

## Essay Contest

### The Weaving of Peace

Mark Fisher, a cultural critic notes that “it is easier to imagine the end of capitalism.” The depth of this quote lies in the notion that capitalism has infiltrated every fabric of our lives. Specifically, as one may go about their day, there are endless advertisements shoved down your throat, with billboards greeting you on every major roadway, commercials, and ads consuming your ears thus affecting your neural function. There is no peace within this sector of our everyday lives, and peace is impossible with this exploitation of those performing labor for the capitalistic system and us, the consumers who were born to consume within this system, effectively limiting us to this kind of limbo. The sound of peace, therefore, is something antithetical to the individualistic nature of capitalism, and that is easily highlighted as the sounds of humans communicating with one another, the sounds of social interaction and comingling, the sounds of collaborating, the sounds of basic human function, the sounds of community and all that comes with it. And while it is easy for some to proclaim that their life is full of these ideals, it is crucial to note that much of the world cannot share this same sentiment, thus, for the advancement of society, the elimination of capitalism and its “sound” is imperative, for in order to truly achieve peace, it is necessary to focus our lives on this “sound” of collectivism.

To define the sound of peace, it is the elimination of capitalism and a shift towards community and reconciliation, and with this definition, we can then determine what the sound of capitalism is; it’s notes, hymns, and rhythms that attract consumers and transform them into these agents of corruption that serve to amplify the exploitation of capitalism. Specifically, within the novel, “The Sounds of Capitalism,” written by Timothy Taylor, he serves to describe “how the

advertising industry through most of the twentieth century and into the twenty first has employed music to sell goods,” thus “slowly imprinting into our collective DNA the sounds of songs that sell.” We can extrapolate much from this passage, mainly in the sense that capitalism is made of sounds that center around advertisement and enticement, and through such incorporation, creating this subconscious need to consume because this is all we, as consumers, are exposed to. Capitalism serves to be this slime that latches onto human functions and social interactions and converts them into an emotionless tool used by the machine itself to further its agenda of ceaseless consumption and exploitation, and this is noted by Taylor where he begins his book mentioning that “music has power,” and that “musicians know it,” as well as “listeners,” and ultimately, “so do advertisers.” And as mentioned before, capitalism’s main function is to corrupt every facet of human function, and another main aspect of human life that’s under attack, is this idea of community, by the hyper-individualism perpetuated by the capitalist system. Mark Fisher, the writer of *Capitalist Realism*, highlights in his book that “in a world of individualism everyone is trapped within their own feelings, trapped within their own imaginations.” To contextualize, western society has adapted to this sense of individual freedoms and liberties in order to further this notion of competition and production, which aids in the advancement of big business and corporations, who do not seek to form alliances with other large businesses. Where is the economic gain in this? The system of capitalism relies on the idea of competition as a way to keep prices within the threshold of consumer ability and purchase power. Now, to define the sound of hyper-individualism, we may consider is to be the opposite of collectivism, it’s the silence of man in the context of loneliness and competition, which is antithetical to the essence of man, an insult to the very nature of humanity itself. Therefore, to address the sound of peace,

we can articulate its existence through the sound of capitalism, hyper-individualism, and competition; furthermore, methods to achieve this sound can also be made clear.

Since we have then defined this sound that rivals the sound of peace, it is easy for us to define the sound of collectivism, which can be labeled as the social interactions of humans, and general human functions, as stated prior. The novel, “Social Dissonance,” written by Mattin, explores this idea of people becoming instruments through performances that transform the audience into instruments on their own. Thus, by making the audience into this instrument, we can analyze one very specific idea, that the functions of humans can be considered the sounds created from an instrument. Mattin explores this idea further and correlates it to the social aspects of man as well, and by connecting this sonic realm to the literal in which we inhabit, we can benefit all of humanity through reflecting on our own sounds, and connecting with one another, forming this collectivist ideal long-lost within the capitalist system. From here, what is important to focus on specifically, is the praxis that one can do to benefit humanity and it’s shutting away from this capitalist sound. Protesting, strikes, raising awareness, donating, volunteering, etc., are all ways for people to engage in this sound of collectivism and anti-capitalism, thus dismantling the system that rules us. These sounds of community are what helps those in need, whether it be the people of Palestine suffering, the women of Korea who are talked down upon for the 4B Movement, and those who simply cannot find a meal to consume. What is evident, is that there is a necessary inclusion in the lives of those around the world that reverberates the sounds of peace: collectivism.

All in all, what is important to draw from this analysis on the sounds of peace, is that collectivism is what can cure the world from the sounds of capitalism meant to distort our vision of what is important and crucial to the longevity of humanity. And through the methods of praxis

mentioned above, we can achieve this idea of peace that is universal to those around the world.

For the benefit of humanity, we must all come together.