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Political Economy

A hyper-scopic view comprehends theory and practice, as to formulate discursive prescriptions. In this exploration we may do no more than to adapt theory to politics, we may or may not touch theory while that would be the ultimate intent.

In this spirit, to be known here as political economy, it is useful and interesting to redefine the terms “communism”, “socialism”, and “capitalism” to purposes of political utility.

The conception of society as a linear metaphysical value system, and the greatest magnitude of substance on that line as government, has an unfortunate novelty. We depend on government as a feature of our world or environment, as the central bank and judiciary, largely ignorant of our exploitation by government. An active, participatory sense of justice is served by an active participation in government and journalism, the conception of society as government, to be known here as communism.

At the opposite of communism is capitalism, according to every tradition. In the early twentieth century, before thought had captured economics, capitalism represented our conduct in society according to precedent and expectation. This remains our general locale within the society as government value system.

The least magnitude of substance in the metaphysical value system of this political economy is the vague conduct of passing familiarity. The amorphous substance is virtually nil, the least possible matter of any substance, whatsoever. The individual in this world environment sleeps well, because this individual is highly adapted to the perfection of sleeping. To lie down restfully, to expire comfortably, and to wake willfully. Unfortunately, the perfection of sleeping has no material utility in the world. And the neighbors may be well practiced in the exploitation of this fact. They will condemn the arts of comfort in order to disappear with the property.

Likewise, following well worn experience, the capitalist will forget the value of government and will trade sovereignty for convenience. The criminality of mindlessness and the criminality of greed is an unavoidable and unfortunate mark on the history of experience of humanity that this political economy attributes to the *laissez faire*.

Following tradition, socialism is situated between capitalism and communism as a balancing between the least and most rigorous dedication to political participation in government on behalf of citizens.

These terms should bear no resemblance to the geopolitics of the twentieth century, while of course they appear to “americans” to rest in precisely that position. Propaganda separates our experience of humanity from our prescriptions for theory. The propaganda of “american” or “western” capitalism *versus* the propaganda of, perhaps, “eastern” communism often illuminated the same points. However, regurgitating that experience as relevant (to the substance of theory as opposed to the substance of experience) is the ideological material of the propagandist.

It is not bigotry or ideology which changes history. It is bigotry and ideology which causes history to repeat.

In this political economy, the economic material of government is abstract. The concept Society As Government has been distilled to a linear value system which has been classified into three regions, capitalism, socialism, and communism. It is our familiarity with (indeed, habituation to) the geopolitical propaganda of the twentieth century that dredges the muck of understanding to impose

meaning where none has been assigned. The issue raised is the participation of individual member of a popular sovereignty in the political process that defines the present and future government. The least participation is typically experienced as the forfeiture of sovereignty, and the most participation would be a discipline and awareness as may resonate with Soviet propaganda but has been repurposed here.

The issue of political participation is important, vital and critical to political economy, and the role of propaganda in the erosion and annihilation of participation may be traced across the history of the twentieth and twenty-first centuries. The glaring and blinding of the illumination presented here reflects our experience of humanity, including our propaganda and politics and their effect on government and economy.

The maintenance of sovereignty requires the skills of reading, writing, and critical analysis. The exploitation of the population requires their conduct by emotion. To fit the terms “capitalism”, “socialism”, and “communism” from their history in literature onto the scale of this participatory actuality is to label the individual conducted to exploitation by emotion the capitalist, and the individual conservative of sovereignty by a critical discourse the communist.

Notes

Max Weber, The Protestant Ethic and the Spirit of Capitalism