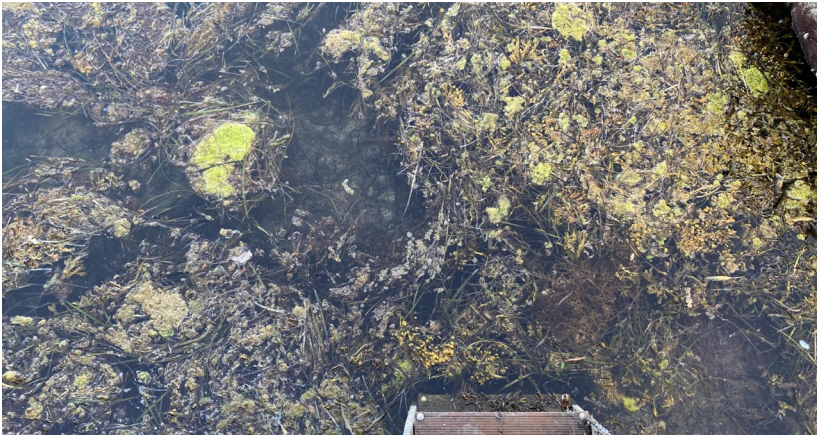




The way action is *acquired* by business—through the intermediary of money—is *metonymous*: it is what makes things happen for some benefit, through the *coded* access to a *cause*. This one way of describing the mercantile way of privileged access to define/impose the possibility and scope of action.

In sum, the mercantile system contains a *metaphysics* which is ideological to the same extent as it is muffled. The access to agency is *not only* coded but is—to the same extent—*exclusive*. Which means that it is *as* efficient in preventing action *as* allowing it. It mingles with real action to *control* it.

A certain number of provisional corrective strategies are adopted to acquire the outwards signs of humanity that add to the control of action. This happens by adding a *new* level of metonymy to the initial one. A possible way to counter—by intervention—therefore is to double the *synecdoche*.



It is regularly assumed that ‘the news’—as featuring in mass-media—is part of the public life of a democracy: perhaps even its quintessence. However, if we look at news media as *devices* that transform information into *data* on *people, relations* and *holdings*, it turns into an impoverishing contraption.

In fact, it effectively prevents us from defining citizenship—turned into a personal asset that is private *more than* public—in a way that articulates with knowledge. Knowledge is here not something one is working on, as it is during school years, but rather something one picks up/is picked up by.

Which is why—though it qualifies as “mundane”—it fails as a *public* channel that reflects the world: its continuous reporting on *crisis* is simply an alibi; since our scope on crisis tends to be isolated/isolating and always on the move (from one place to another). *With Covid-19 this is no longer possible.*

Though countries have developed different takes on it, it is ubiquitous and with no clear-cut ending in sight: it reminds of Aby Warburg’s recovery, which was considered but partial, and gave way to more philosophically inclined notions as the ‘perpetuity of healing’: recovery *without* closure.

However, as **#01-#06 Progress** hopefully has shown, in the absence of closure, there is an alternative path of *closing*. Featuring the change of *priority* of the synecdoche *before* the metonym: *sign production* before *sign code*. It should impact how we conceive and intervene with economics.

Especially, in regard of what it means to act; and to establish *criticality*—a sustainable line of action—springing out from it. Hence the concern with *intervention* in the present flyer-series. That is, clearly affect what it means to act that impacts the ethical norm of all business. *Terrestrial* economics.

That is, *all* business: ranging from running concerns in households to the concerns of presenting shareholders with a *surplus*. The gregarious aspect of economic life—infatuated with a life of action as the congenial aspect of value creation—that defines humanity in a certain, rather categorising, way.

It invariably brings up a social situation in which people *excel* at this; and in which actors *compete* at excelling. And so it is *gregarious* within bounds that can *turn*, and work at someone’s detriment, in seconds. It is as difficult to tell, as it is easy to relate—critically or humorously—in narrative.

It poses as self-sustaining and independent. Any expression of dependency is frowned upon and readily leads to rupture. A combination of necessity & shame of having to cast off *waste* that was previously considered a *limb*. It will pervasively tend to define humanity at a bare minimum, and acquire it.

To some extent, what we call ‘culture’ in the West is a form of *acquired* humanity amongst the *mundane*. It is possible to acquire this *humanity* through the immersion into the shine of art-work, broadly defined. Which is at the basis of how art becomes a *commodity*, and acquires *financial* value.