

„What, however, is the source of such beliefs and movements? Does not the Maharishi employ a massive cadre of managers, administrators, and computer-technicians to administer the various enterprises of his TM kingdom? Have not Satanism and Astrology become immense commercial enterprises run by rational, profit-oriented business persons? Have not evangelical churches also become a part of the managed society? Even the counter-culture of the 1960's, which was a kind of „spontaneous“ response to the dominant culture, became administered and marketed as exotica: its styles have been integrated into fashions and diets without too much difficulty. These are questions that must be asked if we are to determine the extent of „derationalization“ and breakdown of the iron cage. Of all the modern entrepreneurs of escape, Walt Disney must rank among the greatest. His Disneyland epitomizes the bureaucratization of myth in a place where fairytales are animated by the spirit of rational organization. Today, most forms of escape are themselves administered with an efficiency that Hegel, Weber, or even the Frankfurt sociologists would find upsetting (Roof, 1978)“ (Greisman/Ritzer 1981: 46).

In accordance with the notion of totality and the importance of culture, Graeber (2015: 26-28) further acknowledges the emergence of a culture of complicity that comes with a bureaucratized society. He advances the argument that from within institutions the principle of loyalty is being carried out into society as a whole. He illustrates this example along the conception of merit. Suggesting that career achievement is being based on merit is just as much a fiction as the idea that career achievement is being based on kin. But, as Graeber states, it is exactly that fiction of merit, that society as a whole perpetuates, which establishes a culture of complicity and therewith a meritocracy (ibid. 27-28).

Marcuse's analysis of culture and administration, finally, outlines the symbiotic relationship between administration and the administered. Being able to assess the needs of a populace and cater for those needs, the rationally economized order has the power to manipulate minds and bodies of that populace in creating false needs. Since these needs can only be catered for by the very system that created them, „masses of people develop a harmful and enslaving dependency on the very administration that dominates them“ (Greisman/Ritzer 1981: 40). Such a framing might rightly evoke associations to the thought of Michel Foucault. His writings on governmentality and biopolitics shall now be taken into account.