

Other World

Synopsis

- Volume I* - Sanctuary
- Volume II* - Articles of Faith
- Volume III* - In the Image of God
- Volume IV* - In the Garden of Creation
- Volume V* - Between Heaven and Earth
- Volume VI* - Diaspora
- Appendices* - In the Dreamtime

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Preface: In the end time, the last humans to die will starve to death while apples tumble from branches above and bounce off their heads. This is not the premise of a story - This is an unyielding personal belief that becomes a component of a story.

The existentialist philosopher proposes that reality is subjective and every individual interprets unique individualized meaning established by unique subjective criteria. The existentialist economist subsequently concludes that value is subjective and every individual interprets individualized value established by unique subjective criteria. If the value of the object is subjective then the object possesses no intrinsic objective value. If the object possesses no intrinsic objective value then the apple is intrinsically worthless. If the apple is intrinsically worthless then only the subjective interpretation of the apple possesses value. If only the subjective interpretation of the apple possesses value then the value of the apple is potentially limitless. If the value of the apple is potentially limitless then every apple potentially possesses the subjective interpreted value of a limitless number of apples. If every apple potentially possesses the subjective interpreted value of a limitless number of apples then every individual alive might each individually possess the value of a limitless number of apples. If every individual alive each individually possesses the value of a limitless number of apples then every individual alive might each reasonably expect to contribute no direct constructive action while exchanging limitless subjective value for limitless objective products and services. When enough humans possess subjective value representative of a number of apples that astronomically exceeds the actual objective number of all the actual apples upon the planet, then nature proves the value of subjective value equals zero. When the value of subjective value equals zero then the existential economic modern human will attempt to stimulate subjective value with subjective stimulus. When the apple packaging private enterprise fails to recover subjective value in spite of subjective stimulus then the apple packaging private enterprise will cease to package apples. When the apple packaging private enterprise ceases to package apples then subjective existential economic modern humans *will never eat apples again*... then...

In the end time, the last humans to die will starve to death while apples tumble from branches above and bounce off their heads because they will neither recognize the causal relationship between direct constructive action and the occurrence of value nor will they know natural objective abundance even should it fall from a tree and strike their heads. This is not the premise of a story - This is an unyielding personal belief that becomes a component of a story.

The existential economic modern human believes every apple potentially possesses the value of a limitless number of apples but the existential economic modern human need believe the apple possesses the value of no more than two apples in order to satisfy the criteria that establish the condition of insanity. I theorize every individual human is genetically predisposed to both objective and subjective mental process, and ultimately some combination of experience, wisdom and foresight (or absence thereof) invariably establishes each individual human as fundamentally objective or fundamentally subjective. In a far too fanciful exercise to qualify as theory, I speculate perhaps objective and subjective mental processes are the essence of 'virtue' and 'evil' respectively. The objective human observes nature and accepts its qualities and characteristics as they demonstrably occur without regard for subjective consequence while the subjective human revokes nature and proclaims determinative mastery over material reality as if with the powers of god. In other words, I might perhaps speculate that the objective human learns from experience while the subjective human leans from belief, and it is the practice of learning from belief that I contemplate accounts as the essence of 'evil'.

Humans are biologically anomalous, for no other known form of life possesses the capacity for subjective mental process not to mention capacity for evil. All plant and all other animal are always objective and never evil. Modern existential scientists almost without exception contend the cosmos emerged from spontaneous anomalous origin, the material product of nothing, the commencement of time from never and the vastness of the universe from nowhere, but every grain of knowledge discovered no matter how mundane or trivial, establishes fundamental principles of nature and demonstrates nothing ever violates fundament and principle. For every action an equal and opposite reaction, for every momentum a causal inertia, and so every motion is the product of cause and every anomaly the consequence of action.

Mythological Metaphysical & Epistemological Thematic Foundation: In a universe ordered by fundament and principle, material emerges through transformative process from something of equal value, no universal measurement of time ever commences or concludes, for commencement or conclusion preclude the passage of time, and every point or distance occupies or spans some place. These truths inexorable, irrevocable, self-evident and absolute, only the anomalous would ever doubt and every anomaly is the consequence of an action. By either, the astronomical passage of time, the trauma of catastrophic transformation or some combination thereof, no memory recounts the event from which emerges material reality or the equal value from which it transforms but the objective creature commits negligible effort to ponder such remote events of the past. The past occurs in linear chronology inalterable beyond intervention that no present or future action ever accommodates a chance to revisit or amend. The objective creature learns from the lessons of history and discovers objective truth through material experience in a natural universe of structure, order and principle, while the subjective creature occupies an imaginary dreamscape of limitless potential unbound by appreciation or acknowledgment of anything materially or naturally absolute. The subjective universe conforms to no structure, no order or principle, the future may alter the past, the apple may possess the value of a limitless number of apples, potential is exempt from the inconvenience of material and nature, and no limitation applies to possibility but the extents of subjective imagination, wish and dream. In the subjective universe, the material world and natural life are of no intrinsic value, substance or consequence other than potentiality, mere obstacles to overcome, resources to exhaust and opportunities to exploit, and so in a material world inhabited by objective creatures, the anomalous subjective creature accounts as a toxic element, a disruptive contaminant and destructive force. In a world inhabited by both objective and subjective creatures, one must be wrong, and the inherent material grandiosity and transformative ambition of subjectivity, in translation to objectivity, manifests in perpetual conflict as material aggression.

The material cosmos of the present emerges from a catastrophic transformative event that reduces the order of the previous cosmic epoch to fundamental immaterial principle and essential material element. Consequently, all life element of the previous epoch languishes incorporeal and dormant, still present but immaterial and unconscious. No longer determinable as the product of deliberation or happenstance, eight individual characters survive the transformative event relatively intact, incorporeal but conscious, incapable of action but aware of circumstance and condition. As the fundamental and essential elements of the present epoch naturally produce galactic, stellar and planetary form, the eight survivors frequently 'occupy' material bodies in concentrated state such as solid, liquid or gas and through material experience, they stimulate the formation of organic composition. Through subsequent occupation of organic composition, the survivors stimulate formation of reproductive organism, which consequently accounts as the commencement of evolutionary process.

The evolutionarily produced complex organism capable of self-propulsion requires the deliberative orchestration of independent motivation, and organic necessity naturally attracts that essential component from the only naturally occurring available element capable of fulfilling the necessity of motivation; the incorporeal dormant life element of the previous cosmic epoch. The conscious ‘awakening’ of dormant life element occurs in proportion with the complexity of the self-propelled organism and so the greater the degree of complexity, the greater the magnitude of the awakening. A complex enough organism hypothetically induces a complex enough awakening to produce conscious self-awareness and ultimately, restoration of dormant life element to permanence in the new cosmic epoch through the transformative process of organic mortality, and so the eight survivors adopt the fulfillment of a complex organism sufficient to restore life element to permanence as their responsibility and guiding purpose. As a particularly complex organism, Homo erectus initially appears as a promising development but as Homo sapiens evolves from Homo erectus one of the eight survivors grows impatient and secretly commences a series of experiments that escalate to meddlesome contravention of natural organic process, eventually obsessing over aesthetic form to such extent as to forsake substantive purpose. While Homo sapiens naturally diverges into evolutionary branches, the mad scientist rogue survivor sculpts models of clay into aesthetically idealized human form then artificially animates the models with division of the single life element of the rogue survivor into multiple models. The process inevitably runs amuck resulting in the dispersal of the life element of the rogue survivor into a number of artificial created forms, each lesser parts of the former, each independent but substantially diminished. The subsequent actions of unregulated multiple diminished characters result in hybridized convergences and divergences of Homo sapiens ultimately emerging as the two principle branches of Neanderthal (naturally evolved ‘objective’ human) and Cro-Magnon (artificially created ‘subjective’ human). At the conclusion of a near extermination of Neanderthal, the seven remaining of the eight original survivors of the transformative cosmic event accumulatively comprehend the circumstances, intervening in time to save but a slim number of Neanderthal that subsequently converge with Cro-Magnon at the commencement of the age of a single human form, Homo sapiens sapiens, modern human. Consequently, the modern human is genetically predisposed to both objective and subjective mental process, and ultimately some combination of experience, wisdom and foresight (or absence thereof) invariably establishes each individual human as fundamentally objective or fundamentally subjective. In reaction to the circumstances, the seven original survivors revise their initial guiding purpose to a twofold strategy of protecting, encouraging and stimulating proliferation of predominantly objective familial bloodlines, and reclamation of their dispersed eighth counterpart from the multiple diminished artificial rogues at large in order to salvage the margin of natural order that yet endures.

Cast of Characters, Circumstances & Motivations: (God) The eight survivors of the transformative cosmic event nominally qualify as ‘gods’, immortal, incorporeal or alternately in occupation of material form. In the ‘stimulation’ of organic composition, the gods arguably ‘create’ life but in a less than traditional sense of ‘grand design’, their actions are more intuitive if not somewhat random and impulsive. As of common and equal origin as the ‘awakened’ life element in human, the gods are not superior or omniscient and because they never experience the transformative process of material mortality, they in fact account as developmentally inferior to the fully developed ‘objective’ human. In personified form, human characters in fact frequently interpretively regard the gods as perhaps somewhat unfocused, distracted, disoriented or otherwise developmentally impaired.

The gods conceal their identities from humans, considering full disclosure a contaminative corruptive influence or subversion of natural order, and ultimately intervene in the material world only reluctantly and only as they consider necessary to correct the errors of one of their own. Human characters consequently only by rare exception identify the gods as gods in the traditional sense. Although entertaining a number of colloquial characterizations, most humans refer to the gods as ‘witches’, and in fact frequently regard them with substantial skepticism and suspicion, and even a degree of superstition as well due to perceptions of secretive meddlesome predisposition, and supernatural powers of immortality and indestructibility.

(Angel) The multiple created reproductions of the rogue god nominally qualify as traditional ‘angels’, created in the same image as human, preceding the emergence of human, but immortal and of distinctly separate ‘nature’ and origin. Unlike the gods, the diminishment of the life element of angel through dispersal of the single creator into multiple forms prohibits the angel from incorporeal state and the angel cannot escape the material bond of its human form. Through the experience of material bond, the angel consequently adapts more favorably to environment than the god and convincingly blends into a human population. However, the angel anticipates only the oblivion of eternal nonexistence upon the inevitable demise of its material form and in response to awareness of condition, angel dispositions vary wildly from the serenity of accumulative wisdom to the volatility of desperate self-preservation, and in relationships with the gods, range from subordinate adoration to belligerent and resentful opposition.

(Human) The eternal but dormant life element of the previous cosmos awakens as the motivational force within the human form but in occupation of a physical composition, the product of both artifice and nature, the identity must independently overcome the obstacle of inherent artificiality to restore inherent natural life element to its complete eternal state. In the latter, the identity figuratively blossoms then transcends material mortality, graduating to a state of eternal enlightenment, while in the former the identity figuratively wanders lost and confused, unable to recognize meaning or purpose, ultimately amounting to perhaps little more than physical form with rudimentary motor skill orchestrated by the limited presumptive reasoning of remedial material impulse. Human alone experiences the unique condition of absence of knowledge as to elemental origin, identity and nature, meaning or purpose and discovers these ostensibly universal truths only through deductive reasoning, intuitive logic and perhaps even a degree of arbitrary faith.

Composite Literary Structure: The mythological metaphysical and epistemological foundation accounts as comprehensive structural overview and not featured story element. All mythological reference occurs only in the form of peripheral side story, only as necessary to establish sufficient coherent background continuity, and to define the physical parameters, limitations and ‘rules of play’ for all characters involved. In addition, the introduction of mythology element occurs primarily through the credible deniability of character hearsay, not narrative, and so consequently both minimizes obligatory suspension of disbelief, and maximizes the mystery and tension of skepticism. Combining credible deniability with pseudo-scientific metaphysics, the serial epoch universe mythology accommodates recognition of natural sciences such as physics and biology, and the demonstrable realities of dynamic astronomy and evolution in the expectation this supports a harsh and visceral literary realism. Conversely, the mythology accommodates familiar traditions as well, featuring judgment, accountability and consequence, resurrection and afterlife or punitive damnation, not in the form of random arbitrary values such as ‘virtue’ or ‘evil’ but as alternative essential organic states of harmonious and proportionate balance (objectivity) or dissonant and discordant paradoxical self-cancellation (subjectivity).

(Feminine versus Masculine Aspect) Without specific explanation (perhaps due to the more direct linear alignment of the feminine form in reproductive process) the eight original ‘gods’ initially and in all cases but one, perpetually occupy exclusively feminine biological form. The one exception, perhaps as an act of curiosity or adventurous experimentation, occupies masculine form then ultimately becomes the rogue-would-be-creator god that disperses into the multiple artificially created forms of the ‘angels’. Consequently, angelic characters are exclusively masculine, establishing a fundamental and literal thematic conflict between the feminine representation of nature and the masculine representation of artifice.

From the feminine god element comes the organic mythology of a sympathetic and maternal pagan pantheon, passive and humble, generous, gentle and nurturing stewards of an idyllic garden in the ‘dreamtime’ that might otherwise have been an earthly paradise if not for the fall from grace of a rogue-would-be-creator god. In the dreamtime, the trauma of mere material reality accounts as sufficient awakening for every dormant element that experiences a mortal life in human form, and in this terrestrial epoch, a Tolkienesque Elven otherworldly beautiful Neanderthal lived in a garden paradise of limitless abundance in the obvious and immediate presence of loving caring gods.

From the masculine angel element comes the austere and rigid formality of the first father creator, independent of the feminine, solitary, singular and authoritative, and man created in the image of god in ambiguous contexts that offer little clarity of distinction between *mankind* in the image of god or man *gender* in the image of god. The ambiguity of the first father mythology (a deliberate concoction of angelic characters) encourages either mankind, or perhaps only the man gender, to fulfill the destiny of creation through imitation and inexorable ascension to the position of creator god, ultimate creator of individual interpretive subjective reality. From the masculine oriented mythology, emerges the classic stratified, ritualistic superstitious society in which the subordinate imitate the ordinal, not because it serves any transcendent purpose or offers any meaning, but simply because it is what someone of greater magnitude does and therefore must logically account as most ‘correct’. In the harsh and imposing subjective interpretive ‘real’ world, a faithless modern man remorselessly competes to devour scant resources and subordinate an unreliable and fickle natural world, on a relentless quest for the creation powers of artificial immortality in desperation to escape the futility of mortality and the sure oblivion of death in an otherwise pointless and meaningless material reality.

The feminine oriented hierarchy emphasizes a transformative universe-view anticipating that everything will always transform into something next while the masculine oriented hierarchy emphasizes a compartmentalized modular universe-view in which nothing ever transforms and everything that occurs, originates then concludes, occurs once and never occurs again. In these contexts, the feminine orientation regards *function* (immaterial principle) as permanent and indestructible, and appreciates *form* (material substance) as a fleeting transitional manifestation of function, profoundly beautiful only because of the rarity of its impermanence. Conversely, the masculine orientation reveres superficial material form without recognition of function and perceives every material form as a unique one-time spontaneous random occurrence without historical relativity, linear momentum or causal impetus. Consequently, the masculine orientation harbors an abiding fear as well as resentful contempt for impermanence, considering every transition an event of irrevocable, bleak and dismal finality. Ultimately, the feminine / masculine conflict expands into various conflict themes all founded in the fundamental conflict of objectivity versus subjectivity, such as socialism versus individualism, classical moral theory versus existentialism or minimalism versus materialism.

The feminine / masculine conflict occurs in its most critical and essential figurative terms as the conflict that rages within every human character. The natural feminine element may recognize an earthly garden paradise of limitless abundance, gaze into the heavens and observe material particles in motion then deduce by logic and reason, the evidence of cause and consequence as a foundation of faith in a meaning and a purpose greater than the self. However, the artificial masculine element will attempt to interpret spontaneous random occurrence without history, momentum or impetus, and without purpose, a life rendered futile by mortality in a superficial material reality pointless and meaningless. In the internal struggle between feminine and masculine element, the human character discovers *objectivity* then transcends material mortality and graduates to a state of eternal enlightenment, or wallows in hopeless bleak and dismal self-centric *subjectivity*, exercises motor skills and limited presumptive reasoning in observance of remedial material impulse then vaporizes into oblivion, occurs once and never occurs again.

(Surface Premise and Thematic Conflict) The extermination of Neanderthal, might it have occurred, would have voided an endeavor approximately fourteen billion years in the making, and replaced the only organism capable of restoring dormant life element to permanence with an artificial imposter incapable of hosting such a transformation. The convergence of the two forms, Neanderthal and Cro-Magnon, produces Homo sapiens sapiens, a combination of both nature and artifice. Initially every Neanderthal hosted a transformative restoration of dormant life element to permanence while in only a minority of Homo sapiens sapiens does such a result occur but the god characters accept the remedial conditions as most favorable of all alternatives. The gods intervene with actions they anticipate most likely to proliferate natural element (objectivity) and diminish artificial element (subjectivity), and in addition, seek reclamation of the rogue god life element dispersed into multiple angelic characters at large. While angelic presence remains in the natural world and while fundamental subjectivity represents a human majority, the possibility persists, remnant natural objectivity may ultimately perish. The gods consider all intervention in the mortal world unnatural and had the fall from grace of the rogue god never occurred, no god would ever have interacted with human in material human form. Consequently, upon reclamation of angelic element and proliferation of fundamentally objective humanity to a majority, the gods intend to abandon earthly material form, depart the earth and thus preclude the possibility of recurrence, considering such a condition the closest possible approximation to the restoration of natural order.

Angelic characters predominantly live in a state of constant terror perceiving god characters as merciless tormenters, intent on eradication of an entire genealogy, and as angelic characters technically bear no responsibility for their presence, most frequently indulge in self-pity and victim-hood as a result. However, angelic characters predominantly are also fiercely motivated, as direct factual knowledge of the oblivion they will encounter upon their inevitable demise inspires an acute sense of urgency. Materially bound to their human forms and with no natural prospects of permanent immortality, angelic characters tend to consider themselves in a race with time to escape an impermanent material earth and consequently, entertain grandiose visions of a technologically advanced future that accommodates space travel and perhaps even time travel as the only plausible alternative form of permanence. For the aforementioned reason, influence and stimulation of human civilization toward technological development accounts as a crucial motivation and consequently, angelic characters participate in exceptionally manipulative and meddlesome relationships with humans while struggling to maintain a delicate balance between the anonymity of discretion and the grandiosity of their ambitions.

The fundamentally subjective human generally qualifies as the perfect candidate for the advancement of angelic interests, primarily predisposed to ‘monkey see - monkey do’ behavior with angelic personalities accounting as the principle models for imitation. Subsequent angelic social paradigms ironically produce civilizations that, while capable of substantially beneficial technology and productivity, serve an anonymous exclusive minority and their specific interests while simultaneously eroding overall conditions and quality of life for the very humanity involved. Subjective civilization features an exaggerated physical appearance highlighted by magnificent artificial edifice while the more exaggerated the magnificence of physical appearance, the greater the magnitude of suffering and deprivation for a human population that thinks with collective sentimentalism in place of logic and reason. In classic subjective form, the subjective solution to disproportion is always intensification and escalation of that which causes the disproportion, and through this recurring cyclic sentimental logic, a civilization that in physical appearance produces perpetually progressive sophistication, complexity and magnificence, simultaneously produces perpetually deteriorating conditions and quality of life for humanity. The angelic program hypothetically concludes with the liberation of angelic element from the material confines of the earth via advanced future technology. Courtesy of a human population that always chooses the most difficult, complicated and painful things yet never so much as vaguely comprehends its own purposes or objectives, the angels escape into the depths of space and time abandoning a subordinate and obedient subjective humanity on a depleted and exhausted earth that no longer sustains human life.

In most cases, the human invariably plays the role of pawn in an epic contest between immortal forces of a magnitude well beyond human comprehension, yet even in the role of pawn, the human is the clarifying focus of the struggle, the greatest value involved and the subject of greatest consequence. In the realms of predominantly objective human populations, god characters reluctantly establish occasional relationships with human characters and although even in hospitable circumstances only the name ‘witch’ applies, certain characters instinctively sense the involvement of witches in a purpose of greater magnitude and consequence, and form cooperative supporting relationships ultimately based on little more than intuitive faith. Witches and their human confidants constitute the central core of protagonists, and while the serial premise and plot encompass a wide view, the narrative follows small intimate groups and tells the story from their personal perspectives. Other than immortality and relative indestructibility, witches and angels exercise no substantive special powers, and otherwise amount to mere ordinary individuals, engaged in the same trials and tribulations as any average human. All characters, mortal and immortal, occupy a distinctly human world and a distinctly human reality, and in the epic struggle to determine the inheritance of the earth and the fate of humankind, the witches account as but seven humble and modest ordinary women against a world that stands opposed, attempting to alter civilization, history and evolution on a global scale.

(Point of View) Integral to premise, a featured central character always regularly maintains a personal journal that presumably represents the record of source edited by a later contributor that compiles and arranges the accumulative material, converting it in the process to third person narrative while preserving the omniscience the journalist obviously exercises over the self. All other omniscience occurs in the form of speculation or hearsay. Storylines feature relatively traditional surface level action-adventure, intrigue, politics and war situations with underlying emphasis on the pathology of fanaticism and the consequence of action, frequently contrasting objectivity with subjectivity including variations such as cooperation versus competition or modesty versus ambition.

Volume I Overview: In the first volume, a fledgling empire in the making wages war for trade and territorial expansion forcing isolationists to choose sides, while a novice intent on unraveling the mysteries of motive discovers the darkest secrets of all are the ones he keeps from himself. The story features a self-discovery theme tied to a ‘truth-stranger-than-fiction’ element in which an initially confident central character that suspects his culture of superstitious ignorance ultimately concludes the greatest degree of ignorance consists in the failure to recognize traditional superstition as founded in truth, while exercising no suspicion greater than that with which he regards himself and own latent motives.

Volumes II, III, IV & V Overview: While tens of thousands of virtually undocumented years precede the texts of the series, the median four volumes chronicle the concluding years of the era of god element in personification upon the earth. Commencing with an intrigue oriented plot, critical characters and their roles emerge as two sides crystallize through escalating tension and conflict. A series of wars, primarily within subjective civilization, produces a unified subjective superpower that subsequently directs its attention toward the last vestiges of indigenous objective societies. After a brief resistance and a scorched earth retreat, the objective populations revert to a nomadic life on the run from a relentless stalker. At last wearying of inconvenience, the subjective superpower in frustration resorts to overtures of reconciliation ultimately leading to a negotiated assimilation and the median four volumes conclude with the delicate and tentative commencement of a utopian age of universal peace, prosperity, freedom and secular rule of law.

Volume VI Overview: Uncontested, the champions of subjective reality build an enterprise paradise that produces an ‘upside-down-world’ of fanatical ideology projected to preposterous extents of exaggeration. As roving enforcers submit tallies of charges and penalties to those that might collect rainwater in a vessel and benefit from the property of enterprise without the authorization of payment for services rendered, and thousands starve while an overabundance of food supply rots in surplus storage, an increasingly desperate and bitterly demoralized underclass rallies to a charismatic prophet. Unable to sufficiently control or terrorize a population that considers life a fate worse than death, subjective civilization prepares for the extermination of a superfluous humanity from which it can no longer profit and no single human alive avoids choosing a side as humanity divides into the elemental forces of objectivity and subjectivity. The greatest army ever assembled pursues the renegade fugitives of civilization until in a remote and obscure frozen wilderness, the two sides face each other for the final determination in the apocalyptic climax of the earth altering catastrophic event of ‘the last day’.





Appendices Overview: A detached seventh volume contains appendices eventually totaling approximately one-hundred thousand words featuring historical background, technical essay and peripheral article generally of too trivial a nature to appear in the main body of texts, as well as a catalogue of maps, numerous illustrations and technical diagrams, a complete index of proper names and a guide to esoteric or colloquial vernacular.

The Other World series combines both subtle and relatively pronounced elements of familiar themes including a Biblical garden paradise, fall from grace, war of angels, great flood and cataclysmic end time, Homeric epic with interactive gods, Atlantean lost civilization, the 'dreamtime' (a Tolkienesque epoch of a 'perfect' pre-humanity), the 'Diaspora' (a god element post-departure Tolkienesque 'dominion of men'), suggestive vampirism with blood-viral immortality, tangential lycanthropy and dragon mythology with prehistoric at-will 'spiritual' occupation of material form, Frankensteinian monstrosity with 'created-animated' life, and with mythological metaphysics allegedly accounting as the 'first' big bang and evolution theories, Other World renders no less audacious a claim than to account as the 'first' story and thus presumably, the 'origin' of all stories.

In contemporary terms, Other World embodies an essence of 'chick-fic' influence with a core cast of indomitable and immensely powerful feminine characters, and with battle scared, grizzled and rugged frontiersmen, possesses a complimentary 'guy-fi' contrast as well, with ubiquitous overtones of intensely relevant political and economic situations, and unforgiving reexamination of modern existential philosophical theory.

MOTIVE: Ayn Rand wrote psychopathic manifestos featuring violent antisocial fantasies, vitriolic hate-speech and derisive name-calling of the most vulnerable and defenseless among us, bordering on brutality and at least arguably encouraging violence even if only subconsciously. To this day, Ayn Rand continues to attract new readers by the millions as well as perennial praise for her 'romantic idealism', her literary themes sympathetic to innocent pubescent feminine angst and her 'scholarly accomplishments' as 'the greatest female philosopher'. 'Economist' Milton Friedman won a Nobel Prize for a book featuring euphoric celebration of limitless unregulated selfish greed, not merely remorseless impassivity to suffering but advocacy of active resistance to the relief of suffering, and a theory of natural selection with suggestive passive undertones so discreetly yet thoroughly violent that Adolf Hitler, were he alive to familiarize himself, would no doubt regard with simmering envy. It is my ambition in some contributory measure, to counter the toxic ideologies of Ayn Rand, Milton Friedman and their particularly corrosive brand of existentialism. I consider them demented monsters hiding behind a subterfuge of scholarly credibility to appeal to those that would seek solace in encouragement of their most perverse, sadistic and miscreant selfish impulses. I consider them principle contributors to a potentially irretrievable modern humanity plummeting into an abyss of retarded ideology...

... A modern humanity that presents 'humanitarian awards' to those that suggest it is 'evil' to give food to the starving and 'virtuous' to prevent the relief of suffering.

... A modern humanity superfluous, hollow and vacuous, a viral infection of subjectivity spreading bleak and dismal antisocial self-centricity, limited presumptive reasoning and remedial material impulse like a plague.

... A modern humanity of scientific geniuses that works for wages packaging apples, purchases apples with wages earned packaging apples then one day constructs automated technology that produces a limitless abundance of apples without human involvement or effort, consequently eliminates 'jobs' and 'wages', and then *never eats apples again*... and starves to death while automated technology produces a limitless surplus of apples without human involvement or effort...

-because we no longer comprehend the causal relationship between the production of apples and the occurrence of food...

-because we no longer recognize limitless abundance in the absence of imaginary value as limitless abundance.

This is not the premise of a story.

This is our current material reality.

This is the sense of urgency and foreboding with which the texts occur, and resonates within characters that yet stubbornly insist on optimism and hope, not necessarily because they are optimistic or hopeful but because they have already exhausted all imaginable alternatives.

After a lifetime of self-centric desperation and bitter demoralization in pursuit of material value, in a purposeless and meaningless material reality that commences then concludes, occurs once and never occurs again, no matter how modest or trivial, this is my first, best, only and last attempt at meaningful contribution to moral imperative and a natural, social and sustainable humanity with legitimate reason to preserve optimism and hope for a future and permanence.

Respectfully,

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