

GOVERNANCE, STATE OF EMERGENCY, AND INFORMATIONAL MONISM

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ABSTRACT

French thinker Baptiste Rappin offers us, in volume 2 of his work on organizational theology entitled *De l'exception permanente. Théologie de l'organisation*, vol. 2, Nice, Ovadia, 2018 (*On the Permanent Exception. Theology of Organization*, vol. 2), a deeper look into management and management sciences, placing it within the modern and post-modern metaphysical framework and showing how it corresponds to this framework. The *Theology of Organization*, a deeper look into management and management sciences, placing it within the modern and post-modern metaphysical framework, showing how it corresponds to this framework and how, starting from the obsession with the permanent exception, the crisis, the discontinuous, they build a new totalitarianism, made possible by this interpretation of reality. Whether in management, cybernetics, or politics, reality presents itself in such a way that all human existence and activities must be redesigned to become machines for preventing crisis and creating order out of crisis. This project is based on the cybernetic model of information-processing machines, which use feedback loops. In this context, the notions of sovereignty and autonomy disappear or are redefined, autonomy is no longer defined as the ability to make one's own laws, but rather to internalize and assimilate information to face the new challenges that the organism/organization is confronted with. This model also leads to a redefinition of human existence, which, to be effective, must constantly adapt and renounce any kind of roots or cultural references/heritage, any reference to the transcendent. Politically, this manifests itself as governance through chaos, through the provocation of crises, which become permanent and lead to the enhancement or restructuring of state order. An example thereof is the Patriot Act, which was issued by the USA after the events on September 11, 2001.

Keywords: management, cybernetics, totalitarianism, religion.

1. INTRODUCTION

In volume 2 of his work "On the Permanent Exception: Theology of Organization" [*De l'exception permanente. Théologie de l'organisation*], French author Baptiste Rappin offers a deeper look into the mechanisms that surprisingly underlie the current transformations of the social, political, and spiritual world. The first volume is entitled *At the Ground of Management. Théology of Organization*, vol. 1, Nice, Ovadia, 2014. The first volume is entitled [*Au fondements du management. Théologie de l'organisation, vol. 1*], which deals with the key ideas and concepts that make management theory and management sciences possible. It is

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about what is called management and the sciences of organization, describing and offering broader explanations of the concepts and ideas that secretly shape the contemporary world than the ones present in the first volume of his work. It spells out the underlying vision thereof. This vision of man and the world embodied by these management sciences was dubbed by another French Thinker, Jean-Francois Mattei, as “a new totalitarianism”², centered around several concepts, one of which is that of organization and organizing, an expression of typical Saint-Simonian industrialism³, which values efficiency and cooperation. Cybernetics and communication sciences form their backbone. It is a matter of exposing aspects of a process that is not at all conscious, namely the managerial revolution, a contemporary avatar of the permanent revolution and an expression of an anthropological revolution, and a kind technocratic Great Reset of humanity and society. These sciences of administration and management are part of the modern and post-modern metaphysical, mental, and ideological landscape, and Rappin speaks of a pan-organizational religion or a pan-organizational movement, which seeks to transform the world into a meta-organization of organizations⁴. These sciences of management and administration are part of the modern and post-modern metaphysical, mental, and ideological landscape, and one could even speak of a pan-organizational religion, rooted not only in Taylor’s ideas, but also in cybernetics. To better explain what really undergirds the managerial sciences, B. Rappin draws on arguments from the of Norbert Wiener’s and others, bringing to light a religious and mystical dimension of the whole managerial and organizational approach, which consists of a process that leads to the annihilation of difference and producing uniformity, albeit for cybernetics order represents the main enemy of the disorganizing process that entropy introduces in the universe. The sciences of management and organization have given rise to a movement known as “pan-organizational”, which aims to transform the world into a meta-organization of organizations – a process that, paradoxically, leads to the unification of the world and the elimination of differences. The good of this approach is purpose essentially the erasure of multiplicity and its dissolution into unity, which in practice contradicts the intention of the anti-entropy struggle.

The French author’s multidisciplinary approach can be considered a necessary undertaking in philosophy and political science, but it can also be classified as a study of different forms of religion without revelation and an exposé of the systemic evil that has engulfed the contemporary world. To combat the evil you face, you must identify and study it. The field of management and management sciences and everything associated with them represent a multiplicity that must be organized around a principle

² Baptiste Rappin, *Au fondement du management. Théologie de l’organisation [The Foundations of Management: The Théology of Organisation]*, Vol. 1, Nisa, Ovadia, 2014, p. 13.

³ Baptiste Rappin, *De l’exception permanente. Théologie de l’organisation [On the Permanent Exception: A Théology of Organisation]*, Vol. 2, Nisa, Ovadia, 2018, p. 339.

⁴ Baptiste Rappin, *quoted work*, 2014, p. 31.

of order and intelligibility. Rappin's approach is a critical one, trying to unmasking of the systemic evil that has engulfed the contemporary world. Despite the various theories and points of view associated with this domain, there is a common thread that gives them all identity and coherence, namely the category of the state of emergency, with management being, in fact, a form of governance of this kind of state⁵. What he describes is the mechanism of permanent exception, of crisis – a methodology of governance, a crisis that is deliberately provoked in order to undermine democracy and to introduce new measures meant to annihilate human freedoms; in the long run, this should lead to a form of governance that aims to transform human beings and society, going as far as to create what is called collective intelligence, and or a single world government, which is supposedly the only way to combat the problems brought about by globalization. The spread of management throughout the world and the organizational and cognitive colonization goes in this direction. Transforming it into an organization of organizations is just another way of implementing a new form of technocratic totalitarian tyranny, inspired by cybernetics and the belief that there is a complementarity between crisis/disorder and order that can be used to implement and intensify order under the pretext of combating the crisis. Such a methodology is based on the revaluation of the concept of disorder or noise in information and communication theory, the desired result being the transformation of the entire world into a cybernetic machine (organization are information processing systems in this view), centered on the anti-value of the technocratic system, on efficiency (and in fact on obedience, even if in a different way than currently understood, obedience here being given through the feedback loop, through the act of self-correction, of changing of one's behavior by adapting to the new circumstances).

2. PERPETUAL CRISIS

An essential concept in the scaffolding of the contemporary world, which is in a state of permanent crisis, is the notion of crisis, of unpredictability, of that which violates the norm. A saying drawn out of the work of the jurist and political philosopher Carl Schmitt argues that the sovereign is the one who decides the state of exception, the one who makes the law, but is outside it. The managerial mindset, and the series of related views, sees the world as a process of permanent transformation, of permanent revolution, in which the norm is set by so-called black swans and in which people, society, and organizations must constantly adapt and abandon everything that is traditional, all the frameworks that provide stability. Management is a revolutionary force, according to Peter Drucker⁶. Management as

⁵ Baptiste Rappin, *quoted work*, 2018, p. 237.

⁶ Peter F. Drucker, "The New Society of Organizations", in *Harvard Business Review*, 1992, (70), (5), pp. 95–100, Available at: <https://hbr.org/1992/09/the-new-society-of-organizations>, Accessed on: April 9, 2025.

such must be theorized as Revolution⁷. The exception becomes the rule in this world full of billions of interactions where the sudden and unexpected can happen at any time, so that man must give up his old habits and ways of thinking and adapt. Within organizations, since authentic institutions no longer exist, being by their very nature opposed to organizations, performance comes exclusively from adaptation. Management, hidden management of reality, and post-modern philosophy converge in organization, management theory and management sciences being post-modern philosophy, deconstructivism in action. Both deal with the systemic liquidation of the past⁸. The evacuation of reason, tradition, logocentrism, metaphysics, the fixity of ideas, etc. Basically, it is about recreating man, a man without horizon, without essence, something that can be made and remade, without landmarks, without an origin that sets rules and guidelines. It is about the liquidation of a vision of the world and man based on reason, on the idea of a cosmic law, and the construction of a new one in which there are no longer any grand narratives to guide man, a vision without landmarks, based on discontinuity, on meaninglessness, liberation from the tyranny of essences, the reign of process over being, etc. The new managerial philosophy of the world is nothing more than the symbolic continuation of the loss of the head (the decapitation of the king as illustrated by the French Revolution), of the act of decapitation through which a society loses its criteria and its ability to orient itself, to think, to pursue values. Managerial and post-modern philosophy reflect the symbolic gesture of beheading the king, namely beheading the social body, the connection with a transcendent and objective order and its demands, perpetuating this act and annihilating any height and depth of existence. The state, the individual, the being, the law, the One (in the generic sense of a principle and transcendent order that provides unity and coherence to the universe), and the idea of having an origin must be fought against, even eliminated in the name of celebrating singularity, multiplicity, and nomadic impulses⁹. According to the French author, decapitation has a strong ontological meaning, namely rebellion against the principle that subordinates the whole that constitutes a system, rebellion against any limits and definitions, even the denial of the notion of persons. It is also a struggle against man's ability to understand and grasp reality, that is, what is common and general, as opposed to the exception, the case that does not fit the rule. The head represents not only the principle, but also any extremity of the body, the limit or origin that gives form and shape to things, but also the finitude of man and the world. Rappin refers to the etymology of the word *caput* and its connection to the verb *capio*, to take to grasp. The head is the organ of what grasps and comprehends, of what understanding and comprehension mean – a word that contains the gesture of grasping/ comprehending, like the German *begreifen* or *fassen*. The concept – *der Begriff* – is an act of grasping/ to get a hold of something – *greifen, begreifen*. To understand

⁷ Baptiste Rappin, *quoted work*, 2014, p. 15.

⁸ *Ibidem*, p. 16.

⁹ *Ibidem*, p. 22.

reality means to go over and capture it, to give it an image, a face – the reason that brings multiplicity into a concept – *con-cipio*. The exception designates the gesture of stepping out of the socket, out of subsumption to the general rule, that which escapes general principles, “ex” designating exit and separation. A decapitated world is a world in which only the permanent exception subsists, a world without landmarks, a world of permanent change, which is, in other words, a world in which constituent power undermines constituted power, that is, a world of perpetual change, of permanent choice, of continuous innovation, etc. In such a situation, no political, cultural, economic, social, etc. form can take root and serve as a bridge between generations. It is a world hostile to human existence and society. This is the world of permanent revolution. This new world/society is a structure based on the rejection of what in political philosophy is called the established/constituted power (power constrained by constitution and laws), appealing to and promoting constitutive power (power unconstrained by constitution or law, which can establish a new constitution or destroy existing political, social forms etc.) in its negative form, of annihilating existing and established forms, which the constitutive/revolutionary power construe as being always oppressive. The true revolutionary power does not seek to replace one social and political order with another. All fixed forms are kind of oppressive; an obstacle imposed on the flow/process of becoming. The true revolutionary, Rappin asserts, combats the very need for order, the substance of order as such. That is why he experiments with different alternative forms of life, the revolutionary becoming a master of the state of exception. A society organized according to this view is one in which a permanent state of exception is established and institutional forms are abandoned, one of the ways of promoting this being the sciences of management and organizations, as recognized and affirmed by Peter Drucker¹⁰. Modern society is a new type of society according to Drucker, a knowledge society, structured for the first time in history by organizations, i.e., structures aimed at efficiency and innovation, one of their tasks being the permanent abandonment of anything that hinders efficiency and continuous adaptation to the challenges posed by environment. Human existence is not organized around institutions anymore. Abandoning those is the fundamental institutional policy meant to free society from its dependence on the past and of stability, so that society should no longer be trapped under their spell and are open to the future, to permanent exception¹¹. That is, society must become adaptive, efficient, changing every second.

¹⁰ *Ibidem*, p. 29.

¹¹ “Society, community, and family are all conserving institutions. They try maintaining stability and to prevent, or at least to slow change. But the modern organization is a destabilizer. It must be organized for innovation and innovation, as the great Austro-American economist Joseph Schumpeter said is ‘creative destruction’. And it must be organized for the systematic abandonment of whatever is established, customary, familiar, and comfortable, whatever that is a product, service, or process: a set of skills: human and social relationships; or the organization itself. In short, it must be organized for constant change”, in Peter F. Drucker, “The New Society of Organizations”, in *Harvard Business Review*, 1992, (70), (5), p. 96, Available at: <https://hbr.org/1992/09/the-new-society-of-organizations>, Accessed on: April 9, 2025.

In fact, a world in the hands of the managerial model is not a world in which institutions can exist, because the organization functions only according to the criteria of efficiency, optimization, adaptation, and, therefore, abandonment of all inherited forms or knowledge, institutions, etc., of heritage as such. It is a universal corrosive acid that infiltrates all institutions, undermining them without us even realizing it. Family, school, army, university, etc. fall under the spell of this way of being, undermining their constituent principles.

The concept of state of emergency is traditionally understood as a temporary situation in which, in the event of an emergency or war, the usual legal framework is suspended for a period. It is therefore understood as a legal framework that is limited in time. In contemporary times, this framework has been superseded, with the state of emergency no longer being limited, but becoming a permanent framework of life, without the need, from a technical point of view, to be declared as such. The introduction of the *Patriot Act* in the United States is an example of this, with the rule of law being suspended, which is also valid for various anti-terrorism laws involving identical procedures: terms that allow for subjective definitions (and therefore allow for arbitrariness and tyranny), surveillance measures, punishment of intent, the creation of legal inequalities, the absence of recourse for the accused etc.¹². It is a regime in which the lack of law becomes the rule and in which the institution or the idea of the institution as such is evacuated. The crisis or state of emergency is not limited to politics or economics; it encompasses the whole of society. It is consubstantial with modern/contemporary times, which can no longer anchor themselves in the past or the transcendent and try to justify themselves in a self-referential way¹³.

3. THE MODERN AND POST-MODERN WORLDVIEW

The emergence or irruption of the “exception” occurred in modern philosophy and science; it is not an event without history and imposes itself or evolves against a backdrop constituted by modernity. The exception shapes modern rationality, whether in mathematics, physics, or evolutionary theory, and has accompanied the transformation of human society from the old world endowed with meaning, which was part of a transcendent objective order – the cosmos, to the modern mass society of progress and technical devastation of nature and man. It is an era in which human existence is metaphysically defined as act, action, and in which being and whatever is considered to possess stability represent a remnant of action that must be repeated incessantly, and in which authentic action is defined as an absolute beginning, caused by nothing prior to it¹⁴. Being is reduced to act and mistaken for becoming. Even fields such as law and

¹² Baptiste Rappin, *quoted work*, 2018, p. 77.

¹³ *Ibidem*, p. 78.

¹⁴ Franck Fischbach, *L'être et l'acte [Being and Act]*, Paris, Vrin, 2002, pp. 9–30.

medicine are reshaped by this conception, fields in which crisis and exception are fully manifested in times of permanent crisis: technological, economic, social, environmental, etc. The crisis is being announced everywhere, but the media and the means of communication that show it to us mask its true face. One aspect of this crisis is the silent, tacit anthropological transformation that communication technologies have brought about in humanity, with the help of the convergence of various forms of knowledge present in nanotechnology, biotechnology, computer science, and cognitive sciences. The concept of emancipation, which has enjoyed a long career in politics, society, etc., expresses this crisis, which is modernity/post-modernity itself.

Crisis is a term originating in the realm of medicine, and it was used to denote a certain period of transition, of transit, the outcome of which is uncertain. The use of the term has expanded beyond the semantic field of medicine and is now applicable to collective and socio-political phenomena, being used to designate commercial, economic, and financial crises mostly. Its meaning is close to the literary and theatrical meaning of catastrophe, which designates the moment of a revelation that leads to the initiation of a narrative. It also approaches the concept of revolution, which combines the catastrophic dimension with the temporal dimension of cycles. Here, the crisis can lead to a revolution that is to a restoration of order based on standards other than those that existed before the catastrophe, before the crisis. What is fundamental is that it denotes the idea of an event as a break from the previous order, the introduction of discontinuity. If a process of permanent revolution sets in, then it would continue endlessly without establishing a new order since every emerging order would be immediately washed away.

Crisis stems from ancient Greek and is related to the verb *krisis*, meaning to separate, to distinguish, and by extension to divide, to choose, to decide¹⁵. The term also refers to what the ancient Greeks called *kairos* – the opportune moment or occasion, the opportunity. In medicine, this is a moment that the doctor must seize and use to save and heal the patient, the strategist to detect those circumstances that lead to the defeat of the adversary, etc. The moment of crisis is one whose outcome depends on the mastery of *kairos* – either catastrophe or revolution. Disagreement at this moment signifies a lack of judgment. In the field of prudence, it is a necessary element. The crisis marks a rupture, establishing a before and after, the moment after being necessarily different from what preceded it.

Modernity is itself a state of this kind and finds its contemporary expression in the managerial-cybernetic modeling of the world. It has brought with it a transformation in the way concepts such as norm and rule are understood, as well as the elimination of a transcendent referent to values and rules of human coexistence. The way humanity understood what order is has changed. The norm no longer embodies any transcendent or external ideal that regulates human activity. Instead, the norm, which would regulate an activity, would be deduced from activity meant to impose order upon. Now, the activity is going to be carried out without any

¹⁵ *Ibidem*, p. 49.

reference to something external, to any kind of transcendent standard or value. B. Rappin finds the expression of this revolution in the way the norm is understood in Nietzsche's conception of the will to power, from which it follows that something is good because of the activity of the one who does something and declares it as such¹⁶. Normativity and normality are becoming synonymous, leading to the conclusion in medicine that there is no norm called "health". In medicine, based on the patient's experience and not on medical knowledge, illness appears as an internal gap and not as a difference from a general rule, as it is impossible to find a threshold and establish criteria that clearly distinguish the two states. The pinnacle of this approach can be found in the work of Michel Foucault, and in the idea of multiculturalism, of a plurality of norms that guide everyday life, without referring to transcendent norms that would regulate them. This regime becomes the regime of permanent exception¹⁷, which is that of capitalism and permanent revolution, the supreme value of the bourgeoisie being permanent adaptation, concerned with the past, with what is established and overcome being the concerns of those who are behind the times. Being preoccupied with the past, with what is settled and gone, is regarded as being the concern of those who are behind the times.

4. METAPHYSICS OF PROCESS AND FLOW. THE PERPETUAL REVOLUTION

According to common belief, the object of science is the repeatable, the universal, the knowledge of the laws and causes that govern the world. However, appearances can be deceiving, and exceptions also have a place in scientific endeavors. Among those who dealt with exceptions were Newton and G.W. Leibniz, in a context determined by astronomy and the desire to calculate the orbits of the planets around the sun. Differential calculus falls into this category, with the object of mathematics becoming the variable and variations¹⁸. Here, the same interest in discontinuity and rupture is expressed as in post-modern philosophy, the travails of difference branching out into the spread of the difference of difference, which presents the risk of loss in regression and in the forgetting of fixed points and landmarks, including origin and final purpose, a postponement condensed into the concept of difference, postponement¹⁹. If in structuralism only the signifier-signified pair remains and the referent disappears, from now on the signifier must be replaced with new concepts that free humanity from the legacy of metaphysics and Logos, of reason. The signifier becomes a form of nomadism, a form of dislocation, a restless nomadism, a process that dislocates. In this context, writing and the concept of difference conveyed by

¹⁶ Baptiste Rappin, *quoted work*, 2018, p. 62.

¹⁷ *Ibidem*, pp. 72–74.

¹⁸ *Ibidem*, p. 86.

¹⁹ *Ibidem*, p. 87.

Jacques Derrida play the role of an antidote to metaphysics, that is, to the idea of the existence of a fixed identity, of relating to a meaning, as it is a permanent process that slips away, caught in a becoming without beginning or end, without origin. This produces a disaccording of Otherness from Identity. But this post-modern ideology has an anchor, as Rappin shows in modern philosophy and science, in the construction of a universe that is no longer unified by the power of analogy and hierarchy, being replaced by a universe based on process, on flow, a flow based on differentiation and variety. Everything liquefies and discontinuity becomes the law. Michel Montaigne expresses this modern vision, the world being, in his words, a permanent earthquake – *branloire perenne*²⁰. And even the human subject begins to dissolve new philosophical views on the self-coming to the for (D. Hume, for example) expressing the idea that it is just a collection of impressions held together by association or habit. This new modern universe is homogeneous, without qualitative distinctions, becoming the object of a unified science informed by a certain conception of movement as a modification of the relationships between things and not as a transition from potentiality to actuality. They remain indifferent to movement, which is no longer an internal process of actualization, of achieving a goal, as Aristotle defined movement. Movement itself is relativized, while the mathematization of movement paving the way for the mathematization of reality. And the study of movement ultimately becomes a study of variations and differences. What is true for mechanics is also true for electricity. The universe is described as intensity and acceleration, the new appears as movement of movement, continuous variation, a combination of multiple tiny rectilinear forces²¹. This worldview centered on the description of the existence as fluctuation, discontinuity, process has found its way and expression in biology, the theory of evolution being a manifestation of it. Biology is important for understanding religion or managerial “theology” and because it is the source of the concept of organization, as an internal structure that ensures functions and produces life, being one of the foundations of informational monism on which this vision of the world is built. Biology has become a transformist and nominalist vision of life. Life itself is redefined as an organization of interactive elements, a system in which function takes precedence over structure, and which depends on the environment in which it lives. The theory of evolution reflects the metaphysical structure of differential calculus²², and the tree of evolution appears as a set of series of exceptions²³.

Modernity as such represents a manifestation of permanent exception, negation, and discontinuity, being a denial of what makes the existence of humanity and societies possible, namely continuity and institutions. No human community can exist without the normativity and continuity that institutions constitute; it cannot live exclusively in the realm of utility, individuality, and discontinuity. This was emphasized by sociology in

²⁰ *Ibidem*, pp. 98–99.

²¹ *Ibidem*, p. 97.

²² *Ibidem*, p. 105.

²³ *Ibidem*, p. 107.

the 19th century, a society needing to exist in reference to something that transcends social determination, whether natural or supernatural, the French author appealing to the notion of analogy that structured the universe in the medieval realist vision. A reference is needed that does not melt into the flow, into the process, and that opens society to something transcendent, otherwise falling into a reign of the primacy of the relationship over the subject, the work, and the substance²⁴. This vision corresponds to an epistemology of the state of exception, of the exception, of thinking without a central referent, of an order linked to chaos, dispersion, a purely immanent and horizontal order that excludes transcendence. It is a vision that excludes principle and hierarchy, a vision of instability and disruption. It is a conception that affirms that order can arise from chaos, that stability comes from its opposite, disorder giving rise to order. Even if postmodern thinking is quick to make metaphysical statements and conclusions based on scientific results that are not properly understood, etc., what matters is the insistence on valuing what escapes the power of any principle, any order, that is, pure difference, variation, deviation²⁵. Postmodern philosophy-modern philosophy is, and B. Rappin refers to a French author from the end of the 19th century, Alfred Jaury, and his invention, a discipline called “pataphysics”, a so-called science that values the atom over the world, the particle over the whole, the exception over the rule, abandoning the universal²⁶. It is, therefore, a science of accident, nonsense, or anti-sense (*Wiedersinn*). The principle of non-contradiction is excluded, and accidents are elevated to the rank of the universal. The accident cannot be subsumed under a rule, but if we abandon a causal and absolute point of view derived from ancient ontologies and replace it with a relative point of view, things change. According to A. Comte’s positivist explanation, the relative takes the place of the absolute, and the explanation of something concerns a connection established between various particular phenomena and some general facts, whose number would decrease due to the progress of science²⁷. The law formulated by science does not reflect an objective truth, but is a human construct, its effectiveness, attested by prediction, replacing truth. It expresses a temporal constancy, not a logical chain, expressing a contingent world, stripped of essences. The facts could always be different. The law here does not refer to any origin. It is a reversal of the ontological hierarchy and the science of simulacrum.

Humanity is in a state of permanent revolution, with the industrial revolution being only one visible manifestation of this. One of the consequences of this revolution is the standardization of being and existence, the erasure of boundaries and borders. It is a world of human annihilation²⁸, but also of life under the rule of pan-organizational movement, of the expansion of the technical system, of modern technology that encompasses and transforms everything and leads to the erasure of

²⁴ *Ibidem*, p. 116.

²⁵ *Ibidem*, p. 125.

²⁶ *Ibidem*, p. 127.

²⁷ *Ibidem*, pp. 130–131.

²⁸ *Ibidem*, p. 137.

the difference between life and artifice. What has made this development possible is cybernetics and the informational monism on which it is based. Man, animal, and machine are placed on the same level, being conceived and reduced to the role of control and communication systems. The fusion of man and machine is the ultimate stage of this indifference. Techno-science is an approach that is not neutral; it is, at best, ambivalent, with man and his nature becoming its targets. Drawing on Martin Heidegger's insights, Rappin highlights the process of the annihilation of difference at the ontological level that characterizes the techno-scientific approach, with nature and humanity becoming a sort of material repository, in which everything that exists is made available to humanity like items in an inventory or warehouse. It is the reign of the framework, of Heidegger's *Gestell*. Technology transforms nature, constituting an artificial environment that makes us live in purely technical conditions, thus producing an amalgamation between *physis* and *techne*²⁹, and the technical object, once inserted between things, loses its artificial character. Man is reduced to an engine, a machine, thus taking a step towards erasing the difference between man and technical artifice, between life and technology. The description and decomposition of the human body into human forces, to which calculations derived from physics are applied, lays the foundation for this process of dehumanization and standardization, whereby anything subjective and unquantifiable is cast aside. This continues a process of eliminating analogical language, initiated by the nominalist revolution of the Middle Ages, leads to the establishment of a univocal conception of being reflected in the formal and logical language of technoscience. A univocal language is formulated, corresponding to a technical and reductive approach to existence, in which reality is reduced to a map made out of scientific statements and descriptions, thereby being purified of its former richness, meanings, and ambiguities by imposing the requirements of clear, certain, and rapid communication. Words such as life, purpose, or soul have no place in such a language, according to Norbert Wiener³⁰. In this conception, what is commonly referred to as "the world" is reduced to a collection of atoms of circumstances perfectly defined by unambiguous scientific language, which, in the form of cyberspace and IT, creates a simulacrum of the world and of life³¹.

5. CONCLUSION. THE FLOW AND THE PERMANENT STATE OF EXCEPTION. THE LIQUID WORLD

Since the world is redefined as being a constant flow and a state of exception, a new kind of governance is needed for this state of exception. This is where management comes in. And its expansion to the status of general governance is not

²⁹ *Ibidem*, p. 180.

³⁰ *Ibidem*, p. 160.

³¹ *Ibidem*, pp. 159–162.

as inexplicable as it seems. The principles of its expansion have been present from the beginning, even in the workshops where F. Taylor applied his ideas. The governance of the exception diversifies on several levels: change management, knowledge management, innovation management, risk management, collective knowledge and intelligence management. These are developments based on Taylorian doctrine, the foundation of which lies in the matrix of control science and governance science that is cybernetics³². The presence of the exception can be found right from the emergence of the managerial corpus, in Taylor's ideas. In his work *Shop Management*, the American author talks about the principle of exception, discussing how conflicts that arise in the workshop between workers and various managers can be mediated, appealing to the unwritten laws/code that govern the place in question. Management is not bureaucracy but must deal with what is informal and social. The exception here refers to the primacy of orality and informality, this unwritten code being at the heart of sociological theories of organizations and implying the adjustment of particular interests within the group. The exception is present in the most mundane and widespread activity, namely work, and since the principles of scientific management can be applied in all fields, the permanent exception becomes constitutive for any individual and collective action³³. In other words, it is not the written and general rule that prevails, but the exception. Ultimately, workers and managers must refer to this principle when regulations fail, and everyone must be adaptable, open to new situations, constantly learning, and constantly updating their knowledge, skills, and abilities, which, ironically, is necessary, otherwise there will be no performance³⁴. Openness to the new and constant innovation is not just a slogan, but a principle. This process of improving performance can also be described in terms derived from physics, reflecting the same vision of things. Optimizing speed increases productivity and performance, with speed being commonly derived in relation to time. It is the application of differential calculus at the root of the scientific organization of work, which subjects it to the imperative of optimization and improvement: always faster, higher, etc. Management, and therefore management sciences, participate from the outset in this modern temporality of the new, the engine driving human activity is, thus, technical-organizational. Information and information-processing become the heart and principle of managerial activity. Managerial cadres become the nerve centers of (human) activity, the focal points for dealing with exceptions and information flows, to use Henri Mintzer's descriptions³⁵. Here, too, the permanent adaptation regime is at work. This manage is the prototype of the organization's man, characterized by nomadism and mobility. He is the rootless man who can be everywhere, who can adapt to everything, because he has no attachments³⁶. He is the post-modern man,

³² *Ibidem*, p. 187.

³³ *Ibidem*, p. 196.

³⁴ *Ibidem*.

³⁵ *Ibidem*, p. 201.

³⁶ *Ibidem*, p. 202.

fluid and constantly on the move. This type of human being has not only descriptive value, but also a prescriptive value: he is the example to follow in order to achieve success and successful social integration³⁷. This type of human being, which Rappin refers to, is structured around a core of images linked to management and management sciences: namely, the driving images of the network and the digital world: connectivity, interactivity, self-organization, social networks, etc. The organizational man – manager or not – is an embodiment of the prophetism or religion of networks and communication, expressing thereby the theme of collective intelligence³⁸. Generation Y (or the Millennials), like the organizational man, represents the universal and transgenerational urge to immerse oneself and connect to collective intelligence and the era of networks or the matrix, i.e., permanent adaptation and real-time synchronization. It is an uprooted generation, the current image of the principle of exception, of the uprooted framework that can be neither a leader nor a transmitter of a legacy, which adopts a horizontal and lateral attitude that facilitates the fluidity and agility of the organization³⁹. This ideal is present and expressed by the ideal of the agile or adapted enterprise, open to new ideas and able to adapt to internal and external changes. Enterprises or organizations are designed according to a biological model, which can be understood as a jungle in which Tarzan (using the metaphor of the author Jerome Barrand⁴⁰) – the illustration of the manager – must cope, whose identity is given by capacity to adapt – the correct interpretation of noises and signals in the wilderness – and not by intelligence and depth. The criteria of culture and civilization are eliminated in favor of the exclusive adoption of Darwinian logic and efficiency – survival. Only the behavioral veneer remains of the human subject, with success being determined by the collaboration between various factors, i.e., sharing the manager’s vision and modifying behavior as a result of the feedback loop that requires adaptation. Adaptability and flexibility are not only the manager’s responsibility, but also that of each member, the organization, and the particular ecosystem, which constitutes every organization. Through communication and continuous training/education, change and adaptability are embedded or must be throughout the organization. In order to be adapted and up to date, the structures involved in this process of confrontation must be digitized, with an emphasis on portability, automation, and dematerialization, adaptation/flexibility being the ability to evolve in the digital regime of permanent exception⁴¹. Another step towards achieving the principle of exception and informality in organizations can be found in the idea of the “emancipated enterprise”. This illustrates, or should illustrate, the idea of getting rid of bureaucracy and authoritarian control, where written rules issued by management are replaced by unwritten oral rules. Here, the rule is the exception, and Taylor’s principle comes

³⁷ *Ibidem*.

³⁸ *Ibidem*, pp. 204–205.

³⁹ *Ibidem*, p. 207.

⁴⁰ *Ibidem*, p. 208.

⁴¹ *Ibidem*, p. 211.

back to light, as it is not something entirely new⁴². Similar ideas can also be found in the holocratic concept – from *holon* (whole) and *arche* (power, principle) of the organization. These would be organic and decentralized structures that address the challenges they face from a process/flow perspective to transform the organization not into something “evolved”, but “evolutive”, or evolving. Regardless of whether it is agile or holocratic, liberated or a network enterprise, what is central is the organization, the key to performance⁴³.

It is considered the key structure of our era – the era of organizations – being fluid, matrix-based, coordinated rather (or ideally) through mutual adjustments than through top-down imposed rules. Management and management sciences are also changing, undergoing transformations and changes and taking on new forms. There is talk of fluid enterprises, network enterprises, cross-cutting, hybrid, agile, or fluid enterprises, but they all have certain features in common. They all must be efficient and demonstrate adaptability, they must organize the “evolutionary nature” of their structure, and, thus, proving they’re as the connection to the ideology of the network. There is a core that defines their essential community, so to speak: flexibility, adaptability, horizontal coordination, information sharing, multifunctionality, mobility of people and teams, organizational apprenticeship, reduction of monocentric organization, etc.⁴⁴. Cross-cutting divisions and openness, as well as the use of networks and adaptability, are not inherent intra-organizational issues and characteristics, their presence, therefore, raising the question of their extension to the business environment or to society as a whole (IT networks, cyberspace). Here, the paradigmatic example is the network-enterprise or reticular enterprise, due to the fact that it represents the interface between the organic and the realm of telecommunications, between digitality and agility/adaptability/ capacity of evolving, interface that makes it possible for the organization to cope with the assault of the permanent exception. It is an example of reticular (industrial) religion, much praised by Saint-Simon and his followers, and to which project management corresponds. Activity, networking, and expansion become the primary values in such enterprises, with flexibility, access, autonomy, and adaptability being revered, whereby trainers, managers, and project leaders are elevated to the status of ideal images that people are encouraged to follow, as facilitators of the process. Adaptability, the ability to move from one project to another, and relational skills are paramount. Projects become opportunities/pretexts for relationships. This type of organization corresponds to the cybernetic-reticular logic that is becoming increasingly widespread in society.

This present-day world is a fluid world, a world of fluid individuals, whose identity can be described as being made up of hypertexts, with individuals finding themselves, like words in a hypertext, at the intersection of several social fields, *i.e.* multiple identities depending on the context considered, being able to move from

⁴² *Ibidem*, p. 212.

⁴³ *Ibidem*.

⁴⁴ *Ibidem*, p. 213.

one context to another spontaneously. Therefore, it is all about mobility, permanent adaptation, fragmentation, and displacement. Fixity and roots are anti-values in this picture of perpetual movement between places, people, organizations, and ideas. The relationship with the world and with oneself is changing. Movement and mobility refer to a set of practices that cannot be reduced to spatial and geographical aspects, referring to all kinds of relationships, whether material, ideal, digital, etc. The way in which a career unfolds is changing. It is no longer a question of understanding it in the classical sense, as a vertical ascent, if not within the same company or job, within a profession, an ascent that requires loyalty and devotion, and therefore rootedness, but is becoming more horizontal due to new types of organization, types of financing, accelerated renewal of knowledge and areas of expertise, etc. Love and loyalty to the profession are destroyed in favor of a single objective: the transferability of skills that can be applied in all situations⁴⁵. Thus, employability becomes a primary value more valuable than job security, being an expression of adaptability and the capacity of evolution, freeing the individual from the substance of a profession and the set of ethical rules that came with it. The individual is reduced to being a capacity for movement and change, a kit of transferable skills and *savoir-faire*. This conception presents us with a human ideal type that shapes man only in behavioral-functional terms, robbing him of any roots and any meaning. Rappin brings up Zygmunt Bauman's concept of "liquid modernity" as well as Günther Anders's concept of "planned obsolescence". It is a world made up of objects designed to disappear and be consumed, a world of objects and equipment which, like skills and knowledge, must be constantly renewed, improved, etc. Liquidity refers to liquidation and flow, to a continuous process of flowing, breaking, demolishing, and the incessant circulation of things, money, techniques, and people. The liquid world is no longer a world with stable social structures, fixed landmarks, and prohibitions, but one in which structures flow, decompose, and the individual becomes a consumer. It is important to note that political power is moving away from the national sphere, that solid structures are giving way to networks, etc., creating a climate of uncertainty and security obsessions⁴⁶. This logic of fluidity and flow is the logic of management, which was initially shaped by the biological image of blood flow. Another form it can take is the discipline of *Lean Management*, an extreme form of rationalization of the production process that also reflects the requirements of financial liquidity, both cases involving the elimination of any fixed points and attachments⁴⁷. Management thus finds itself in Carl Schmitt's geopolitical paradigm, which opposes land to sea powers⁴⁸ and is, as follows from B. Rappin's synthesis, one of the major instruments of social engineering and the fabrication of the new man, of the permanent restructuring of the world.

⁴⁵ *Ibidem*, p. 219.

⁴⁶ *Ibidem*, p. 221.

⁴⁷ *Ibidem*, pp. 224–225.

⁴⁸ *Ibidem*, p. 226.

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