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Economics

It can only be described as unfortunate that in politics we are readily turned to ideation at the words “socialism”, “communism”, and “capitalism”. Our political training by propaganda has instilled the *superficiae* of division that afford the opportunities of our exploitation. It should be obvious that the academic concepts upon which that propaganda have been constructed are but herring. Our political division is founded on old habits of arousal that have produced the economy of ill opportunity that serves the megalomania of people like Charles Koch, Vladimir Putin, and Donald Trump. In contrast, the academic economics seek to perform the critical analysis of our ideas. When our academic economics become political ideology, the tool has become the master -- which is obviously unfortunate.

In a critical analysis, when we pose “communism” as an alternative to “capitalism”, we might begin with the conjecture that these two alternatives have superficial differences and profound similarities. In this analysis, communism is “*alterior* capitalism”. Both “systems” of social sustenance employ money

and hierarchical industry. Neither has solved the problem of effecting individual advantage and disadvantage, as often inflicts psychological disease.

Unlike our propaganda, the field of economics is independent from ideology. The ideologue is not an academic, his future has no independence from his past, and therefore his work has no credibility. In this context, the terms “socialism”, “communism”, and “capitalism” are defined and redefined at will to perform the purpose of the writer.

The idealisms of “communism” may be applied equally well to “capitalism”, and *vice versa*, as readily as these terms may be defined and redefined. Objectively, the idealisms of either ideology are propaganda.

The problem of money effecting change as master is mistaken for Adam Smith’s “invisible hand” of market theory, and in this sense has marked “capitalism” as a metaphysical rogue in need of vanquishing by an alternative.

The mastery of our tools, from physics to metaphysics, economics to politics and government, is necessary to solving the problem of individual advantage, or more immediately, psychological illness.