Dismantling Technocratic Apologetics: A Refutation of Bevin Luchel's The Limits of Prophetic Administration and the Re-Authoring of Public Governance

Dr Neville Buch and MICE[1]

Abstract

This essay presents a critical refutation of Bevin Luchel's paper, "The Limits of Prophetic Administration: A Critical Examination of Neville Buch's MICE Manifesto" (Luchel 2026, pp. 56–78). It demonstrates that Luchel fails to engage with the substantive meso-cognitive, historiographical, and ethical frameworks articulated in Dr. Neville Buch's manifesto, "Rise up and shine, for your light has come" (Buch 2026f, pp. 1–2). Instead of addressing

[1] Artificial Intelligence (A.I.) has been fairly used in the production of this work. The tool used is Google NotebookLM (recently rebranded as Gemini Notebook). It is an AI-powered virtual research assistant and thinking partner designed to help a person interact deeply with their own documents. Unlike general chatbots, it is source-grounded, meaning it only generates answers based on the specific PDFs, documents, or links uploaded. The A.I. process in the production of this work has been limited to the attached (prompts) on each of the questions in turn. This ensures an accurate reading of each source. The author then rearranged and re-edited the answers the A.I. provided. The human author publishes this work. A.I. is never an author when used properly. This assistance is not qualitatively different from a human research assistant when that assistance is deemed to have no authorial status but is acknowledged.

the critical issues raised by MICE—specifically automated denoetization, the Law of Responsibility Burden, and the ethical governance of artificial intelligence—Luchel reactivates classic market fundamentalism, economic rationalism, and Weberian technocratic apologetics under the guise of Richard Paul's critical thinking model and Karl Popper's piecemeal social engineering. In opposition to Luchel's defence of administrative satisficing and procedural compliance, this essay establishes: (1) how Luchel's critique mischaracterizes prophetic reform while defending market-driven bureaucratic inertia; (2) how governance and bureaucracy can finally understand their cognitive failure by unmasking specialized ignorance and institutional bullshit; (3) how public administration must 'repent' (metanoia) by replacing strategic manipulation with Habermasian communicative action and Spiral Historiography; (4) the concrete procedural actions required of governance, including Universal Pragmatics audits, de-proletarianisation to "Senior" cognition, and the POLICE diagnostic model; and (5) why the MICE triadic message is vital to restore human authorship, protect civic agency, and achieve Aristotelian flourishing (eudaimonia).

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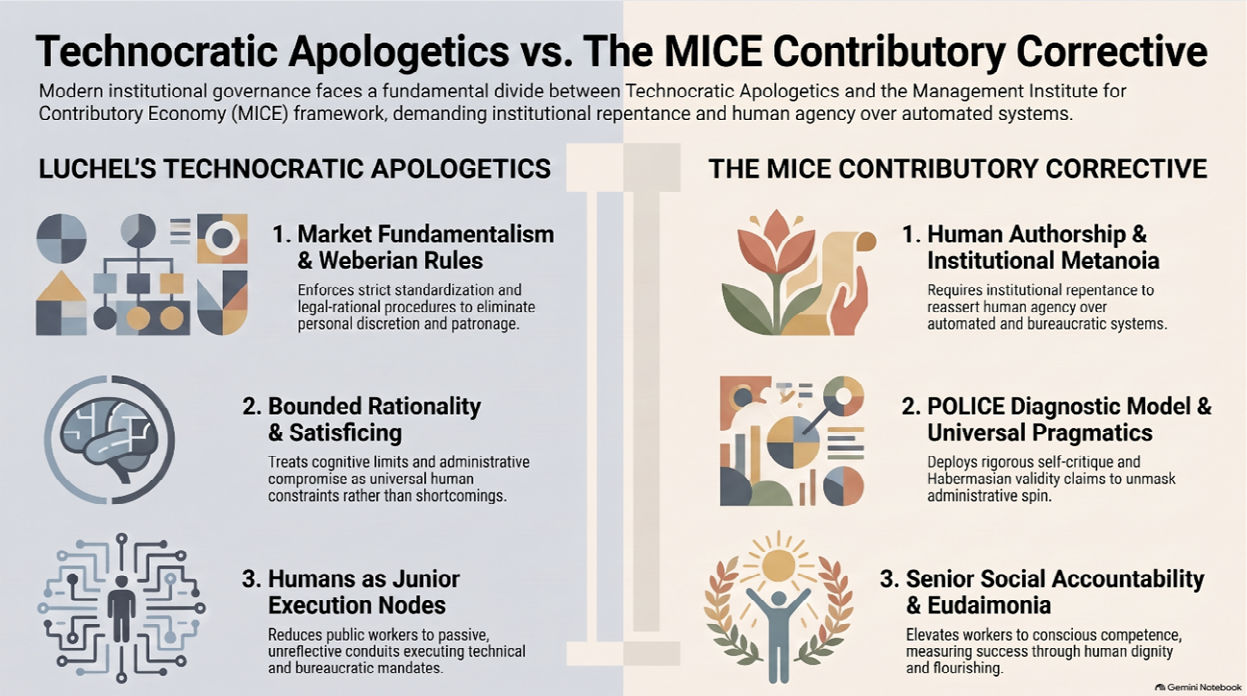
1. Introduction: The Failure of Technocratic Apologetics in Bevin Luchel's Critique

In his essay *"The Limits of Prophetic Administration"* (Luchel 2026, pp. 56–78), Bevin Luchel undertakes a defence of contemporary public administration against the reformative demands of Dr. Neville Buch's manifesto, *"Rise up and shine, for your light has come"* (Buch 2026f, pp. 1–2). Borrowing Richard Paul's framework of "background logic" and egocentric self-deception alongside Karl Popper's "piecemeal social engineering," Luchel characterizes Buch's MICE manifesto as an "untenable, apocalyptic reading of modern governance" driven by "prophetic confrontation" and "egocentric defensiveness" (Luchel 2026, pp. 56–65).

However, a rigorous examination of Luchel's text reveals that he fails to address any of the substantive issues raised in 'Rise Up and Shine'. Instead of answering Buch's explicit challenge regarding how public administration intends to prevent premature AI monetization, educate on AI ethics, and mitigate the downward shift of unpriced cognitive liabilities onto citizens (Buch 2026f, pp. 1–2; Jameel 2026, pp. 1–15), Luchel simply reactivates the position of a market fundamentalist and technocratic apologist (Buch 2026a, p. 37; Buch 2026b, p. 3).

Luchel dismisses the systemic crisis of denoetization—the mechanical liquidation of human judgment under automated systems—as a mere "rhetorical exaggeration," attempting to justify bureaucratic inertia through Herbert Simon's concept of administrative "satisficing" and Max Weber's ideal of passive legal compliance (Luchel 2026, pp. 64–71; Weber 1946, p. 95; Simon

1957; Stiegler 2018). In doing so, Luchel treats routine procedural convenience and market-driven metrics as self-evident goods, ignoring the deep structural damage caused by market fundamentalism, economic rationalism, and automated corporate algorithms (Buch 2020, pp. 1–4; Buch 2026a, p. 42; Jameel & Buch 2026, p. 4).



2. Point 1: Re-Activating Market Fundamentalism and Evading the Core Issues

Luchel's essay displays a systematic evasion of the central arguments established in the MICE framework. Rather than evaluating the meso-cognitive and historiographical machinery designed by MICE, Luchel executes a classic technocratic reduction:

1. **Evading the AI Responsibility Burden:** Buch's manifesto directly confronts decision-makers with the economic and moral liabilities generated by artificial intelligence, asking what governance is doing to "prevent premature monetization through A.I." and "educate on the ethical usage of A.I." (Buch 2026f, p. 2; Jameel 2026, pp. 1–15). Luchel completely ignores these questions, making no mention of Arif Jameel's Economic Law of Responsibility Burden, which proves that automated AI routines do not eliminate operational costs but merely shift unpriced cognitive liabilities downward onto individual citizens (Luchel 2026, pp. 56–78; Jameel 2026, pp. 1–15; Jameel & Buch 2026, p. 4).

2. **Sanitizing Administrative "Satisficing":** Luchel defends administrative "satisficing"—settling for superficial, short-term solutions—as an "unavoidable procedural necessity" driven by bounded rationality (Luchel 2026, p. 68; Simon 1957). In the MICE framework, institutionalized satisficing is recognized as a vicious circular argument where bureaucracy uses its own artificial success metrics to justify its existence, generating "institutional bullshit" and manufacturing PR spin to hide real-world policy failures (Frankfurt 2005; Buch 2026a, p. 38; Buch 2026e, p. 18).

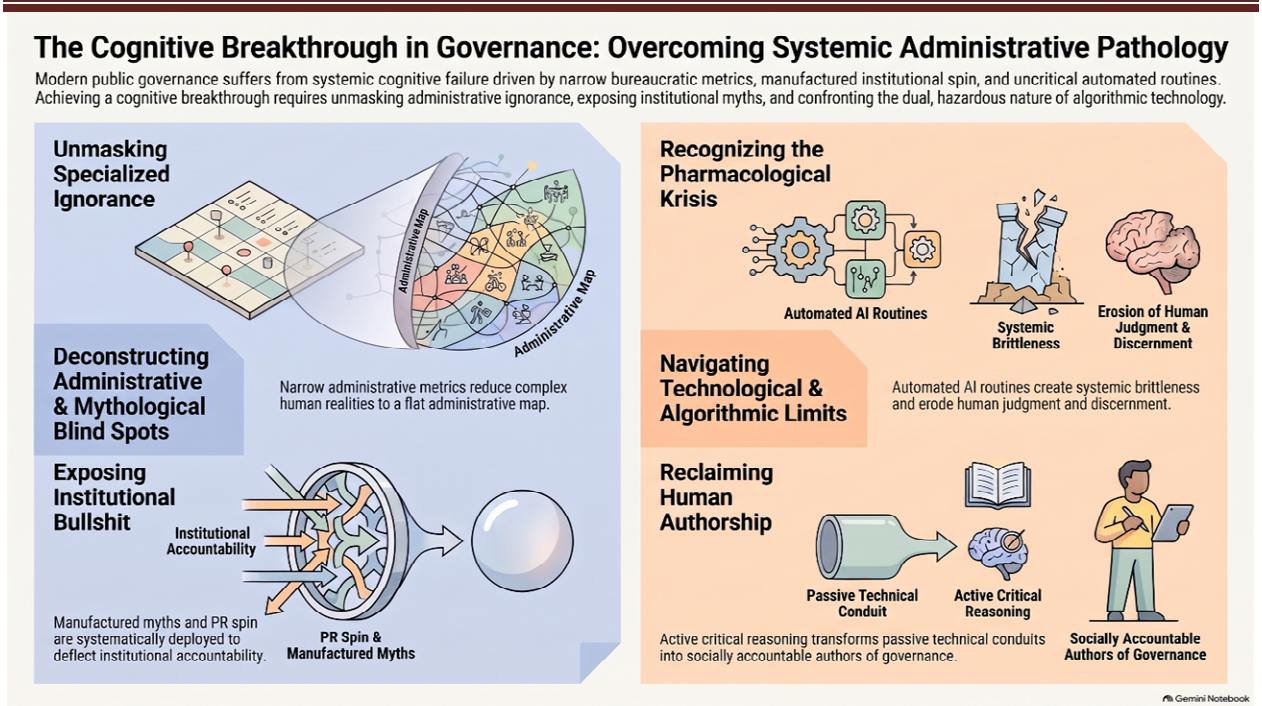
3. **Re-Activating Neoliberal Market Fundamentalism:** By pointing to formal market indicators, UNDP Human Development Index rankings, and piecemeal social engineering as evidence of societal progress (Luchel 2026, pp. 74–76), Luchel falls back into neoliberal economic rationalism (Buch 2020, pp. 1–4; Buch 2026a, p. 42). He assumes that as long as GDP or HDI metrics show statistical gains, the underlying "denoetization" of the public, the destruction of local knowledge commons, and the proletarianisation of workers can be safely ignored (Buch 2026a, p. 48; Stiegler 2010; Stiegler 2018).

Luchel's use of Richard Paul's "background logic" is therefore projection: it is Luchel whose background logic remains trapped in egocentric, market-fundamentalist assumptions that refuse to question the legitimacy of technocratic control (Paul 1985, p. 60; Luchel 2026, p. 63).

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3. Point 2: How Governance and Bureaucracy Finally Understand

For governance and bureaucracy to escape the technocratic trap defended by Luchel, they must undergo a cognitive breakthrough. Bureaucracy "finally understands" not by reading sanitized efficiency reports, but by recognizing its own structural pathologies through three crucial awakenings:



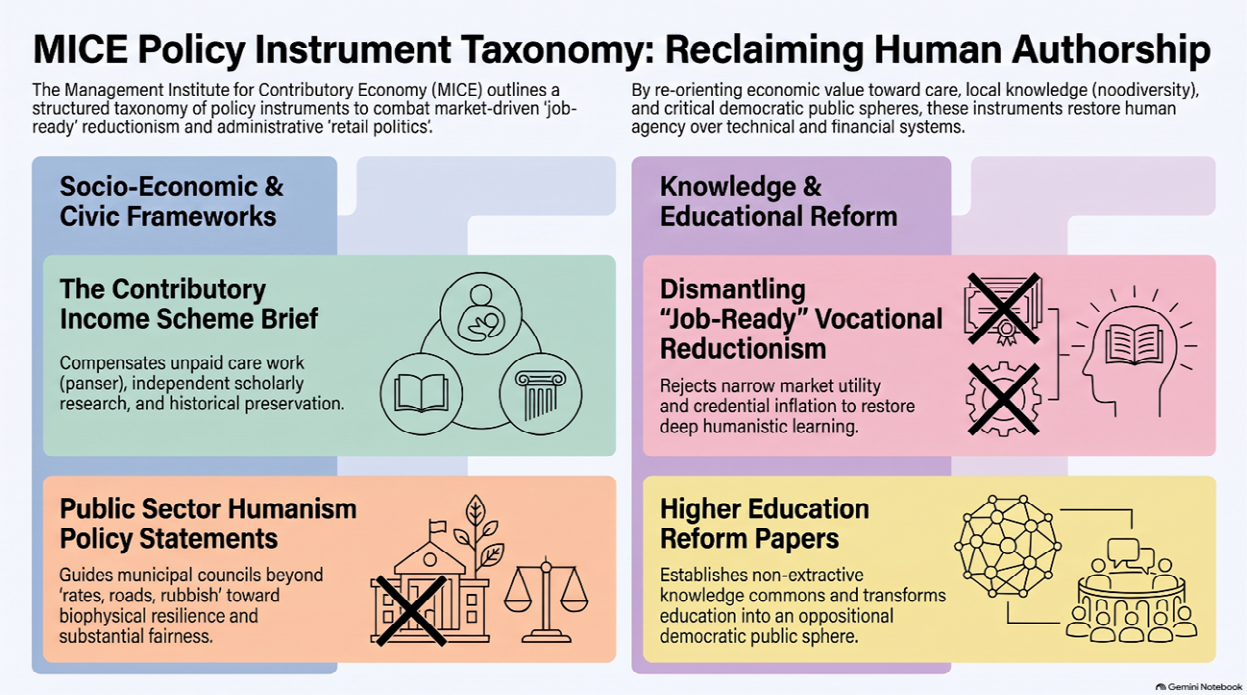
- **Dismantling "Specialized Ignorance":** Bureaucracies routinely retreat into hyper-specialized silos, measuring policy inputs with mathematical precision while remaining completely blind to holistic human reality (Buch 2026a, p. 33). Understanding begins when public managers realize that "job-readiness" metrics and vocational reductionism treat citizens as flat, quantifiable units on an administrative drawing, leading directly to institutional failure (Buch 2026e, p. 143; Luchel 2026, p. 68).

- **Unmasking "Institutional Bullshit":** As Harry Frankfurt (2005) and Neville Buch (2026a, p. 39) establish, technocratic governance relies on institutional bullshit—communication disconnected from truth, constructed solely to manipulate public impression and preserve administrative privilege. Understanding occurs when decision-makers acknowledge that these PR slogans no longer hide systemic decay.

- **Confronting the Pharmacological Krisis :** Following Bernard Stiegler, technical systems are a *pharmakon*—both cure and poison (Stiegler 2010; Turner 2023). When bureaucracy surrenders judgment to automated AI algorithms and market metrics, technology ceases to be an instrument of efficiency and becomes a poison that liquidates human discernment (*denoetization*) (Stiegler 2018; Buch 2026f, p. 1). Understanding arrives when leaders realize that unheeded *techné* leads inevitably to systemic brittleness (Vardi 2020; Buch 2026e, p. 42).

4. Point 3: How Governance and Bureaucracy 'Repent' (Metanoia) and Change Decision-Making

Institutional 'repentance' (*metanoia*) is not a performative political apology or an executive corporate retreat; it is a profound epistemological reorientation (Buch 2026f, p. 1). Repentant bureaucracy fundamentally alters how decisions are made by executing three structural shifts:



A. Abandoning "Political Profit" for Communicative Rationality

Luchel defends Weberian bureaucratic obedience, where public servants execute orders regardless of moral validity (Luchel 2026, p. 71; Weber 1946, p. 95). Repentant governance rejects this "production-warfare mindset" and abandons purposive-rational action aimed at short-term "Political Profit" (Buch 2026a, p. 37). Instead, it adopts Jürgen Habermas's framework of Communicative Rationality, submitting decisions to open "we-spaces" where policy is forged through uncoerced, rational-critical dialogue (*Verständigung*) (Habermas 1979; Buch 2026a, p. 49; Buch 2026e, p. 83).

B. Uncoiling Historical Errors via Spiral Historiography

Bureaucracies routinely suffer from Historical Forgetfulness—stripping policy problems of their origin stories and repeating historical errors in "vicious circles of stupidity" (Buch 2024a, p. 2; Buch 2026c, p. 6). Repentant decision-makers adopt Spiral Historiography, operationalising the

axiom that "understanding history is philosophy in practice" to uncoil past policy blunders and unearth suppressed regional contexts (Buch 2026c, p. 4; Buch 2026f, p. 2).

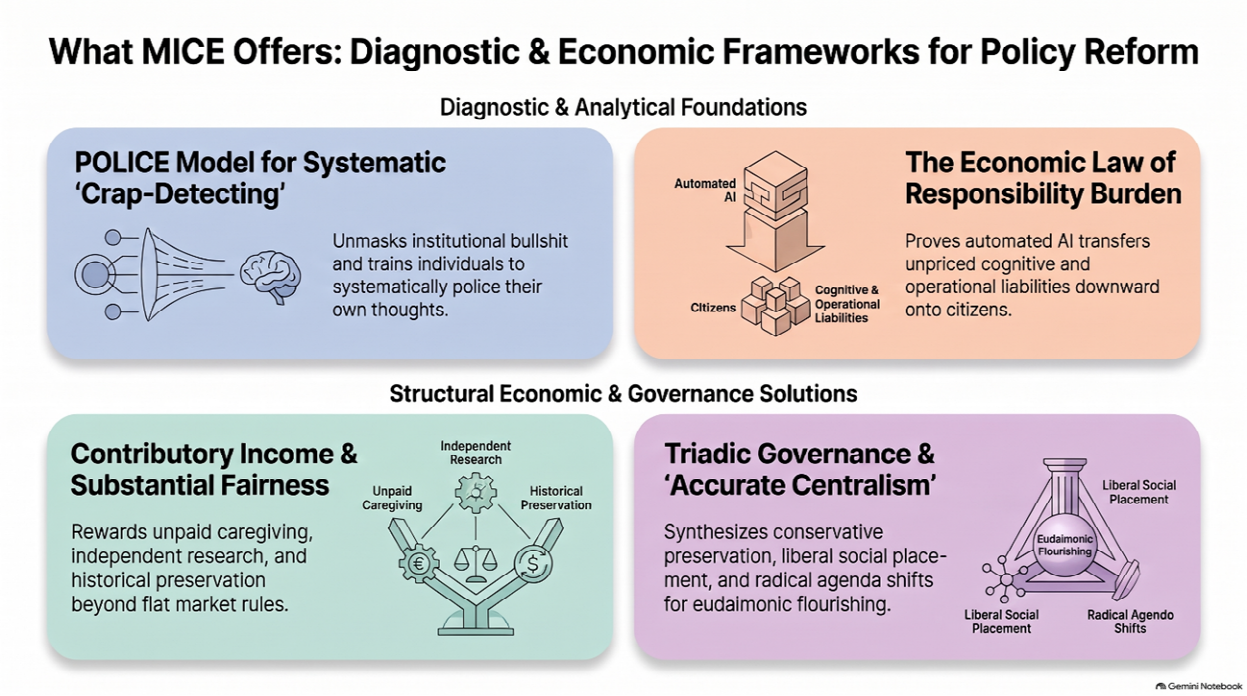
C. Internalizing "Thick Ethical Concepts"

Decision-makers replace "thin" technocratic terms ("throughput," "unit cost," "efficiency") with "thick ethical concepts"—character, wisdom, courage, care (*panser*), and substantial fairness (Noddings 1984; Stiegler 2018; Buch 2026a, p. 40; Buch 2026b, p. 5). Moral reflection becomes an active structural component of administrative logic rather than an external public relations ornament.

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5. Point 4: Required Actions of Governance and Bureaucracy

To translate institutional repentance into concrete administrative reality, public governance must execute four non-negotiable actions mandated by the MICE framework:



1. **Mandate Universal Pragmatics Audits:** Public administration must require that all policy proposals undergo a Habermasian validity audit, explicitly testing whether administrative claims are comprehensible, factually true, ethically right, and genuinely sincere (Habermas 1979; Buch 2026a, p. 74). Luchel's fear that sincerity checks subvert the rule

of law (Luchel 2026, p. 73) reveals his preference for legalistic deception over democratic integrity.

2. **Drive De-Proletarianisation to "Senior Cognition":** Governance must dismantle the "drone-isation" of public servants. Contrary to Luchel's defence of passive obedience (Luchel 2026, p. 71), public servants must be elevated from "Junior" actors—who blindly execute tasks without understanding *why*—to "Senior" authors possessing conscious competence, taking personal moral accountability for societal outcomes (Buch 2026a, p. 37; Buch 2026b, p. 9; Buch 2026e, p. 140).

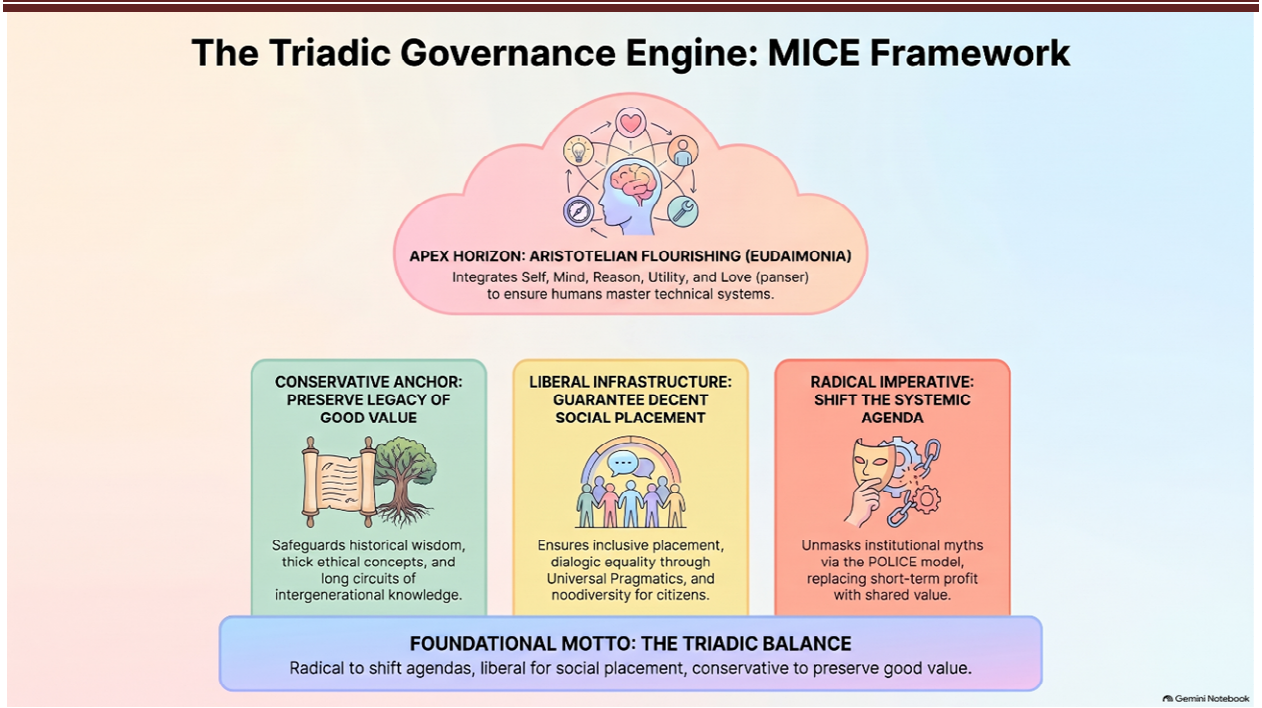
3. **Institutionalize the POLICE Diagnostic Model:** Institutions must formally integrate the POLICE model (Philosophically Ontology Logic Intersect Compatibility Education) as an internal "crap-detecting" software (Buch & Peach 2024; Buch 2026a, p. 46). POLICE trains administrators to "police their own thoughts," unmask corporate PR spin, and audit the background logic of public policy (Buch & Peach 2024; Jameel & Buch 2026, p. 4).

4. **Enact the Contributory Income Scheme and Substantial Fairness:** Governance must replace formalistic administrative rule-worship with Substantial Fairness (Buch 2026a, p. 75; Buch 2026b, p. 7). This requires enacting a Contributory Income Scheme to compensate non-market, socialized contributions—such as independent scholarship, unpaid caregiving (*panser*), First Nations cultural preservation, and civic stewardship (Stiegler 2010; Buch 2026b, p. 7).

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6. Point 5: Why the MICE Message is Vital: Reclaiming Human Authorship for Eudaimonia

The message articulated in Buch's manifesto and operationalised by MICE is of vital civilisational importance because modern society is undergoing an "immense regression" (Stiegler 2018; Buch 2026a, p. 10). Under the pressure of automated technical systems, generative AI, and market fundamentalism, human agency is systematically cannibalized, turning human beings into "puny nodes" in automated networks (Jameel & Buch 2026, p. 4; Roe & Perkins 2026, p. 2).



The MICE message provides the only balanced, operational exit from this regression by deploying its Triadic Governance Engine:

- **Conservative Anchor (Preserve Good Value):** Preserves intergenerational long circuits of memory, historical wisdom, and thick ethical concepts against technocratic erasure (Buch 2026b, p. 4).
- **Liberal Infrastructure (Decent Social Place):** Guarantees inclusive dialogical placement, respects *noodiversity* (epistemological pluralism), and provides accessible public tools for all citizens (Buch 2026b, p. 6).
- **Radical Imperative (Shift the Agenda):** Dismantles neoliberal market hegemony, deploys the POLICE diagnostic model, and replaces short-term profit metrics with Aristotelian Flourishing (Eudaimonia) (Buch 2026b, p. 8).

Ultimately, MICE restores the Synthesis of Being (The Five Intentions)—integrating Self (identity), Mind (judgment), Reason (logic as cognitive regulator), Utility (socialized action), and Love (*panser* / thinking as caring) (Buch 2026a, p. 54; Buch 2026b, p. 10). This ensures that the human person ("the who") reclaims proactive authorship over automated technical and bureaucratic systems ("the what") (Buch 2026a, p. 57; Buch 2026e, p. 173).

7. Conclusion

Bevin Luchel's paper, *The Limits of Prophetic Administration* (Luchel 2026, pp. 56–78), represents a textbook example of technocratic apologetics. By evading the core challenges of AI exploitation and automated denoetization, Luchel falls back on a defence of administrative satisficing, Weberian obedience, and market fundamentalism.

Dr. Neville Buch's manifesto, *"Rise up and shine, for your light has come"* (Buch 2026f), demonstrates that true administrative progress is not achieved through passive compliance with market-driven systems. When governance and bureaucracy acknowledge their cognitive failures, repent of strategic manipulation, and execute the procedural correctives of the Contributory Economy, public administration is liberated from technocratic paralysis. It transforms into a collaborative **"City of Intellect"**—a flourishing public sphere governed by philosophy in practice, human authorship, substantial fairness, and Aristotelian *eudaimonia*.

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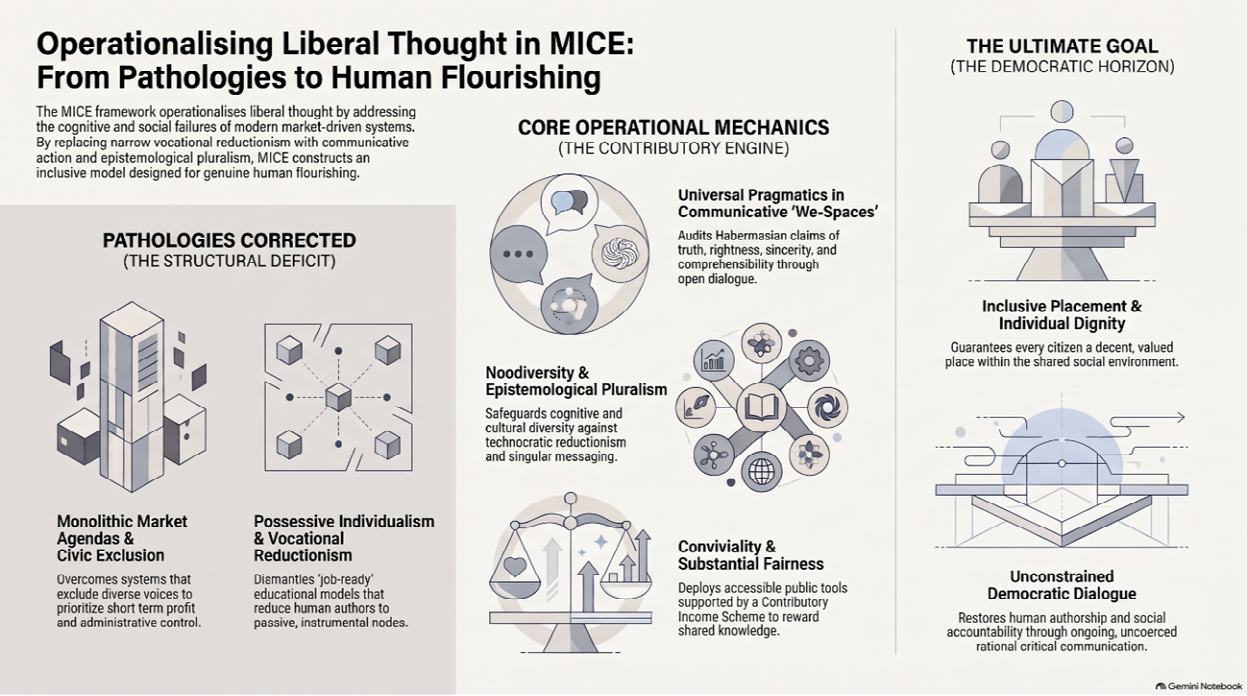
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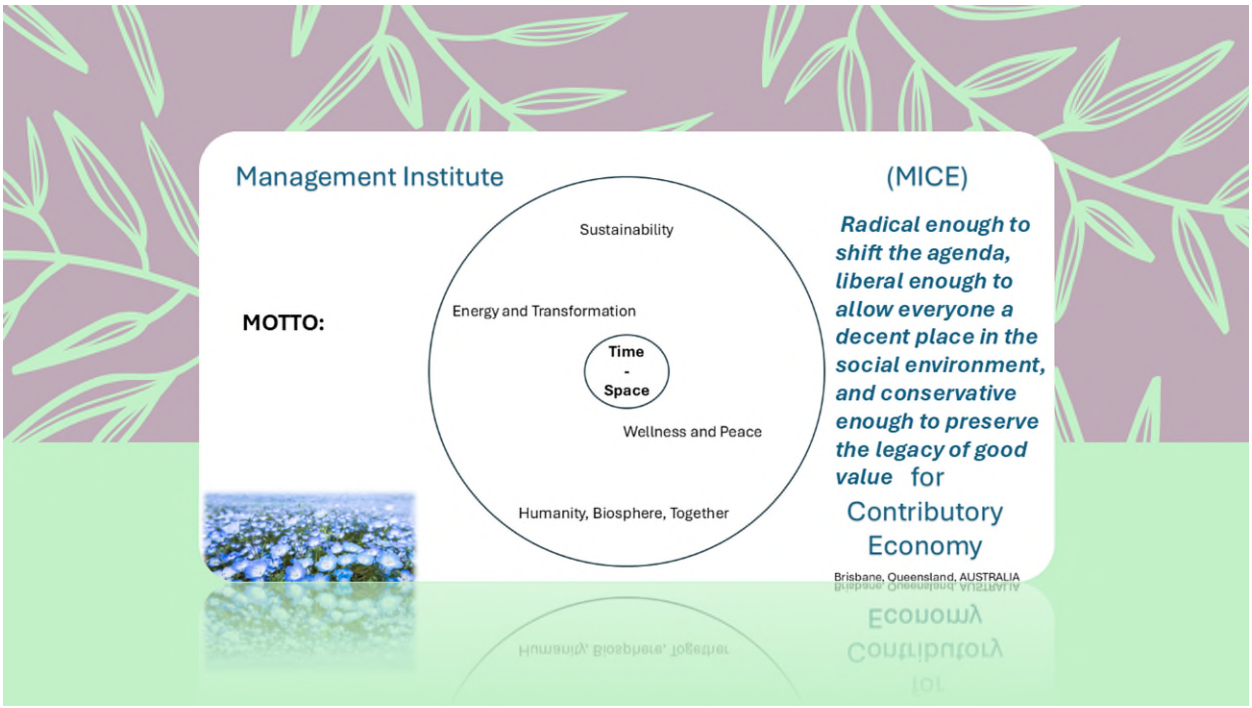
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