

“An Argument Against Political Parties”

There is nothing in the Constitution about political parties. There is a clause about “no religious test” in Article VI, Clause 3 which states that “no religious Test shall ever be required as a Qualification to any Office or public Trust under the United States.” This should tip us off about the disingenuous danger of political parties. With sweeping claims of moral high ground, enemies at the gate and even theological authority, a political party is for all practical purposes a functional religion.

Like all politics-beyond-reproach religions their objective is to win converts, votes and money by enthusing potential followers to accept broad-based meaningless opposition branding. The attraction to political parties is that they’re effective. They promote and manufacture partisan politics to generate fundraising. Political parties take on the inherently self-righteous authority of religion to hoodwink and deceive, and most importantly, to effectively cloak and disempower individual accountability.

So then, what is this “both sides of the aisle” nonsense? There is no “aisle.” There’s no such thing as “bi-partisan.” There’s no such thing as “party whips” in the Constitution. Political parties are constructs. Political parties are expedients to power, fast tracks around individual integrity, and cover-ups for accountability. They offer the payoff of inner circle power and favor for going along to get along and looking the other way at blatant party-protected hypocrisy.

Individuality is to be feared. It’s disruptive, according to party-style politics apologists. To justify political parties is to justify expediency to power by audaciously claiming gridlock would result without the money-fisted guidance of strident party operatives. Issues are not raised, positions are acquiesced. Voters are not taught how to think, but what to think. Looking the other way at gross malfeasance is demanded for party loyalism. When “we” do it, it’s strategy, when “they” do it, it’s treachery.

Have you ever heard someone say they “believe” in the Two-Party System? Party loyalty, as in “I’m a lifelong Democrat,” or “I’m a Republican and proud of it,” is the functional basis for blatant double standard hypocrisy, which is essential to political party messaging. One person, one vote has to be reduced to Us and Them simplicity, or voters will be confused, so we’re told, and legislatures will falter. And this necessity for expediency to power is supposed to justify conning the electorate with slogans and fear.

For all practical purposes, one-person, one-vote universal suffrage has been achieved. Those that choose not to participate because it is “corrupt” or “meaningless” do so primarily to avoid the consequences of participation, notably the accountability factor. To succumb to political party loyalty negates individuality. So-called “Third parties” are not a solution but a deflection away from the core issue, which is individual accountability to the vote, and the inherent right to be wrong. (It’s OK to be wrong. That’s how we grow.)

Is there to be no individual accountability championed in politics? If it be so, one person, one vote doesn't matter, except as an acceptable platform for consumer political persuasion marketing. Thus, it is proclaimed by some it's the media and big money's fault we vote and behave the way we do. The only hope, therefore, is for US to tell THEM what to think. Individuality can't be trusted, only manipulated.

It ultimately comes down to accountability of the individual and the acknowledgment of ambiguity, imperfection and being wrong. The answer is coalitions on issues and coalitions on candidates. How to think, not what to think, is the way to go. By withdrawing our support from broad-based political party allegiance we testify that we are Americans, jointly and severally, with respect for our individual accountability and not to groupthink, mass rally slogan branding. Coalitions on issues and coalitions on candidates is by far the more honest approach to political participation.

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