

## AGAINST THE IDEOLOGICAL USURPATION OF POLITICAL LIFE

The world is composed of two opposing forces: change and continuity. And yet, in these rancid times of psychological decay, ideology has ensnared the progress of both. Ideology is a dangerous disease; whose venom has wrapped its fangs around the very pillars on which our civilisation depends. In short, ideology is a blunt force of sophistry: to assume the world is one way, or ought to be one way, instead of an accurate reflection of sensory information and rational processes. Ideologies are usually easy to point out, ending most commonly in ‘-ism’. That is, socialism, conservatism, feminism, et cetera. It seems, like poetry, many ideologies came about us for man’s need to entertain — to decorate, to distract his mind — his mind. But this silly game grew so devotedly invasive that the game became political life. By dribbling from an enclosed to a universal circle — by force — we are forced to play this game of ideologies: whether as allies or enemies; conscious or entirely oblivious to its existence. The purpose of ideology is slavery. To oppress any deviants to the assumed conditions of the world into conforming to its subjective doctrine over and beyond the laws of nature. Humbly appealing to your senses — to what you have seen of the world — it will become apparent that ideology is the cause of all the rotten laws of the modern world, and necessarily must be destroyed. By living under ideology, you live a lie. A lie which seeps through your cracks and swallows up your virtues, your competence and your joy in life. But in obeying the natural law — as in all great ages from Cicero’s Rome to Louis XIV’s France — a man finds his greatest meaning, and his greatest achievements, in life. And so, we shall examine how ideology has usurped political life and what the alternative must be.

The first component in ideology’s usurpation of political life is ideology itself. As we mentioned earlier, ideology is the assumption of certain conditions of the world, or what they ought to be; with the particular aim of implementing this assumption into reality. We find many prevalent ideologies in the modern era. These include socialism (the assumption that all men are equal — such equality being ambiguous and vague in itself); feminism (the assumption that women by virtue of being women ought to be empowered with equal or greater prestige, or power, than men); conservatism (the assumption that institutions and systems ought to be persevered as they are) and many other ideologies aside. What these ideologies have in common is they assume the world to be, or ought to be, as their doctrines dictate, and that this must be implemented; else the world will be a worse place without it. But as the definitions suggest, ideology is nothing more than moral quackery. Only those who conform to a particular ideology will be safe. Although, by virtue of its subjectivity, a readily accepted invitation to conflict is inevitable: at best, petty division between the Tories and Labour over service provisions; at worst, the horrific murders of Stalin. In the short term, ideology is an attractive escape from the bitter reality of life’s harsh wills. But in the long term, it is a selfish sacrifice. Selfish, because conforming to ideology affects the behaviour of everyone around you. Nature is a beast. But she stays put forever. Better to learn to tame her one step at a time than become the slave of someone’s opinion: of all things! Never allow yourself to become a hybrid between man and the aether of stupidity. Alas, reader, you are a man. In this way, you must first learn to moderate ideology. And then, by being authentic — by changing from ideology to the law of nature — you will overcome the first component of our modern ills: ideology.

Building on ideology, the next element to consider in ideology’s usurpation of political life is usurpation. By usurpation we mean the conquest (that is, the consent to power: in this case

ideology, or more precisely, the absence of rebellion against it). Of course, ideology being itself incorporeal, it is impossible for ideology to usurp per se. Instead, the agents of an ideology will usurp in its name. This includes party politicians (especially those who make the ideology; monopolistic and oligopolistic media outlets such as papers and television and now, increasingly though less successfully, social media; in which greater and greater and greater fictions are shoved into the minds of viewers with their monopoly of freedom to choose what to produce; regardless of, and often contrary to, popular demand); and the dangerous masses of half-educated fools who are not so dangerous as to be guided by violence in the service of the common good alone, or so wise as to distinguish truth from falsity (instead, the reactive, convenient, ideological life being of greater priority by apparent choice). It is by these agents that ideology usurps political life. Indeed, one may forgive the ideologists at first for their modus operandi. It is from the result of tragedy that men turn to ideology. The pain of modern life calls for a system of ideas to keep one's self sane, and have a purpose to strive for amongst the confusion of madness. But ultimately, like all evils following the Socratic tradition, it is ignorance which turns men to ideology. Ignorance of the nasty effects its causes to others — from the petty micromanagement of a household to the mass genocides of great nations — have. And so, the solution to ideological usurpation is to fight back. To equip one's self with the knowledge of the natural law, and demonstrate — not just teach but live — the laws of nature which much be learnt by all. It is only in this way that ideology may be crushed and reason and good order become the norm of political life once more.

With ideology and its usurpation explored, it is now most fitting to see this usurpation of the political system. By political system, we follow the Hellenic interpretation of Aristotle. Namely, the polis (or city state, or state for moderns ears) which is more accurately expressed as the formal arrangement of offices which govern the state and the citizen. Rather than focusing on the state or citizen — the final cause of the state — we shall consider the ultimate cause of its condition: the government (and by virtue of it, the governors who govern). Naturally, there is variation over time as to the nature and extent that government governs, and how far ideology affects government: from Napoleonic France to Han's China. But as this is a pressing modern enquiry, we shall consider the present and what is yet to come; leaving history to judge itself on this occasion. A simple glance at the leaders and senior characters of every major European political party will reveal how deeply the insidious effects of ideology are on the ruling class. From Keynesian economic policy to gender identity politics, notions of what is best — what must be present — have conquered the modus vivendi of major political life. It assumes men are politically categorised into certain preferences. That trade should be at the forefront of life for the common good, or environmental protection or euthanasia facilitation. In reality, the pressing and ultimate problems — the ones which require men's greatest energies as the foundation to civilisation — are those, like with a household, which concern practical, immediate universal needs. Even the success of long term prosperity depends on present industry. And so, it is by having competent governors of this realm (whose concern is in universally beneficial activities of the state: keeping the peace, defending the realm, sound finance) that the political system will find itself as able and respected as it was under the prominence of European governments of the nineteenth century, or under Rome, or the high era of Hellenic prosperity. In short, government must reject the pandering of pusillanimous economic and social queries and instead focus on the bread and butter of political life: security from war and security from civil disorder. This is the limit of government; the sole occupations that concern universal good. It is in this way that the destruction of ideological usurpation of political life will be secured.

The Natural law is the cure to modernity's decadence in government. Ideologies, like the German generals who served under Emperor Alexander I, will continue to argue that the failure of their

doctrine is all the more reason to implement it. To try again; to try from a new angle; to try with a fresh pair of eyes. In short, to keep on trying until the restrained assumption to Nature's ways is put true for but a brief and uncomfortable moment. How many times we have seen this tragedy played before our eyes! With the Natural law, our government will rule with competence and eloquence. Without it, ideologies will continue to grind deeper and deeper into your life: ensnaring you with poverty, ignorance and conformity. Let Nature be your guide for this lesson. Learn the Natural law, fight ideology, cure the world.