

Political And State And 'We The People' Analysis And Criticism -- Today's America, The Monarchy, Tyranny, 1776, Marx, And Freedom USA

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[There will be several sections in this document. It starts thus...]

THE WILL OF THE PEOPLE, AMERICA, FRAGMENTS, THE IDEA AS FRACTURED, AND THE MONARCHY PROTOTYPE -- AND THE FUNCTIONAL AND INTEGRATIONAL AS TEMPLATES

I have in mind Marx's Critique Of Hegel's Philosophy Of Right, O'Malley, pp. 30-38. And 1776. And the current status here in America.

The collective mass of the will of the people, but this is all fractured up (fragmented) -- not integrated -- and each rregion of thought and action (government, the people collectively) is mutually contradictory at key junctures, or at cores, and yet gets some things done -- the will of the people. Property of idea and land (body, property, abode) -- again, land, work, the personal, and idea.

What is the Idea (Marx's term, for the monarchy), in America? The US? Even this is not settled onm ad is in serious dispute. Even 1) these disputes are fragmented and 2) each center in the disputes does not have a totality view. (There is some cohesion to the ideas, and many individuals live integrated lives; but many more do not by accident or by their own limited views, see the lack of totality and integrated as a positive expression, the totality and integrated as a positive ideal expression, and see the lack of this.) They -- the centers of the ideas and disputes -- are factions, also, of ideas and categoeres that do not add up even as categories. (With integration, categories add up; and if logical space is infinite, and logic is followed, then logic is total, and one can always insert a point into logical space, says Wittgenstein, and reliably see the actual world (TLP).)

In the statement on the monarchy, sovereignty, and the state as one angle on this (in 2 ways), on p. 38, it can be asked, in America, what of the state as Marxist idea, and perception, as expression to the individual as determinant, just as the state is explicit in its determination and sovereignty.

The state, the individual, the universal, society, the people.

So, which individual?

The individual as president, or the individual, each one, in society; neither, or both?

Even the individual as monarch (not the Marxist state) is preened and groomed -- paid attention to to the nth degree -- 1) but not so the individual, each individual in the people; 2) it is not trained for, here, 'the president' -- but somehow attained then protected. Protection is fine -- but what and how the attainment? It is somewhat like Marx's description of the monarch: attained by some magical thing or combination, toward some Idea that is never completed.

So we in the US have abandoned the monarch from birth and training (somehow) to the soehow individual individual attainment to selection 1) by the issues of the day; 2) some Idea; 3) popular vote among few options. (It is also somewhat ad-hoc and arbitrary, each say president's pulling together a certain cohesion during the election by popular vote -- 1776 was neither ad-hoc nor arbitrary, but a systems approach, rugged and minimal in its scrutiny.)

But: what Idea, among the few options (and to get the selection by popular vote on one side, this even is dispute). But: what is an Ideal as -> Idea or set of Ideals? That is *NOT* integration or nondual however but *always* among dispute.

Then, 1) limited options, from a collective of embodied and ideas and 2) by popular vote and 3) etc.

All with regions of center of ideas and these contradictory at core or junctions and the set fragmented. *NOT* integration, total function (zenki), totality, nondual -- then acknowledging multi-view and multi-expression and multi-experiential.

Also, we say each voice in America is important -- until the put in office vote election, and dispute, (up the political hierarchy) where the fragmented A excludes and feuds bitterly the fragmented B.

There is a lot in the US that is functional and reasonably complete. There are layers to the economics that are duration, agile, and stable. There are many individuals who are Freedom America or who see a deeper sense of justice and equability. This has to be templated.

Some redefinition has to occur, extending the idea and actuality of the previous paragraph, and correcting or weeding out the deficiencies indicated herein. And the analysis in this section is a step toward that, it seems.

I look as a Marxist to certain expressions of the Republicans as determining rightly that things are of- and there is a right-mindedness to things -- and the original textualist Framers of enlightenment and reason age. I look to 1776 and a dialectic between 1776 and Marxism. The thought, 'a Marxist Thomas Paine' appeals to me. There are elements of the grassroots left that I like; but I am not a liberal. I am a Zen Buddhist Marxist 1776 Thomas Paine Freedom USA, an American-Global (where each nation and culture has actual or potential value) Freedom USA Marxist-American Soviet Zen Buddhist. That dialectic is cutting, and dimension.

-- KAS 2022 January 23

To be continued...