to be projected into the Earthly
14 marketplace, rather than ‘above the canopy of stars’ (Schiller, 1785).
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21 Nietzsche’s marketplace prophet Zarathustra and Rev Billy are in various ways saner than the
22 normality they confront – especially by urging us to resist fantasies of omnipotence and
23 appreciate the beauty of living on Earth. The experimental science of Terror Management
24 Theory (Arndt & Vess, 2008) supports Rev Billy and Zarathustra’s contention that fears of
25 powerlessness – especially in the form of personal death and human extinction – make us
26 wish to transcend reality, overcome our reliance on our mortal bodies, and isolate ourselves
27 from the dangers of living on Earth (Becker, 1997; Billy, 2006, pp. 56, 61, 67; Nietzsche,
28 1969, pp. 60-64).
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35 Unfortunately, omnipotent fantasies (e.g. immortality ideologies) through which we try to
36 deny and overpower the realities of Earthbound being often make that which is feared more
37 likely to occur (Dickinson, 2009; Koole & Van den Berg, 2005; Latour, 2013; Rank, 2002;
38 Sheets-Johnstone, 2003). For example, as the planet heats and the threat of human extinction
39 grows, we try to save ourselves by growing an economy based on fossil fuels, leading to the
40 possibility of ‘runaway’ atmospheric warming (Hamilton, 2010; Hansen, 2009).
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46 Infinite expansion of financial and consumer markets is not a rational goal on a finite,
47 changeable and sensitive Earth (Beddoe et al., 2009; Fisk, 1973; Hubbert, 1993). Collective
48 belief in the saving power of growth is mad if that means an un-moral financial operating
49 system programs the industrial machine increasingly to convert the living Earth into capital
50 (Heinberg, 2007; Hornborg, 1992).
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55 By contrast, thinkers such as Thich Nhat Hanh (2013) describe how we exist (or inter-are)
56 within Earth’s living body, bathed in the energy of the sun, as part of an evolving cosmos. In
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3 light of this, the idea of a human economy that is independent of the living Earth is seen as a
4 delusion (Ryland, 2000; Schumacher, 2011). Our most urgent task is therefore to re-
5 programme the global financial operating system to reward activities that reduce (rather than
6 exacerbate) ecological disruption, waste and pollution (Daly, 2014; Goodchild, 2012; Rifkin
7 & Howard, 1980).

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12 The conclusion of the paper is that we need to re-direct our collective will away from
13 fantasies of salvation by an ever-expanding world market or by omnipotent technology, and
14 focus instead on collective self-restraint, and on building a cultural economy focussed on
15 reverence for the living planet that sustains us (Roszak, Gomes, & Kanner, 1995).

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19 Sherry's (2000, p. 328) description of the revelation of our dependence on Earth evokes the
20 visceral and all-embracing nature of the challenge: 'Political and philosophical regimes of
21 environmental reclamation and redemption must be mobilized by conversion experiences in
22 the individual's soul'. Or as Reverend Billy puts it: 'Pulling out of the advertising/debt/waste
23 cycle of Consumerism is our idea of deliverance' (Billy, 2006, p. 23).

31 **The Market as God**

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34 The corporations study us from their surveillance cameras and they see that we
35 still remember this thing called Earth. Sometimes our suspicions are aroused.
36 Was that fire supposed to be the size of France? [...] Each of us is absorbing this
37 tragedy personally. It is the best-kept Apocalypse. Yes, I'm crazy. My city is
38 crazy. My species is crazy. (Billy, 2012, p. 34)

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42 This section analyses the psychic life of power in the global marketplace, advertising, brands,
43 profit-driven banks, central banks, financial markets, growth and capital. It thus traces our
44 susceptibility to fantasies of omnipotence in interwoven 'material' and 'spiritual' realms.
45 Sherry (2001, p. 58) proposes that, 'If marketing is to help redress the psychological, social,
46 and cultural grievances of the ecological catastrophe it is conspiring to provoke, marcologists
47 must devote their attention to cosmography':

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53 Humans have a cybernetic, field-like self. [...] Ultimately, we seek identification
54 and merger with the ecosphere [...] an expansive sense of self that transcends the
55 "egoic, biographical or personal" [...] The ecotheism I envision is [...] an
56 invitation to the direct experience of immanence in the service of transcendence,
57 of interconnection with and interdependence upon nature, of holistic and
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3 holographic involvement with the universe [...] we might well look for inspiration
4 to the Buddhist, Hindu and animist traditions' (Sherry, 2000, p. 332).
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8 Sherry (2001, p. 60) also lobbies for 'ecotheism celebrating hylozoic animism', and observes
9 that: 'A properly turned mythology, and its enactment in ritual, will compel sustainability,
10 just as assuredly as it has heretofore impeded it' (2013, p. 214).
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13 This essay analyses the role of power in Sherry's psycho-cultural diagnosis and prescription,
14 and uses this analysis to address the research question. Sherry's proposed counter-narrative
15 may combine revelation of human dependence on Gaia; reverence for the living Earth;
16 Buddha-like aversion to the addictive qualities of power (Hanh, 2008; Mascaró, 2004); and
17 unity of personal and cosmic being (Wilber, 1996). Such a revitalizing story will enable us to
18 realise our longing for sustainable modes of living; to appreciate being-here; and help us to
19 see through cultural fantasies of omnipotence of a Kronos-like Market (Jung, 1966; Taylor,
20 2010).
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27 In animist traditions, vulnerable humans worshipped the powers of the living Earth (Freud,
28 1999; Harvey, 2006; Rust, 2008). The literature reviewed below suggests that as our power
29 multiplied exponentially through the development of symbolic and physical tool systems, we
30 increasingly lost touch with the reality of Earth, sun and cosmos, and retreated into cultural
31 fantasies of omnipotence in which anything is possible (Becker, 1997; Lothane, 1997;
32 Morante, 2010).
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38 Our fear-driven thirst for self-delusion has at last brought us to the 'Anthropocene' – a
39 historical nightmare in which we have become the dominant geophysical force on Earth. We
40 have become the tools of a financial operating system that is systematically consuming Gaia,
41 powered by vast stores of hydrocarbon energy (Chakrabarty, 2009; Crist, 2013; Ryland,
42 2000; Stutz, 2010). So 'successful' are we in pursuit of ever-more power that we are in
43 danger of the ultimate pyrrhic victory – ecocide (Higgins, 2010), as described by Searles:
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49 Our frustration at the knowledge that we are merely mortal is vastly intensified by
50 the knowledge that we have created a technology which, seemingly omnipotent
51 and immortal itself, has not extended our only allotted life span much [...] So we
52 identify unconsciously with this technology which, being inanimate, cannot die.
53 We find assurance that in its versatile devouring it has grown ever more powerful
54 as it has leapt from feeding upon coal [...] to oil [...] to uranium. We find reason to
55 hope that [...] atomic or some still more magical power will have enabled
56 immortal technology to leave this ravaged planet behind [...] In this realm of
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3 omnipotent fantasy, in fact, mother earth is equivalent to all of reality, which is a
4 drag and hinderance to our yearnings for unfettered omnipotence, and we want to
5 be rid of it (1972, p. 371).
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10 Ferenczi (1925) describes the developmental basis for this conflict between physical reality
11 and unacknowledged fantasies of omnipotence. He characterises the unconscious mental life
12 of a healthy foetus in the womb as a period of ‘unconditional omnipotence’. The unborn
13 being is supplied with nutrients, feels entirely safe, existing in a calm, stable, living world
14 where she wants for nothing. As an independent physical being, the foetus is utterly
15 powerless; but in psychic terms, the foetus is the cosmos – she is all-Being, not separate
16 (Wilber, 1996).
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22 After the trauma of birth, this peaceful, unconscious, oceanic ‘paradise’ is lost. The baby
23 enters a period of ‘magical-hallucinatory omnipotence’ and learns to use cries and gestures to
24 communicate and try to control her environment. Ferenczi concludes that the ‘almost
25 incurable megalomania of mankind’ (p. 121) stems from the fact that: ‘All children live in the
26 happy delusion of omnipotence, which at some time or other – even if only in the womb –
27 they really partook of’ (p. 122). Ferenczi also notes that in fairy-tales our ‘phantasies of
28 omnipotence’ (p. 126) come true – we may be immortal, possess magical powers, transform
29 ourselves, and be protected from all threats.
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36 Lothane notes that Ferenczi’s (and Adler’s) ideas compensated for ‘Freud’s last taboo, his
37 denial of the real and causal role of power in humans relations’ (1997, p. 26). Lothane
38 discusses intra-psychic, family, political, organizational, cultural and spiritual aspects of
39 power, noting that: ‘In many religions the central attribute of the deity is limitless power [...]
40 there is a reciprocal tendency to represent the parents as God-like and God as the heavenly
41 all-loving father’ (1997, p. 27).
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47 In *Paradise Lost*, for example, John Milton refers to God as “th’ Omnipotent” (2000, p. 4).
48 Lothane describes ‘collusion between the rulers and the ruled to result in mutually shared
49 dreams, or delusions, of omnipotence, contrary to reason and the limitations imposed by
50 reality’ (1997, p. 28) – and he suggests that omnipotence:
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55 is first attributed by the primitive man to nature itself, and, realizing his
56 powerlessness, he seeks to propitiate nature as god or gods with the magic of
57 incantations, prayers, and offerings? With the advent of the scientific view,
58 intolerant of the prejudices of religion, powerless mankind has nobody left to
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propitiate except the new gods of the masses [...] in crowds, mobs, and masses we reach the level of mass neurosis, or mass madness, a *folie à millions* (1997, pp. 31-36)

The theme of collective identification with personifications of infinite power is central to the stream of critical thinking that considers the spiritual role of capital, brands and markets. Benjamin's fragment 'Capitalism as Religion', for example, is haunted by Nietzsche's understanding of the marketplace (and by Weber's analysis of the role of Protestantism in the development of capitalism):

One can behold in capitalism a religion [...] the attainment of a world of despair [...] Therein lies the historical enormity of capitalism: religion is no longer the reform of being, but rather its obliteration. [...] the *Übermensch* loses the apocalyptic "leap" [...] in the apparently continuous, but in the end rupturing, discontinuous intensification [...] a mental illness, which suits the capitalist epoch (2005 [1921], pp. 259-261)

Unlike Weber's measured style, Benjamin's fragment is mysterious and troubled (Löwy, 2009, p. 69). Benjamin is tormented by his understanding of capital as a sovereign materialisation of power, a merciless operating system that has engulfed humanity, an algorithm of ruin. Benjamin disjointedly traces the traumatic progression from paganism to theism to the global dominance of financial growth – an iron cage where we worship Power in the form of capital.

In his 'Powers' trilogy, Christian scholar Wink (1986) argued that 'The idea of living matter was simply economically inconvenient [...] if nature is dead then there are no restraints on exploiting it for profit' (p. 155). But he claimed that, 'The old gods of paganism are still very much alive, and that denial of this fact only guarantees their repression' (p. 108). Wink describes 'a society suicidally ravishing the environment' (p. 51) where 'those who are branded "insane" may in fact be *too* sensitive, *too* caring, *too* human' (p. 50). He identified as the root of unsustainability, 'societies or institutions or individuals [...] whose energies are bent on overpowering others' (p. 68).

Theologian Cox (1999, p. 20) notes 'the willed-but-not-yet-achieved omnipotence of The Market means that there is no conceivable limit to its inexorable ability to convert creation into commodities'. Tognato (2004) reviews the use of religious metaphors in public discourse about central banking, which he sees as a form of religion. Searles observes that (1972, p.

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3 369) ‘We have worshipped technology, and our annual gross national product which
4 epitomizes its growth, as a kind of god...’. And Duivenvoorden (2013) criticizes what he sees
5 as the false idol of economic growth, ‘the mantra and god of governments around the world’.
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9 In an analysis of the creation of money by private banks, Goodchild describes how ‘debt
10 money, the condition of possibility of the expansion of markets and production for the sake of
11 profit, has indeed replaced the theoretical, practical, and social functions of God’ (2013, pp.
12 53-54). And in her psychoanalysis of the 2008 financial crisis, Morante:
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16 considers how omnipotence, illusion and the absence of the father/authority
17 figure as the psychic representative of reality fostered a manic wave of rampant
18 optimism, greed and over-confident investors [...] In the face of these real or
19 perceived threats of destruction societies where materialistic values tend to
20 prevail can no longer find, as in the past, an antidote in spirituality and religious
21 belief. In this context it is not surprising that finance became an alternative “god”
22 (2010, pp. 4-10)
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27 Kozinets and Sherry note that ‘capitalism flourished on the broken terrain of the isolated and
28 empty self facing a frighteningly uncertain tomorrow, which it promised to make whole in
29 the future, through the transformative power of fantasy’ (2013, p. 245). Jhally (1989) notes
30 that advertising stimulates fantasies of unlimited personal power, promising to reduce
31 existential anxiety with magical feats of transformation, and by controlling the forces of
32 nature.
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37 Baudrillard (1993, 2012) describes how in the brandscape we lose touch with reality, shed
38 our guilt about consumption, and merge with a gigantic fantasy of material-monetary
39 progress (Lasn, 2000; Rutjens, van der Pligt, & van Harreveld, 2009; Zepf, 2010). Brand
40 personae are godlike in size, beauty and apparent intimacy, and their obvious unreality
41 shields them from critical purchase, as they distract us from climate change, from ourselves,
42 and from what corporations actually do (Goleman, 2010; Holt, 2002).
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48 Holt (2006, p. 374) describes iconic brands as ideological parasites – e.g. in their use of the
49 imagery and language of environmentalism and anti-corporate protest to increase corporate
50 sales, profits and production – which in turn increases resource extraction, pollution, entropy
51 and ecological disruption (Kitchen, 1994; Klein, 2010; Rees, 2012). Schwarzkopf’s analysis
52 of the development of ‘consumer sovereignty’ indicates that the putative attribution of
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3 sovereign power to ‘consumers’ is a symbolic gesture designed to flatter users and mask the
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5 sovereignty of a financial-political elite:
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7 The reinvention of the consumer as a sovereign carries a theological baggage
8 which does not only link consumption to individual salvation in an eschatological
9 sense. The political theology that is hidden in consumer sovereignty theory
10 predestines consumer-centred market democracies in an ecclesiological sense for
11 absolute power. [...] Liberal economists needed this separation [of market
12 choices from moral evaluation] in order to fantasize the consumer into existence
13 as an omnipotent lawgiver to the market in the same way as early-modern
14 political philosophers modelled the idea of the state as omnipotent lawgiver after
15 the idea of an omnipotent God (2011b, pp. 109-116)
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20 Murtola’s analysis of Rev Billy’s ‘parodic over-identification’ suggests that unmasking the
21 ugly truths behind the beautiful façade of the brandscape is in itself not sufficient to elicit the
22 radical change that is required to solve the environmental crisis. She claims that ‘capitalism
23 [...] appears today in many ways as a religion in its own right. [...] It should thus come as no
24 surprise that anti-capitalist resistance today turns to theology for an effective counter-politics’
25 (2012, p. 325).
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33 **The emergence of Rev Billy from the madness of William Talen** 34

35 we need to perform this creative opposition. We haven’t known how to oppose a
36 culture led by Consumerism and apocalyptic Christianity – the twin
37 fundamentalisms that overwhelm governments, silence creative culture or any
38 non-commercial life (Billy, 2006, p. 56).
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43 This case study is based on multiple sources of data: attending a performance/service of Rev
44 Billy and the Stop Shopping Choir at the Casa bar and venue in Liverpool in July 2013
45 during their tour of the UK; meeting Rev Billy and members of the Church of Stop Shopping
46 the following morning at the ‘Institute for the Art and Practice of Dissent at Home’ in
47 Everton; conducting a transatlantic unstructured depth interview with Talen/Billy by Skype
48 from his home in New York in August 2013; reviewing popular and academic literature on
49 Reverend Billy; reading Talen’s books; and analysing the Church of Stop Shopping website,
50 blog, community emails and online archives including the documentary film *What Would*
51 *Jesus Buy?* produced by Morgan Spurlock, and the video series *Reverend Billy’s Freakstorm*.
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3 The author studied Rev Billy from 2010-2015. The above ‘data’ were fitted together with
4 threads of theory stretching back over three decades of research into and bemusement with
5 the psychopathology of power, using only the software that lives in the human brain (Gould,
6 2012). The ‘unit of analysis’ for this essay is what Lovejoy (1990) called the ‘great chain of
7 being’, which I think of as the ‘cosmic spine’ or ‘spine of Being’ (Deleuze & Guattari, 2012).

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12 Taking the standard model of contemporary physics as one lens through which to examine
13 the ‘outside’ of this cosmic spine, we encounter (and become lost in) intermeshed quarkic,
14 atomic, molecular, cellular, personal, planetary, stellar, galactic, dark, holey and cosmic
15 vertebrae. The ‘insides’ of the spine of Being may be experienced via animist, Hindu,
16 Buddhist, gnostic, existential, Jungian, integral, Gaian and ‘other’ modalities of investigation
17 (Szerszynski, 2010; Wilber, 1995).

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23 By calibrating Rev Billy’s story against the psychopathology of power, the essay explores
24 how our (repressed) relationship with being and nothingness inadvertently spawns and
25 organizes global unsustainability – and thus gain insight into how to make progress on the
26 pressing issue of our time. The problem of unsustainability lurks between financio-political,
27 physical and psycho-spiritual aspects of reality. Thus the essay is purposefully intra-faculty,
28 based on the observation that university disciplines are often used as lairs where academics
29 hide from the planetary tragedy which their work exacerbates or ignores, e.g. in amoral,
30 mathematical and anti-ecological approaches to markets, economics, accounting and finance
31 (Keen, 2001).

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‘I shudder to think when Reverend Billy started. I was so outside of time then, and I was out
of place’ (Talen, 2003, p. 27). William Talen created Reverend Billy as a way of freeing
himself to speak his mind, to express his frustration at consumer culture, at financial
corruption, and at the mess we are making of Earth. In the guise of Rev Billy, Bill Talen can
relax, expand, preach, cajole, express his *joie de vivre*, and give voice to his ecologic laments
and his political vision. Billy’s televangelist charm softens Talen’s eschatological prophecies
and transformational dreams. ‘The Rev’ has a seriousness detector which reminds him to
change gear when his sermons cross the line between satire and exhortation.

Born in 1950, in the mid-1990’s Talen was manager of a theatre that Reverend Sidney Lanier
had created in St. Clement’s church in Hell’s Kitchen, Manhattan. Living with his dog in a
small room high in the church, Talen would sit at night in the darkened hall, in the
‘comforting Dionysian stench of the great red chair’, gaze through the stained glass windows

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3 ‘softly glowing from the heated hell of the city’, and meditate on the state of the world (2003,
4 p. 29):

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7 We shop because we fear life. We shop because we want to banish from life
8 something we identify with death, the unknown. It waits for us in that bright,
9 unclaimed space. Of course, we are trained to think of what we can’t know as a
10 bad thing. Actually, it is the source of the brightness; it is why this space has no
11 owner’ (2003, p. xiv)

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15 Lanier was the model for the troublesome and tormented former priest in *The Night of the*
16 *Iguana* written by Lanier’s friend and cousin Tennessee Williams. Lanier advised Talen to
17 become ‘a new kind of churchless minister. Sidney thought I should cast myself as a preacher
18 who begins comically and then gets serious’ (2003, p. 41). Talen ‘bought a portable pulpit
19 from the Christian supply store on Forty-third’, donned a white tux, dog collar and Elvis
20 hairstyle, walked to the Disney store, and began to preach (2003, p. 43):

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26 Having a personal value system at consumer ground zero is ridiculous on its face.
27 I could have been shouting on an interstate in the middle of Utah. [...] I was
28 discovering that resisting consumerism is a lot trickier than just appearing in a
29 public space and telling people to stop shopping. I had to induce some sort of
30 cuntryyoga to reverse the locked-down totalizing eros of sales’ (2003, p. 44).

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35 Lone rants among the sidewalk preachers haranguing the sinners of Times Square gathered
36 sparks of interest and support, and an activist-artistic community slowly developed:

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39 Reverend Billy and the Stop Shopping Choir is a New York City based radical
40 performance community, with 50 performing members and a congregation in the
41 thousands. We are wild anti-consumerist gospel shouters and Earth loving urban
42 activists [...] we are especially mindful of the extractive imperatives of global
43 capital. [...] Our inspiration is the opening scene of *Night of the Iguana*, where
44 the fulminating preacher drives his congregation out of the church and into the
45 rain. At this time of the Earth’s crisis, we must turn our institutions inside out and
46 start over! (Billy, 2014)

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51 Perucci describes how he collaborated with the Church of Stop Shopping in the act of
52 exorcizing the cash register of a Starbucks café in California to protest Starbucks’ supply
53 chain and child labour practices. As a result, Talen was ‘tried, convicted and sentenced [...]’
54 The City Attorney argued in her summation that the cash register and the “flow of business”
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3 are “things that are sacred” (2008, p. 315). This is just one among dozens of arrests and legal
4 challenges Talen has experienced as an activist.
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7 Rev Billy and the Church have invented creative ways to protest specific practices of Disney,
8 Victoria’s Secret, Walmart, Monsanto, BP, JPMorgan and others. The Church’s focus since
9 2013 has been to symbolically become or reanimate species, such as golden toads and
10 honeybees, that are being harmed by climate change and pollution. 27 minutes into my Skype
11 interview with Billy/Talen, we discussed the link between political activism and spirit:
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16 Talen: [...] generally our discovery in having and creating a post-religious church is
17 that the language and the imagery still goes forward.
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19 Freund: Yes, well, people are still spiritual beings even if they’re not religious in their
20 minds. They still – well, that’s an assertion, but – I don’t know what you think
21 – but we’re all, presumably, beings. Are we all spirits?
22

23 Talen: Yes. [...] I’ll just put out this guess. We often think that the creation of
24 community is the source of – not spirituality generally, all across the board for
25 everybody – but for *us*, we maintain a spirituality by being an activist group
26 that is a community. Now, that is different than lots and lots of activist groups.
27

28 That’s different than this other parallel thing that we are at the same, we’re an
29 activist group, we’re an artistic group. So we’re on concert stages and then
30 we’re in bank lobbies. We run the two parallels together, in time – through
31 time.
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34 But I would say that we have known for some time – we have people that –
35 we’ve been together since before 9/11, since the late 90s. We’ve had – what’s
36 the definition of community? – well, you go through time together, and you
37 fall in love with each other, and then you break up, and you have children, and
38 you die, and you gather around the body of the departed, and you’re born, and
39 you gather around the new-born.
40

41 A community goes through time together – and experiences life passage
42 events together. That’s an old fashioned idea of community, but that’s what
43 we think – that’s what we’re doing. And that, we find, creates a spiritual
44 connection, and a *courage*. The things that flow from having a strong spiritual
45 life that is tied to politics, and to a moral imperative.
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47 The amazing thing is that you can do anything. You can go into the busiest
48 museum in the world and you can exorcise a trillion dollar oil company that
49 gives that museum money.
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54 After discussing the role of spirit in anti-consumerist activism, Rev Billy opened up and
55 expanded on his personal eschatology:
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3 [...] we have to democratize the financial institutions. We're now in such an
4 emergency that we, basically have – we're in the OK Corral. We, basically, have
5 a duel going on right now. One third of the parliament, I've been told, in the
6 United Kingdom, one third of those guys have financial ties to the fossil fuel
7 industries. [...] So there's a break in the democratisation, there's a break in the
8 education, there's a break in the information flow. [...] The Earth is making this
9 statement. The Earth is the main media right now. [...] The Earth is the main
10 university. The Earth is the main source of health. The main source of birth and
11 death. The Earth is our future. The Earth is our guide. [...] We have an extinction
12 wave in the Earth that the human media's ignoring. So it's the part of climate
13 change that you don't want to talk about because it's too awful, right? [...] consumerism
14 is very powerful. It comes from thousands of marketing events
15 every day. Coming into the individual psyche. [...] I think that the moment of a
16 cultural break is imminent. I think it's going to happen. [...] We're battered by –
17 the Earth is trying to get through to us. But we have the corporations, they've
18 pulled the wagons around any real discussion [...] It's all folded into normalcy.
19 [...] We feel that, eventually, some breakthrough will take place. Because the
20 weight of the incongruity, the nonsense of climate change, the ecocide of climate
21 change is something that everybody's carrying around. They're carrying it around
22 in everyday life. Every minute; we're carrying it around. The marketing's coming
23 in our frontal lobe and saying it's all okay. But some part of us, inside, our spirit,
24 some sort of inner conscience is inside of us saying, "You know what? It's not
25 okay. It's not okay at all." Actually, the physical life of the Earth is altering at this
26 time, accelerating in that alteration. It's veering off of its traditional trajectory,
27 and it's not clear whether human beings will be a part of the future picture. [...] We
28 have to represent that Earth conscience in this vapid pop world
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35 A marketplace visionary, Talen has devoted his life to the Canute-like task of resisting the
36 tide of marketing and financialization.
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42 **Mad at the market**

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44 a white water river of money that is imbued with its own intelligence and flows
45 and flows through the world, following the path of least resistance, returning the
46 most profit to the unseen master up there in the air, seated at a desk behind the
47 glass that reflects back only clouds and sky (Billy, 2006, p. 195)
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51 *Down to Earth*

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54 The lone descent of Reverend Billy from the Episcopal church of St. Clement's into Times
55 Square is reminiscent of Nietzsche's depiction of a madman entering the marketplace in *The*
56 *Gay Science* (published in 1882):
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3 *The Madman.* – Have you not heard of that madman who lit a lantern in the bright
4 morning hours, ran to the market place, and cried incessantly: “I seek God! I seek
5 God!” – As many of those who did not believe in God were standing around just
6 then, he provoked much laughter. Has he got lost? asked one. Did he lose his way
7 like a child? asked another. Or is he hiding? Is he afraid of us? Has he gone on a
8 voyage? emigrated? – Thus they yelled and laughed. (Nietzsche, 1974, p. 181)
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13 The madman lights a lantern in the bright morning to highlight something in the market that
14 is already in plain view. He feels compelled to highlight this event or process (or absence)
15 because he believes the dominant social paradigm distracts people from the real meaning of
16 modernity (Kilbourne, 2004). Nietzsche’s scenario prefigures the Church of Stop Shopping’s
17 joyous, tragi-comic market interventions designed to interrupt the flow of capital, break the
18 brand trance, highlight the real meaning of ‘ad-verts’, and turn our attention to Gaia (Latour,
19 2013).
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25 The following publications help to contextualise Nietzsche’s thinking about the spiritual
26 importance of the market: Schopenhauer’s *The World as Will and Representation* in 1818;
27 Goethe’s *Faust Part 2* in 1831; Clausius’ ‘On the moving force of heat, and the laws
28 regarding the nature of heat itself which are deducible therefrom’ in 1850; Darwin’s *On the*
29 *Origin of Species* in 1859; Marx’s *Das Kapital* volume 1 in 1867; Dostoyevski’s *The Idiot* in
30 1869; then we have Freud’s *The Interpretation of Dreams* and Veblen’s *The Theory of the*
31 *Leisure Class* in 1899; and in 1905 Einstein’s ‘Does the Inertia of a Body Depend Upon Its
32 Energy Content?’ and Weber’s *The Protestant Ethic and the Spirit of Capitalism*.
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40 This on-going rush of discoveries, and the technological explosion that accompanied it,
41 accelerated the ‘weakening of the explanatory powers of theology’ (Schwarzkopf, 2011b, p.
42 109), and the erosion of the credibility of traditional religious narratives concerning how
43 humans came to be and how the world works. Nietzsche’s understanding of economics,
44 biology and thermodynamics was sketchy, but he was acutely tuned to the psychological,
45 cultural and spiritual implications of the physical and intellectual revolution that was
46 occurring.
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52 Nietzsche was fascinated by the interdisciplinary consequences of the traumatic and
53 exhilarating rise of industrial power, and by the shift from the dominant idea of the world as
54 God’s creation towards the image of Earth, sun and cosmos as an infinite labyrinth of
55 energies in which life appears to be a rare case of far-from-equilibrium organization and self-
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3 consciousness (Nietzsche, 1974, pp. 167-168; Prigogine, Nicolis, & Babloyantz, 1972).
4 Nietzsche was 'maddened' as much by casual atheist-materialism in which money and
5 markets dominated human affairs as by the continuation of traditional religious beliefs in
6 basically unchanged form. For Nietzsche, neither of these reactions was appropriate to the
7 significance and the dangers of the new world that was being unveiled, invented and
8 performed.

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13 Like Nietzsche's madman, Rev Billy expresses Talen's anguish and frustration at the
14 capitalist hyper-reality that he saw explode across Manhattan and across the face of planet
15 Earth (Klein, 2010; Lasn, 2000). For Talen, the brandscape is blatantly intended to stimulate
16 our greeds while distracting us from the accelerated ecological destruction it causes (Gross,
17 1997; Kaza, 2000; Loy, 1997). 'We have something in us that ad departments have an intense
18 need for but which we ourselves have undervalued' (Talen, 2003, p. 127). Rev Billy's initial
19 interventions were in one sense the act of despair of a lone madman, and in another sense
20 represented a rare howl of sanity, of rational protest against a world gone mad, that he openly
21 cared about.

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Rev Billy laments the domination of global culture and economy by the fantasy of an
infinitely-expanding market – that we have allowed ourselves to be controlled by a feedback
cycle between our symbols of power (especially money) and our fantasies of omnipotence,
exacerbated by financial PR, market research and the brandscape (Goldman & Papson, 2006;
Schwarzkopf, 2012). Talen is mad that by treating money as an end in itself, we have become
trapped in a power-based logic of alienation from nature, from each other, and from ourselves
(Eisenstein, 2007), and have become the tools of our own financial system. For Talen, the
true psychopath of the marketplace is capital itself, and it is his vocation to protest against
this process in the public domain (Bakan, 2005; Billy, 2012).

Fantasies of an omnipotent market

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Nietzsche reinvented his marketplace scene in the Prologue of *Thus Spoke Zarathustra*
(written in 1883-85). Zarathustra has spent a decade alone in the mountains when he
descends to share the fruits of his enlightenment. He reaches a town and addresses a large
(and mocking) crowd that is waiting to see a tightrope-walker:

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3 'Man is something that should be overcome [...] All creatures hitherto have
4 created something beyond themselves: do you want to be the ebb of this great
5 tide? [...] Once you were apes, and even now man is more of an ape than any ape.
6 [...] I entreat you, my friends, *remain true to the Earth*, and do not believe those
7 who speak to you of superterrestrial hopes!' [...]

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10 all the people laughed at Zarathustra. But the tightrope-walker, who thought that
11 the words applied to him, set to work. However, Zarathustra [...] spoke thus:
12 'Man is a rope stretched between animal and overman – a rope over an abyss. [...]
13 What is great in man is that he is a bridge and not a goal' [...]

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16 In the meantime, the tightrope-walker had emerged from a little door, and was
17 proceeding across the rope, which was stretched between two towers and hung
18 over the people and the market square. When he was halfway across the little
19 door opened again, and a brightly-dressed fellow like a buffoon sprang out and
20 rapidly followed him.

21
22 'Forward, lame-foot!' cried his frightful voice, 'go on, lazy-bones, intruder, pale-
23 face! – Lest I tickle you with my heel! What are you doing here between the
24 towers? In the tower is the place for you, you should be locked up, you are
25 blocking the way of a better man than you!' – With each word he came nearer the
26 tightrope-walker: but when he was only a single pace behind him, there occurred
27 the dreadful thing that silenced every mouth and fixed every eye: he uttered a cry
28 like a devil and jumped over the tightrope-walker who was in his way.

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31 The tightrope-walker, when he saw his rival thus triumph, lost his head and his
32 footing, and fell in a vortex of arms and legs. The marketplace and the people
33 flew apart in disorder, like a sea in a storm, especially where the body fell.
34 Zarathustra, however, remained still, and the body fell close to him, badly injured
35 and broken, but not yet dead. After a while, consciousness returned to the
36 shattered man, and he saw Zarathustra kneeling beside him. 'What are you
37 doing?' he said at last, 'I knew long ago that the Devil would trip me up. Now
38 he's dragging me to Hell' (Nietzsche, 1969, pp. 41-48) Author's translation.

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43 In Jung's *Seminar on 'Zarathustra'* (1998) many interpretations of this scene are discussed,
44 including: whether the tightrope-walker represents the repressed shadow aspect of the person
45 (p.59); or the energy from a dead god (p.35); or Nietzsche's ego inflation (p.35); or whether
46 the tightrope-walker's plight is Nietzsche's prophecy of his own mental breakdown and death
47 (p.60-61); whether the buffoon signifies Nietzsche's shadow jumping over him (p.60); or
48 whether the buffoon personifies the resentment that Zarathustra's haughty speech inspires in
49 the crowd, which makes them determined to thwart the effort of the tightrope-walker to cross
50 the abyss between the two towers and become 'overman' (p.61).

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3 Similarly, Wolfe identifies both the crowd in the marketplace and the 'clown' with humanity
4 in general, who mock and cause the death of those who dare to 'innovate' (1964, p. 547);
5 whereas Hollingdale suggests the buffoon may represent Zarathustra, 'an unannounced
6 attraction' (Nietzsche, 1969, p. 31).
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10 The following alternative reading explores what the scene tells us about how to unblock the
11 transition to sustainability. Zarathustra's descent from the mountains mirrors Nietzsche's life
12 at that time, the years he spent as a lone thinker roaming the Alps. Zarathustra has been
13 communing with wild animals and plants, with the Earth, sun and stars, enjoying the days and
14 nights and the changing seasons, and enjoying the experience of just being, apart from the
15 artefacts, diversions and strictures of society.
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19 Like Nietzsche, Zarathustra had thoroughly divorced himself from human power structures.
20 He makes a dramatic entry into the marketplace to deliver a prophecy and warning, which
21 (with a crucial twist) is the eschatological message of market-square preachers throughout
22 time: "Your worldview is wrong. Change your-selves radically, or you will suffer a fatal
23 fall!" Zarathustra entreats us to *remain true to the Earth* – indicating that what might save us
24 is to regain appreciation of the beauty of the Earth. Nietzsche was aware that as well as
25 loving the Earth, parts of us also fear and resent aspects of Earthbound being.
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29 In the form of our mother, the Earth gives birth to us; but we never leave the body of Gaia;
30 we spend our days living, eating and breathing within her. Some aspects of human being
31 resent that dependence, resent the fact that our bodies will one day be swallowed up by Earth,
32 that we will disintegrate, be digested, recycled and dispersed again within her flows (Becker,
33 1997; Koole & Van den Berg, 2004). As suggested by Sherry, the beauty of these processes
34 may be apparent to our field-like transpersonal selves, which see that our energies and actions
35 are part of the tree of life, and the wider cosmos; but the thought of finitude also represents an
36 emotional threat to the narrower reality of the 'I' (Jung, 1978; Wilber, 1995).
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40 For Nietzsche, modernity was characterised by descent of the imagined locus of Power from
41 the heavens into the market and the individual (Edinger, 1990; Schwarzkopf, 2011a).
42 Nietzsche sees the worship of an ever-more powerful world market as a misguided response
43 to the relative loss of power of traditional deities. The tightrope-walker in the scene, who
44 thought that Zarathustra's words applied to him, could represent that aspect of ourselves that
45 is trying to evolve; trying to develop new ways of being and working – trying to 'build a
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3 house for the overman and prepare earth, animals and plants for him' (Nietzsche, 1969, p.
4 44); trying to reconnect with the living Earth.
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7 In the middle of this difficult collective undertaking, the tightrope-walker is cruelly harassed
8 and overleapt by a devilish buffoon, who precipitates the fatal fall, then vanishes. It is
9 instructive to conceive of this nasty buffoon as our (collective) will-to-omnipotence. In
10 Faustian terms, Mephistopheles (a devilish buffoon indeed) is that which offers you unlimited
11 wish-fulfilment, or omnipotence (Goethe, 2001; Monbiot, 2007) – but omnipotence is
12 unachievable. The more we industrially dominate and consume Gaia, the closer we get to
13 ecological collapse. That is not surprising when one considers that GDP is correlated to
14 ecological impact (Georgescu-Roegen, 1971; Jackson, 2009).
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20 The development of the Earth since Nietzsche's time seems to bear out his fears of will-to-
21 power run amok, including the creation of the Federal Reserve System; the Great War; the
22 Wall Street Crash; the Great Depression; Hitler, the Holocaust, Hiroshima; Stalin, Mao;
23 proliferation of nuclear weapons; population explosion; globalization of consumerism;
24 Ghawar oil field; endless financial growth as humanity's supreme goal; organized denial of
25 global warming; Commodity Futures Modernization Act; destruction of the World Trade
26 Centre; financial crises; mass species extinction; tar sands, fracking, methane hydrates;
27 atmospheric CO₂ exceeding 400ppm.
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35 So far I have stressed similarities between Rev Billy and Zarathustra – but there are also
36 differences – not least the fact that Nietzsche went insane, whereas Talen is (currently) sane.
37 Talen is transparently political, and envisions the world as a decentralised eco-communitarian
38 carnival of joy (Billy, 2012; Friedrichs, 2010; Kozinets & Sherry, 2013; Stoekl, 2007);
39 whereas Nietzsche claimed to be anti-political. Nietzsche wrote in riddles, always seeking the
40 line of ambiguity between alternative interpretations, adopting apparently contradictory
41 perspectives, and inviting confusion and conflict over his ideas – such as whether the will to
42 power is a glorification or a critique of human yearning for omnipotence (Kaufmann, 1974).
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49 Nietzsche's carefully-designed ambiguity applies to Zarathustra's marketplace. For some
50 commentators, the tightrope-walker would represent humanity's righteous and rational
51 struggle for increasing power and prosperity. The far tower in the allegory represents the
52 desired end-state, be that a world where we intelligently change economy and culture to
53 reduce our ecological impact (International Energy Agency, 2013; Meadows, Randers, &
54 Meadows, 2006); a world where everyone has cars and holidays in Disneyland; a world
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3 where we terraform other planets and colonize the galaxy; or even the literal occurrence of
4 the scenes described in the Book of Revelations (S. Brown, Bell, & Carson, 1996; Edinger,
5 2002; Hill, 2004; Monbiot, 2004).
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9 For each dreamer, the devilish buffoon who upsets the tightrope-walker represents their arch-
10 demon, their Other, whoever they see as thwarting their efforts to realise their dream.
11 Responses to Zarathustra's market scene bring out the heroes and villains of each person's
12 worldview, and reveal what matters to them. Land described 'overman' as 'a planetary
13 artistic experiment about which nothing can be decided in advance' (1992, p. 15). But by
14 describing us as a bridge, Nietzsche pointed out that for involution/evolution to continue, we
15 must avoid the fatal potential of collective fantasies of omnipotence or will to power run
16 amok (Nietzsche, 1969). Zarathustra's marketplace helps us to appreciate that alternative
17 worldviews are not equal in terms of their rationality, their beauty, or in terms of whether
18 they are physically sustainable.
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29 **Unconclusion**

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31 We have killed trees like no other living thing. [...] "*Scientific analysis points,*
32 *curiously, toward the need for a quasi-religious transformation of contemporary*
33 *cultures*" [...] Sandy grew to a thousand miles wide and turned left to enter the
34 big city like the vengeful resurrection of the world's dead trees. In our Forest
35 Faith we believe that there are forests inside the storms! The writhing beauty of
36 the roots, the pulsing smiles under the bark pushing water up into the leaves
37 where the green miracle of photosynthesis takes place, the gentle raking of the
38 sky's invisible gasses – all this is inside the storm that rips off our roofs. (Billy,
39 2012, pp. 49-51)
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45 A psychodynamic analysis of power suggests that the transition to sustainability is blocked
46 by our (idolatrous) 'worship' of an infinitely-expanding marketplace – our false belief that
47 the invisible hands or brain of this Market God will save us. This helps to answer McDonagh
48 and Prothero's question concerning *why* we persist with a market system that is blatantly
49 destroying the conditions that sustain it.
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53 The global financial system commands our respect *because* its objective of limitless growth
54 defies rationality. The audacity of this physically-impossible goal, and the contempt of the
55 financial operating system for the physical state of the planet may suggest to an uncritical
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3 observer that capital (i.e. accumulated symbolic human power) is not subject to the laws of
4 nature.
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7 This (false) conclusion flatters our collective ego. The supernatural claims of political,
8 financial and business leaders that more economic growth will improve matters give us a sort
9 of ‘immortality boost’, an everyday promise of human exceptionalism. We kid ourselves that
10 we own the planet – that we are able to manage or engineer Gaia (Lovelock, 2006; Lynas,
11 2011). The prospect of being saved by yet more growth appeals to our longing for what the
12 Grand Inquisitor calls ‘miracle, mystery and authority’ (Dostoevsky, 1930, p. 22).
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16 Extravagant claims made by ‘authorities’ play to the common desire ‘to believe in something
17 significantly more powerful and extraordinary than the self – a need to transcend existence as
18 a mere biological being coping with the everyday world’ (Belk, Wallendorf, & Sherry, 1989,
19 p. 2). The word ‘need’ in this quotation dignifies what Searles argues is a delusion based on
20 fear and loathing of reality – can one *need* something that is impossible? By contrast, Sherry
21 (2013, p. 218) describes inter-being, or liberation from will-to-omnipotence: ‘synthesis of the
22 dialectic of immanence and transcendence that results in our transfiguration [...] an
23 integrative, epiphanic energy reflecting the connection and identity of beings’.
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32 Our problem is not real powerlessness – we are not individually or collectively powerless.
33 Our problem is our *fear* of powerlessness, reality and death, which emerges as the ego’s
34 petulant desire to dominate nature. Fear is not our only feeling towards nature – we also
35 genuinely love and respect nature – but our innate reverence for Gaia is blocked by
36 financialization, by most corporate marketing, and by the collusion of so-called left and right
37 wings of an illusory political spectrum that refuses to question *why* we need financial growth
38 (E. H. Brown, 2010; Shearman & Smith, 2007).
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45 Our problem is not power, it is our conception of power as an end in itself. As a system goal,
46 power is insatiable, addictive and self-destructive (Freund & Jacobi, 2013) – it is a physical,
47 moral and spiritual mistake. Power must be used for a sustainable purpose, to achieve
48 something beyond itself, and beyond the interests of that which wields it. The purpose of
49 organizations and nations is not financial – it is to focus us on the sustained wellbeing of
50 Gaia, including ourselves (Latour, 1993; Seed, Macy, Fleming, & Naess, 2007).
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56 Profit-oriented banks create almost all the money in the global economy by loaning it into
57 existence *ex nihilo* as interest-bearing debt. The eco-social consequences of this ever-growing
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3 debt bubble are severe (E. H. Brown, 2010; Lietaer, Arnsperger, Goerner, & Brunnhuber,
4 2012). As the threat of ecological collapse grows, we floor the financial growth pedal ever-
5 harder to try to save ourselves. In system terms, this is a positive feedback cycle – which
6 tends to lead to system instability and collapse. It is a vicious cycle, a hiding to nothing –
7 even for the rich.
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11 We must redesign our monetary, financial and political systems with the achievable and
12 homeostatic goal of ecological sustainability. This objective lies outside ourselves, is real,
13 and is not self-defeating. In system terms, making ecological sustainability our goal forms a
14 self-correcting feedback loop where divergence from the goal automatically triggers
15 corrective action (Zovanyi, 2013).
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19 Rev Billy would like delight to recur for another eon at least. He sees us as seven billion
20 drops of potential, of change, of creativity, who can rationally and emotionally persuade
21 ourselves to make a great transition, to fall in love with reality – to fight for life, in solidarity
22 with Earthbound beings of the future: ‘Without them, this Earth would have been an
23 unlivable place like so many other planets, and we would not have come into existence’
24 (Morgan, 2009, p. 692).
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32 It is a paradox of power that green warriors such as Rev Billy lack structural power, and often
33 have a deep aversion to the addictive qualities of power (Almond, 1997). Another paradox of
34 our situation is that the power of positive thinking is essential, but is also deadly unless it is
35 *physically-realistic* positive thinking (Hamilton, 2010). The rhetoric of sustainability is now
36 integrated into the communications of oil majors, coal-mining firms, corporations, banks and
37 governments worldwide. But this symbolic victory has been accompanied by a devastating
38 physical assault on Gaia in the form of Gargantuan extraction, consumption, disposal and
39 waste (Becker, 1997; Dickinson, 2009; Monbiot, 2009).
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47 It is up to us to break the game-theoretic deadlock of organizational power struggles, and
48 ‘bring about a society in which striving for sustainability is the norm’ (Martin, 2012). The
49 creative spirit of Rev Billy and the Church of Stop Shopping is a power that green activists
50 around the world can use as they work towards sustainability. Practical priorities include
51 decarbonization (International Energy Agency, 2013); a global carbon fee charged at mines
52 and ports of entry that is rebated directly to citizens (Hansen, 2014); planned degrowth
53 (Zovanyi, 2013); and redesigning the monetary and financial system to be simple, stable and
54 durable (Greenham, Ryan-Collins, Werner, & Jackson, 2012; Heinberg, 2011).
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3 Nietzsche saw the cosmos as ‘a monster of energy’ (1968, p. 550), and described life as
4 something ‘late, rare, accidental, that we perceive only on the crust of the earth’ (1974, p.
5 167). He did not want us to fear our isolation in space, but to experience it as ourselves, as
6 epiphany, as *mysterium tremendum* (Otto, 1958). Nietzsche’s joyous science points out that
7 the energy from which we sprang has, as us, become aware of itself. As Lawrence (1932, p.
8 223) observed: ‘I am part of the sun as my eye is part of me’.

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13 Our joy is the joy of the 4-billion year-old ‘person’ Gaia. It is the joy of the cosmos as it
14 spontaneously organizes itself, and reflects what in Hinduism is called *sat-chit-ānanda*:
15 being-consciousness-bliss. Thinking clearly about the Earth in space and time opens us to a
16 revelation much greater than any fantasy of omnipotence – the reality of emerging in an
17 infinite spirit of energy that delights in being alive.
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