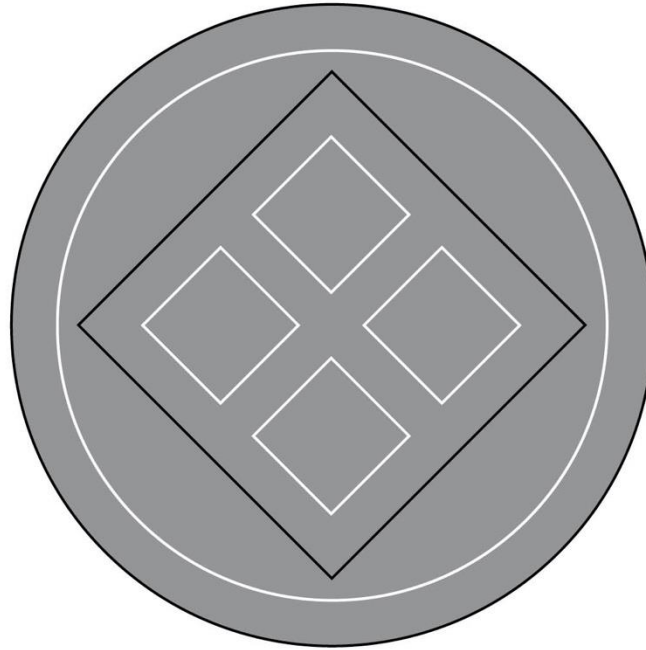


'The Prospect of Babel'

(A rhetorical compendium)



Program:

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Introduction

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Prologue

Essence of the text

“**Merit**; this, in a word, is the essence of the text that follows, to wit, that men earn what they deserve ~ and learn to be deserving ~ the good being rewarded, the bad getting their just comeuppance, whilst the vain are chastened (thus if this political system, warrants an 'ism, let merit be its prefix ~ its philosophical chassis, being Neo-Humanism).

This ethical kernel can then be developed, into thirteen, fundamental principles, which should underpin the running of an upright polity.

Initial principles

1. Rights equal obligations (right – obligation = privilege)
2. Birthright is wrong (gifted privilege, smothering justice in the crib)
3. Common opportunity, won outcome (equity right, equality wrong)
4. No one surpasses another, over tenfold (success must be merited)
5. Short-term pragmatism, longterm idealism (in time, compromise)
6. Liberty hinges on low taxation
7. Public and private life are vital, for fulfilling Existence
8. Party politics rots democracy, common democracy lowers society
9. No welfare or benefits, sans pre or repayment (save when helpless)
10. Cultural plurality, common polity (multiple cultures, one republic).
11. Man must master, and command technology
12. Humanity is a stage, twixt Anima and Maganima
13. Deutero-Humanism (Vitruvian Man)

Introduction*

Book-ending the comments made in the *Summary*, at the close of this opening section, this work is full of good, bold ideas for social reform, but no one man has the wit to finish it, so at best it presents a proposal, a draft ~ whose subject is transitory, thus e'er topical ~ which invites dialogue, analysis, trial and rewriting (compounded thought being universally truer, than the ego-skewed musing of a sole soul ~ a state shaped true to one's taste, being false to others, etcetera).

Now, to begin...

‘**Life**, its meaning and reason, are philosophical issues, which fall outside the scope of this mundane statement, and, besides, have been addressed elsewhere*; our purpose here, is to soberly propose the optimal, workable form of society* ~ by outlining a hypothetical, concept-polity ~ and to correct current injustice (as evidenced by oppression; by inherent and prejudicial disparity; by excessive and complex tax; by expensive and specialist law; by riches amid indigence, and similar ills); consequently,

despite sounding at times like a manifesto, what's said here's more a question than an answer, an invitation for the listener to view things anew, to decide what is true, what is worthy of consideration, and development, or of ridicule, and dismissal (an ideal society, being one made by way of, so based on compromise, to which end a reader, is really here an editor ~ comments on the said rhetoric, being written, like this, in parenthesis).'

'On a broader note, rather than vainly aspiring, to be spoonfed to followers ~ or forced to students ~ a social philosophy should be like a craft, in as much as it ought to be a transmission of informed wisdom, which, by being culturally compounded, and moderated through debate, becomes an authorless, communal movement (while any man who, foolishly, thinks he alone has found the way, has in fact discovered conceit, through learning his own beliefs); shelving craft virtue, mind, ideas take on craft value, by being practically cast through group evolution, and thereby surpass exclusive interests, to become universally useful, in keeping with which, a good thesis is never completed, and should, forever, present a work in progress (updated by later thinkers, and perennially reinterpreted, ideas stay evergreen, by being open ended).'

'Nevertheless, the negative capability, to reason outside of closed systems, beyond dogma, and past received wisdom, does not warrant itinerant thinking, or dispel purpose, confidence or conviction, but merely looks to temper these sentiments, with an acceptance of fallibility, healthy irreverence, and an acknowledgement of nescience, which qualifies decisive action, without denying drive (wanting Logical contradiction, an open-minded man can, still, act with great determination).'

'Thus, as to fail to plan is to plan to fail, the question of the plan of man, is a valid and pressing one, which must be addressed by every generation (who should take note, that the planlessest men in decadent society, err to be leaders who chase popularity); moreover, though every plan needs to be adaptable, amenable, and pragmatically enacted ~ accepting of change, and welcoming revision ~ to own no longterm goal, is to betray the past, fail the future, and make the present more empty, to which end, ends are necessary (means naturally following them, as a matter of course ~ a thought which ought to, rightly, guide good society).'

(Candid veracity): 'In respect of correctness, as all knowledge decays in the face of revelation, certainty is a species of conceit, and nothing can be said or written, which does not warrant criticism, the concept-society here outlined, must be, to a degree, erroneous; in spite of this honest, and modest qualification though, it must be said that this system, sometimes myopic, sometimes quixotic, often wrong, and riddled with silliness ~ or, perhaps, silly riddles ~ nevertheless presents the best, and fairest model for a polity, thus far imparted, and though it has its faults, they pale in comparison to the flaws, in other forms of social organisation.'

(Accessible presentation): 'As a map is a radical simplification, of geography, which enables right navigation, despite emphasising certain features ~ like rivers and highways ~ while omitting others entirely, so this declamation too, treats essential issues, in a condensed, schematic way, that can easily be deemed facile, and naturally

leaves it open, to expert, professional, detailed criticism (which is good, for though strategy can be planned with a broad brush, tactics need the hands of draughtsmen).’

‘In terms of content, this proposal has been kept as basic as possible, both to appeal to a broad audience, and because, as questions of governance, justice and finance are, in essence, not sophisticated, there is no need for their solution to be difficult (to which end elegant language, has been sacrificed for frank clarity); nevertheless, in the interests of concision, sometimes this work fails in this respect, and lapses into technical terms, and florid prose ~ if not doggerel ~ but hopefully the listener can forgive this, or leastwise humour or ignore it (in such cases, hopefully context will prevent the need, to reach for a dictionary, textbook or tissue); failing this, all are at liberty to better write, what they hear here, and dislike (this writing, a nidus).’

(Stated plainly, basic intelligence, naturally, errs to wax complex, and this fact, along with the desire of thieves to deceive, gives rise to rococo rules, baroque economics, and paisley taxation; higher intelligence however, wanting truth, seeks simplicity, and concision ~ principles this proposal strives to abide by).

‘In respect of gender, some may note that, by and large, masculine terms are used here, when referring to people, collectively, and as individuals; though this habit may upset certain persons, such offence is mistaken, for what is here said makes up a matrix, hence why this is so (though this comment may seem nonsense, this is the way it is, think of it what you will).’

(Human potential): ‘Having access to plentiful resources, which increase with each discovery, man has no excuse for backwardness, unemployment or poverty (and, even if faced with scarcity, no reason to suffer injustice); consequently, being gifted natural richness, man’s failings must stem from maliciousness, misunderstanding, mismanagement, or a mixture of the latter sad factors (the issue being one of recipe, not ingredients, and thus is a dish which can be fixed).’

‘In terms of political development though, it is vital that impersonal, Logical, legalistic governmental authority ~ which ought to follow the overthrow of tyranny ~ marches apace public maturation, and cedes and eases social control, in keeping with the ethicality of the people it would police, for, though premature freedom brings public dysfunction ~ and, ultimately, bad anarchy ~ if a state is tardy, in granting liberty to educated men ~ who own self-control ~ upset and tumult naturally follow (plus, from a creative perspective, individual freedom should come at the first opportunity); in truth, ideal society is found through working ~ diligently, pragmatically, and with integrity ~ to achieve a state of *Maganimous anarchy* (ref. below).’

(A rational, not radical solution): ‘Economic and political misconception, is clearly evidenced, when fundamental, natural, quid pro quo relations, in respect of effort, opportunity and ownership, appear to be extreme; now what you here hear, illustrates the latter maxim, for however it may have a radical smack, for reactionary thinkers, what’s proposed isn’t revolutionary, but conservative, not idealistic, but sensible, for where salient change is sought, it is done so on a longterm, practical,

measured basis (albeit even economic growth of 0.5% per annum, implies a twelve-percent-plus shift in one generation, thus, provided commerce can freely operate, social transformation is inevitable ~ for good or ill ~ however conventional men may be); thus though the approach to social-development here promoted, is often referred to as *Muscular socialism*, it could just as well be termed *Progressive conservatism*, or *Prog-con* (albeit, by dint of being restrictive, political isms should be resisted).'

'Notwithstanding this qualification though, if you still find the concepts here too strong for your constitution, yet sense sense in them, then you should simply moderate them, then embrace them in a shape that suits you (though men who err to sup on the, cloying, nectar of sentimental, politically correct* ideals, may find the whisky served here ~ just mixed with a little, uncooled water ~ a dram too intense for their wan palate); as for what you reject or object to, you should strive to ensure any rebuttal you come up with, is sincere, sound and, if possible, comical (witty criticism being welcomed, unlike glib or thoughtless scorn ~ viz imbecilic, scripted, politically correct resentment ~ which commonly demeans the speaker).'

(Corollary Logic and anthropogenesis [both being ongoing]): This subheading, and the subsequent 'Caveat', stray into matters philosophical, which some may find difficult, others, dull or irritating thus, rather than persist, skip these if you wish, or quickly gloss them to get their gist, and move on to *Public horticulture*.

'In his eternal relation with the nature that bore him, man is at sea, it being ~ as in the beginning ~ a divine wind that drives him, while currents, and waves, dictate his fate (and the deep awaits); meanwhile, back in the prosaic now, indiscriminate democracy, like monarchy and tribal society, is a stage in the evolution of humanity ~ or anthropogenesis ~ whose progressive arc overarches evil deviation, and which should one day see mankind complete its transition, from crude, human anima, to a higher, Maganimous condition (along with Cosmic colonisation, this poiesis being man's destiny, by virtue of which he'll decide the nature, so fate of creation).'

'To expand, people are born as hominids, to wit, weak apes, whose strength lies in intelligence, post which they graduate to being human, through social dialogue; the more humane this is, the greater people become; thus is adulthood, society and culture qualified; beyond this though, through compassion and sacrifice, wisdom, tolerance and integrity, people can enter into a state of ethical selflessness ~ here termed Maganimity ~ which mothers courage, and love, strength, and clemency (etcetera).'

'So man's abstract thinking, evolves from original, organic creation, and though, by way of reflection, man is at liberty to act as he wishes, within the physical limits set by the former, any path he follows that upsets its balance, must, by default, have a horizon; ergo exclusive land ownership, excessive taxation, and Existential inheritance, however attractive, and functional in the short term, will inevitably result in social corruption (while free markets and so on, through acting naturally, naturally flourish ~ albeit, like the feral world they echo, they err to do so mercilessly).'

‘To this end, advancing ecological creation ~ and hopefully presenting its perfection ~ the corollary order of man, ought to be rational in terms of principle, yet organic at the point of its implementation (men, like all aspects of nature, being equivalent in formal terms, yet each unique, in physical build, psychological construction, will, and ergo action); thus, being the same and different, men need bespoke treatment, yet general regulation.’

‘So, as animals are instinctively restricted, and function as part of an organic whole ~ the quid pro quo of which, both feeds and eats them ~ government in turn must supplant ecological control, and ensure that society is equitable, in terms of law, opportunity and competition (not via mindless welfare, or myopic kindness ~ its quintessential role being, to check egotistical excess, as nature does pullulation).’

(Anthropogenetic caveat): ‘The nature of time, is that it has no nature; to expand, in seeking temporal relief, mathematical, Cosmic evolution, is unconcerned by kindness or compassion, just the efficient, negentropic balance of force, in the face of dissipation* (the latter two virtues, being humane values, and thus concerns of man); ergo the good news, is that man will achieve undreamed feats, by way of which he will populate space (this being his inevitable destiny); the bad news however, is that this need not be a good experience, to wit, man can either progress wisely, kindly and Maganimously ~ in blessed partnership with creation ~ or he can do so ignorantly, sinfully and brutally (being driven to advance through pollution, combat and destruction, to live in a, technologically accomplished, horrible dystopia); thus, in an otherwise amoral universe, the nature of time will be, in truth, decided by humanity.’

(The *why* of human evolution, unlike its *how*’s, *which*’s and *what*’s, being found via right-minded kindness).

(Public horticulture): ‘The dark forests where man was born, were Eden for his hominid form, by dint of the instinct that led him, and shaped his savage persuasion; beyond this, man must now find his own paradise, by virtue of right society; to this end, man continues his evolution ~ or anthropogenesis ~ and in this transition, partisan politics presents a pragmatic stage, between tribal dynamics and class mechanics, to genuine, qualified meritocracy (for which democracy forms a nursery, in the way religion reared science); in this graduation though, to permit global business, sans global government, must bring global brigandry, of every unkind kind, while inheritance bastardises any claim, to equal opportunity (antithetical to ethical society, the need to bequeath is a sad hangover, from feral animal spirit ~ albeit men must act in their kid’s interests, pre common meritocracy).’

‘The first step in this process, is the realisation of true, human equality, which is found through genuine, egalitarian, social opportunity* (which in turn qualifies the notion, of the legal parity, that’s vitiated via gifted riches); equal opportunity ~ not outcome ~ must be the basis of a just republic, yet this imperative liberty has, historically, been constantly denied to the majority of people (moreover, until this wrong is righted, as machines remove the need for employees, this ill will increase, in both scale, and significance).’

(Summary of the above): This compilation contains some good, bold ideas for social reform, but no one man has the wit to finish it, so at best it presents a proposal, a draft of a concept-polity, or modus vivendi ~ whose subject is transitory, thus ever topical ~ which invites dialogue, analysis, trial and rewriting (compounded thought being universally truer, than the ego-skewed musing of a sole soul ~ a state shaped true to one's taste, being false to others, and so on).

So this work will hopefully grow, and evolve, to form a fluid manifesto, for the progressively-conservative, pragmatically-anarchic, Muscular socialism which, in seeking justice, and fair returns, presents the correct governmental response, for a mature society (being one that corrects wrong, via right reward).

'Yet it must be ever stressed, that this is neither a radical nor closed system, being one that looks to have its notions tested, modified as needed, then meetly implemented, over a span of centuries or so, during which time its goals should morph, to suit both circumstances, and technological development; the temporal protraction of objectives, enables their betterment and perfection, by way of practical assay, through tolerant execution, and to this end, though to hobble progress, by ignorance or backwardness, is obviously wrong for a polity, unbridled progress too, however good for the few who ride it, brings misery, suffering and upset to many (much being rode, roughshod over, when cavaliers gallop, headlong onwards, toward unknown goals ~ them that let the devil take the hindmost, being caught up with in the end).'

'Ergo this work is only radical, in the way that it would be so, for men of two centuries ago, to try and embrace, overnight, current understanding, knowledge and technology (socialist, anarchic and conservative views, being reconciled by the practical compromise, that comes with time).'

'Social evolution should be measured, and proceed on a tolerant, pragmatic basis, of trial, consolidation and revision, whenever this is possible (for even erroneous order, beats barbaric tumult, and bad anarchy ~ public urbanity erring to be, merely, four missed meals away from affray); conversely, rapid revolution, invariably, results in chaos, mistakes and misery, to which end reform ~ wherever feasible ~ is always preferable to uprising, and should be gradual, tested, and achieved via compromise, yet still be spirited, driven, and mindful of time.'

'Similarly, it is both myopic and vain, to rigidly hold to social goals ~ when, ironically, contingency is key to cultural constancy ~ and seek their achievement in the space of a lifetime, when, in truth, it is better that significant social difference, is realised over generations (to which it can be added, that objective deference prevents the, toxic, effects of selfish thinking).'

'Ergo progressive social reform is, truly, desirable and laudable but, ideally, radical change needs to be, solidly, implemented over epochs, both to thwart the jealous, egotistical ambitions of pseudo-reformers ~ whose main aim is private fame, not public benefit ~ and so that the aggregate, collective intelligence of the polity, can,

through pragmatic, measured trial and error, sensibly influence its development; to this end, evolution's Good, revolution's bad, save in the face of obdurate repression (and even then, if successful, the first objective of a new order, ought to be to create a state of lawful normality, which respects social convention, personal rights, and private property ~ a stable platform being needed, to build an upright republic).'

(The form of this enquiry): This proposal is divided into four sections, namely, A.) *Polity*, B.) *Ethics*, C.) *Economics* and D.) *Education*, albeit the B.), C.), D.) topics, mutually constitute the A.) before them, being conceptually concurrent, not consecutive; to expand, it can be argued with equal conviction ~ and arguably rightness ~ that society is born from law, or from commerce, or by way of intellectual development, albeit it is really formed through their dialogue, which is an ongoing debate (informed as much by contest, as by harmony, but ever-dependent upon accommodation); as such, these sections present elements of a blended reckoning, from whence the spirit of its system emerges gestalt (society being a sum, which seeks equation).'

(Conclusion): 'In terms of evolution, in the beginning, mankind was a united tribe, which became divided via migration, yet the destination of this journey will, finally, be found in true reunion, the only obstacle to which, is man himself, or rather his persuasion (thus, just by changing his thinking, to just thinking, man can become Maganimous, and so perfect creation).'

'Yet to truly achieve this end, man must learn to discount outcome, in his ethical reckoning, for correct results, naturally, follow right acts over time, as a matter of certainty ~ Logos, Te, or deep mathematics, seeking balance, to a degree ~ ergo bell the cat.'

A. Polity

1.) Introduction

'**Man** is born enslaved by nature, but is freed via civilization ~ or, contra Rousseau, man is nature's slave, 'til society unchains him, or however you wish it ~ for liberty is qualified by the safety, facility and possibility, which can only come through communal compromise (as threat is checked, by public defence, and private continence, whilst experience is enhanced, via common endeavour ~ in terms of comfort, gain, entertainment, and others); conversely, denied the security, utility, and luxury of society ~ along with its opportunities ~ in the forest a man is only free, to kill, flee, or hide in a tree.'

Though this section, has been given first-place in the compendium, this is not indicative of primacy, vis-à-vis its siblings, for polity can, in many ways, be thought the product of the following topics, not least *Education*, for the ability, functionality, and kilter of a society, is determined by the wit of its government, the quality of its populace, and their intelligent dialogue; consequently, it could be argued that the latter, ought to have formed the first subject of discussion, yet sans a productive

economy, a just system of law, and efficient state machinery, save for inner, religious wisdom, right learning is nigh on impossible, for the vast majority of people.'

Cardinal points

'**Responsibility** gives rise to society, which can then enshrine private rights (might alone being relevant, when man is barbaric, or tribal-minded).'

'To this end, obligation and right, work and return, are the cardinal basis of society, which only justly functions, when these relations are balanced, within themselves, and against each other (freedom being earned by virtue of integrity, goods by virtue of work ~ neither via birthright); a constitution, in turn, should be a framework for this equation (wherein laws form ethical measures).'

'More deeply ~ but feel free to ignore this ~ Life is the relation of time and energy (a sublime truth, which ought inform thought, on politics and commerce); thus metaphysically anticipated, liberty is an issue of equilibrium, between public duty, and private freedom, for without social support, and order, man finds himself in thrall to hunger, peril, fear and illness.'

'Thus, mindful of proper tolerance, plus the wrong of extremes, and closed thought-systems, in a free and progressive society, nobody should get what they want, without compromise, recognition and deference, to the wants of the polity; more broadly, a state where men take, more than they give, must decay, while one where men give, and take, in equal measure, may stay stable, but only a state where men, nobly, give more than they take, will ever become a great one.'

(Political anthropogenesis): 'Private interests are normally decided, via conflict, concord, commerce or compromise; in this exercise, the best outcome for each body is, usually, easy to perceive, but when taken communally, it becomes impossible to reach a universal solution, as long as the protagonists act exclusively; mercifully, man grows to be publicly-minded as ~ once necessities are met ~ human nature, regulated through the rule of law, becomes increasingly empathetic, by virtue of selfless intelligence (feral order finding meaning, through wisdom, love and altruism); once a certain degree of civilisation is achieved, mind, the greatest threats to human progress, err to be excessive legislation, faceless, rapacious commerce, and unqualified welfare, for these ills diminish the individual, breed social apathy ~ so anomie ~ and thus upset natural balance.'

'As to the method of human development, very generally, the more ethically-minded people become, the more power and control should be ceded to them (premature empowerment, in this respect, bringing only ill, distress, and public dysfunction); to this end, from the beginning of history, the able, successful and aristocratic few, ought to have looked to help, and edify, the many they managed ~ in keeping with the tenets of every main faith ~ so as to raise them to a state of parity, post which they could have, safely, engaged in the political process, and shared the fruits of society (whose yield would have increased, through such inclusion).'

‘This common good was, however, universally betrayed, by dint of selfish interests, vanity, bigotry, reactionary thinking, and the animal hangover of birthright, which served to remove virtue, talent and competence, as necessary factors in elite status (gifted riches erring, to instil a false sense of worthiness which, naturally, corrupts judgement ~ ego acting as a magnet, on one’s moral compass).’

‘Naturally, a state such as this requires correction, but to put things right in society, it is wrong to seek to level it, either by way of crude revolution, or by trying to, unnaturally, ensure that each receives equal returns, regardless of effort and merit (in the case of the former, lawless uprising’s only ever warranted, when bad regimes are completely unyielding, overly cruel or simply evil, for rebellions err to reinstate, what it is that they replace ~ save for giving tyranny, a new, unfamiliar face).’

‘In short, the collective might of uneducated people, needs proper, honest, rational management, on the part of those who represent them (to which end populist leaders, need to be as mindful of their own failings, and those of those whose views they promote, as they are of those whose views they oppose); conversely, the use of working class people, as cats paws by trade unions, and utopian socialists, for their own exclusive, unworkable, sentimental agendas, is as morally reprehensible, as the former’s exploitation was, and is, by bosses, capitalists, fat cats and elites (especially hypocritical, champagne leftists).’

‘Outside of a fair democratic system, to wit, one meritocratic ~ thus properly qualified, effectively representative, plus free of party political intrigue ~ the ethical, sensible, exemplary exercise of popular power, is the right way for social reform to be realised.’

(Existential responsibility): ‘Adult freedom is an issue of self-sufficiency, self-discipline, and self-restraint, as much as it is an issue of social restriction; to this end, people must police themselves, police others, and by them be policed, in relation to society, humanity, and the environment (moreover, in risking one’s person, policing is a *priceless occupation* ~ ref. *Enforcement [Police, civil guard & militia]*, below ~ which ergo cannot, in the main, be paid for); thankfully, in due course, an ordered polity naturally begets, a public spirited, non-partisan citizenry, which can then readily graduate, to a state of Maganimous anarchy (prior to such maturity, anarchy being bad).’

(Liberal intent): ‘The freer the citizen, the better the society, which is conditional, not just on rights, but also on responsibilities, continence, and low impost (the only freedom in poverty, being dream and envy); liberty is reliant on light tax, lax censorship, complete freedom of speech, plus the right to manage one’s affairs, and mind one’s business; yet these entitlements require accountable and, as far as humanly possible, competent citizenship.’

‘As for government, it should seek to manage society, such that the average citizen can lose political interest, for if they are good people, the government they pay for owes them this, to which end the state should resemble a quality hotel, that ~ as long

as staff do their job properly, and guests pay their bills ~ ought to happily operate on an executive level, sans recourse to resident participation; in truth, provided they enjoy reasonable, and reciprocal freedom ~ based on rights, and obligations ~ are not overtaxed, underpaid, and feel themselves part of a fair polity, most have little desire to partake, in the dry, prosaic, business of formal politics, wishing instead to indulge and follow, their interests and appetites, loves and hopes, with their kith and kin.'

'In keeping with this reasoning, the greater ones social qualification, and acceptance of responsibility, the greater should be their liberty, until they enter a sincere state, of Maganimous anarchy (with society itself mirroring this transition, as the genesis of government progresses, from legalism, to laissez faire, thence to laissez aller ~ for, to paraphrase Rabelais, whilst slaves strive for forbidden things, and the liberty denied them, well-bred free men, naturally long for honour).'

(Ethical Health [Civic participation]): 'Unlike political life though, which is a route most opt not to follow, there are certain roles in the commonwealth, which should be undertaken by every citizen, or leastwise they should participate in them, both to ensure that society is inclusive ~ plus functions ethically ~ and to provide them with a public life (which, complementing their private one, makes people complete); to this end, though efficiency and professionalism in public services, are obviously important, they can be outweighed by the broader, social benefits, reaped by participatory citizenship (plus as technology lessens man's role in the workplace, and thus increases his freetime, the scope for such commitment widens, particularly in respect of economics ~ ref. *The Labour standard*, below).'

'In law enforcement though, such involvement is vital for people to be free.'

(Social Credit): 'Acknowledging ego as the goad it is for most, public rank equitably scratches this itch, in a meritocratic society, by ensuring that grandeur is won by common benefit (fame, esteem and respect, here being the product of civic industry, whilst honour too is credited); this concept in turn gives birth, to the notion of meritocratic aristocracy, for as the gifted grow to control government, rank must be earned, by ones contribution to society, genuine ability, achievement and noble action; yet increased liberty and authority, must be publicly accompanied, by greater responsibility, and self-sufficiency (under a universal rule of law).'

(Cosmic Commitment and Dharmic initiative): 'To touch on matters metaphysical ~ and thus exceed remit of this compendium ~ Good government furthers organic evolution, through the development and dissemination of intelligence, the fertilisation and colonisation of chaste space, and the perfection of rational humanity (by virtue of which, man will determine the nature, and ergo fate of creation, through selfless understanding, intellectual sincerity, forgiveness, and frank compassion).'

Social evolution (Revolution eschewed)

'**Radical** change is, with time, inevitable, to which end, even from a reactionary perspective, to conserve one must reform (in the words of Burke, but not in their

order); this imperative should inform present thinking, and so shape future thought ~ the two views being related ~ for, to iterate, society is dynamic, and must either develop, regress or grow decadent, for staticity is not an option ~ hence change is traditional ~ yet as it ages, it errs to be afflicted by a triple sickness, of political apathy, judicial tumescence, and institutional sclerosis, all three of which, themselves, stem from four popular causes, of resistance to transition (that share the common root, that men are more afraid of loss, than they are brave for gain).'

Each of these begins with I, to wit:

(Interested resistance): 'It stands to reason, that those who have wealth, or elite status in a society, will be averse to seeing the recipe of their success, in some way changed, or vitiated, particularly if their position was gifted to them (such that they lack the confidence, and oft ability, to adapt, evolve, or otherwise meet the challenges, that accompany new circumstances).'

'To this end, a tested system, however unjust, will err to be clung to, by those it empowers, enriches, or other ways fetes.'

(Indifferent resistance): 'Yet though the latter is, commonly, thought the primary source of reactionary sentiment ~ particularly with regard to its upper echelons ~ the truth is actually more prosaic, and lies in the fact that, post the meeting of creature comforts, and a degree of richness sufficient for them to, respectably, live within their peer group, most adults ~ and particularly men ~ find it irksome to alter their established habits, both of thought and action.'

'Thus, in the main, unless circumstances force them to change their ways, or the benefits of change prove irresistible, or potential kudos goads their ego, most men are loath to progress, preferring the lazy embrace of what they know, to the challenging grappling of fresh conquest, however attractive it is (vested success, preventing adventure, via risk aversion).'

'Compounding this inherent, conservative tendency, even the most banal life in a consumer society, soon becomes fully occupied, with economic, domestic and recreational interests, commitments, and ambitions, distraction from which is seldom welcomed, unless the development in question, clearly, and demonstrably, either advances the fortunes of the person concerned, lessens their burdens, or provides heightened entertainment (above all of which, sits the popular endorsement of the good in question ~ following the norms of established happiness, being imperative to the idle-minded).'

'Moreover, in a materialistically conditioned culture ~ in particular, though all are susceptible to the following ill ~ even as people prosper, they err to further burden themselves with vain, unnecessary cost obligations ~ generally in relation to status, and the open-end of snobbery ~ so that, fully preoccupied, with feeding the fire that consumes them, they have no time to, properly, think about the polity ~ let alone

better it ~ or dwell on things philosophical (wholesome life, being ignored, whilst tawdry objects are sought).’

(Indigent resistance): ‘One would imagine however, that the former two causes of political torpor, would not extend to the poor, whose conditions would serve to agitate them, in respect of social injustice (being its principal victims); though to a degree this is true, any such passion is stifled, by the daily grind such men are subject to (the business of subsistence, denying them the time, for any great reflection, or militant action ~ even if those in power would allow it); furthermore, being ever close to ruin, those with little, inevitably cherish what they have, more than those with plenty, and so fear change as greatly as they (to the extent that, if driven by desperation to rise up, such men would sooner be luddites, than any form of reformer).’

‘Thus, ironically, both luxury and poverty, err to deny development, one by way of laziness, one by occupation (the root of both, being exploitation, and dependence on the status quo); consequently, save by way of natural factors, great cultural change has usually been occasioned, to date, due to discontent of the rich, denial of middle-class rights, or when the poor either can’t survive, or are minded to fight social forces, they fear will otherwise crush them.’

(Ignorant resistance): ‘Hand in hand with the latter ill, lack of education denies men the wit, to see any future, past their present occupation, and thus current circumstances, to which end they cling to them, in fear of an alternative world, where the skills they have learnt, and contacts they have established, may prove worthless, and irrelevant.’

‘Thus, whilst smart, cosmopolitan men, see opportunity in the new, and so welcome development, innovation and progress, those more vulnerable, so insecure ~ usually as a result, of the former’s clever exploits ~ are more prone to shy away from change, preferring tried and tested norms, however bad they may be for them.’

‘Organised religion too, though normally a force for social betterment ~ giving birth, for a start, to scientific enlightenment ~ it can, ironically, become an obstacle for human evolution, when it’s hostage to obsolete convention, for many of the above reasons, coupled with the fact, that belief errs to be dogmatic, such that its values become static, and thus shun ethical progression (when instead, being a carriage for perennial truth, true religions should, forever, change with the terrain on which they operate).’

(Anthropogenic perspective): ‘To recapitulate, man has evolved from bestial groups, through tribe, feudal rule and monarchy, before the advent of popular democracy, but this too must be recognised, as a stage, or a social phase, before meritocratic order, and Maganimous anarchy.’

‘To this end, recognising social reticence re the new ~ as framed by the above, short-sighted four ‘I’s ~ what is advanced by this system, is prescriptive, not sacrificial

change, undertaken over generations, such that, through being an issue of longterm ~ and very longterm ~ conviction and commitment, its present social impact is lessened (particularly with regard to individual interests, happiness and wellbeing).’

‘Consequently, save for the defeat of evil, the initial advice of this proposal, is to do nothing ~ an injunction acceptable to most ~ but plan and set the wheels in motion, for a course of progressive change which, though radical, is not drastic, by virtue of its timescale, and tolerant methodology (a sincere ideal, being one devised in the wise knowledge, that it will never be perfectly achieved ~ approximate success coming, over time, via common sense, practical adaptation, and sapient compromise); meanwhile, in terms of hope, as an oriental thinker almost said, the way to future happiness, is like a path through grassland, in as much as the more who walk it, the clearer it becomes.’

(Protean order): ‘To this end, a state should always be engaged in programmes, and quests for social achievement ~ along with developmental targets ~ which warrant the subscription of the citizenry (who otherwise will atomise, due to civil disinterest, and look to pursue private, exclusive aims, in lieu of public ones they can relate to, support and partake in ~ *Ref. Social mobilisation*, below).’

‘Conversely, if a society does not work toward longterm projects ~ in a pragmatic, tolerant, but robust fashion ~ it must resign itself, to being a perennially wrong response, to its current conditions, for it will always be presenting answers, to historical problems* (grand strategies lengthening legislative relevance ~ the needs of today being best met, by way of addressing tomorrow’s wants, along with yesterday’s failings).’

‘So once established, a constitution needs to grow, and adapt to change, but must also be stable, and operate on a predictable basis, over several generations (thereby creating the conditions necessary, for public edification, and economic success); the way to satisfy both these requirements, is to ensure that maturation, while incessant, is incremental (for, save in an emergency, or an intolerable situation, gradual transformation, is the way to socially grow).’

(Gradual development): ‘Thus sweeping reform ought to be sought, slowly, and incrementally, so that ideals and practical needs, can learn and feed from each other, concepts can be tested, losses addressed, and successes consolidated* (rigid goals begetting wrong, however noble their intention, whilst utopian truth is roundly found, by way of moderation).’

‘To this end, revolution should be shunned, being first the mother of bloodshed, then the father of extreme redress; moreover naïve revolutionaries, always see their “we” in charge, after an uprising ~ by dint of which the control of others, is supplanted by their own control ~ sans any great thought for the feelings of the “people”, their “we” looks to graciously lord over (yet, convinced of their rectitude ~ like those they would overthrow ~ hypocrisy in this respect, is generally ignored by rebels [particularly rebel generals]); to this end, rather than by a regal “we”, society is better measured from

the perspective, of the ordinary “*me*”, whose collective number, should be its sum (albeit this equation seldom adds up, to the mean, average radical).’

‘Conversely, gradual social evolution, is to be embraced, as it sensibly develops through measured reflection, test, trial and adaptation (staticity being unnatural, so untenable, in matters governmental, and constitutional, as much as any other ~ even a good state today, being bad, for yesterday or tomorrow, whilst the state of them thens is, always, wrong for the present); but even in this protracted process, it must be remembered that a people, however civilized, can easily morph into a disordered rabble, sans the rule of law (for, amid the mob, reason and decency, easily, err to be superseded, by visceral urges, and vital needs, as men revert to being beasts ~ some eagerly, some fearfully, some through desperation).’

(Economic accommodation): ‘Business and investment is, consistently, dependent upon economic predictability ~ so social stability ~ while enterprise is reliant on ownership rights, for there is no purpose in working, when the fruits of such labour are taken from one; to this end, public upheaval is economically toxic, and commonly brings poverty, loss and robbery; nevertheless, bad, or inadequate systems of social management, cannot be left to fester, and need to be addressed.’

‘The obvious solution to these conflicting interests, is ongoing, progressive, but gradual change; if, however, issues warrant rapid or drastic action, innocents who are adversely affected by it, must be properly compensated (so that those who invest time, wealth or energy, know they will never be robbed by the polity ~ that ought support them ~ or be democratically fleeced, by an immoral majority).’

(Public calibre [in terms of citizenry, and public officials]): ‘Consequently, in terms of social control, policing should reflect public ethicality, such that, while perpetually looking to better the people ~ through equity, education, and sound economic policy ~ a state should ensure that private freedoms, are not indulged prematurely (albeit, if it is tardy, regarding the rights of enlightened men, suffocating, legalistic authority, commits a converse sin, which ushers in dissent, sedition, and chaotic insurrection).’

‘In the final analysis, the quality of society, is dictated by the quality, of its citizenry ~ to wit, their habitual integrity ~ and though this may seem obvious, when said directly, or set in type, it is a fact oft ignored in governmental reckoning; similarly, in respect of public service, though controls, measures and limits, can be written into a constitution ~ often to such an extent, as to render it impotent, and unwieldy in its operation ~ the only thing which, truly, protects a polity from tyranny, villainy and corruption, is the calibre of its officials, not the controls set to check them.’

‘Similarly, laws can be woven into an elaborate tapestry ~ whose artful filigree, obscures ethical clarity ~ but what decides social order, is the mentality of the people concerned, in respect of fairness; consequently, liberal, democratic principles, are meaningless to men of a tribal mindset, or their marginally better-educated, nepotistic descendants; likewise, economic factors, like gross wage disparity, high unemployment, and above all poverty, will ~ to a degree rightly ~ prevent any attempt

at proper democracy, by way of the prejudices, class divisions, and disadvantages, that follow from these wrongs.'

'Thus a republic must, initially, be authoritarian ~ to a healthy level, viz, ethically legalistic, not tyrannical, nor totalitarian ~ until its people possess the ethical sense, that qualifies the rule of law, and enables its consensual operation, in an orderly, decent, free society (which is to say, one based on equal opportunity, where everyone has access to good education, where taxes are light, and where status is just based on merit).'

'Though this statement is common sense, it is obviously open to criticism, not least regarding the fact, that strong government is weak, in its susceptibility to egotistical corruption, but the simple truth remains, that without a proper rule of law, and a good standard of living, for every industrious citizen, there cannot be fair, informed elections, nor will people look to endorse reforms, which do not address their immediate needs, pressing aspirations, and deficiencies (for what poor man will be lectured by a rich one, in respect of the need for austerity, and what brave man will imperil himself, for men who never face danger).'

'Thus, to echo Confucius, education, economic progress and ethical development ~ ergo social growth ~ should be addressed like the perfection of a gemstone, to wit, first cut into shape, then lustrously polished; again, this approach to social betterment, is patently plain to see ~ crystal clear ~ yet has been consistently neglected (to spell it out, for the ethically dyslexic, democracy must be preceded by social order, for without this, it cannot honestly, and properly operate).'

'To iterate, a good society, which can happily function by way of the ballot, is reliant on the rule of law ~ subscribed to by the majority ~ personal security, economic providence, plus stability, and these conditions are best created, by right-minded, ethical, legalistic authority; people as a social body, are initially like children, who first need firm, fatherly control ~ along with motherly love ~ before they can, as teenagers, be given a degree of autonomy, post which, having graduated in respect of integrity, they can left to manage themselves (thus uneducated, tribal-minded people, shouldn't have democratic systems, developed over centuries by other nations, foisted on them overnight).'

(Natural basis of change): 'Pragmatic anthropogenesis ~ or human evolution ~ is necessarily successful, by virtue of it echoing ecological development, and the natural order of things; thus, being corollary of creation, government needs to be Logically grounded, and progress, to a degree, organically, which is to say, with the greatest possible economic tolerance, the lightest touch possible as regards regulation, and by way of low taxation (for money in the pocket buys choice, before any form of possession).'

'To this end an establishment needs to be:

A.) Self-similar in construction (such that assemblies, councils etcetera, form microcosms within a federal system, wherein the higher levels of its register, are regulated from below, the lower, from above).

B.) Logically conditioned in practical action (to wit, rational, efficient and clinical).

C.) Evolutionary in terms of refinement (viz, socially aspirational, sensibly experimental, and steadily progressive).'

'In such a setting, as people become better educated, their sense of selfhood becomes more intellectual, and this in turn broadens their universal sense, of empathy, ethicality, and human rights (while the instinctual variants of these virtues, err to be tribal, oft so much as to seem vices, to more enlightened minds); this transition, in turn, means that laws can be eased, along with petty regulations, as men grow ever more capable, of exercising judgement, and discretion, wit, initiative, and continence.'

(Negentropic excess): 'Nevertheless, mind, administrative systems, corporations, state organs, and so forth, err to act in the same, jealous, negentropic* fashion as ecological entities, and thus cause socio-environmental upset, if left, unchecked, to their own devices (be they hostile or idle).'

(Integrative correction): 'Yet ~ as just said ~ as people develop, their trustworthiness, integrity and discretion should wax, such that the need for heavy regulation, bureaucratic nannying, and so on, duly diminishes (treating people like children and idiots, preventing the said development, in a vicious circle ~ vicious circles being just, unjustly, virtuous circles in reverse); this climactic process, culminates in Maganimous anarchy, whose sophistication is effected, via Existential appreciation, and ethical intelligence, pragmatism, selfless action, etcetera, not by tiresome minutiae, triviality, or leaden complexity (wit and wisdom getting enmeshed, in technical quibbling, and conceited thinking, excessive deference to procedure, etiquette, etcetera).'

'To this end a polity must ~ whilst ensuring noetic speciation ~ manage the negentropic impact of systems ~ prune, cull, train and kill them ~ such that complexity develops, through edification, cooperation, and the progress of noble humanity.'

(Ideals as lodestars): 'So, in keeping with greater nature, any culture ~ and so its establishment ~ ought to be metamorphic, dynamic, embrace change, and welcome challenges (for Shangri-La is not a place, but a way to a better society, and the state such drive creates); in this process, it is vital that social architects recognise, that intolerant, perfect ideals and goals are, mercifully, impossible to attain in the longterm as, notwithstanding the chaotic forces abroad in nature, and the compromise implicit in reification, the intentions, needs, and scene of the dream in question, will have altered by the time it's realised, from those present at its inception (the pragmatic marriage, of high ideals and human values, begetting good rule ~ wisdom being the hybrid scion, of intelligence and common sense).'

'Noble goals though, however unattainable, can serve as lodestars for social progress, whose just journey, proves its true destination (this being the thinking, behind this declamation); so ideals ought to be recognised, as impractical, perfect, stylised types,

whose aim is to guide, inform and advise, mundane views, attitudes and actions, like haute couture or concept cars; thus, in practice, social ideals should be seen as cynosures, to be striven for over eras, and subjected to continual reassessment, so as to ensure they properly reflect the, consistently, contingent conditions about them (moreover, with perspective, success proves to be measured, as much in process, as in outcome).'

(Protracted progress): 'The advancement of the past, presents a present debt for society, which it can only repay, via its own achievement, and the gifts it gives to its successors; in keeping with this notion, a progressive society should test, and trial marked change over time, so that radical plans are moderately, and incrementally enacted, safe in the knowledge that their final outcome, will differ from the one originally envisaged (progressives needing to accept revision, reaction and renaissance, when it's unknown how the old will evolve, technology develop, or what natural catastrophes, and unnatural calamities, will affect the project in question).'

'To this end, an average lifespan is a reasonable time, for a society to intrinsically shift, while longer may well be needed, for constitutional revision, with twelve times this term, being appropriate for paradigmatic, religious metamorphosis; this way most people, would see the ideas of their generation, come to a form of fruition, under the auspice of their successors (offering promise to both ages); in short, while social stagnation is unnatural, precocious progress is likewise so, for both states undermine contentment, and deny security, thus a republic should set itself longterm targets, then seek to realise them over generations, such that what was, at first, seen as being radical, becomes read as convention, by them that it affects.'

'Ideals adopt tolerant qualities, by way of dilation, such that if, historically, immoderate ideologies had been, calmly, implemented over many decades, and thus been subject to practical reformation, critical trial, and tolerant compromise, they arguably wouldn't have become extreme, autocratic tyrannies, and could've offered superior social models, than the cynical, prejudicial, pseudo-democracy, which wilily outdid them; in brief, ideologies channel energies which, akin to nuclear fusion, can be used to achieve good, if well managed, or wreak havoc, if badly handled (both requiring sensible, measured development, and ethical regulation).'

'To iterate, sudden change is seldom just, for order, not ochlocracy, is required for right society, whilst the rapid imposition of isms, errs to warp most political systems; thus cultural evolution should be incessant, yet tested, evaluated, trialled and consolidated; more pointedly, protracted revolution, is pragmatic revolution (accommodating compromise, and recognising necessity, through being a healthy regimen, which is idealistically inspired, yet practically managed).'

(Cynical approach to growth rejected): 'An intent, determined, yet pragmatic-and-tolerant approach to social reform, by way of dilated transformation, is infinitely better ~ and certainly not to be confused with ~ the unthinking way, some societies delay hasty change, and place a brake on progress, through bureaucratic protraction, and red tape, Hamletism, pontification, and navel gazing, so as to let the invisible hand

of nature, market forces, and popular sentiments, affect the pace and shape of development; in essence, instead of rationally managing man's energies, the craven, passive way to combat radical action, impetuous legislation, gung-ho progress, and so on, is to muddy public understanding, administratively block initiative, and to ensure politics is a costly, and complex business, where success rests upon connections (such social myopia, lacking epic vision).'

'Moreover, as well as being anthropic cowardice ~ or leastwise social dereliction ~ the failure of a state to have a grand strategy, results in humanity lacking championship, while broad reform becomes neglected, injustice is suffered, and entrenched prejudice is left unaddressed; meanwhile, in respect of development, the public quagmire of overwrought government, steals the zeal from initiatives, stymies drive, and kills civic ambition; in short, the future outlook for a planless society ~ which squints, blinks and winces, at prizes it should eye ~ cannot be good, be it in respect of the present, the short-term of the current decade, the longterm of the next century, and the very long term beyond it.'

'Admittedly, the latter conduct is often unwitting, and is the result of inadequacy, pedestrianism, weakness and greed, on the part of those in control (if not simplicity ~ many politicians, lacking social vision or, leastwise, being blinkered by the interests, of those who pay for their campaigns); nevertheless, the net result is the same, to wit, organic impulses and forces, are left to govern progress, while competent, ethical thought takes a backseat, in the drive of human evolution (humanity having abdicated, society is then led, by creature need, and weight of self-interest); in such a situation, birthright, naturally, continues to shape the social landscape, by dint of the hereditary transmission, of wealth, power and education (not to mention nepotism, elite networking, and connections).'

'Conventionally, outside of civic commitment, common politics or patriotism, security and commerce provide the glue, and twine that binds society together, and to this end, in respect of the latter ~ in the context of a rule of law, born from the former ~ a mix of different goods, and competitive interests are wanted ~ as much as common incentives, and mutual benefits ~ to ensure development and stability, and deny the internecine ills, of exclusive, narrow factionalism, which invite strife, and are antithetical to public health; nevertheless, as said, though a commonwealth can function on such a commercial basis, to do so alone is a waste of popular energy, that ought to be harnessed for betterment, and edification, noble reform, and melioration.'

(Reflective benefit): 'Whilst accepting that longterm targets, in a tolerant system, will never be achieved as initially envisaged, when a project aim or goal is, effectively, completed, won or obviated, the men of the day will be able to, at last, reflect upon the task in question, and analyse its transition, so as to better inform their own initiatives (so that, for the first time in history, history becomes deliberate ~ to a degree).'

(Countering objections to long-term development): ‘The obvious objection to this method, is that some people want to see radical change, or dramatic resolution, in their own lifetime, but this is an issue of philosophical perspective (better addressed elsewhere*); working toward a goal that is personally unattainable, helps to prevent vain attitudes, and self-aggrandisement, plus inculcates the true ethos of community, which rests in continuity, through selflessly serving those unborn, and honouring the departed (this way people craft cultural cathedrals ~ their true masonry, Maganimity); additionally, such intent is liberating, as it frees people from the measure of success, along with the disillusionment, and anti-climactic deflation, that can accompany it.’

‘Leastways people would know that their progeny, would inherit the benefits they had striven for, and that they had, quite literally, earned their respect, whilst the said beneficiaries in turn, would have their own, subsequent, selfless efforts in this respect, qualified by way of what they’d been given (a debt repaid by their labour, for the next generation); in this way progress is practically relayed, as the tired runner watches their eager team-mate, take the baton of advancement, and blaze onward, aware of the legacy they carry, as they seek to honour the memory, live up to and surpass, the efforts of those that ran before them, so as to promote their own posterity (albeit, though, for social growth, exclusive, dynastic interests, must be checked, via the denial of private, unmerited bequeathal).’

‘In terms of anthropogenesis ~ or human evolution ~ provided there is social stability, and creature needs are met, as intelligence grows, altruistic tendencies become honed, not just by virtue of cold, symbiotic Logic ~ albeit socio-commercial benefit, forms the basis of secular ethicality ~ but because higher minds recognise justice, plus understand universal compassion and, with wisdom, the nature of forgiveness, and thus are driven by an edifying impulse (which in turn supports the notion, of projected success).’

‘So though the arc of history, that leads to Maganimity, is far longer than one man’s life, it is protracted by him, rightly, playing his part, and in this act lies a kind of satisfaction, which can never be found in mean, selfish achievement; moreover, at the end of this great quest, those that find themselves thus blessed, will regret being denied a place, in the said adventure ~ its sacrifice and success ~ that led to their contentment (peradventure the journey, in truth, ever presenting the goal in question).’

(An antidote to political decay): ‘Embracing change, in progressing toward a goal one would never own, the system proposed, by virtue of never being closed, would thus escape two of the three, classical, causes of political decay, to wit, intellectual rigidity, and institutional tradition (convention here being development, for to follow and honour founding fathers, is not to slavishly ape them ~ only bad tutors, wanting students to stay pupils); moreover, in an ethical, equitable, and cooperative social setting, there is no need for the ~ negentropic* ~ adversarial diversity, which societies err to rely upon to avert inertia; as for the third cause of political decay, videlicet, elite interests, this would be checked by way of meritocracy, and the institutional turnover, its social churn determines (ref. *Meritocratic society*, below).’

‘Likewise, by way of social programmes, which warrant the willing subscription of the citizen, the small-minded reversion that can occur, in passive, secure, sedentary states, is averted by virtue of public collaboration, sans which society atomises, as the fealty of the citizen lowers its scope, due to lack of civic engagement, selfish interests, and narrow, blinkered thinking; nationalistic resurgence is a symptom of this ill, which, in seeking distinction, finds prejudice, conflict, and economic misfortune.’

‘Thus, ironically, having, through union, achieved prosperity, and freedom from threat, separatists, in an act of vain amnesia, seek to regress to the divided state, whose failings, and danger, warranted the federation, they now decry from the safety it created (in truth, the past is a strange place, where nationalists of today, would find themselves foreigners).’

(‘To which it can be added that, in respect of territorial borders, the said edges are bad, when they act as limits, which constrain a population, in way of trade, and social growth, and good, when they act as interfaces, for the transmission of cultural knowledge, from other peoples and places, whilst retaining the distinction, necessary to preserve the good in question ~ this intelligence embracing federal relations’).

(Suggested methodology): ‘Longterm social projects, international pacification, cultural regeneration, colossal feats of engineering, and extraterrestrial settlement, would help to prevent decadence ~ such projects requiring federal investment ~ along with an ongoing process of political revision; of the latter initiatives, Cosmic colonisation in particular, overcomes the issue of social atomisation, by way of the dependence, common cause and interest, generated by way of adventure, adversity and risk, whilst it also opens up opportunities, the chance of fame, success and recognition, for wilful citizens (especially those types, who can be troublesome, and sometimes undesirable, in a mundane setting, or urban world).’

‘Likewise Cosmic migration, offers limitless scope for population growth, while providing the means to support it, by virtue of the work of the colonists in question, sans undue impact upon parents, who would reap the benefits of big families, without being crippled by the cost of them ~ through support from a commonwealth, enriched by their industry ~ free from qualms re overpopulation (ref. *Public patronage*, below).’

(Present benefits): ‘Notwithstanding what’s just been said though, it ought not to be forgotten, that what is proposed here, is but a projection of present correctness, which tests, questions and betters itself, by virtue of seeking future reform, in an exercise that, rather than displacing current experience, rightly qualifies it, via the investment of longterm purpose (an aspirational tomorrow, shaping today, by way of perspective).’

(Conclusion: the journey of anthropogenesis, being its destination ~ the meaning of worldly being, being an answerless question): ‘Ideal strategies are achieved, via pragmatic tactics, which should shape and inform the former, for ideals are akin to children, in as much as, while they should be nurtured by their conceiver, they need a

degree of conceptual independence, to properly mature, and respond to changing situations (in which process, the best endowment's good example); thus every system must run its course, and morph ~ before natural decay renders it septic ~ and so states too, must change with age, and make way for new, improved methods of public function (whose thinking is the offspring, of the order before that bore it).'

'In this quest for social development, as with life itself, humanity may, sagely, find that betterment was, is, and e'er will be, its own reward, the process of, and commitment to melioration, and the altruistic perfection of nature, proving a kind and noble end, which qualifies mankind and, aesthetically, helps to poeticise secularity; more prosaically, the ultimate goal of a great state is, always, Maganimous anarchy, and thus its own disestablishment, by way of rendering itself redundant, by virtue of ethical sense (for, to paraphrase Madison, Angels need no government ~ though, by extension, the strictness of legalistic authority, should, always, be dictated by the quality, of the people in question); in achieving this noble goal, perseverance over epochs and eras, will always surpass, and outclass, short term effort, however clever, or energetic it is.'

'To conclude, traditionalist and avant-garde views, however hostile, are reconcilable over time (time being compromise); as for when reform should be initiated, tomorrow begins today, thus whatever the issue, now is always the right time to commence betterment (however distant the day may be, when the good sought is accomplished ~ albeit in a different form, from that initially pictured).'

Equal opportunity (Birth defect)

'**Slavery** was once seen as a natural arrangement, but with time was recognized as being abhorrent, and this will prove true of the view, that it is natural to be granted advantage, simply by dint of one's birth (it's been said that it's a truth, held to be self-evident, that all men are created equal, yet when some are born into riches, and others into indigence, this maxim patently lacks value).'

'In terms of entitlement, if mankind were magicked to another planet, how should who owned what, and who ruled who be decided, save by way of merit, effort and generosity; moreover, what if you alone were magicked to another planet, only to find this Eden claimed by another, due to them arriving one day prior; would you meekly concede it all was theirs ~ all soil, water and air, and all that grew, and livid within it ~ kowtow to them, then their offspring, and, like a cur, call them master, or scorn their audacity and, instead of becoming their servile vassal, give them the pasting they deserve for trying to enslave you.'

'Getting back down to Earth, the latter, essential questions, are of more import in a land mapped by capital, than in any virgin world, for while its settlers need only prevent prejudicial possession, in lands already blighted by it, men must fight to restore a natural order, where there is equal opportunity ~ not outcome ~ for one and all.'

(Unequal outcome, a must for justice): 'It must be recognised however, that though equal opportunity is a fundamental right, this principle cannot be extended to parity in outcome, for effort must be rewarded, albeit the fruits of success must be corrected, with respect to natural talent, aid and good fortune, for these are gifted things, that do not warrant exclusive gain (the ethical question of capability, in a just society, being addressed by way of *Active taxation*, and a relative wage system ~ ref., respectively, *Income tax (Passive & Active tax)* and the *Labour standard*, below).'

'Thus a progressive society, while demanding equal opportunity, similarly insists that men's fortunes differ, in respect of success, so that effort, skill and aptitude are, rightly, rewarded, respected and celebrated (difference, distinction and renown, being valued by independent men, provided victory, fame and prosperity, are ethically, and equitably attained).'

'Sadly though, it's a common failing in adolescent states, to seek to level achievement, and deny ability, while ignoring the congenital wrong, which sees people disadvantaged from the outset; this skewed view, in turn, further inverts natural order, whereby creatures prevail, by way of their strengths, sans stirrup or handicap.'

(Equality is wrong): 'No two things are the same in nature, no two blades of grass, no two grains of sand, and no two people (a fact accepted in the ring, but oft not in respect of sex); thus, in a world of difference, what equality can there be, save in the abstract, like math, whose sums don't apply to people (people being corporeal); even legally though, what equality is there, tween recidivists and decent citizens, simple and clever felons, etcetera, whilst should the word of a reprobate, be given the weight of that of a saint; thus in the office, shopfloor and courtroom, there can be no equality, save, at best, in principle; equity however's another matter, for equity is a practical value, and thus should be the social goal (in short, though equality is *really* appealing, equity is what *actually* matters ~ ref. *Appendix 12. Language*).'

(Human wrongs): 'Ironically, supposedly modern societies, often like to cite equal opportunity, as a human right, in relation to race, gender, etcetera, yet signally neglect to address the fact that, as it's wealth that empowers people in any free economy, for some to be born wealthy, others poor, congenitally undermines equality, and discredits any claim to ethicality, on the part of a state so debased (it being intrinsically wrong, that wit serves riches, industry skivvies for indolence, and talent performs for ineptness, simply by dint of birth).'

'For example, compare a rich, entitled brat, whose ills are in no small part created, and compounded by indulgence, with a clever, hardworking, yet poor child, in terms of lifestyle and opportunity, and ask yourself, how can this be right; to reply, "*it's the way things are*", or, "*there's no alternative*", is morally unacceptable, intellectually lazy, and socially craven (such empty replies, echoing the excuses once made for slavery).'

'Denial of opportunity, is denial of liberty ~ QED ~ and thus forms a crime, in any right society; ergo congenital advantage, forms the birth defect of lame states ~ in

handicapping kids ~ which undermines all, subsequent, attempts at social ethicality, including the sop of social mobility, for even if a poor man can, against the odds, graft and toil to obtain parity, with others whose position was simply gifted, how can it be morally acceptable, that one must sweat for what another is given, or that the great ability of one man, only places him on par with an inept other, just by dint of issue.'

'To accept this principle though, is not to idealistically deny, or fail to recognise, that in any form of public organisation, be it democratic, authoritarian, or whatever, elites will, naturally, grow to control it, and this is to be welcomed, so long as the said order's meritocratically effected, and doesn't result from the unnatural inheritance, of wealth, power or status; in short, there is no wrong in one man being wealthy, another just comfortable, provided that, subject to organic factors, their circumstance is born of their own actions.'

'Likewise, in keeping with the latter maxim, the majority of capital in society will, naturally, be owned by a minority, but again, in a meritocratic context, this disparity becomes justifiable, and is itself an expression of fairness (in terms of just deserts, albeit gains must be weighed, by way of a *Labour standard*, and *Active taxation* ~ ref. headings, below ~ to correct them in respect of good fortune, social providence, and given ability); to iterate ~ for the benefit of children and idiots ~ ethics, education and economics, are necessarily corrupted, by way of unfair advantage ~ this is common sense ~ yet, while social ills are openly agonised over, their root cause errs to stay taboo.'

Contrary to this convention though, let's now spell out loud what's plain to see:

(Moral good of natal equality): 'To kind of cite Aristotle, those highborn, err to be great rogues, those lowborn, petty ones; one by dint of unearned privilege, one by dint of unwarranted poverty; one through knowing no humility, one through knowing only it; one via contempt, one via envy; etcetera.'

'In addition to this attitudinal corruption, congenital advantage vitiates success, by making the poor fight an ugly contest, whilst anything one born rich achieves, can be attributed to his position; yet while for the former, failure is acceptable ~ through being explicable ~ for the latter the opposite is true; in truth, social harmony is, naturally, found by virtue of the parity established, among peers in a meritocratic polity.'

(Social good of natal equality): 'Common opportunity, ends justifiable envy, plus instils in the electorate, a better sense of common purpose, as all are *us*, once the themness born of inheritance, is justly expunged; moreover, such a sense of shared circumstance, qualifies democracy, by better preparing minorities, to accept majority decisions, and encouraging majorities, not to abuse their strength, whilst elites are better respected, by virtue of having earned their status.'

‘Conversely, hereditary bestowal of wealth and power, only serves to divide society, by the unfair advantage it grants the fortunate, and through the excuse it gives to those born poor, for failure, pessimism and criminality (AKA, negentropic excess).’

(Economic good of natal equality): ‘History has shown, that the restrictions lineage imposes, on property, and realty, serve to cripple an economy, which needs assets to be fluid, to generate prosperity, and not be fractured by hereditary bequeathal, or otherwise set in dynastic aspic; consequently, the more patrimony is reduced, the greater the economic benefit.’

(Enterprising good of natal equality): ‘Hereditarily blest talent, is often wasted, by dint of the comfort such men enjoy ~ needless life, diminishing ambition ~ or is frittered away on idle, inane and vain pursuits; conversely, meritocratic conditions, drive loafers to exercise, both their bodies and their wit, and encourages all to gain an education (to be successful, and achieve their potential, people need need, and thus should hunger for hunger ~ to a lean, healthy degree).’

(Charitable good of natal equality): ‘Patrimony, in many ways, creates the need for a welfare state, or leastwise forms a cause of want, and an excuse for indolence; when men are born at a disadvantage, and are, by extension, denied opportunity and proper education, then a state that abets, or leastwise tolerates such a situation, has a duty to assist them; this obligation in turn worsens things, through the moral hazards that, sadly, err to accompany charity (when such help is simply gifted, and not exchanged for labour, or edifying effort).’

‘Conversely, in a truly meritocratic republic, all men are the authors of their fortune, and to this end, would be more self-sufficient, and accountable, as regards their circumstances, such that the matter of welfare, would be clearer cut, while idleness was deterred, and valid need was better met (its cause being easy to identify, and properly address).’

(Ethical good of natal equality): ‘The rule of law is born, initially, from the diminishment of kingship, then by the diminishment of kinship, as regards rights, entitlements and security; thus, the more the latter ties are reduced ~ in terms of power, and obligation ~ the stronger the former grows (by way of the mutual, public interest of individuals, which warrants the loss of familial sovereignty).’

(Progressive good of natal equality): ‘The crystallisation of private rights, that comes as clan mentality lessens ~ via private reward, and individual liberty ~ expedites the drive of society, and the forces here at play, are further charged through social equality, both in personal, and familial terms (for in such a situation, the only way to assist ones offspring, becomes the betterment of their social setting); moreover, though privilege can gift aristocratic character, a man’s mettle is better forged, through fair and natural challenge.’

‘Giving opportunity, to the gifted of every generation ~ via meritocratic reset ~ while stemming the accrual of deadwood, meritocracy, on every level, is the only Logical,

and ethical, lawful, and moral basis for a state to operate, thus natal equality is vital, and gifted privilege must end (basically, patrimony is the enemy of mature society); socially, such a rule helps to prevent cultural decay, as every generation must pursue its own, new interests, and cannot rest on their predecessors' success, such that youth is rendered ever-eager, and hungry for achievement ~ vis-à-vis, young in temperament ~ whilst the principal obstacle to equal opportunity ~ to wit, birthright ~ is duly killed in the cradle.'

'Conversely as, by virtue of medical advancement, a population ages, and particularly if the birthrate contracts ~ both common side-effects, of modern living ~ then the problem of capital disparity in society, can only grow worse with every generation (while politics becomes more toxic, as the rich increasingly buy influence, and promote their own, and their own's interests).'

(Historical good of natal equality): 'Meritocratic systems have, understandably, always surpassed ~ and ironically outclassed ~ those patrimonious (yet err to become corrupted, by dynastic aspirations); consequently, the question of equal opportunity, is an issue of anthropogenesis ~ or human evolution ~ as mankind grows more ethically-minded, as it heads to Maganimous understanding.'

(Political good of natal equality): 'As they have become better educated, within the context of a stable society, people have, quite rightly, demanded ever-greater respect, from the systems which govern them; yet as this sense of dignity, stems from a notion of equity, and underlying human equality, vis-à-vis opportunity, cognisance of this right will continue to develop, as man continues to evolve; thus, Logically, provided humanity keeps progressing, congenital advantage will disappear (hopefully, by way of timely, painless, measured correction ~ hope being qualified, by the acceptance of limitations, and via control).'

'Once this is so, a better educated electorate will emerge, which, needless to say, will benefit society, as would the fact that rank and standing, were established on merit, not wealth or connections, credits or debts; in addition to this, political decay is likewise checked, as equal opportunity, invariably, subverts patrimonial resistance to change, ensures institutional turnover, and erodes the roles of *insider*, and *outsider*, by virtue of common origin.'

(Criticism of natal equality rebutted): 'In an unmeritocratic society, mind, advantaged parents will, naturally, recoil from this thinking, having been, in the case of those highborn, conditioned from the cradle re their entitlement, whereas many others will have grafted hard, in the face of an unfair system, to secure the future of their children; both these types of people though, have nothing to fear from the system here proposed; as already stated, the social change needed to correct this birth defect, should be gradually, and universally implemented, over several generations, so that people will not be wrongly treated, in respect of inheritance (the public context of such measures, mitigating their private impact).'

‘Moreover, with perspective, everyman can see that, as the fortunes of their future progeny shift, and parental moiety widens their lineage, far beyond the reach of dynastic providence, it is in the best interests of all, and greater society, that men compete on an equitable basis; this view will grow in popularity, as men become better educated, much in the same way that, historically, there was a time when beastlike men, took might for right, yet grew to embrace higher ethicality; to recap, in those days, though one might be sad if attacked or robbed, one did not see it as unfair, for fairness did not exist, nor modern victimhood (rival tribes, nor their gods, seeing any wrong in thieving from, and killing one another).’

‘Yet to kill, rob and rape, now seems terrible, as does the subsequent age of slavery, which was merely common sense at the time, to slaver and slave alike, being a question, again, of chance and might, not one of justice, wrong or right (in cases where enslavement was forced, as opposed to when simple men, sought to benefit from cleverness, through enlisting in a household ~ an arrangement unsurprising, in brutal antiquity); as these ills became recognised, and duly condemned, congenital advantage will thus be seen, by higher-minded people, who will think of those who supported or ignored it, as being, respectively, sick or moronic.’

‘Ultimately though, no matter what meritocratic checks are instated, fate and fortune will, always, impact upon success (however these forces are offset); in the final analysis, mind, secular achievement is immaterial, as greatness is found in Maganimity, which is an inner quality, free from external threat, aid or vagary (still, the goal of right society, is to check the factors that, wrongly, gift unwarranted power, renown and prosperity, such that outcome reflects effort ~ as far as is responsibly possible, in a humane polity).’

Consequential citizenship (Confederate identity)

‘**Philosophers** and politicians, scientists, academics and artists, can all assist in righting society, but only the average man can, in the final analysis, ensure its proper operation, by virtue of his attitude and actions, his integrity, diligence, and common morality, whose easy reason, and ethical compass, is the basis of community, and so the basal state (social checks and balances, outweighing constitutional ones, in a just republic ~ won, run and one, via public uprightness).’

‘The citizen is the brick in social construction ~ whilst ethics, norms and mores, are mixed to form its mortar ~ thus, regardless of engineering genius, if the making of their clay is defective, then its structure will collapse, while if it’s soundly made, Babel will be truly built (the correct destiny of man, this way being developed ~ ethical subscription, collateralising law, common morality, its guarantor).’

‘In this development, men need to perfect, both public and private character, the former through fervour, purpose and common belonging, the latter by virtue of individual thinking, inner ethicality, and healthy self-interest (symbiotic if balanced, these two, reciprocal, sets of views, form sides of rounded being); in keeping with this cooperative ethos, in terms of government, though there’s a role for legislative

guidance, the socially-minded pursuit of private advantage, gives vent to the aggregate intelligence ~ or wisdom of the crowd ~ which has, historically, being the biggest driver in man's advancement.'

'To this end, it's essential that each and every citizen, is given as much civil latitude, as their conduct will permit, and their capability warrant, and is taxed as lightly as possible, for the private expenditure of the many, in many ways qualifies society (economically, freedom and reward breeding industry ~ control and impost, torpor); yet, though egos are the cogs of society, through selflessness one finds freedom, whilst selfishness grows to know slavery (hostage to greed, burdened by possessions, driven by envy, and vain ambitions, materialistic people err to serve wealth, whilst those conceited stoop, to kneel before their standing ~ be it actual, fancied or imagined).'

(The inconsequential citizen): 'Bad, hollow polities, demand compliance from their citizenry then, once the latter are reliant upon them, fail them in respect of safety, management of taxes, welfare etcetera, and though those strong profit from such corrupt government, or ineffectual control ~ the rich insulating themselves against criminality, whilst criminals, sly and privileged people, win by dint of ill systems ~ decent and meek people are left, neglected, to humbly suffer injustice and, powerlessly, watch wrongdoers get no comeuppance; thus elite-run states, unjustly, show no respect to the law-abiding, upright, hard workers they should serve, help, defend and abet (a circumstance worsened by, implicitly hypocritical, political correctness on the part of misleaders, who seek to police the speech and thinking, of people they deem beneath them).'

'Such a situation of course begs the question, as to the response of those so put upon, in answer to which it may be best to first revert to basic nature, viz, it is commonly said that animals have two, instinctual, responses to menace, to wit, fight or flight, but this binary presumption, overlooks the third alternative of the imperilled, which is, of course, to hide; limbically driven by the same mechanisms, humans too have to choose, from these three routes in respect of unpleasantness ~ be it physical, or more subtle ~ such that when society fails the citizen, yet still corruptly governs them, hide, or leastwise resignation, becomes their default option, for how can they fight a faceless, state-sized leviathan ~ which robs the disobedient of their profession, possessions and even freedom ~ or run from public frustration, save by losing what they've paid for, by relocating to an equivalent, or worse jurisdiction (thus beaten people do not flee, but learn to creep, and tip-toe the line in places that betray them).'

'Yet, though safer than fight or flight, hiding is in many ways more stressful than them, especially when it's for life, during which time the hider's a witness to, and sometimes victim of injustice, plus ~ whilst watching their taxes squandered, and skivers thrive ~ is sheepishly fleeced by corporations, in a society which denies them, and their offspring, equality in respect of opportunity, access to justice, and so success (even retirement, for sold-out people, being but a shelter for them to ~ tiredly, resignedly, and oft affrightedly ~ passively wait for death).'

‘In respect of cause, political decay, personal irrelevance, private interests, public disengagement, plus social anomie, and apathy ~ which, though not an ill in itself, mothers the others ~ all result in individual inconsequence, particularly in party political systems, which, with age, often lose their hue, and homogenise their viewpoints, in a cynical, zero sum struggle, to win an imagined, middle position ~ a value decided by rival interest ~ so as to obtain the most votes, in what becomes a base, business equation (in which ideals are diluted, and discarded, as professional, patrimonial, and mechanical politicians, seek to follow those they should lead, in a race to mediocrity).’

‘In the latter, shabby contest, the citizen is, commonly, offered an either-or choice of two groups, who end up vending similar pap, to serve their own interests (while the candidates themselves err, normally, to be nominated by an, exclusive, party membership, which wanes in the face of political listlessness, on the part of the public ~ a malaise spread by the system itself, when in a state of decay); thus, historically, the left has erred to be deceitful, the right brutal, left self-righteous, right smug, both hypocritical (albeit the left is more guilty in this respect, though only because excessive self-interest is, generally, not seen as a sinful by the wrong right); consequently, neither-nor is the correct choice, when it comes to party politics.’

‘In this glib system, manifestos are meaningless ~ being divorced from performance ~ candidates are elite, and distant by dint of their trade, while social goals are denied, as vocal minorities, and lobbyists, cronies and funders hold sway; in such a set-up, the demoralised citizen, quite rightly, loses political interest, and naturally seeks to serve himself, his family, and the *Us* he chooses to subscribe too (as opposed to the *Them*, who manipulate him for their own ends ~ leastwise in his mind, if not, in fact, in actuality).’

‘Alternatively, the parroted cant of political correctness ~ AKA, mental cancer* ~ offers another, sadder response to this situation, whereby biddable citizens can relinquish, both authentic and visceral thinking, in favour of popular, empty-empathy, and the newspeak of the day (to wit, self-administer a right-on lobotomy); in truth, such social coddling too, in denying honour, and the inner direction of the individual, induces the civic catatonia, which permits men to be ~ in a state of bovine unknowingness ~ ideologically corralled, or herded toward mirages (such dreamy Elysiums, found to be wastelands, by way of their attainment).’

‘Finally, abetting the system that’s its cause, civil disillusionment, through cynical resignation, permits ethically bankrupt states to prosper or, leastwise, further the interests of the elite people, who wrongly operate them (until decadence* effects nemesis); so, though hope can make the present its prisoner, pessimism is a social opiate, which, administered by the diminishment of personal significance, denies human evolution (*hope* becoming *know*, by virtue of control).’

(Imaginary capitalism): ‘Once politically disinterested, and, rightly, convinced they do not figure in the legislative system, most men grow content to busy themselves with work, and business within their reach, such that they soon become utterly committed

to it, by way of both success and failure; this petty, secular preoccupation, then prevents their political engagement, and renders them conservative, by dint of risk aversion, and horror of loss ~ the more so, ironically, the poorer they are ~ and thus is encouraged by states, that run on the basis of cosmetic democracy (where unqualified enfranchisement, renders honest politics impossible, where political parties operate or ~ worst of all ~ where both conditions figure); so, focussed on their latest deal or promotion, driven by shallow consumer values, and commonly hostage to debt, average men teach themselves political passivity (absorbed in money grubbing, thought must morph to fly higher, and right society).'

'But though those bourgeois ~ and in a consumer society, all, save the poorest and richest, fall under this category ~ err to balk at good ideas that smack radical, grand upheaval, if pragmatically managed, and gradually implemented, in fact holds no threat for them, while bold aspiration can, hopefully, bring a politically poetic element, to otherwise prosaic, practically-minded life (with its attendant compromise, and limited ambition).'

(Paradox of coddled democracy): 'Sadly it proves undeniable, that incontinent, babysat citizens regress, and naturally become incapable, of correctly electing a capable body, to properly babysit them; yet this is the system that lame states advance, where men deemed unfit to tie their shoelaces, are found able to judge their governance; in truth, infantilised men are only free, to spend the pocket money left them, after nanny state has ~ akin to a wicked stepparent ~ mulcted its expenses, took cash for pork, gambling, and vanity projects, along with sums needed to cover the, apparently manifold, costs of its incompetence; the change that remains can then be, safely, frittered away by kid-citizens, in tuck-shop shopping centres.'

All of which begs the question, how can weaklings be a strong people.

(The Consequential citizen): 'No matter how generous, kind, and benevolent a master may be, able men do not want slavery, be it imposed by a tyrant, state or majority; nevertheless, compromises must be made, by both citizens and society, as the bad, benighted and less-capable, are aided on the humane path, which leads to Maganimity (a pilgrimage whose journey, is e'er its destination); thus, while men must cede a degree of their sovereignty, to public government ~ before Maganimous anarchy ~ the latter in turn must, consciously, strive to avoid all intrusive, petty, and unnecessary meddling, in the lives of fit citizens (who sometimes need a regime as a servant, but never as a nanny).'

'Similarly, though it's noble people be like bees vis-à-vis industry, a right society shouldn't be a hive in respect of mindset ~ which denies I, by blind obedience to we ~ but ought instead present a network of sufficient individuals, who, though linked through common interest and commitment, think independently, freely and authentically, and ergo act accordingly.'

'To this end consequential citizenship, is the subjective product of a balanced society, in which legal authority must warrant subscription, while, as regards the people, their

rights, benefits and freedoms are earned, by virtue of responsibility, diligence and integrity, so that liberty and liability are intrinsically linked (to which end, when devising civil rights, merit ought to inform all ethical reckoning).’

‘In the non-patrimonial, meritocratic society here proposed, as all would share common origins, leastwise in terms of opportunity, and civic experience, Sentinels and aristocrats would be recognised as servants, benefactors and supporters of the commonwealth ~ ref. *Ethical Sentinels* and *Meritocratic society [Consequential aristocracy]*, below ~ whilst those of lesser social status, would be left in peace, and at liberty, to pursue their own concerns, interests and relations, as free, as they wished to be, from the business of government, in a state which worked for them, neither fleeced nor milked them, suffered no injustice, and justified their trust.’

‘To this end, the term *Consequential* has three meanings, such a citizen being a *consequence* of a meritocratic republic, who gains *consequence* through responsibility, and independence, and who gracefully accepts, and expects, the *consequences* of their actions, be they benefits or penalties (accountability being key to society, at a public and private level ~ for, as Spencer sort of said, to relieve, or shield people from the fallout of their folly, serves only to fill the world with twits, chancers, criminals and feckless men).’

(Inner direction [and its qualification]): ‘Consequently, accepting that the private values of the citizenry, when taken in the aggregate, must be the primary driver of society, to ensure the proper, semi-organic anthropogenesis of humanity, it is vital that people are governed as lightly as possible, being subject to consequence, not restriction, while their self-sufficiency qualifies their will, and enables the low taxation that, in turn, empowers their ambition, and enriches their experience (effecting a mutually beneficial state ~ for as men prosper, and better themselves, their society does likewise).’

‘To achieve this, there must be, over time, a global end to the patrimony, which stymies and corrupts social mobility, while a legal system is instituted, which is legible to most of them it affects, along with a lucid constitution (so that youth could be schooled vis-à-vis these rights, along with their obligations); implicit in the latter imperatives, is freedom of thought and speech, while, for true liberty, society must grow to be self-policing (before finally graduating, to a state of Maganimous anarchy).’

(Loss of consequence, loss of confidence ~ negentropic effects of submissive Existence): ‘When men are denied the ability, to exert influence upon, engage with or shape the world they inhabit ~ be it by way of contest, conflict or commitment ~ then there’s a danger that, as reflective, Existential creatures, they will internalise this need, and negatively wrestle with themselves (will, like the instinct it supplants, needing expression, sans which animal fear, becomes human anguish ~ physical threats being usurped, by stresses is the mind of the powerless*); thus self-destructive tendencies, are encouraged and exacerbated, when men are penned in, domesticated, and led by the nose like livestock.’

(Worth of word): 'If they are accused of a crime, then a citizen should be freed of suspicion, just by virtue of their word (provided they are capable of, and willing to give it); if however such an oath proves false, then the swearer should be severely punished, both for the offence in question, and for their assault on this sovereign right (carat of troth, and penalty for lying, increasing with aristocratic rank ~ ref. *Meritocratic society [Consequential aristocracy]*, below); as well as showing respect to the citizen in question, this simple precedent would render them, fully, accountable from the outset of any investigation, and encourage those accused to, either, confess the offence, be frank in respect of their defence, or accept the consequences, of idle or unlikely lying (every citizen though, should be at liberty to keep silent, if they chose to do so).'

(Social engagement): 'Inculcating a sense of community, social engagement, and civic relevance, it is essential for the health of a republic, that the citizenry willingly participates, on an occasional basis, in the operation of the state at a grassroots level (support and protection, being this way reciprocal, plus checked, tested, and measured by them affected).'

'*Social service* ~ ref. *Social service*, below ~ would serve this purpose, and likewise provide the bedrock labour for *priceless occupations* ~ ref. *Social service*, below ~ like policing, defence and, to a certain extent, elements of healthcare; similarly, periodic *Social mobilisation* ~ ref. below ~ whereby the commonwealth waged war on specific issues, or realised great achievements, would assist in instilling a sense of social inclusion, and public pride in the citizen (consensus in this respect, being easier achieved in a meritocracy, which renders intent more universal, through common origins, interests and problems).'

(Though the subjects of *Social service* and *Social mobilisation* alluded to above, will be dealt with below, as they have been mentioned here it is important to stress, at this precipitate stage, that such commitment would be optional, in no way onerous, and would in fact enrich the life of the citizen [both public and private life being vital, for people to be complete ~ albeit the degree of each commitment, is a question for every individual]).

(Dauntlessness): 'Possessing ethical confidence, the consequential citizen will, if the circumstances warrant it, act regardless of outcome, in the interest of justice (eclipsing the cost of loss, the price of right is oft incalculable, in noble, so social terms ~ ergo Maganimous men, are never hostage to consequence); antidotal to tyranny, individual thinking is, ironically, the best defence society has against the abuse of authority, to which end it is essential, that men are blessed with independence, wherever and whenever possible ~ responsibility being thus qualified ~ for those docile, are open to exploitation, while those egotistical, criminal and negligent, need to be checked by free people.'

(Confederate identity): 'As a product of meritocratic, self-sufficient, consequential citizenship, men will develop a confederate identity, whereby they, in a demonstrated state of public reciprocation, both need and are needed by the republic ~ by their

republic ~ in a relationship which is recognised, and respected by both sides (their freely committed liberty, being guaranteed by the commonwealth, and based on mutual responsibility, support, reliance and integrity).'

(Consequential complacency): 'Once a meritocratic society is functioning in kilter, and the actions of the legislature become, by-and-large, perfunctory, the need for political engagement, on the part of the average citizen, naturally diminishes; this valid apathy ~ diametric to the inconsequential type, just touched upon ~ in turn enables those with intense interest, to punch above their weight in the electoral process, and thus counters an ill of majority democracy, whereby ambivalent voters, can prevent the address of minority concerns, which in no way affect them.'

Meritocratic conditions

'**Socialism**, having outgrown indiscriminate, common democracy, finds its muscular perfection, in a meritocratic state, that sanitises capitalistic practices, and addresses the belittlement of personal significance, which accompanies patrimony, faceless bureaucracy, and intrusive rule; this condition alone, frees misguided society of the classes, termed working, middle and upper ~ though all, to a degree are bourgeois, viz uber, petty and wannabe ~ beneath whom is a group of people, born into abjectness, then led, waywardly, astray by blind welfare (the path to hell its feeling leads to, being paved with well-intentions).'

'In practice, culture is a social outcome, as much as a cause of social action ~ or inaction for that matter ~ and is shaped by political and economic factors, as much as by custom, habit and religion; thus industrious people today, may be unproductive tomorrow, or vice versa, subject to social conditions (as evidenced by twentieth-century Germans, when their country was split-up ~ for one example, though there are many others); yellow or white, Hindu or atheist, people subject to a true rule of law ~ to wit, one free of misogyny, and other types of prejudice, which are toxic for a polity ~ along with a strong economy, will outperform those not so blest, which are dysfunctional in these respects (as illustrated by immigrants, who prosper in safe places, whilst retaining elements of the ethnic character, of the failed states they hail from); thus colour-blind, classless, agnostic meritocracy ~ equal opportunity, won outcome ~ must occasion the greatest, most stable culture there can be.'

'For a meritocracy to bear true fruit though, it must operate with tolerance, and in a way that offers scope for individual victory, prosperity and achievement, plus the exercise of maverick talent ~ and buccaneering, subject to punishment ~ such that merit can be reckoned, talent blossom, mercurial energies be exploited, etcetera, for the good of each and every person, plus the commonwealth (viva genius, and trailblazers, free and fresh thinkers, their critics and questioners, along with eccentrics, and quixotic people).'

(Politicised commerce denounced): 'Conversely, a lazy state errs re industry, in seeking to overregulate society, by way of the red tape which ~ tripping up, tying down, and restricting business ~ throttles self-employment, and small firms, and so

kills creativity, craft, innovation and character, in the commercial world, not least by creating entry-level barriers, to occupations and operations, such that, for example, colourful, independent operations, end up in chains (in truth, the cost of bureaucracy, imposed for the good of the polity, should be, fairly, met from its coffers); while doing this, incompetent governments, blankly, look to faceless corporations, both to manage ~ and exploit ~ the natural and moral monopolies, which they, the state, are too inept to, and to act as tax farmers who, ensuring their employees pay their dues, are in return left at liberty, to play byzantine tax-systems; to this end, it profits benighted regimens, to eliminate local enterprise, sole traders and such like (ignorant political classes, knowing only how to win elections, and serve their own interests, not properly control commerce, nor competently run, or fund a commonwealth).'

'In addition to diminishing individuals ~ employed or used ~ corporate culture also errs to lower customer service, by denying personal relations, whilst it stymies staff initiative, by way of pegboard protocol, in a process of standardisation, which lessens everyone it affects; thus, though economically best in certain circumstances, big business, when culturally disengaged, oft reduces costs and prices, by cheapening being (though natural and moral monopolies ~ such as utilities, state infrastructure, and legally required goods ~ should always belong to the commonwealth, who alone can ethically own them).'

'Nevertheless it must not be forgotten ~ or denied ~ that corporations can power an economy, provide reliable standards, and offer the sort of employment, that many men cherish (finding comfort in an unchallenging, secure environment ~ or leastwise one that seems so); ergo, to conclude, there is a place for big companies in society ~ which work with, not against, the interests of the commonwealth ~ provided there is a healthy ratio, twixt them and small concerns (to which end, the latter should be favoured in terms of regulation ~ as steam gives way to sail, motor to hoof and shoe).'

Global consciousness

'**International** confederacy brings peace, justice and Good, thus is imperative, for fair commerce in a global market, and the development of humanity (true love knowing no borders, while evil loves hostile sovereignty); yet this rational, sober ambition, ought not jeopardise the ethnic, and cultural diversity, which colours, qualifies and drives mankind ~ via contrast and contest, intrigue and dialogue ~ provided its credentials are federal (constitutional homogeneity, but cultural heterogeneity ~ or cultural plurality, but one common polity ~ being a badge of civilised society).'

'In short, like the geographical places they inhabit, nations are subject to natural, tectonic forces, principal among which, at a social level, is the fact that men have moved from living, brutally, as tree-hanging families, through tribal bands, feudal kingdoms, nations states, and federations, and this fusion is destined to continue, however pseudo-Canutes may try to, futilely, hold the tide of human union; thus it must be stated, that one day mankind will unite, be it by dint of catastrophe, or by virtue of humanity.'

(Appendix 1: Federal Transition): In line with this thinking, some contemporary suggestions as to how a federal state could be created, have been outlined in an appendix (ref. *Appendix 1. Federal Transition*).

(International ethicality): ‘Properly educated, decent people, learn to accept the need for sacrifice ~ being kind and firm-minded ~ such that human rights can be established, on a universal basis, regardless of racial, creedal and cultural differences (for, in fact, acting like a magnet on one’s ethical compass, egotism is the only illism ~ egoism one other ~ which, in truth, through self-deception, mothers prejudice ~ or, rather, fathers it ~ for racism, sexism etcetera, are all sad derivatives, of this original sin).’

‘Ergo orderly states, should no more accept the presence of those dysfunctional, than they would disorder within their borders, for tyranny is an affront to humanity, which diminishes its witness; so though charity assists victims, but also encourages their exploitation ~ from the highest corrupt official, to the lowest thieves and racketeers ~ justice ends victimisation, whilst robust punishment, deters bad actions.’

‘Though more on this subject will be said shortly (ref. *Global law*), suffice it to say here, that though civilised people are, mandatorily, obliged to ensure the rule of law is global, it’s not their business to concern themselves, overly, with the political culture of developing nations that, naturally, need to evolve organically; in keeping with this principle, it is wrong to try and impose party political systems ~ bad when at their best ~ on those tribal-minded, creedally divided, or in a state of desperation.’

(International conflict): ‘Ethically abhorrent, and morally wrong, tiered civilization is practically untenable, once cataclysmic weaponry is prolific, and trade and travel are truly global; thus, amongst other things, an international community should, in effecting its federal transition, agree rules of conduct for conflict, such that if either of the parties in a dispute transgressed them, they would place themselves at odds with the body of ethical nations, who would then, automatically, side with their opponent; furthermore, the protagonists in any dispute should remain in constant, arbitrated dialogue during hostilities, to which observers should be privy (the circle of upright peoples, again, backing one side, if the other side failed to act with integrity, was obtuse, or acutely cantankerous, to an intolerable degree).’

‘If however both combatants, were as repugnant as each other, then both should be decapitated, vis-à-vis their leadership, along with any of their henchmen, who refused to cooperate with a new, better regimen (the decapitation, of a rogue nation, tribal group or rebel movement, being a clinical operation, which offers the afflicted body politic, a chance to heal and act rightly ~ leastwise their ruthless removal, would set a hearty example, for any crooks, or wannabe despots, looking to fill their boots); needless to say, such action must be robust, so as to present a dreadful deterrent, and ought to be done untroubled by worries re a power vacuum, for any maniacs or criminals who felt brave enough to fill it, could be eliminated too, if they failed to do what they were told to (much in the way that a policeman, shoots a menacing felon, sans concern for the villain’s commitments, associates or prior arrangements).’

‘Ergo, in a worst case scenario, tyrants and criminals, should be taken from the equation in failed states, regardless of consequences, for as long as Good men eliminate bad men, the nature of self-interest will do the rest (their successor, even if equally evil, being wise enough to comply, and act in a way that ensured their survival ~ to wit, toed the right line, for all the wrong reasons); to this end, ever-clement, the forces of Good, nevertheless, need to strike terror into evildoers who, in the interests of deterrence, should only be forgiven, post unpleasant correction (or in the case of egregious people, exemplary termination).’

‘Thus whilst mission-creep must be avoided ~ police not being social workers ~ there must be justice for all men, at whatever cost; limited assistance should, however, be given to progressive, legalistic, authoritarian systems, so that they can effect, over a couple of generations, the sensible, civil transition, that warrants proper democracy (in which process, divisive party politics is, naturally, an anathema ~ the latter, adolescent system, being okay as a stage, when a state naturally evolves, over several centuries, but not when its development is mentored, and fast-tracked within one).’

(Moral conscience): ‘Regardless of the fact that regional instability, in a global economy, grows to blight all people ~ whatever form their loss adopts ~ for powerful states to passively spectate, whilst atrocities are committed in backward places, by untrained, flyblown bands, pathetic in comparison to their own professional forces, is ethically reprehensible, and in many ways is a worse sin, than the outrages in question; in the face of evil and despotism, pragmatism ought to be forgotten, for the only consequences to fear, are them that stem from the inaction that, permissively, sanctions savagery, terror and depredation.’

(Electoral culpability): ‘In cases of corrupt government, their liberally-pitied electorate, must be held in part responsible, for the abuse and disorder which, duly, ensues from its misrule, for, whether by way of their indolence, ignorance, or clientelistic complicity, it is they who put the felons at the helm, then permit, and oft abet, their thievery and excesses; it is important that a people recognise this, collective, failure on their part, and acknowledge it post their rescue, so that state control is ceded to honest, competent people, sans plaint or dispute, until such time that the populace in question, by way of aid and education, is fit to run their state, sans assistance or oversight (it being a common, and vain, idealistic misconception, that poor and simple people, long for political autonomy, more than food, medicine, and safety, plus a future for their children).’

(Political anthropogenesis): ‘While subject to abject conditions, men rightly struggle with ethical niceties, being governed by brutal, evolutionary law, which finds right in strength, in an aggressive, hungry, dog-eat-dog contest; so in lieu of feudalism, backward societies need to move forward, through an internationally-mentored legalistic phase, where their affairs and economies, are externally policed and managed, before their electorate becomes qualified, in respect of self-determination (to wit, that they are untribalistic in outlook, non-misogynistic, are ethically-minded, and want, so accept, the rule of law ~ ref. *Global law*, below).’

(Transitional largesse): 'Though more advanced societies, should look to help those less developed ~ moral profit, forever, outweighing pecuniary gain ~ loans and donations must be strictly monitored, and audited to prevent fraud ~ lest thieves seek to protract, and exacerbate upset, seeing aid as a yield to bleed ~ while direct investment ought to, too, be ethically checked and tested, so as to prevent exploitation (albeit relative economic reality, has to accepted); to this end, common sense measures, like nonconvertible currencies, and escrow accounts for suspect governments, should be employed (albeit denizens ought to be free to deposit, but not invest, nonconvertible currencies in stable countries, so that their wealth is safe ~ whilst foreign investors would have to be free, to convert to their own currency, dividends earned from their investment, in the state concerned, and similarly recover their capital, subject to contractual arrangements).'

(Intelligent immigration): 'Very broadly ~ before a world has the sense to be federal ~ as societies develop through their adolescence, their populations have a tendency to decrease as ~ for Existential-economic reasons ~ the size of family units become reduced, and many opt to live alone ~ or live alone for longer ~ while better education, and labour shortage created by the latter factors, results in a lack of unskilled workers (a situation exacerbated by welfare states, which err to bankroll indolence, by making low-paid work unworthy of the effort, and letting men live idly in unproductive places).'

'Consequently, such states need immigration, while underdeveloped countries err, to have large redundant populations, which in many ways creates a match made in heaven, provided that the marriage is rightly managed, so that the former do not exploit the latter, and the latter do not mar the host culture, by dint of lower values, and backward attitudes; to this end, developed states should, first, look to address shortfalls in productivity, through technological advancement, which has less impact upon their character, than by massive immigration which, naturally, tends to affect it.'

'Similarly, for the express benefit of their development, immigrants from basic nations, should only be granted temporary residency in advanced societies ~ save in exceptional cases ~ so that they repatriate their wealth, wit and skills when their stay is finished; to this end, familial relocation ought to be avoided, while if immigrants form relationships with nationals, it should be left up to the latter to return with them if they wish, when the day to do so is due (such nuptial colonisation, adding impetus to, and aiding, the improvement of the immigrant's homeland, as would the binational standing of offspring); post the repatriation of the immigrant though, they ought to be free to return to the host territory, for up to three months a year as a visitor ~ who, naturally, had no right to welfare ~ and likewise reapply for further terms of work.'

'For the avoidance of doubt though, and to silence liberal hypocrisy ~ and fascistic, politically correct idiocy ~ these suggested measures are, primarily, for the benefit of poor nations, whose talent is, otherwise, sucked away by successful states ~ so that it can, cheaply, skivvy for liberals ~ while wealthy nations would benefit collaterally: through preventing their ~ oft morally hazardous ~ generous welfare systems, from being mulcted by bludgers (whom they thus corrupt); via the creation of new

marketplaces, for the goods they produce; by business, and travel opportunities and, most significantly, through making the world a better, and more stable place.'

'In addition to this, national circumscription drives advancement, by forcing the combative address of civic ill; to wit, when capable people can, freely, flee bad government, its corruption is left to flourish, and prey on those less able; the irresponsible granting of asylum, thus denies uprising, by letting the best and cleverest, strongest and richest men, quit failed states, which desperately need their knowledge, strength, and wealth; as for pseudo-modern societies, if they genuinely believe a regime is despotic, then they should use their resources to, truly, enforce law in the land in question, instead of offering shelter, to the lucky few who fled it (the truth being, that the asylum process is, oft, a sham for gaining labour, which lets rich states, again, gain from poor nations ~ the challenge of reaching a safe shore, forming an entrance exam).'

2.) Governance

Preamble (Federal order)

'**Consensus** is possible, in issues of principle, but particular consensus is, however, forever unachievable, for while humanity implies mutuality, individuality insists on difference (be it tribal, ideological, or material); ergo a constitution ought to, enshrine the ethos of a body, in forming a set of tolerant tenets, from where laws, ordinances and policies, can be drawn, qualified, or informed, before being practically perfected, mitigated, and shaped through usage (in the process of which, government should be to polity, what God is to ecology).'

'In line with this thinking, provided one subscribes to the belief, that people have basal human rights ~ and so obligations ~ then they must similarly accept that, with as little cultural impact as possible, the world should be united, to wit, a place which politically, and legally, functions on a federal basis.'

'Moreover, beyond the realm of inbred clans, isolated in valleys, lost islands or dark forests, any jealous sense of national identity, becomes less and less credible ~ a truth linguistically evidenced, by the fact that the said identity, is always undefinable ~ as peoples interbreed, cultures intermingle, and lifestyles grow closer, by virtue ~ or dint ~ of common technology (outside of mutual interest, the idea of what makes a nation, differing for each, and every one, of them whose number make its sum).'

'Thus, whilst the customary aspects of cultural, and indigenous character, ought to be treasured, and conserved, the political, legal, and ethical facets of society, should be universal (these being the province, of a global commonwealth); in truth, there is only one race, namely humanity, and one nation, namely mankind, to which everyone owes a special allegiance, over, and above, any other type of ethnic, or regional fealty.'

(Humane case for federalism): 'Poetically, only Good, global government can, truly, perfect the, ethically fluent, Esperanto needed to build Babel and, by virtue of its

prospect, widen man's humane horizon* (the time being right for such development, when, having been competitively tested, man remembers his true relation); before this state, multinational, mosaic sovereignty, denies universal justice and equity, through exclusive, jealous attitudes; moreover, by dint of the former ~ and so the latter ~ the globalisation of commerce, and communication, ironically serves to worsen a situation, that it should improve, as unstable states upset, level ones, to an increasing degree, through the export of disorder, economic migration, and refugees ~ both of which deplete human resources, in abject places that dearly need them ~ whilst international firms, currency traders, peddlers of weapons, and their sick ilk, exploit the people of every nation, each in various, nefarious ways (some cunning and subtle, some slick and wicked).'

(It must however be conceded, that, in an overly-free market, companies are, to a certain degree, forced by rivalry into shoddy, and sharp practices ~ an ill which will continue, as long as any oxymoronic-charade, of independent nations in an interdependent world, is perpetuated).

'Outside the conflicts of interest though, which, naturally, follow the unnatural notion of modern sovereignty, globalisation is Good, and need not damage national character, culture or ethnicity (indeed, it's ham-fisted ideas of nationality which ~ through enabling commerce to profit, from conflicting jurisdictions ~ erode discrete, cultural identity, as ubiquitous business is given free rein, so countries can maintain their hard, and sharp, competitive edges).'

(Progressive case for federalism): 'No nation state can socially grow, as long as any country ~ ignorantly and ignobly ~ permits the patrimonious transmission of assets, and antisocial investment, business and banking practices, for the obvious reason that companies, financial industries, and wealthy individuals, will simply relocate, away from places that opt to operate properly, and check, correct and address the said ills (to which end, national brands of socialism, which promote unilateral reforms, in the states where they are based are, basically, myopic and moronic); only when countries act in concert, in respect of law, taxes, meritocratic values, etcetera ~ viz, internationally engage, and function on a federal basis ~ can humanity mature.'

(Pacific case for federalism): 'International conflict can only be ended, by virtue of federal union (through the institution of universal law, and the common management of natural resources); anthropogenically, as an extension of bestial evolution, aggression served the purpose of natural selection, plus drove technology, and incentivised competition (by dint of mortal danger, plus the threat of theft, and enslavement); to this extent, fought, by-and-large, by men of the same persuasion ~ to whom the difference twixt oppressed and oppressor, was one of power, not of nature ~ ancient conflict can be seen as good, however bad it was for the losers, for it gave birth to civilisation and, ergo, the age of reason.'

'This later age though, ought to have known better, than to try and gain by way of slaying, and backward methods of subjugation (economic along with military); nevertheless, an appalling period was entered into, when weapons grew awesome

through technology, and good people fell victim to atrocity, by dint of ignorance, greed, and atavistic passions; consequently, menaced by each other with the threat of obliteration, nations spent vast sums on nuclear arsenals, whilst polluting the planet as they perfected them, all of which cost, risk and toxicity, would have been unnecessary, if the world was run on a federal basis.'

'Thus, having learned how to destroy itself, the next bold step for civilisation, was to work out how to nobly grow, and attain a Maganimous state (the carefree, diligent, ethicality of which, equals freedom for people, each, and collectively).'

'To attain human unity, one first needs to establish, and maintain a federal order, to oversee mankind, whatever sacrifice is required, for civilization must achieve, and sustain this state, to survive, thrive and develop (mindful that, though as a product of sanguine evolution, man is born among gore, he need not live, or die amid it); to this end, in the way that surgery cures, through incision, bloodshed and cauterisation, if tyrants, criminals and maniacs, refuse to respond to reason, appeals to their better nature, or offers of rehabilitation ~ albeit strict ~ they must be excised from the body they rot; in practice, crooks and bullies will always yield peacefully, provided they know defeat is inevitable, and sincerely fear the power before them (thus just ruthlessness, averts hurt, through terrible deterrence); as for lunatics, as they do not respond to sense or persuasion, and threats too are meaningless to them, removal is the only option.'

'It is important that men never forget, that the appetite of evil is insatiable, and once manifest, it will never leave freely, nor be contained by way of entreaty, ransom or empty menace (incorrigible wrong, and implacable malice, only ever surrendering, to that which overpowers it ~ the more aggressive, the more successful ~ negentropic* energy, being like electricity, good or bad, subject to usage); in truth, the way evil is beaten, is by sacrifice today, and love over time.'

(Nationalistic case for federalism): 'Though it is good to cherish cultural distinction, and thus to love ones ethnic setting, its customs and language, history and heritage, etcetera, narrow-minded, reactionary nationalism ~ which picks a part of its past to cling to, that never actually happened ~ by dint of silly, anachronistic, tribal-mindedness, ironically betrays its origin, for national identity, is a fluid construct, whose narrative, like its language, changes with the passage of time; moreover, as nations grow through the coalescence, of clans and little kingdoms, the culmination of this evolution ~ and thus its entelechy ~ is universal, federal polity, denial of which is treachery, to past and future humanity; conversely, the paradox of oxymoronic, modern-nationalism, is that it is atomic, to wit, its idle patriotism ~ which lacks public commitment and spirit ~ is based on vague, vain, hypocritical ideas of private identity, that are rendered all the more empty, by their insufficient subscribers use, of foreign goods, and cultural products.'

'Prosaically, outside of its language ~ which best describes it ~ a national identity is a question of belief, not skin pigment, attitude or geography, such that he who would set its character in aspic, seeks to deny traditional change; in fact, as it becomes

ethnically mixed, and its society reflects technological development ~ not least through global exposure ~ nationhood is best imagined, as an institution, or corporation, whose rules, affiliations and people change, with age, and through mergers, but which retains a notional entity, which serves to transmit certain values, traits and tastes, traditions, speech and habits; yet notwithstanding this systemic validity, forever subject to internal differences, immigration, emigration, and external influences, discrete nationality is a fiction, in any modern context (albeit, like folklore, it ought to be told ~ not forgotten).'

(Ethnic case for federalism): 'It is however imperative, in the interests of expression, experience, competition, innovation and tourism ~ along with the wisdom, that stems from difference ~ that regional character is preserved, to combat the negative, bland aspects of globalisation, through the promotion of local styles ~ dress in respect of uniforms, architecture, high and low language, etcetera ~ the support of ethical customs, cultural heritage, sensible conventions ~ and harmless daft ones ~ plus through distinctive social initiatives (Lifetime being heightened, selfhood deepened, and mind widened, by virtue of complementary, ethnic dimensions); yet notwithstanding recreation, intellectual engagement, the question of identity, and personal development, in terms of rights, and public relations, humanity lacks recognition, in faceless states and places (to which end, gross multiculturalism errs, to make places a mishmash which, being a bit of everything, are nothing in themselves).'

'It is however a common misconception, to think ethnic diversity is lessened, by virtue of federal union, when in fact the converse is the case, for it is only under the umbrella of a universal republic, that distinct identities can thrive, free from the menace of rival neighbours, or the regional hegemony of an intermediate power; historically it's been the case, that peoples living side by side, which have a dislike for each other, have nevertheless had to band together, to face foreign menaces, which eclipse local conflicts; in this way, unlikely collectives soldiered on, grudgingly suffering common authority, as to do otherwise would find them, all, under the yoke of a common foe, and so hostile control; naturally, under the aegis of a large federation, such peoples can re-vent their regional identities, to whatever extent best suits them.'

'Similarly, outside of an international federation, lesser peoples are commonly obligated, in the interests of trade, defence and social infrastructure ~ the cost of which, diminishes with scale ~ to be subsumed by larger ones, which nevertheless are still not big enough, to tolerate significant ethnic distinctions; likewise, whilst a great state can subsidise particular cultures, for a relatively small cost, the same expense is insufferable, to either such peoples by themselves, or any moderately sized bloc that accommodates them.'

'To encapsulate this point, ethnic independence, presents no threat to a heterogeneous, global state, which is comprised of many societies, whose aggregate opinions outweigh, and overreach, regional prejudice (creating an environment, where peoples can grow and flourish ~ cultural racination, enabling natures, truths and views, to develop through generations).'

‘In addition to cultural support, due to common currency, standard taxes, free movement*, unrestricted business, a universal rule of law, and having a lingua franca ~ ref. *English (Engloss & mother tongue)* ~ being part of a federation, enriches places that have character, through tourism and recreation, entertainment, events and retirement, plus the export of ethnic goods (all of which enriches, in turn, the general commonwealth).’

(Political case for federalism): ‘In terms of statehood, external threat shapes internal politics, such that, in extreme cases, stratocracy is the only possible social response; but even moderate national rivalry, imposes costs, and restrictions on public function, all of which are removed through federal union.’

‘Culturally, the greater the body politic, the greater the input of views, such that, as with averages, more apposite solutions are reached, in relation to universal issues (the simple wisdom of the crowd, being numerically amplified); this fact gives rise to the bigoted irony, that individual interests are better protected, by virtue of plurality (ditto minorities, which blend amid a mosaic of nations).’

‘In addition to this, on a private level, while there often errs to be a conflict of interest, between leaders and people, due to the elevated status, and circumstances of the former, this issue, heightened by dint of party politics, is diminished by virtue of federal assemblies, which collectively combat private ambitions, along with demagoguery (the negentropic purpose of popularists ~ to further their importance, at the cost of the polity ~ being served by sovereign difference, and ethnic prejudice).’

(Cosmopolitan case for federalism): ‘As has been evidenced by America, federal fidelity tends to transcend issues, of ethnicity, and even religion, being readily embraced by immigrants, along with established citizens; inclusive and welcoming, the apolitical, secular federal state, provides a body all can cling to, and lovingly adopt (sans compromise vis-à-vis their own culture, faith or persuasion, unlike nationalistic systems, which are collateralised by way of custom, and regional norms); moreover, in terms of attitudinal liberty, the smaller the group, the greater the pressure in respect of conformity, and so the narrower their views (a truth which has noetic ramifications, beyond ugly bigotry).’

(Cultural case for federalism): ‘The greater the number of taxpaying citizens, the more insignificant art-funding becomes, to the extent, that even the most obscure forms of creative output, can be sponsored, bought, and so explored; similarly, the cost of regeneration, and the provision of civic amenities, likewise shrinks in the face of scale; in addition to this, the concentration of resources, realised by virtue of federal order, enables society to achieve cultural relief, and create a monumental legacy ~ celebrating today, while endowing tomorrow ~ via landmark architecture, colossal projects, and feats of engineering (for, while a man can shape the future through his social contribution, only men together, can build history ~ the greater the body, the bigger the footprint).’

(Economic case for federalism): ‘For a society to operate properly, its economic development, must be mirrored, by political evolution, and vice versa (the two processes being so interwoven, that they are effectively wedded); ergo global trade, means either global government, or economic corruption; thus, in keeping with natural rationality, a federal world holds the following, obvious, economic benefits:’

(i.) Economy of scale: ‘Commercially, as evidenced by comparing small nations to great ones ~ when both are at the same level of development ~ the larger the economy, the more surplus wealth is created, and so power of the polity grows; in short, as disposable, investment capital, becomes cumulatively magnified, it duly enriches the commonwealth in general (the more investors and spenders there are, the greater the level of investment, trade, exchange etcetera, in what becomes a virtuous circle).’

‘Similarly, the greater the marketplace, the greater the scope for economies of scale, with reduced profit margins being over-compensated, by way of increased sales, due to prices being reduced (in a win-win situation, where makers and sellers gain, while users and consumers save).’

‘Furthermore, in addition to the fact that large federations, let men have more money to spend, state-centralisation too, reduces its costs, and so taxation ~ an economy of scale, again, at play in work and services ~ thereby leaving people with more in their pocket, to buy goods with, give or invest.’

(ii.) Denial of mercantilism: ‘In commercial terms, federal order eliminates the sovereign need, for the governmental intervention in business, needed to protect national interests, in the face of hostile foreign competition (ranging from dirigisme, protectionism and valorisation, through to espionage ~ such mutually unnatural meddling, inevitably, being conducted at the expense of progress, the respective consumers, and taxpayers in question, plus their commonwealths).’

(iii.) Free markets (de jure): ‘Conversely, completely free trade, though a naïve policy for nation states to follow ~ and a fated one, if they are relatively underdeveloped ~ boosts growth in advanced economies, and raises their living standards, as the cost of goods decreases, and productivity goes up; thus the longterm socio-commercial benefits, of a truly global economy, are practically unimaginable to men, whose thinking is restricted, by territorial limits.’

(iv.) Free markets (de facto): ‘Any claim to free trade between states, sans eco-political consensus, is nonsense, for even if their respective governments do not, blatantly, assist industries by way of subsidies, import tariffs, etcetera, they can indirectly do so, by way of light, or negligent regulation, by investing in research and development, by way of low taxation, and by many other measures, which act as leg-ups, and fillips for business; consequently, outside of a federal setting, there is never a level playing field, upon which trade can honestly operate, due to the conflict of interests twixt rival jurisdictions (the victim of which, in the final analysis, is the universal consumer, who is denied cheaper, better, and more advanced goods, by dint of national limitations, and the pragmatic economic policies, competing countries must adopt).’

(v.) Global pragmatism: 'Once commerce becomes international in character, government must likewise grow to be so, for both systems need to correspond, so as not to conflict, or result in the exploitation, of either businesses by nations, or nations by businesses; moreover, in a federal setting, when one company eliminates, or absorbs another, the state does not lose tax revenue, whilst in international trade, the opposite is the case (leastways for one nation ~ usually the weaker, or most needy ~ thus one government is a must).'

'In brief, free market economics, can only equitably operate, within a federal setting, where the rule of law is universal, and where taxes are uniformly applied, and exacted, by a common authority, which can then correct market deficits (through regeneration and investment, aiding research and development, civic initiatives, etcetera).'

(vi.) Monetary sense: 'When separate, the currencies of countries ~ and so their economies ~ become susceptible to the abuse, and tacit collusion ~ if not formal ~ of mercenary traders, while importers and exporters are exposed to risk, by way of exchange volatility, currency fluctuations, and so on, which results in the costs incurred to offset it, inflating prices, and deterring trade (trade based on small profit margins, being denied, and stymied, by the menace in question).'

(vii.) Common interest: 'Preventing capital flight, usury and profiteering, a single base interest rate, brings economic stability, predictability etcetera, and encourages the healthy, as opposed to exploitative, spread of investment (of every type and variety).'

(viii.) Common inflation: 'Preventing capital flight, and market distortion, a universal rate of inflation, brings economic stability, predictability etcetera, and encourages the healthy, as opposed to exploitative, spread of investment ~ of every type and variety ~ while ensuring that lenders themselves, are not fleeced by corrupt governments (whose short-term greed, and twit-ambition, naturally hurts the nation in question).'

(ix.) Workplace and competitive equity: 'It is better for all, that a minimum wage rate, and basic workplace standards, are universally applied, for, forgetting moral imperatives, rather than exploiting foreign poor, equaler states gain by way of fair trade, as indigent workers, who mine, farm and manufacture, become consumers of goods made in other places, by virtue of having higher wages.'

(x.) Financial regulation: 'The harmonisation of accounting standards, enables better, more efficient financial regulation, and economic analysis, both of which serve to make business more predictable, for the good of all concerned; similarly, common measures in this respect, would increase global productivity, by eliminating unfair competition, and the debasement of states, occasioned via lax, idiosyncratic, and toothless, market oversight.'

(xi.) Trading standards: 'Benefiting merchants, consumers, workers, and the environment alike, having uniform trading standards, weights, measures etcetera, ensures the safety, and quality of goods, and enables their correct valuation; outside

of a federal setting however, such product control is, effectively, impossible to properly police.'

(Fiscal case for federalism): 'Whatever system of impost a state adopts, until taxes, tariffs, and financial controls, are international and universal, their evasion and avoidance will be rife, as companies and smugglers game different systems, and the rich flit twixt jurisdictions, to their best advantage, and play one state against another, to the detriment of average, diligent taxpayers, who're left to pick up the tab, for services that the wealthy, above everyone else, happily benefit from (in terms of social infrastructure, law enforcement, and even welfare ~ the provision of which, brings social stability); moreover, such shirking solicits political conflict.'

Basically, to write it big for those myopic, macroeconomic systems, require macroeconomic management, control and oversight.

'Meanwhile, in respect of state expenditure, the cost of government is drastically cut, when multiple departments are reduced to one; when there's no need for diplomatic corps, infrastructure and hospitality; when there's no need for manifold assemblies; when there's no need to spend on defence, plus man standing armies, and when, in general, an economy of scale reduces the cost, of every element of state administration.'

(Medical case for federalism): 'A federation can better address contagion, contain plagues, and prevent them ~ not least by way of common inoculation ~ than sovereign states can; moreover, one government can better assess risks, and allocate aid, than independent nations, whose primary concern is, naturally, their own wellbeing, to which end the minor complaints of some people, receive more and better attention, than the major ailments of others, simply by dint of citizenship (animals getting expensive care, in some places, while people are left to suffer in others, in such an inverted world); in addition to this, medical research is furthered through political union, both in terms of sharing information, and by virtue of collective funding (conversely, diverse states pursue similar goals, and thus squander resources, whilst knowledge is jealously withheld, due to internecine competition).'

(Technological case for federalism ~ advancement): 'No longer retarded by national interests, and restrictions ~ both political, economic, and in respect of communication ~ a federal republic can better serve, both the academic, and commercial development of technology, than a patchwork of countries can (access to facilities, pooling of resources, dialogue, funding, and universal regulation, all helping intelligence to progress).'

(Technological case for federalism ~ restraint): 'The intrinsic economic hostility of nation states ~ let alone any political antipathy ~ means they cannot properly analyse, check and regulate technological advancement, lest their rivals gain the advantage; this imprudent, feckless irresponsibility, on the part of mistrustful, combative governments, in turn means that technological progress, fast outpaces social evolution, and thus harms humanity; moreover, due to breakthroughs in

communication, technology spreads and grows on a global basis, and thus must be overseen by a global authority, to ensure its sensible, ethical development (as artificial forms of intelligence, in particular, possess the capacity for global connectivity, it is imperative such systems are internationally governed).’

(Allodial case for federalism): ‘The benefits of natural resources, can only be fairly, proportionately, and intelligently allocated, by way of federal government, which favours demography and democracy, over geography, and ancestral sequestration (an issue typified by rivers, which can be a source of conflict for the countries they flow through ~ the same being true, more broadly, with freshwater in general).’

(Environmental case for federalism): ‘Attempts to tackle pollution, fuel emissions etcetera, are, bluntly, pointless, if they are not internationally coordinated, whilst laws against them are toothless too, if they are not globally enforced, as the short term commercial advantages, that can be had through cheap, dirty, corrupting production, will ever tempt men, corporations and nations, to act badly in this respect, sans the controlling hand of federal legislation (both greedy people, and them starving, having scant regard for green imperatives ~ neither people who live for today, nor those fighting to survive it, fretting over tomorrow’s problems).’

‘There will however, naturally, always be a debate about the impact of man upon his habitat, and particularly climate, but those who argue their corners on the basis of flawed, relatively short-term data, somewhat miss the point, to wit, shelving the fact that, morally, to spread pestilence and kill nature is repugnant ~ and shows a polluted mind ~ to introduce poison into an equation, must contaminate it and, to whatever degree, corrupt its product; ergo pollution is bad, and the more it can be lessened, the better, for the present, along with posterity (the sickness of a despoiling spirit, being as much an ailment, as the physical ills which stem from toxins).’

‘It is important though to recognise, and draw a distinction, between environmental vitiation, and the progressive evolution, which gives rise to cities, and the technological development that, through clean energy, decontamination, and the efficient management of resources, ultimately saves nature (and, moreover, enables its Cosmic dissemination, betterment and perfection ~ mankind finding environmental redemption, via the spread of sentient life).’

(Negentropic case for federalism): ‘Systems have a natural tendency, to wreak external disorder ~ viz disrupt other systems ~ to feed, sustain, and advance their internal one; ergo the more nations and states unite, the less they harm each other, by virtue of common cause, collective interest, and so on (thus blocs trump petty realms, whilst federations best blocs, in every economic, and ethical respect).’

‘Conversely, the xenophobic mentality of vain nations, must necessarily be bad for humanity, and civilization, which thrives through common purpose (whereas kingdoms look to profit, or leastwise retain their stability, at the cost of their rivals, competitors and enemies ~ the latter distinction being drawn, subject to the scale of loss, or gain, in a zero sum equation which, ultimately, leads to nought but conflict).’

(Legalistic function): 'As society is a, corollary, product of organic Logic, it makes sense that, provided a state is ethically cast, the vast majority of public functions can, happily, be bureaucratically managed, governed by protocol, and institutional checks, sans political interference, such that action is rationally, and formulaically decided, and this end is better, and easier achieved, by overarching forms of federal control (which are less likely to be skewed, swayed or abused, by local or regional interests, animosities, etcetera).'

'To this end, while state strategy is a matter for the legislature, the bureaucratic tactics of its enactment, should be legalistically left to a Civil service ~ overseen by Sentinels, ref. below ~ so that society by and large functions, like a capably staffed factory*, that does not need continual debate, to operate safely, efficiently and productively, by virtue of rules, checks and oversight (sans interference in the private lives, of well-paid, able employees).'

'In a proper meritocracy, this approach would enable politics, in its historical, divisive form, to be at last forsworn, or leastwise be better informed for, oft born of passionate opinion, politics is prone to prejudice, aggression and bigotry, whereas genuine, sangfroid legalism, being the son of reason, ought to be a sober, analytical, clinical operation.'

'To this end, a civilian administrative system, should imitate a military one ~ in respect of determination, efficiency and accountability ~ which functions legalistically, by virtue of practical calculation; overarching this, the elected legislature, should look to set the strategic agenda of the commonwealth, but ought to avoid involvement ~ ham-fisted tampering, fiddling and tinkering ~ with the machinery of state, provided it's in kilter (which it always should be, if policed by ethical Sentinels ~ ref. below).'

Common politics (Party, dynastic and career mutations, soundly denounced)

'**Implicitly** denying an impartial state, the presence of a party political system, proves that a society is immature, and unready for proper democracy; moreover, needing the fix of victory ~ both egotistically, and financially ~ adversarial politicians will not bequeath success, and thus shun longterm remedies, for the ointment of today (opting to peddle popular snake-oil, instead of administering bitter panaceas); so, necessarily prejudicial, and in thrall to donors, party politics ought to be abolished (it being better to prevent the practices of ~ socially toxic ~ political factions, than to heal the ills they bring).'

(Social division): 'Party politics is, per se, divisive (a truth its exponents do not deny); moreover, the entities so created, seek to exacerbate, and capitalise, upon social difference, through polarising views, and honing opposition (popular antipathy, being vital for their survival).'

(Disenfranchisement): 'In popular democracies, though most voters vow they will, magnanimously, accept the outcome of the ballot, the truth is they will only do so,

provided that whoever is elected, does not pursue an agenda, too detrimental to themselves (the same being true, of pseudo democratic nations, who err to back democracy in other countries, until such time that the electorate in question, votes in a regime they disagree with, post which the norm for the former, is to support revolution, or a military coup).’

‘Party political systems, naturally exacerbate this problem ~ particularly in nascent states, ones riven with ethnic difference, or marked class divides ~ such that certain groups are placed in a position, where they cannot accept the result of an election, by dint of the treatment they will, inevitably, receive at the hands of the victors; conversely, in a non-party system, of unaffiliated representatives, though majorities would still hold more sway than minorities, social divisions would not be so polarised, personified, and thrown in to focus; in truth, partisan sentiments become diluted, through independent dialogue, and diverse speakers for ~ despite demagogic ventriloquism, which has the public as a dummy ~ the voice of *the people* is a hubbub (individual views lacking uniformity, ‘til their shoehorned into groups ~ usually through the use of cobblers).’

(Undemocratic nomination): ‘In choosing exclusively from among their number, who can run for seats and, by extension, occupy ministerial positions, and [mis]lead the state, political parties restrict the options of most voters, and thereby skew, and ruin, the electoral process from the outset (party political rulers, in truth, being only voted into office, by the, tiny, minority of the population, who bother to join their club).’

(Susceptibility to entryism): ‘Notwithstanding the jealous exclusivity, of their internal selection process, political parties are ever susceptible, to corruption via entryism, such that their body can be commandeered, and used as a puppet by groups who, if unmasked, would alienate the electorate; this tactic is oft employed by radicals, who look to use mainstream parties, as vehicles to destabilise society, and further their own extreme agendas (however unwanted, or boss-eyed they are).’

(Undemocratic collaboration): ‘By dint of party politics, often one group will win, by far, the most seats compared to its several rivals, but fall short of the seats needed to control a chamber, enabling the others to form cynical coalitions ~ the members of which have disparate interests ~ so as to circumvent fairness, and achieve power on a collective basis (which usually serves no purpose, other than to boost the puerile egos, of the said, mis-representatives).’

‘Similarly, small groups will support bills they dislike, and will vote against others they do not mind, or even secretly favour, so as to honour their part in unscrupulous, wonky political pacts, in a strange act of compromise-morality, which betrays the people, and sees them misled ~ by dint of ignorant subscription ~ while good gets neglected, and bad is left to fester.’

(Governmental deadlock): ‘For the sake of their own exclusive interests, petty beefs and feeble intrigues, political parties often err ~ wittingly, willingly, and by dint of inability ~ to let states run adrift, and be denied effective government, when no one

among their insufficient number, can drum-up enough support to run the, potty, chamber in which they operate; in this respect the public is doubly betrayed, for they either have to let one party command, and pursue its own prejudicial agenda, or they have to accept an antipathetic balance, which leaves their defunct republic rudderless, whilst their representatives bitch and bicker, per their respective bents (which, though always beneficial to themselves, seldom help the commonwealth).'

(Binary distortion): 'Historically the left have erred, to find wrong answers to the right questions, whilst the right have erred in turn, to find right answers to the wrong problems; this paradox however, is merely one example, of the ills which come from exclusive viewpoints, for, putting pendular systems in a spin, most political issues, do not lend themselves to binary, left or right solutions (which prevent their proper address, through colouring them into red and blue hues, that deny their actual complexion); moreover, those who win power by dint of division, will never lead a united people (intolerant of dialogue, and deaf to reason, a people rent by bent rhetoric, being hard to reunite).'

(Closed systems): 'Political parties, by their very nature, are made up of men whose minds chime ~ leastwise as far as the limits, of self-interest will permit ~ and thus the parliaments they populate, denigrate into echo chambers, where self-referencing, exclusive viewpoints, reinforce their own prejudices, at the expense of the commonwealth, whose broad church needs diverse, sincere sermons, and a varied diet, to healthily develop (not the unconstructive, dogmatic squabbling, of narrow-minded groups, the constitutions of whom operate on a basis, independent of, and distinct from, that of the state they say they serve).'

(Pseudo popularism): 'Sans higher conviction, and particularly outside a meritocratic setting, political systems err to be corrupt, in varying degrees, and differing ways; commonly, when soliciting support from a, predominantly, unqualified electorate, politicians make hollow or impossible promises, then look to excuse their inability to deliver them; thus, avoiding unpopular, challenging policies, in pandering to the longings of the mob, the hobbyhorses of core supporters, and the yens of those who bankroll them, faction-run states can only function, via slyness, lying, and glib lip-service (mouthed by hollow politicians, whose dubbed utterings ~ to shorten Orwell ~ seek to use political language, to give wind solidity).'

'Espousing common ideals, whilst pursuing their own interests, parties avoid administering the bitter, bad medicine, that surely cures social pathologies, yet obsess about politically correct cant, whose leechcraft, in denying candid and distinct opinion, rots equity, and ethical health (the latter, pc cancer being, in some ways, worse than the physical types, which, though they can attack and kill the body, cannot touch the spirit, and indeed oft enrich it, through giving it strength and perspective, unlike the said sad malady that, in seeking to fix thinking, simply sickens it, and makes it weak and jaundiced).'

'Moreover, however they reflect a philosophy, it must not be forgotten that policies are experiments, whose success is determined by way of experience, and as such they

must be tolerant, open to change, and embrace failure, as a necessary component of their process; consequently, combative, point-scoring party politics, serves to deny social progress, by forbidding leaders from spending the money, and from taking the risks, which make society safe and rich.'

(Demagogic agitation): 'When people are badly educated, irreligious and indigent, with respect to things political, it is difficult to appeal to their higher nature, by dint of its non-existence (or leastwise scarcity, which is not a criticism ~ generosity, kindness and tolerance to strangers, being luxuries, denied to those whose business is subsistence, while why should they have faith in a society, which seems to despise them); conversely, it is simple to pander to their baser nature, whose brutal instinct is ever-certain, unlike ethical sense, which errs to be pensive, and e'er beset with dilemma, in an unmeritocratic state; to this end, political parties, desperate for mass endorsement, flirt with, and sometimes wed popular prejudice, and so sow discord, so as to reap votes.'

'Historically, in societies riven with disparity ~ in terms academic, and economic ~ unqualified, mass participation in politics, serves only to lower the tone of the debate, and encourage ugly conduct, on the part of zealous activists, whose hatred for the opposition and ~ actual or imagined ~ collaborators in their own ranks, is essentially tribalistic, and has little to do with political hue (any cause sufficing for the spiteful, to scratch at the insecurity, which continually itches them).'

'Moreover, those socially impotent ~ wrongly because of prejudice, and disadvantage, rightly because of indolence, and fecklessness ~ are often used as cats paws, or stooges, by political organisations, who exploit their resentment to further ideologies, which will not, ultimately, help or benefit them (much like a wail, or cry in reply to pain ~ which does not heal, but can relieve ~ protest forms an end in itself, for those who know no remedy).'

(National debt): 'Through control of the public purse, politicians look to obtain, and retain their positions, by buying popularity, through the purchase of pork, and the distribution of benefits, but such vain, reckless largesse backfires, if it results in higher taxes, which in turn nurture popular resentment; consequently, needing to spend but not tax, politicians look instead to borrow, and thus place the state in hoc, to bankroll their ambition (an ill only possible, by dint of political parties, for independent reps would ne'er be able, to honour improper promises).'

(Minority empowerment): 'Party political systems, quietly, permit vocal minorities, lobbying groups, and primarily the wealthy, a disproportionate influence upon the operation of government ~ usually via implicit, reciprocal assistance, more than explicit, clientelistic repayment ~ whilst pandering to the, many, inadequacies of the multitude (or leastwise pretending to); the resulting, disingenuous dumbocracy, is reliant on the silent, resigned, ovine acceptance of the majority, who are either occupied with meeting needs ~ perceived, real or actual* ~ are busy addressing workaday concerns, or are insufficiently driven, to change the system, which slyly denies them (such apathy happening, due to poor education, risk aversion, or

preoccupation with private affairs ~ especially when one is successful, or, unfortunately, burdened through failure).’

‘So as to ensure the latter conditions, Machiavellian regimes support consumerism ~ in lieu of religion ~ welcome cynical resignation, and encourage personal ambition, so that citizens grow blind to right, and learn to shun their public life, by becoming, short-sightedly, focussed on their private lives (the hollow choice sold by buying, serving to distract men, in respect of political deprivation); similarly, such states engineer social complexity, so as to keep people distracted, by dint of material commitments, domestic concerns, and quotidian detail, as they serve a world, that does not work for them (daily white-noise silencing, appeals to right and reason).’

(Minority denial): ‘Conversely, particularly in a party political system, minorities, in an indiscriminately enfranchised society, are forever at risk from majority tyranny, the moment the rump populous, rudely, pursues an interest to their detriment, or otherwise takes a dislike to them, for their votes prove impotent, in the face of mass support, for any party whose message is commonly popular (party agendas and manifestos, ever-dodging unpopular policies ~ regardless of their merit, or ethical necessity).’

‘Whilst pogroms present the best ~ if ugliest ~ example of the worst democracy, the effects of jumbled suffrage are, commonly, more insidious, and take the form of the benefits and concessions, fawning politicians make to majorities ~ regardless of their ethicality ~ at the cost of minorities, and the commonwealth, as the tab for today’s indulgence, is left to be settled manana (it being the votes of the next election which, always, need to be bought, not future ones, when the present political protagonists are, duly, superannuated, with their careers safely behind them, and wealth and honours pocketed).’

‘Beyond the neglect of unpopular policies though, and the good administration of bad medicine, such government tends to, unnaturally, result in the infantilisation of society, as busy and simple people are, increasingly, nannied to sweetly please them, and taught doe-eyed dependency, as opposed to the self-reliance, sans which men can’t be free (the institutionalisation of a nation, babysat from cradle to grave, being more soul-destroying, than any form of open, robust oppression ~ which invites fight, sacrifice and kindness, as people, rightly, win their liberty).’

(Shabby balance): ‘From a pragmatic perspective though, the selfish, conflicting interests, of politically savvy minorities, and politically torpid majorities, can serve to, broadly, counteract each other, to which end ~ if one forgets all the individual wrongs, which permit this grey outcome ~ such a system can be deemed a practical success (leastwise in a cynical society ~ its amoral tack, keeping government on track, in a zigzag fashion); but such a capitulation to vice ~ or, rather, capitalisation upon it ~ though forgivable in a nascent state, is unacceptable in an advanced one, which should function by virtue of virtue, and not by dint of the base instincts, jealous interests, and political laziness of ~ oxymoronic ~ asocial citizens.’

(Reckless enfranchisement): 'Ever eager to win votes, and seeing callow people as easy ones to gull, whilst likewise being desperate to swell electoral turnout ~ so as, in lieu of quality, to quantitatively validate their mandate ~ political parties err, and vie to widen the electoral roll, each being terrified, that if they deny anyone the vote, then their opponents will win their support, the moment it is bestowed upon them; consequently, creating a market for what they hawk, party political systems, end up giving votes to children, convicts, illiterate or backward people, or anybody it seems who breathes (this being, in their blatantly-biased opinion, qualification enough for anyone, to sway social direction).'

(Political reduction): 'In way of being made, to bend to, cater for, and adopt party policies and stances, those elected are forced to suppress, dilute and alter their views, to suit the position of the group they are beholden to, and in this way party politics, stymies compromise within assemblies (flexibility and tolerance, being best achieved aggregately, by virtue of free, independent thinking, on the part of representatives).'

'Notwithstanding issues of integrity, such a restrictive situation, means that matters become tested and dealt with, in terms of two, or three conceptual perspectives, as opposed to being addressed, and checked, by the wisdom of impartial individuals (who, free of the whip, can follow their conscience); thus politics degenerates into blocs, whose two or three tones, denies the spectral hue of views, which compose a people (their collective body being best represented, by a mosaic of separate minds); moreover, in an unaffiliated system, even if a voter didn't see their candidate elected, they could gain comfort from the fact that ~ unless it were unique to them ~ their outlook would be championed, by other reps in the assembly in question.'

'In terms of election, it is better that a person's selected on their merit, than they're mindlessly chosen, on the basis they espouse the scripted, corporate rhetoric of a body, which only finds favour through social convention, or by running in a two horse race (where, worst case, one always wins second place); in practice however, the implicit unfairness of party politics, becomes explicit, by dint of the fact that, despite having their options reduced to a few group-views, the wishes of the majority can still be ignored, in a three-party-plus society, due to their favoured body coming second, in each respective constituency, and thereby failing to gain a single, solitary voice in government, despite owning the most votes.'

(Political anonymity): 'Party politicians can use their group, as an excuse for specific action, or inaction on their part, by claiming they were whipped into doing it, by apparatchiks, colleagues or cabinet; conversely, they can use their parties as proxies, to realise private wishes and ambitions, which contradict those of their electorate; independent representatives though, never have such excuses, their stance being their own, not chosen by committees they disagree with, dictated by political obligations, or subject to debts of membership.'

(Political conspicuousness): 'In blindly enfranchised societies, politicians will often focus their energy ~ so waste it ~ on cultivating vacuous character, so as to tap the thoughtless support, that comes by way of celebrity (morons voting for those they

know, or those they like the look of, regardless of their ability, or the policies ~ if any ~ which they spout and sanction); political parties serve to worsen this condition, via the way they nominate their candidates, their promotion of poster boys, and their internal intrigues, all of which err to, sadly, encourage hammy actors to play to the gallery (requiring the limelight, to stand out from the troupe ~ however wooden they may be).'

(Historical obligation): 'As identity is crucial to political parties, they end up beholden to their own image and ~ thus branded ~ being in thrall to the past, have to advance traditional stances ~ or leastwise accommodate them ~ regardless of their current, and future suitability (yet, forgetting their bent to trade on brand-loyalty, classical parties have no choice, but to act in character, or accept their obsolescence).'

(Funding and special interests): 'As the piper's payer calls the tune, the funding of political parties, by minorities, businesses and individuals is, per se, improper and anti-democratic, in making a public body, serve private interests, over those of the polity (any politician or party, who denies that funding buys influence, is lying, plain and simple ~ anyone who believes them, must be a gull); yet though party politics, by its very nature, both invites and facilitates this, and other malpractices, it would be hard for independents to act thus, as any private bias on their part, would be countered by the, collective, integrity of their assembly, the members of which would act as watchmen, each upon the other.'

(Political myopia [will never see utopia]): 'Courting popularity, through pandering and flattery, parties are institutions that can't dispense the, curative, social bad-medicine, that a collective of unaligned reps can, for any attempt on the part of the former to do so, merely gives their rivals the opportunity to promise, an opposite, sweet, but ineffectual tonic, and thus steal the office they seek to thieve.'

'The principal concern of political parties, is power, not for a purpose, but as an end in itself ~ particularly when politics is a career ~ which is an impediment to good governance; moreover, the ephemerality of fame ~ and craving for gain today ~ prevents sound planning for the future ~ so vetoes vision ~ as, dictated by electoral cycles, party politics can only function, on a short term basis, and cannot undertake the longterm, and very longterm schemes needed, for the proper development of a commonwealth.'

'Furthermore, painfully conscious of the, oft small, majorities that keep them in office, parties duck issues, which could upset a minority of the population, however slim, if it is made up of swing voters (particularly in a critical constituency); thus good for the many is left undone, for fear of offending the few, a failing particularly true for foreign policy, which, in a party political setting, is e'er enthralled to domestic thought, and them who imagine that the outside world, and the fate of greater humanity, is somehow irrelevant to themselves (hostage to selfish short-termism, ostrich-minded isolation is, in truth, a doomed state of foolish delusion, which is as economically myopic, as it is ethically reprehensible).'

‘The lazy, easy adoption, of soft-option, convenient, kneejerk policies, prevents healthy social development, creates longterm problems, welcomes moral hazards, and is particularly toxic to an economy, which needs stability and predictability, above all else, to evolve and be in kilter (these conditions encouraging entrepreneurship, speculation, experiment and spending ~ men exploring more, and better, when they have a safe base, and can meaningfully scheme); provided a society learns from its past, and plans for its future, its present will run ever-better, being both pushed, and pulled, in the same, progressive direction.’

(Political distraction): ‘Obsessed by opposition, and internal, private rivalry, political parties expend terrible effort, on infighting, and in fighting their adversaries (indeed, this becomes, by way of natural selection, their greatest preoccupation ~ above and beyond running government); under this silly, point-scoring system, good ideas are denied, suppressed, or otherwise killed in the cradle, simply because of their authorship, whilst skill is wasted, collaboration is taboo, and grand designs are forsaken (good ministers being excluded from positions, if their political hue doesn’t suit rulers, however their absence harms the commonwealth).’

‘Thus the talent of representatives is sapped, as party political concerns, eclipse diligent, progressive thinking, in the minds of blinkered politicians (such partisan conflict presenting, at best, a distraction for them, at worst, wilfully anti-social action, with the public suffering in either case).’

(Political detraction): ‘Unable to praise the success of rival parties, or their members, party politicians are forced to ignore, criticise and disparage, swathes of social accomplishment, and thereby effect public distress; moreover, this negative attitude finds present expression, both in ceaseless, internecine, party-political bickering, and in the fact that those out of office ~ and ergo work, in most cases ~ seek to paint a bleak picture, of every topical issue, exaggerate ills, and aggressively scaremonger, if nothing too wrong is going on; spreading pessimism, and gladly causing sadness, this political jockeying is rotten for the people, whose wellbeing should be promoted, by those supposed to serve them (both the spirit, and the economy of a commonwealth, being damaged via idle decial).’

(Political horse-trading [public rustling]): ‘In conjunction with the said jockeying, political parties are usually content amongst themselves, to sacrifice issues and drop causes, in exchange for gains, that better suit their respective agendas, which smacks of pragmatic dealing, and thus seems sage, save for the fact, that their specific political interests, may not correspond with the public good, or reflect ethical sentiment (any such correspondence, being coincidental, in a cynical, cosmetic democracy).’

(Media control): ‘Furthermore, narrow-minded, party political conflict, intrigue and connivance, enables private media firms ~ in an indiscriminately enfranchised society ~ to manipulate public policy, to ends that suit their bent, as they twist the will of the electorate, by dint of giving them loaded info (media-run government, being as wrong, as government-run media ~ both a bad case of hyphenation that, maybe, should be concatenated); moreover, in their desperation to please viewers, and not be cast

negatively, upon TV or other mediums, politicians, by dint of their portrayal as pantomime characters, err to be reduced to mere entertainers (as written by Derrida, but here said differently).’

(Electoral restriction): ‘Party political, tawdry democracy, excludes the lip-served majority, from meaningful involvement in its process, by way of restricting, and polarising their pegboard choices, so that they tally with the interests, of politically committed minorities, and electoral professionals, who in turn pander to the backers they need, to bankroll their shabby business (donors being shareholders, of the body they sponsor, in every respect, save nomination).’

‘Needless to say, this leaves the said demos despondent, and apathetic at their powerlessness, as they find themselves outwitted, and outbid in a system, which favours full-time players, wealthy investors, and them connected; moreover, party politics, per se, exacerbates voting paradoxes, particularly in constituency-based systems, e.g.:

In ten constituencies of 100 votes, six can be won by one party, by 51 votes (306), while four are one by another, by 99 votes (396), and the former party still gain power (the wrong here, being party politics which, in transcending boundaries, makes a mockery of local elections); yet if constituencies are dispensed with, so that proportional representation is grossly effected, then, whilst other sins of party politics go unchecked, regional issues run the risk of neglect, as people lose the right to select their own reps.’

‘Similarly, when small parties are able, to tip the scales in hung assemblies, they get to punch above their weight, and so act unfairly; to this end, though the latter are democratically-moribund, oddly numbered assemblies would, at least, prevent them being drawn, while when the result of an issue they voted on was close, the winning option should be moderated, to accommodate, where possible, the opposition view.’

‘Naturally, independent candidacy stops these problems, while National Governments have, historically, illustrated that adversarial politics, is an unethical, tribal legacy, which is not fair, or necessary, in a rational, modern society.’

(Gerrymandering, tactical voting, and distortion of the electoral-roll): ‘The three political ills, of gerrymandering, tactical voting, and distorting the electoral-roll, are symptoms of the principal electoral sickness, which is a party political system; the latter wrong though, whereby parties that appeal to immigrants, those on benefits or, conversely, wealthy or successful people, actively set out to increase the number of these types of voters, in constituencies they control, or are close to winning ~ or, in the case of immigrants, the entire state ~ is arguably the nastiest, due to the social, and cultural upset it causes, and the lives it blights.’

(Specific issue parties): ‘Capitalising on party political interests, in states where there are hung legislatures, or where the margins of power are tight, groups will pursue their own exclusive interest or benefits, regardless of the public cost of their partisanship;

this abuse only serves to destabilise, and fragment such bodies further, thereby de-energising them, so as to validate the social cynicism, which qualifies, in a sad cycle, the thinking of self-serving, specific issue groups; this democratic failure, illustrates the deficits inherent in a party political system, where two-party states err, to offer either-or policies, whilst multiple-party ones in turn, err to be ransomed by cunning minorities.'

(Collateral success): 'Party politics has only been socially successful, in as much as it has presented an extension of ~ naturally pragmatic ~ Darwinianly-underwritten tribalistic instincts, which result in a degree of organic functionality, that tends to convey the outlook of the day (in the main, albeit that such a state, is one qualified by animal passion, as opposed to humane reason or, better yet, Maganimous nature).'

'Until the citizen is edified, so that their morality is autonomous, society can never be sincerely free; rightly or wrongly, law can be enforced, but such coercion will always flag, or be overthrown (oft to be supplanted, by rebranded autocracy); in truth, the quality of a society is, ultimately, decided by the quality of its citizenry (whose mettle is ever tempered, by responsibility and consequence).'

(Dynastic and career politics): 'While charismatic politics can be pernicious, in encouraging mindless conviction, career politics denies the life-experience, needed for wisdom, and turns the business of government, into an end in itself, as opposed to a means to an end (being the means of support, for the affected elect in question); moreover, the idea of politics as a career must, necessarily, attract psychopathic, Hagen-like types, who see people as a resource to exploit, along with wan inadequates, who look to fill the vacuum of their personal insufficiency, via civic recognition, and column space (*please, look at me*, being their principal policy).'

'Thus, while all politicians, to a degree, really mean "me", when using the term "we" when speaking for the people, professional politicians are the worst in this respect, due to their lack of conviction, in the tailored-to-suit views they use, in their quest for empty success.'

'Moving on, born from the ill of career politics, dynastic politics suffers from, and compounds the vices of its parent (worsened by way of groomed views, stagecraft and platitudes); consequently, if not barred from candidature, the offspring of politicians, ought to be deterred from standing in elections, or leastwise face greater scrutiny, in respect of their independence (hereditary credentials, presenting a handicap, in a meritocratic state).'

'Denied by living in the world of politics, wisdom comes with experience, and is a process of slow, or hard learning, that cannot be abbreviated (cut short or short cut ~ a truth that mocks political precocity); yet even wisdom itself, is a quid pro quo of depth and breadth (indigenous wisdom, born from familiarity, of community and habitat, being deep but narrow ~ cosmopolitan wisdom, born from novation, of travel and universality, being broad but shallow); thus minimum age requirements, should be set for elected representatives, whilst terms of office should be limited.'

(Machine politicians): ‘Seeing their job as a profession, career politicians act, and indeed school themselves, to think on a politically correct, risk averse, insincere basis, and thus tailor their craft accordingly, in a process where justice is incidental; in this shabby business, career politicians, dynastic politicians, and demagogues, through seeking to master power, become to power a slave ~ a la Wagner ~ as endless envy, rings of intrigue, hollow promises ~ marriages of convenience ~ and the gnawing fear of deposition, leave them in thrall to all, but their spent integrity; expert in polls, psephology and demography, yet ethically illiterate, and flinching at leadership, such players game society.’

(Equitable campaigning): ‘A fair state should see that shortlisted candidates, are, broadly, given the same quantity and quality of airtime, and ensure impartial media coverage, with regard to every election, such that their views, manifestos and persona is known, thereby obviating the need for political fundraising (thus shutting the lobby door); this is of course impossible in a party political system, where there is seldom parity, notional or actual, between the cooperate bodies concerned (to wit, a party which commands 30% of the vote, numerically warrants more coverage than a party that commands 10%, albeit that the latter cannot grow without the oxygen of publicity ~ conversely, independent candidates have relative relevance).’

‘Beyond this, if volunteers wish to offer their support, by way of marches, distribution of flyers etcetera, then this should be permitted, but monitored, with the state restricting such practices, or offering financial support to rival candidates, to ensure a level playing field is kept, so that poor candidates can match rich opponents (it’s now true to note though, that cyber platforms are cheap, and universally accessible, and thus lessen the need for expensive publicity ~ albeit such media must be policed in respect of veracity).’

Muscular socialism

‘It’s a popular misconception, that the elimination of want, is the purpose of a political system, for when want is gone, decadence must follow (privately, through personal indulgence, weakness and obesity ~ mental flab and physical fat ~ publicly, once those content present a majority [who vainly err to seek leaders like themselves, instead of exceptional people]); to this end, the goal of a vital society, is not to meet need, but to engineer it, such that, while base cravings are addressed, higher ones stay unsated, so men are left to Maganimously hunger, for ever greater things (Maganimity being an individual condition, no-one can achieve alone ~ oneness needing others, for its qualification); yet if noble, selfless restlessness is the, progressively-conservative, true future of socialism, what’s its history...’

‘To save ages of heated, detailed discussion, as the matter at hand is a large canvas, let us paint the past with a broad brush, and crudely muse on bygone socialism, in a general exercise that will, through the necessity of concision, tar many good, kind and wise men, with the same brush that darkens mooncalves, egoists and, blackest of all,

crypto-totalitarians; similarly, as for silly, wishy-washy liberals, whose effete, permissive, spineless messing, sullies good society ~ whilst leaving their conscience spotless ~ they too will need to scrub-up hard, once marred by the truth that follows.'

'Yet before we berate the latter 'they', who are 'they' anyway, but robust us in a feeble condition, so, although less sensitive than them, from those unfairly criticised, by way of association, we seek the same liberal forgiveness, their gullible brotherhood affords criminals, miscreants and loafers (afford, of course, by virtue of honest others who, through hard work, and uprightness, make a state fit for milking); if however this charity is lacking, then perhaps we could benefit from the same tolerance, their ilk permits the congenitally rigged system, in which their thinking figures (jaundicing all distinction, in terms of deserts, privileged birth blights the disadvantaged, excuses badness, and undermines merit, but matters not to the nredom liberal ~ themselves normally blest with hereditary benefits).'

'So the gist of socialist history is this; as working class people grew aware of their potential strength, the middle classes grew in wealth and size, and businessmen grew powerful through their riches, aristocratic, capitalistic societies, had to make democratic concessions, or face revolt, deposition and dispossession.

From this civic transition, emerged a palliative system which, through permitting cosmetic socialism, sought to avert the violent, terrible errors of communism, by establishing a moderate, tolerant social order, by buying off the poor ~ via welfare ~ and through indulging the interests of exclusive trade unions, whilst ignoring the ill of hereditary inequality (the address of which, would have upset society, ushered in extremism, and possibly bad anarchy).'

'Such compromise was necessary, and pragmatic, and prevented bloodshed; yet as technology progressed, and the standard of living in stable places, developed ever-better, socialism erred at first, to maintain outdated rhetoric, before deciding to, sans reference to economic fact, common sense or cold ethicality, cast itself as a pacifistic charity, which could not scold, but only excuse, could not save, but only spend, and thus, obsessing over tenderness, forgot how to heal sickness, promote social health, and address fundamental injustice.'

'In this way weak, intellectualised, elite socialism, came to betray the workers, through placing the interests of the common majority, below those of minorities, and the interests of givers to the commonwealth, below those who took from it; in truth, the majority is the biggest minority, in a stable society, for the former consists of individuals, whilst lesser groups, naturally, form into communities, which stick together, act collectively, and protect themselves (thus egotistic, cowardly, politically-correct bullies, seek to meet their inadequacies, by censoring, censoring, and pillorying individuals, within the mainstream population ~ lone people being safe to pick on).'

'Needless to say ~ though it seems it needs saying ~ such a stance is economically unsustainable, but unwelcome truth has, never, been a deterrent to cissy thinking, which imagines state coffers to be inexhaustible, leastwise to the extent, that any

longterm inability to pay for benefits, is no obstacle to their present bestowal; moreover, egoists know, that the hard earned money of others, can be used to buy votes for themselves, and so they promote cheap policies, at great social cost.'

'So, obsessing over rights ~ while forgetting obligations ~ and bankrolled by working men, bleeding-hearted, delicate socialists erred, to bask in their own virtue, sans regard for equity, natural law, ability, or the moral hazards of unquestioning largesse (thus, reliant upon the industry of those it despised, limp-socialism adopted a stance, that must, ultimately, bankrupt any state it run); to this end, the only contact sad socialists sought with workers, was through the medium of self-interested, anti-social unions, who paid for their parties, by way of dues taken from cat's paws (this being the only graft, unionists know of).'

'In short, ignoring the workers they're supposed to support ~ along with human nature ~ socialist parties erred, over time, to become champions of those on benefits ~ deserving or otherwise ~ of immigrants, precious types, and right-on minorities, such that, while they obsessed over special interests, loony views, and idealistic fantasies ~ at the cost of the commonwealth ~ the chronic matter of natal disparity, which congenitally infects every aspect of society, was however neglected (or conveniently forgotten ~ socialist politicians and their offspring, generally being beneficiaries, of inherited wealth and opportunity).'

'And so decent, sincere, meritocratic socialism, was warped into a form of woolly-minded, politically correct, weak, sanctimonious, glib, sissy liberalism, a Children's crusade, which knew how to spend, but not how to earn; how to apologise, but not how to challenge; how to tolerate, but not confront; how to forgive, but not better, requite or deter (need we continue ~ yes); how to surrender, but not to fight; how to sympathise, but not to criticise; how to suffer deviance, but not encourage virtue; and how to talk newspeak, instead of plain truth (which twits wish silenced, if it offends, or upsets, their precious sensibility).'

'Casting politicians as social physicians, the bitter medicine which heals, was swapped for sweet placebos, and fey nostrums, whilst surgery was replaced with sugary therapy, by quacks adept at bedside manner, and good at talking cures, but wooden in the theatre; and so the powerful, and society in general, learnt to accept injustice, for fear of causing offence, while workers were massively taxed ~ poor ones stealthily, rich ones openly ~ to bankroll misguided niceness, at the same time as idlers were cosseted, all whilst the hereditary transmission of success, which blights society, went unchecked.'

'By the grace of God, *Muscular socialism* differs from other, bloodless kinds ~ being ethical and practical, loving and robust ~ and advances the interests of all men ~ not least eager, average people ~ by way of common sense, and pragmatic, rational action (as opposed to the wishful thinking, of soft liberals, who, like drunks, buy rounds they can't afford ~ to make *friends* with *lovely* spongers ~ pick fights they are not fit for, and grow maudlin at talk of upset); meritocratic, hostile to wrong, kind to right, ever forgiving, but ne'er forgetting victims, by virtue of tough love, *Muscular socialism*

progresses society (its manly elixir being like whisky, beside the pop of soft, childlike left-wing thinking ~ though the former tonic, ironically makes men sober, whilst the latter shandy, makes them tipsy kids).’

‘Positively though, cosmetic democratic systems are, initially, successful in channelling natural, tribal interests, along with the sociopathic tendencies, that can accompany a clear sense of independent selfhood, and, however cynically, they thus provide the social stability, needed for technological development, and the edification, through education, of the populace (as far as liberal idiocy will permit); so, though offering no long-term fix for social ill, the duplicitous democracy that enables unqualified suffrage, upholds the status quo, which lets a polity grow, through adolescent, secular development (cue the continually checked, catatonic citizen, who is the true, duff product, of consumer culture).’

‘Yet, though a society may progress in economic, and technological terms, such growth sans ethico-cultural betterment, is in fact an abdication of humanity, and so an affront to greater, anthropic evolution; left to nature, a weak or sick society, like a lame creature, is swiftly culled, and so it has been throughout history, as decadent states grew effete, impotent and risk averse ~ peopled by weaklings, who play at work, and work at recreation ~ and duly fell to tough, hungry others who, in turn, once in charge of civilisation, succumbed themselves to the siren call ~ or snake’s hiss ~ of sybaritic self-centredness.’

‘Technology however, skews this rule of cultural succession, for a while, and to a degree, by way of sophisticated weaponry, and defences, that grant the weak security, but in the longterm man must recognise, that the forces of nature are irresistible, and though capable of being harnessed, and correctly directed, they cannot be avoided, contained or rejected.’

(Social edification): ‘Honest democracy is achieved, by way of the edification of the commonalty, which is won via the provision of a good economy, in conjunction with good education (whose success rests in effort, and in strictness, not laxity, nor permissiveness); sans equal opportunity though, this goal can never be accomplished, despite wishful thinking, and hypocritical, empty rhetoric (for though ~ in view of human nature, and the latitude it needs to publicly function ~ wee hypocrisy can be seen as a social condition, it mustn’t become a governing one, especially in one who governs).’

‘Similarly, a right-minded outlook, which enables men to be guided by habitual integrity ~ as opposed to being coerced, cajoled, or bribed to act ethically ~ can only be established in the majority, if the mechanics of society, are rational and transparent, equitable, accessible and intelligible.’

(Equal opportunity, not outcome): ‘Despite being a vital prerequisite, of any just society, equality in opportunity, in no way implies equality in outcome and, recognising this evolutionary truth, society should in no way try to, unnaturally, engineer egalitarianism into its mechanics, for success must always depend on merit

(as for providence, this is not a human consideration, chance being a factor in any tolerant, so semi-chaotic system ~ albeit this too should be mitigated, in an equitable republic, as far as freedom will permit).’

‘Conversely, silly socialism errs to think, that there’s something implicitly wrong in richness, regardless how it’s achieved, unless everyone is ~ impossibly ~ elevated to this relative condition, without stopping to consider, that the feckless poor they champion, would adopt all the vices of the rich in spades, if they could attain their status (lying left-wing liberals, opting to ignore, and deny, any aspects of human nature ~ or actual facts ~ which conflict with, or contradict, their wishful thinking).’

(Muscular socialism defined): ‘From the above understanding, comes *Muscular socialism* ~ sober utopianism ~ which is a creed that, while tolerant, altruistic and compassionate ~ plus blest with a sense of humour ~ is also strong, rational and robust, through its prosaic embrace of natural Logic, noetic reason, and common sense; viscerally committed to justice, and practical betterment, this outlook is kind, yet unflinching in the enforcement of ethicality ~ in terms economic, as well as criminal ~ and seeks to see effort rewarded, merit recognised, injustice checked, and wrong penalized (thus *Muscular socialism*’s tough love ~ the hard task of anthropogenesis, being one not won through softness).’

‘Ideologically, jettisoning the taboos, restrictions, and vain censorship of political correctness, *Muscular socialism* is free to, eclectically, cherry-pick the best aspects of previous systems, policies, views and philosophies, even if in they are ugly in the aggregate, or otherwise have reprehensible elements; conversely, in a woolly-minded, cissy society, the good of some historical creeds and beliefs, republics and parties, etcetera, is often perversely ignored ~ to the detriment of the present commonwealth ~ due to their bad parts which, even if horrific, shouldn’t blinker broad-minded thinkers (canny analysts, or poetasters).’

(Muscular socialism as Logical civilisation): ‘The necessary political outcome, of a sensible, civilised people, must be a form of ~ progressively conservative ~ *Muscular socialism*, which warrants the pragmatic, ethical perfection of society, through respecting people’s private entitlement, whilst ensuring that the commonwealth is, rightly, served by them (correct cultural dialectic, dictating Good government); contrary to conceited socialism, this healthy type promotes the rights of all citizens ~ wealthy as well as poor ~ on a basis which is equitable, accountable and merited.’

‘To fulfil his potential, man must be a champion, not a servant or ward, who, though publicly allied, is a responsible, independent, free individual; so society should pursue justice, promote equity, and address inadequacy, but this is a hard task, that cannot be done softly, in respect of people’s sensibilities (particularly when they are mistaken); moreover, it’s a timid ill to think civilization, advances via weakness and sensitivity, when in fact Good progress comes through toughness, sacrifice, guts and raw courage, and however these strengths are rightly tempered, with forgiveness, kindness and pity, they must never be left to atrophy, or become forgotten (hot

blooded people ~ not spineless invertebrates, nor cold reptiles ~ establishing the nature of creation, through kind, ethical, passionate action).’

Qualified, earned or deserved enfranchisement

‘**Commonly** ~ and certainly pre meritocracy ~ “The” people do not want the truth; “The” people want a dogma that suits them, and lets them own the pronoun “We”.’

‘Mindful of the latter maxim, though taboo to decry democracy, in adolescent societies, the truth is that blind, indiscriminate, unmeritocratic suffrage, must corrupt any state where it holds sway, with the degree of damage it causes, being decided by the general intelligence, and ethical sense of the people in question; to give every voter equal say, is as bad as giving every worker equal pay, regardless of their talent, ability, diligence or commitment (in short, popularist tosh, the purpose of which is to prevent, through blandishment, the mob from turning ugly).’

‘Moreover ~ too dim to think of a better system, and unable to implement it if they did, due to the system they are saddled with, and their addled will ~ democracies which operate on the basis of uniform, universal enfranchisement ~ sans reference to merit ~ struggle to take preventative action, or effect deterrent, for they end up in thrall to an electorate, which only responds to demonstration, and thus must first suffer, before it accepts remedy, or expends effort; yet though ~ though one might roll their eyes and sigh ~ this approach is fine for minor matters, it won’t work for major ones, or existential threats (to which end such states are fated ~ luck deciding their demise).’

‘Blanket, blind enfranchisement, will either kill, or vitiate social progress, save by way of duplicitous, dilatory political practices, which enable the wishes, of uneducated and selfish people, to be tempered by, firstly, their supposed representatives, then by state mechanics, judicial processes, and leaden convention; nevertheless, despite the latter, undemocratic-but-pragmatic methods, unqualified suffrage will, necessarily, result in public dysfunction, as it reduces society to its lowest level of consensus, and prevents the administration of the bad medicine, that brings healthy betterment (ignorant majorities, preferring the apologetic democracy, offered by party politics, as opposed to the home truths of, progressively conservative, *Muscular socialism*).’

‘Social lies underwrite private, and institutional ones ~ and vice versa ~ to which end common, indiscriminate, automatic suffrage, is gravid with mendacity, and ergo fragile, whereas a qualified, Logical electoral method, is one which breeds integrity, and ergo strength (sound thinking forming a trellis, for proper political action, and a scaffold for its upkeep).’

‘Consequently, adolescent democracies, with voter-equality, subdue public impetuosity, and passion, through byzantine administration, plus patronising representation, and thus duck ugly tumult, and revolt, by way of flattering and concessions ~ solid and hollow ~ to the wannabe bourgeois (AKA workers ~ to which end, Marxian prophecy was denied, by Marxian prophecy itself, which acted as a

clarion to capitalism, and triggered enough social reform, to prevent outright uprising).’

‘Yet however noble its intent may be, in theory, in practice, being based upon deceptive premises, mob-democracy must ever err, not least because it reduces its representatives, to the footmen of common mood ~ however dumb or prejudicial ~ and thus renders them glib salesman, who pander to, miss-sell and dupe, the benighted and bigoted buyers, of what is toxic candy.’

‘But while qualification on the part of doctors, is demanded by men with healthy sense, they often tend to be content, that the running of society itself, is decided by its weakest elements, when they collectively present a majority; such a situation is non-sense, and only serves the interests of political parties, and demagogues, who get to win the day, through clever fibs and showmanship, as opposed to substance, and sly weaselry, instead of decent reason; moreover as, initially, most beneficial policies are, like efficacious medicine, and surgical intervention, hard to swallow and unpleasant, a simple electorate will always resent them, and vote for the quack that says they can duck them.’

‘As regards the aggregate sagacity of people, which vents instinctual Logic ~ however unethical ~ though invaluable to the overall progress of society, it is of lesser significance, than intellectual intelligence, in the mechanical running of a republic, and its systems, the management of state organs, and their apparatus, economic development, and legal questions; consequently, extending the vote equally to all, causes more social woe, in empowering the simple, than it bestows benefits, by virtue of nous.’

(Political mediocrity): ‘Indiscriminate democracy, means that those who succeed in being elected, err to do so through demagoguery, acting as glad-handing salesmen, or as weaselly pleasers, and thus society is denied true leadership, due to men who pretend to follow the people.’

(Electoral gradation): ‘A system of electoral ranking, presents an instrument of Social gearing ~ ref. below ~ which properly manages popular will, by magnifying the sway of reason in the legislature, via voter carat (as opposed to using the carrot of pork, to distastefully lead an unqualified majority, or using their fears as a stick to drive them ~ men being better incentivised, by the benefits which come from intelligent governance); obviously, for any such system to be equitable, it must be properly, and popularly qualified, and based upon a state of equal opportunity.’

‘To this end, though every member of society, having passed their basic *Citizenship test* at school ~ ref. *Qualified liberty*, below ~ should get a vote, the said exam would tend to mean that, in practice, only those of a certain age would usually obtain this status (the test being open to all, so those precocious aren’t silenced); as for the small number of youths, who managed to qualify for premature enfranchisement, their naivety would be inconsequential, and far outweighed by the ethical, so social,

benefits of such a system (to which it can be added, their ingenuous wit may give good input).’

‘Moreover, the zeal and enthusiasm of intelligent youth, would probably serve the system, by adding brio, and the clarifying simplicity of innocence, to its oft sclerotic process; overall, this basic measure of suffrage ~ viz the *Citizenship test* ~ would ensure the impact of gross intelligence ~ wisdom of the crowd, or general will ~ was maintained in democratic matters (input that would be lost, in a congenitally aristocratic system).’

‘It is noteworthy too, that international government would be more functional, in this regard, as the greater the electoral pool, the more the undercurrent of collective wit would be manifested, prejudicial policies mitigated, and fey ones grounded (to which end one can conclude, that human unity is naturally wanted, and ergo destined, sans egotistical deviance).’

‘Post this initial qualification, higher levels of education, and other forms of social grading ~ ref. *Aristocratic brackets*, below ~ ought to act as multipliers upon people’s votes, to increase the clout of the most successful, cleverest, best and wisest in society, who would thus get to punch above their weight, in political issues; to this end, levels of academic qualification, ranking within emergency, and Civil services, levels of tax contribution, public honours, age etcetera, should all act as indices.’

‘Finally, entry-level votes could be augmented, to reflect demography, such that if a society were particularly youthful, vote-value could increase with age, whilst if society became sedentary, the opposite factor could be effected (society needing both wisdom and vim, to properly operate).’

(Minority rights): ‘In addition to the obvious benefits, that a more intelligent, and informed body of voters, would bestow upon any polity, this system would defend majorities from minorities, and vice versa, by virtue of having a measured electorate, operative within a meritocratic setting (which would, saliently, ensure equal opportunity ~ not outcome, which must be won).’

‘To this end qualified suffrage, would torpedo popularist idiocy, particularly regarding taxation, and the subsequent allocation of government funds, for the most straightforward way to gain electoral rank, should be through tax contributions, such that those who paid the most impost, had more control of the public purse, than is the case in unfair states, where the level, and nature of public spending is, effectively, decided by people who pay the least (and often nothing at all); in turn, this system would then remove the need, for the use of Machiavellian tactics, by powerful minorities to see they weren’t fleeced (particularly in relation to political donations, and other ways of paying for favour).’

‘Conversely, a state based upon indiscriminate, unqualified suffrage, is always susceptible to the excesses of majority despotism, which, at its broadest, can easily diminish individual independence, as each finds himself in thrall to everybody, while

its narrowest form brings pogroms, and the targeting of groups (in respect of which, to modify Aristotle, common democracy is to constitutional government, what tyranny is to kingship, and oligarchy is to aristocracy ~ namely an aberration); in terms of ethicality, any system of indiscriminate democracy, needs God* to honestly operate, either by way of stabilising, religious restraint, or through the influence of Darwinian interest, natural intuition, and common sense, upon the gross sentiment of the populace.'

'Even when the corruption, of unqualified suffrage is benign though, a society built upon the whims of its simplest, will, naturally, result in the infantilism of its citizenry, who, in their desire for welfare, support and benefits, will compound their inadequacy, and reduce themselves to doe-eyed dependents, of a system which grows to resist independence, as freedom is traded for a, misplaced, sense of social security (social decay, in various forms, being inevitable, when citizens lose the self-sufficiency, which is born of responsibility, and just returns).'

(Electoral examination): 'Any electoral test, though relatively straightforward, and simple for an average person to manage, should not be compulsory, and should be able to be re-sat at any time (for though repeat attempts would, obviously, render the test easier to pass ~ however its content was altered ~ such determination on the part of a sitter, would in many ways qualify their entitlement); in the event of mental infirmity, then the suffrage-status of a voter would, naturally, have to be reassessed; likewise, with the onset of old age, the test ought to be periodically retaken (though its technical content should be lessened, if necessary, in deference to the additional wisdom, elderly voters bring to elections).'

(Public harmony): 'Whilst introducing a system of cross-cutting cleavages ~ whereby ambition checks ambition ~ and fissiparous interests amid the electorate, earned enfranchisement would, nevertheless, encourage the losers in a vote, to better accept the verdict of the majority, and reconsider their opinion, in light of the consensus of qualified, informed others, whose interests, as said, were mixed; similarly, in respect of vote-value, the fact that every citizen of a meritocracy, would have honestly gained their ballot-calibre ~ by way of their effort, talent or endeavour ~ would serve to lessen resentment, vis-à-vis electoral rank.'

(Popular support of honest representation): 'Furthermore, it mustn't be forgotten, the majority of people just want honest reps, to resolve political issues on their behalf as, being engaged in their own, private lives, people rightly look to those politically committed to, by and large, address public business, and protect their interests; consequently, as the choice of an informed electorate, better serves this end, letting them best qualified have greater electoral sway, presents a collective benefit, that helps those lowly the most.'

'So once party politics has been abolished, professional politicians are gone, the electorate is qualified, and the system of government is rendered simple, accountable and transparent, the public can contentedly rest, safe in the knowledge their system's in kilter.'

(Conclusion): ‘Supposedly modern societies err, to ensure public governance by an established elite, who naturally subscribe to a cosy, conventional system ~ wherein they prosper, at the cost of the polity ~ within which political parties, loyal to their patrons and supporters, form a tiny proportion of the population, but nevertheless rule, and harness society, by dint of the deceptive, so bogus suffrage, which cons majorities into feeling they’re free, by allowing them to choose their representatives, from two or three parties ~ whose members, and donors, jealously decide who can stand at elections, and thus run the country ~ while the minority who can see through this charade, lack the numbers needed to stop it.’

‘Killing this ill, qualified, earned and deserved enfranchisement, politically empowers intelligent, industrious and skilled people, mitigates apathy, and ignorance at the ballot-box, yet keeps democratic imperatives intact; all elected representatives however, will tend to exhibit biases, and weaknesses, unless they are so inhuman, as to be unfit for office, and thus they must subscribe to a form of authority, higher than themselves, and political ideology (be it religious, philosophical or rational ~ as long as it is ethical, honest and noble).’

Meritocratic society (Consequential aristocracy)

‘**Meritocracy**, synergistically, blends the best aspects of democracy, and aristocratic rule, by virtue of being their hybrid and, in truth, presents the only realistic way to create an equitable state for ~ to echo Ortega Y Gasset ~ society has ever been, and always will be, aristocratic in practice, to which end the state should look to ensure, that the latter entitlement is valid ~ so in no way hereditary ~ and that it operates in an ethical, and equitable fashion, that benefits and enriches all people, even if it does so inadvertently, as a by-product of greed and egotism (in short, as disparity is natural, a wise society must, either, resign itself to toxic aristocracy, or ethically perfect it).’

‘For the avoidance of doubt though, the aristocratic system about to be outlined, simply presents a vehicle to qualify social rank, and the power it entails, by way of merit, as opposed to privilege, prejudice and chance, and is not some form of reactionary mechanism, or hierarchic control, opposed to individual liberty, and personal expression; thus it does not present an oppressive threat, to individual thinkers, iconoclasts, outsiders, creatives or innovators ~ etcetera ~ who it in fact looks to support, by way of presenting an equitable, lawful, efficient order, that advances common opportunity, whilst accepting inequality re achievement (moreover, critics could shun this system, if they wished, and would be at liberty to scorn it).’

‘More broadly, armies, navies and businesses, have all clearly illustrated, that promotion on the basis of merit brings success; yet this rule is not applied to greater society, as long as it is governed by base, jealous instinct, as opposed to higher, noble reason; thus through the denial of ability, by way of congenital inequality, and the ill of ~ ever negative ~ ‘positive’ discrimination, states have erred to make themselves unethical, dysfunctional, and economically hobbled (‘positive’ discrimination, in robbing individuals, by making them pay for social failings, spreads the prejudice it

would check ~ such policies an illogical response, to the unnatural problem of hereditary benefit); the fact of the matter is that, however unpalatable, the presence of elites is socially natural ~ no two things in creation being equal ~ but what is essential, is that status is earned, not gifted, and that gifted people aren't denied it by birth (or errant legislation).'

'So the route to good government is to, firstly, ensure equal opportunity throughout society, then, secondly, to ensure that merit's recognised, supported and rewarded, before, thirdly, ensuring that the skills of able people, are directed in an ethical, progressive and productive way, which enriches all the polity (even if this outcome is collateral); this condition is achieved by virtue of meritocracy (a state to which patrimonial aristocracy, is antithetical, and thus an anathema).'

Before outlining an aristocratic system, there are two things a critic should bear in mind:

'Firstly, true meritocracy's based on equal opportunity, a fact which diminishes resentment, and qualifies respect, in men of lower standing to others above them.'

'Secondly, status as evidenced by wealth, wouldn't, necessarily, be achieved by this aristocratic system, for men could still enrich themselves sans noble standing (save for honours attained by way of taxation, if they chose to accept them ~ and their attendant obligations); thus a common materialist, would be unconcerned by aristocratic order, and would be free to ignobly show-off, and indulge themselves, as far as their means would permit.'

'So some people, though qualifying for rank, wouldn't want its commitments, while in workaday life, aristocratic grade wouldn't normally figure, so, while of importance to those who seek it ~ for whom it would form a driver, which would, collaterally, progress the commonwealth ~ the fact of the matter is, that most people wouldn't overly perturbed, by a lack of aristocratic standing for ~ in a meritocracy ~ this would not impact upon their legal rights, or access to opportunity, whilst, as said, it would reduce their civic commitment (freeing them to focus more on recreation, their interests, families and so on).'

'Similarly, in respect of deference, though under the system here proposed, even the most irreverent nihilist would have to, at least, concede that aristocrats had earned their titles, and ergo rights, there would be no need, or expectation, for people to praise or venerate them, or show them any form of special reverence (not that those ennobled should want this); in short, though many men would yearn for aristocratic standing, along with the responsibilities, and privileges it would bring, others would not give a fig for it, and would no-doubt mock those so honoured (though all sensible men, would see the meritocratic benefits of this system, which inherently helps the commonwealth, through linking prestige to commitment).'

(Meritocratic consensus): ‘By virtue of the fundamental equality of every citizen ~ won by ending gifted privilege ~ and the common quality of their upbringing, and education, which would be of the highest standard, there would be greater public consensus in a meritocracy as, though men would have, and would cherish their independence, the aforesaid factors ~ along with the parity they establish ~ would tend to render values and concerns, much more mutual, than in any social system, which is patrimonially-rigged.’

(Aristocratic incentive): ‘As regards who would crave aristocratic status, it can be safely assumed that egotists, do-gooders, social-networkers and climbers, would be among their number ~ every ego the same song, just sung contrafactum, to all the other ones ~ along with those politically active, those who are ethically driven, and those who harboured particular concerns (while in respect of wealth, which men have, always, been ready to trade for social status, the system of *Active taxation* ~ ref. below ~ would serve to convert avarice to virtue).’

‘Many men and women however, would inadvertently earn aristocratic credit, by way of effort and endeavour, unrelated to ambition, or moral compunction, and in this way the system would prove healthy, by virtue of its steady membership; more broadly though, everyone in society would benefit under this system, through having a clear cut, and credited, measure for success, that trumped other, debatable markers (aristocratic ranking, offering a public scale of achievement ~ qualified by social good ~ which would eclipse the diverse worth, men attach to other, more subjective accomplishments).’

‘In addition to this, this order would ensure that academic prowess, was met with privilege, recognition, and social significance (everyone who serves society, getting what they deserve, by virtue of this system); at this point, it is probably worthwhile to reflect upon the irony, that liberals who balk at meritocratic gradation, have no issue with the hereditary, congenital forms of social inequality, which commonly see industrious people, and those who have ability, being left to skivvy for the idle, and fulfil their silly whimsy (talent dissipated, by dint of gifted riches, which kill ambition in the recipient, and undermine their achievement, whilst frittering the skill, spending the energy, and wasting the time, of those they pay to wait for them).’

(Check on political decay): ‘Meritocratic aristocracy in particular, and meritocracy in general, would serve to stem hereditary elites in society, and so ensure institutional turnover; thus, qualifying authority, meritocracy, in conjunction with ethical disinheritance ~ ref. *Disinheritance* below ~ is the surest antidote to political decay, as society is reset with every generation, encouraging the contextual respect, and healthy scepticism, that validates change.’

(Social code): ‘Aristocratic ranks, their method of reckoning, privileges etcetera, should be enshrined in a *Social code*, which is written into the constitution, albeit its specific workings, like laws, ought to be subject to legislative change; this of course means that a healthy majority, would be able to abolish this aristocratic system, but the common origins of all in a meritocratic society, social aspiration, the system of

status-related electoral carat ~ whereby votes of aristocrats were multiplied, in line with their rank ~ and the fact that, upon election, the members of the various houses would become aristocrats, if they were not already so, would ensure this outcome was unlikely (most saliently though, the social benefits of this system, would ensure its ongoing popularity).’

(Consequential aristocracy): ‘The social clout, and standing of individuals, should not be denied in line with misguided, egalitarian thinking, but ought to be based on good actions, progressive achievements, and people’s contribution to the commonwealth, be it through public commitment, or due to the payment of tax, over and above what’s expected of the average citizen.’

‘In this way a system of aristocratic, and so electoral ranking, would be a mechanism of *Social gearing* ~ ref. *Social gearing*, below ~ through being effected via the accrual of *Social credit* ~ ref. *Aristocratic brackets (Social credit)*, below ~ be it derived from public office, academic achievement, heroism, prowess, or tax contributions (to wit, via sacrifice, achievement, qualification or impost); publically tallied, and on occasion decided by Sentinels ~ ref. below ~ this way citizens could honestly earn status, sans reliance on fortune, connections, or the whim of elites to win it.’

(Aristocratic carat): ‘Contrary to historical, unjust privilege systems, aristocrats and citizens would share a common upbringing, a truth which should induce empathetic sentiments, across entire society; nevertheless, a public account, or *Aristocratic register*, should be kept which records the rank of every noble, and details how it was earned, along with any awards, citations, demotions, and so on, which they’ve ever incurred.’

(Aristocratic hierarchy): ‘Aristocracy itself should be hierarchical, and stratified, so as to create checks, divisions, conflicts of interest, and ambitions, and thus stymie class solidarity.’

(Aristocratic insignia): ‘Aristocrats should be required to disclose their grade in all correspondence, and carry an identity card which, likewise, verified their status (in the event they wished to exercise their rights, or their privileges); they should also, on ceremonial occasions, be expected to wear a sash, brassard or similar device, which indicated rank; sans insignia, or identification however, the individual should be treated as a regular citizen (while impersonation ought to be deemed fraud, and penalised accordingly).’

(Aristocratic entitlement): ‘Fame in society should, rightly, be based on aristocratic rank, more than self-serving wealth, or political power in itself, which is often won by dint of sycophancy, sponsorship or corruption; in truth, the apogee of anthropogenesis, beyond aristocratic pedigree, is the condition of Maganimity which, free from egotistic sin ~ and tyranny ~ should be free of social governance, and enter a state of self-controlled autonomy (wed to Tao, one being guided by their bride*).’

‘As regards aristocratic privileges, some potential entitlements will now be listed, all of which should come with the caveat, that any abuse of them would result in aristocratic demotion, or criminal prosecution, subject to the nature of the offence, with the penalty increasing with the rank of the offender; in terms of practice, to receive the benefit of aristocratic privilege, in any form, the aristocrat should have to evidence their station, if not already known.’

1. **Increased electoral carat:** ‘A system should be put in place ~ ref. *Aristocratic brackets*, below ~ such that aristocratic rank is calibrated, with each individual’s vote, having a multiplier applied in line with it.’
2. **Locum opportunity:** ‘In cases where there was a shortage of managerial labour, in the Civil service, government institutions or *Public companies* ~ ref. *Commerce, Public companies*, below ~ aristocratic rank could serve as a qualification in respect of integrity, and thus would make filling such positions easier, and less risky ~ the pedigree of the appointee, being their antecedence ~ plus they would be subject to external censure, in the form of an *Aristocratic tribunal*, in the event they were negligent, corrupt, or otherwise failed the commonwealth (ref below re *Aristocratic tribunals*).’
3. **Bureaucratic respect:** ‘The higher ones aristocratic rank, the more they should be exempt from petty governance, and municipal restrictions, while their right to demand audiences, with equivalent-rank administrators, officials etcetera, ought to likewise grow (the need to fill in forms, queue, be ignored, and so on, lessening with greater station); similarly, at ports and such like, subject to rank, they should have no need to further identify themselves, while in line with their status, they ought to be given priority in any clerical exercise (in brief, what money can buy in a cheap society, greatness should earn in a quality one).’
4. **Right to torc:** ‘In any dialogue with an organisation, an aristocrat ought to have the right to insist upon contact with a person of equal rank, if this is at all possible; in the event nobody in the organisation in question, was sufficiently preeminent, then the highest-ranking person available, ought to respond in their stead; the principle would likewise apply to arrest, interrogation etcetera (though, socially, the highest degrees of the Sentinel corps ~ ref. *Ethical Sentinels* below ~ would eclipse any aristocratic rank); by virtue of this entitlement, aristocrats would become the scourge of petty, jumped-up, and insolent officialdom ~ and be prevented from demeaning, and embarrassing themselves, through frustration-induced rudeness ~ while young, or simple people in the workplace, were spared the difficulty of dealing with angry, or upset people, who were more accomplished than they.’

‘Collaterally, this entitlement would ensure human employment (ref. *Anthropic occupation*, below).’

5. **Worth of word:** 'Subject to aristocratic rank, declarations, oaths etcetera should be lent greater credence, such that the higher the rank, the less evidence is required to substantiate an assertion (save for in a court setting, but even here, a presumption of integrity should be based on aristocratic status); if however an aristocrat was caught abusing this privilege, their penalty should reflect, both the specific harm caused, plus the assault upon the institution itself, and the corruption of public trust (their rank a factor in their penalty, to wit, the higher the greater ~ so woe betide the noble liar).'
6. **Living standards:** 'If an aristocrat's status was won in a way, which did not bestow affluence upon them, then the state should subsidise them in respect of their accommodation, travel requirements and so on, so as to enable them to participate in society, in a way that reflects their rank, or at least doesn't demean it.'
7. **Precedence:** 'In matters of seating, queuing, ticket allocation etcetera, one's rank ought to afford seniority (where there's scope for such reflection ~ for example, re concert tickets, aristocrats would be given precedence in any application process, and if seats were unallocated, they should be given the best option on the night, but existing ticketholders shouldn't be asked, to relinquish seats or trade places).'
8. **Address:** 'Aristocrats should have to state their rank, in all legal dealings and correspondence, but oughtn't to be entitled to any form of reverential address.'
9. **Tax allocation:** 'As will be explained later, post the payment of the maximum *Passive tax*, the aristocratic citizen would be able to direct the allocation of their subsequent, *Active tax* contributions ~ ref. *Passive tax* and *Active tax*, below ~ save in time of crisis.'

'As the majority of state income however, would come from sources other than income tax, this right would not overly impact upon its kilter, but would allow those who mainly pay it, a greater say in the way it's spent; this system would, in turn, inject a degree of informed democracy into state spending (for, in a meritocratic setting, those who have the wit to enrich the exchequer, would hopefully own wisdom re tax allocation).'

'In addition to this, by being able to specify which licensed charities or projects, received up to 50% of their *Active tax* ~ ref. *Charity, philanthropy & Active taxation*, below ~ this system would serve culture, by giving it philanthropic colour (sans which it can wax wan).'

10. **Enhanced welfare:** 'In the event that an aristocrat fell on hard times, and became reliant on state benefits, then their rate ought to be increased in line with their status (which is merely to say, that they should receive greater payments, the higher their rank, not that the polity should support their

lifestyle); similarly, any medical treatment they receive from the state, should likewise reflect their standing (leastwise in respect of respect, accommodation and so on).’

(Noblesse oblige): ‘Social status should also be based, upon a compact of reciprocal commitment, to wit, the higher their qualification, the less a citizen should be subject to supervision by the state, but should also receive less assistance from it, and though their *Social service* requirement could be slightly reduced ~ ref. *Social service*, below ~ such increased liberty, would have to be matched with a greater level of public responsibility, and accountability, in cases where they made mistakes (thus aristocrats would always have to vote, stand as jurors if asked, answer to other aristocrats in a professional capacity, expect to be conscripted in times of emergency, etcetera).’

(Aristocratic check): ‘Bringing distinction into society, the stratified, climactic nature of an aristocratic system, serves to prevent the minority tyranny of dictators, along with the majority tyranny of tribalistic bias, by dint of tiered interests (albeit Maganimity, is the only, total, antidote to tyranny ~ one plus God, being a majority [a la Luther]).’

(Patronage): ‘Outside of spending money like everyone else, aristocrats would be able to publicly express their tastes and interests, through the philanthropic allocation of *Active* tax, and would also be permitted to instruct their own architects, and creatives, in respect of property development (the significance of this making greater sense, post the treatment of allodial title ~ ref. below).’

(Aristocratic enforcement): ‘Aristocrats ought to be subject to the same judicial system, as every other citizen, with the sole exception, that they could insist on being tried by jurors, of equivalent rank and standing; outside of this though, when the conduct of an aristocrat was called into question, an *Aristocratic tribunal* should judge the matter, and penalise any offender, by way of demotion or public censure ~ both of which would feature on the *Aristocratic register* ~ while those who made false accusations, could face prosecution for perjury.’

‘Similarly, if an aristocrat was found guilty, or liable by a court, or other official forum then, post punishment by the said authority, they should also have to go before an *Aristocratic tribunal*, which ought to then decide the effect of the conviction, upon their aristocratic rank (to wit, the degree, if any, of their demotion); notwithstanding social status, the issue would be significant, because it would impact upon the way they were treated if incarcerated, or made to do *Social service* (videlicet, though subject to the same demands as other inmates, aristocrats ought to be shown respect accordant with their rank, and if subject to reprimand, or penalty within the penal system, could insist on being judged, and punished, by men of equivalent status).’

‘Even in the event though, that a public court acquitted an aristocrat, the case should still be reviewed by an *Aristocratic tribunal*, for though they may have been innocent of the crime in question, their conduct in the matter may still have been lacking, from an aristocratic perspective, such that demotion, or censure was warranted.’

‘As for the *tribunals* themselves, in the interests of impartiality, they should be made up of Sentinels ~ ref. below ~ of equivalent or greater rank than the accused; if found guilty, the offender should have the right to appeal to higher and higher authorities, but would likewise run the risk of increased penalties, due to the said escalation, if their petition was deemed idle, spurious, whimsical or malicious (ref. *Judgement* below).’

(Conclusion): ‘Bookending the opening words of this section, meritocracy melds the best elements, of democracy and aristocracy, for the former blesses government, with mass-wisdom and natural influence, whilst checking potential tyranny by the latter, whilst the latter ensures a republic is run, by the best and brightest of its number; similarly, the gut feeling of the former, and clear thinking of the latter, together generate social progress, as does mob confidence, when tempered by accountable doubt (rulers who opt to follow the people, leading their state to ruination).’

Aristocratic brackets (Social credit)

‘All people should be able to refuse, or renounce aristocratic status, along with its responsibilities if they so wished (albeit it would be their status at the time, of any trespass, crime or infraction, which would be considered at any trial, inquiry or tribunal); they should likewise be able to apply for aristocratic reinstatement (provided any resignation of station, was not deemed cynical, to wit, done for the temporary purpose of ducking liability).’

‘As said earlier, for their status to have significance however, they would have to disclose it in correspondence, or upon exercising their rights.’

(Aristocratic brackets): ‘A meritocracy, though founded on equality, Logically functions through rank and standing, which could be achieved via social banding, in a register that ranges from *M* to *A*, whereby *M* equals basic citizenship, and *A* primary rank (such a credit system, serving both as an index of achievement, an acknowledgement of prowess, and as a driver in society ~ for if one point away from a higher tier, most could not resist a bit more commitment); entrance to each respective band, should be determined by way of Social credit.’

For explanatory purposes, a hypothetical system of ranking is detailed below (a society having to periodically review, and decide the types of credit to be awarded, and the value to be attributed to them).

(Band value): Here *M* would be worth one credit, *L* two, etcetera, up until *A*, which would equal 13 credits (albeit that the compound value of *A* would be ninety-one credits, being the sum of the bands before it).

Band:	A	B	C	D	E	F	G	H	I	J	K	L	M
Band Value:	13	12	11	10	9	8	7	6	5	4	3	2	1

Credit tally: 91 78 66 55 45 36 28 21 15 10 6 3 1

(Credit accrual [accreditation]): Under this system as said, *A* would have a value of thirteen, *M* that of one, so that credits won different ways, could be combined to create an aggregate grade.

Thus if someone, for example, had a *H* grade ~ viz had accrued twenty-one credits ~ they would need a further seven credits, to make it to *G*; it might well prove however that, due to the way credits are won ~ ref. below ~ they actually held twenty-four credits, in which case their specific rank would be *H3*, though this distinction would only be of significance, if seniority were in question (it being straight grades which earned privileges).'

Post the achievement of *A* (ninety-one credits), a citizen could be ranked *AM*, *AL* etcetera, until *AA* was attained (which would require one hundred and eighty-two credits ~ ninety-one credits *M* to *A*, ninety-one credits *AM* to *AA*); the process could then continue thus ad infinitum.

Grade *A* however would remain the highest aristocratic bracket in terms of protocol, with additional points, and so ranking, carrying only a notional, honorary value.

(Mandatory banding): Transcending the process of credit accrual, in certain instances, citizens could gain automatic entry into an aristocratic band, primarily by virtue of public office; the reason for this, is that election is a qualification in itself, earned by way of popular approval, in addition to which, such positions must be respected (in a proper meritocracy); collaterally, this gain in status would serve as an incentive, for gifted people to enter politics, plus see that public servants received correct recognition.

If however the credits a citizen had already accrued, eclipsed those warranted by the position they assumed, then they should only be able to add to their credit tally, the credits that were related to the banding, meaning that, in practice, if a man that held thirty credits was granted a mandatory rank of *G* ~ worth twenty-eight credits ~ he would only be able to add an additional seven *band value* credits to his tally (*G* being worth seven credits).

If though the same person had only had fifteen credits, then their score would automatically be set at twenty-eight (this being the aggregate tally, needed for *G* status); conversely, if they already had twenty-five credits, then their new tally would be *G4* (the seven *G* credits having been added to their existing twenty-five).

(Types of Social credit):

(Age credits): Meritocratically acknowledging that, however intelligence charges virtue, wisdom only comes with experience, every ten years after one becomes a citizen ~ at which point they would receive one Social credit ~ they should then get an additional credit, such that at the age of circa sixty, every citizen would have graduated

to *K* status (assuming they had managed to earn a single credit elsewhere ~ failing this, they would be circa seventy before they attained *K*).

Post a certain age however, citizens should be required to be tested, to qualify re the voting multiplier attached to their rank; other privileges though, should be unaffected by age or ability, having been earned, and having no significant impact on the mechanics of society.

(Academic credits): Encouraging learning as an end in itself, in terms of education, two credits ($M + 2 = \text{min. grade L}$) should be achieved by reaching an *A* level academic standard, three credits ($L + 3 = \text{min. grade K}$) a degree, four credits ($K + 4 = \text{min. grade J}$) honours attached to a degree, five credits ($J + 5 = \text{min. grade I}$) a doctorate, six credits ($I + 6 = \text{min. grade H}$) a professorship, seven credits ($H + 7 \text{ credits} = \text{min. grade G}$) a distinguished academic position, eight credits ($G + 8 = \text{min. grade F}$) an honoured academic position, nine credits ($G + 9 = \text{min. grade E}$) academic celebration (as awarded by Congress).

It is to be imagined though, that top notch academics would also accrue credits, by way of age, taxation and other means, thus would, as a matter of course, achieve higher status, than that bestowed solely by scholarly prowess.

(Professional credits): Driving talented people to serve the state, rank in the military, police and Civil service, should likewise earn Social credit ~ which would accrue with promotion ~ so that, for example, in the case of the police, a Sergeant would win two credits (minimum grade *L*), an Inspector three credits (min. grade *K*), a Chief Inspector four credits (min. grade *J*), a Superintendent five credits (min. grade *I*), a Chief Superintendent six credits (min. grade *H*), a Commander seven credits (min. grade *G*), a Commissioner eight credits (min. grade *F*), a Chief nine credits (min. grade *E*).

(Electoral credits): (ref. *Appendix 2. Constitution*, re the following houses and offices): Goading the ablest in society to lead the state, *Councillors* would be *Mandatarily banded* grade *I* (or be awarded the equivalent band value, of five credits, if their tally already eclipsed the rank ~ ref. above), *Parliamentarians* grade *G*, and *Congressmen* grade *E*; as for the roles of *Matriarch* and *President*, plus *Governors*, *Mayors* and their *Vice* officers, as these would be filled by Sentinels ~ ref. below ~ they are thus N/A in respect of aristocratic ranking (being subject instead to a *Degree* system ~ ref. below).

(Tax credits): (ref. *The Labour standard*, below, re the € currency system, plus *Wage equation*, in relation to salary multiples): Rewarding those who bankroll society, on the basis that $\text{€}1 = \text{one hour's pay at the minimum wage}$, and that tax is tithed at 10%, the citizen should receive one Social credit for every $\text{€}10\text{k}$ they paid in tax.

In practice this would mean that a minimum wage earner, having only paid c. $\text{€}8\text{K}$ in tithed tax over their working career, would not qualify for any credit, unless they had made other taxable gains (the latter sum being based on an eight hour day, a five day week, a fifty-two week year x a forty-year career).

A median wage earner however, earning €5 per hour would, by the same equation, accrue four credits over a forty-year career, not including other taxable gains.

A maximum wage earner, at €10 per hour, would thus accrue eight credits over a forty-year career, not including other taxable gains.

The above only relates to *Passive taxation* though; once *Active taxation* was factored into the equation, then the potential for earning tax credits is, in theory, limitless, and would most likely be the sole way to achieve the highest social station (won by virtue of funding the commonwealth).

(Champion credits): Spurring on athletic talent ~ and providing scope for social promotion, for those less cerebral, yet nevertheless virtuous ~ sporting prowess should be rewarded via the award of credits, as a reflection of determination, dedication, effort and so on, up to band *F* for those deemed supreme (to wit, gold winning Olympians, in select athletic sports, world champion boxers, etcetera).

(Honour credits): Providing scope for social promotion, for those less cerebral, while repaying heroism, and so motivating it, if voted for by *Parliament* ~ ref. *Appendix 2. Constitution*, re the following houses and offices ~ people could be *Mandatarily banded* up to grade *H*, or if voted by *Congress*, grade *E* (or be awarded the equivalent band value, if their tally already eclipsed the rank); in both cases, the award would need to be endorsed by the *Governor*, or *President* respectively.

Military honours too, should likewise carry points, with candidates being internally nominated for awards, which must however be endorsed by *Councils*, *Parliaments* or *Congress* ~ subject to the medal in question ~ due to the status they confer.

(Discrediting): Social credits should be lost if invalidated, for example, if a police officer was demoted, or sacked for malpractice, an academic was found guilty of cribbing re their qualification, or a taxpayer was convicted of earning through fraud (the reduction in Social credit, reflecting the said infraction).

(Demotion): Similarly, subject to the level of offence, aristocrats could lose points and be degraded, in a process not confined to law, but also to matters of deportment and disgrace (viz, acts that discredited their rank, or failure on the part of an aristocrat, to meet the standards of their banding); the question of demotion should, as said, be decided by an *Aristocratic tribunal* (ref. *Meritocratic society [Aristocratic enforcement]*, above)

In cases of criminal prosecution, the Public Courts should first try the matter, post which it ought to be referred to an *Aristocratic tribunal* (albeit this would still be presided over by Sentinels ~ thus one could be found innocent of a crime, but still found lacking in aristocratic terms).

(Retirement): 'Retirement in itself, ought not to effect ones aristocratic ranking, though their voting rights should be reduced, or even eliminated, in the event of

infirmity, while other rights too should be removed, due to incapacity (the *Right to torc*, for example ~ ref above ~ being lost in the event of dementia).’

(Import and pre-eminence): ‘As said, in a free market economy, where income is subject to *Active taxation*, it is to be anticipated that the highest-ranking citizens, would be magnates, celebrated creatives, plus captains of industry and commerce, who could achieve great grading by way of tax payments; but despite any cavilling from intellectuals, politicians and heroes, in many way this is a deserved state of affairs, for the former would have won their status, through enriching the commonwealth (thereby bankrolling the latter, whilst supporting good causes).’

‘Ultimately though, aristocratic status would always trumped, by the 12 and 13 degree grades, of the Sentinel corps (ref. *Ethical Sentinels* below, plus *Appendix 12. Sentinel corps*).’

(Criticism of this system): ‘It is to be imagined that, driven by the Logic of self-interest ~ both visceral and Existential ~ the matter of aristocratic bracketing, the privileges afforded to each respective grade, their relative status, and the matter of private entitlement, recognition and promotion ~ in every eligible sphere ~ would be a ceaseless source of social bickering, and contention which, perhaps ironically, is in this instance desirable, for the issue of qualification, within a progressive, meritocratic system, should be ongoing, and ever subject to question, challenge and analysis (whilst, pragmatically, each respective group, would serve to police the other, vis-à-vis democratic process).’

‘Likewise, the *Aristocratic register* would, no doubt, ensure operative snobbery among aristocrats, regarding the origin of Social credit, with each party thinking theirs the best, most honourable, undervalued, or hard won method (the *Aristocratic register* itself, and systems of privilege, being silent on this issue).’

Constitution (Electoral method, etcetera)

‘**Mercifully**, there is no perfect political system (to find one being, to bid farewell to free will); still, society should seek the least imperfect one, which must, by its broad definition, be tolerant and ~ as far as ethically permissible ~ pragmatic in its practical application; in advancing a social solution though, one must exercise caution, for popular will ~ open to cajolery, bribery, and hollow promises ~ is as much a product of political process, as it is its driver, thus ~ ever wary of the many ~ any such nostrum, must champion morality, and ethical order above all else (constitutional checks and balances, being trumped and outweighed by social ones).’

‘To this end, in the interests of order and equity, a state ought to create a concise, written constitution, which should stipulate the values, responsibilities and rights, of government and the citizenry; these in turn should undergird, overarch and, consistently, inform laws, plus justice at point of administration; yet it is important that society does not forget, that entitlement must be merited, and that sacrifice, assistance and commitment, are, for citizen and polity, reciprocal activities.’

‘Yet however clever laws may be, corrupt men will, always, taint what they touch or govern, while, conversely, if the majority of men are ethical then, with time, you are guaranteed a good society; furthermore, though checks on authority, err to be ineffective in a rotten polity, they will, if excessive, serve to enervate a healthy one, and thus usher in the corruption, they wanted to shut out.’

‘Once it is accepted, that the calibre of the citizen is all important, society can purposefully aim to ethically educate, and edify the people, such that the awful lawfulness that reflects ignorant, egotistical thinking, is one great day replaced, by the blessed lawlessness, which is born from Maganimous carriage ~ rules being for children, rogues and fools ~ for as a man grows to appreciate justice, over and above his personal interests, he likewise grows to hunger for it, to which end enlightenment, brings good government, good government, enlightenment, via meliorating dialogue (encouraged through a rule of law, and proper economic prosperity ~ conditions both reliant, upon equal opportunity).’

(Poetical constitution): ‘Notwithstanding the, necessarily, prosaic nature of good government, as far as ethicality, practicality, and efficiency will permit, the mechanisms of the polity should be constructed, so as to ensure popular interest in ~ and so engagement with ~ its operation, and create historical colour (eras being defined, by political character, and iconic culture, fascinating action, and grand challenge).’

‘In this respect, social architecture is akin to structural, in as much as it must be functional ~ suitable and convenient, safe and sound etcetera ~ but should also have aesthetic value, in form and proportion, balance and contrast ~ detail and simplicity, intimacy and scale ~ plus be stimulating, and captivating, thought-provoking, and so on.’

(Constitutional change): ‘It should be accepted that society, so government, and the constitution of a polity, must morph, with only the principles of basal ethicality, being perennial features in a just republic; moreover, this acknowledgement ensures that statutes, rules and public institutions, will be periodically evaluated, and novated; yet signal change should only be effected, if it reflects the wishes of convincing majority, in every legislative chamber ~ lesser houses, having their votes tallied aggregately ~ over a reasonable time span, unless the matter at hand is a crises (tried and tested norms, having practical validity); furthermore, the more important the issue or law in question, the greater the majority ought to be, to warrant its alteration, extension or abrogation.’

(Appendix 1: Constitution): (In line with this thinking, a crude proposal for a fair constitution ~ as imagined at time of writing ~ has been outlined as an appendix [ref. Appendix 2. Constitution]).

(Constitutional simplicity): ‘In the interests of equity, and ethical health ~ not to mention social efficiency ~ a constitution must be kept so simple, that an average

school-leaver can understand it, abide by it, and use it as a guide for their entitlements (the obligations and rights of the citizen, being clearly, and concisely defined therein).'

(Constitutional balance): 'Equal opportunity for all people, is a precondition for a meritocratic republic ~ or, indeed, any just one ~ which nevertheless must accept subsequent, unequal outcomes for them, subject to their ability, dedication, commitment, effort, etcetera; in addition to this, for a society to operate properly: liberty must be balanced, with civic responsibility; tolerance of others, with intolerance of wrong; betterment with tradition; and clinical thinking, with humane views.'

(Constitutional preconditions): For a republic to properly operate, it is ergo vital that:

i.) 'Society is based upon equal opportunity (such that success reflects merit, and kudos is gotten through Good).'

ii.) 'Society accepts, expects, and respects inequality of outcome, especially re prosperity (such that effort, skill and talent, is rewarded, incentivised, and celebrated).'

iii.) 'Political parties are proscribed (such that public tribalism is denied, save in respect of ethnic expression, if just cultural).'

iv.) 'Power relates to office, and not its occupant.'

v.) 'Government functions on a federal basis, so as to establish common order, harness aggregate strength, spread cost and risk across humanity, reduce public outlay ~ by way of economies of scale ~ and preserve the cultural, and ethnic distinctions, of the states under its umbrella.'

vi.) 'Social progress is a planned, yet protracted process, which spans generations, so that all ages gain a say, instead of being gainsaid (save in emergency situations).'

(Electoral commitment): 'Whilst each citizen should be free, to decide whether they cast their vote, voting should be mandatory for aristocrats, on pain of demotion.'

(Electoral effort): 'To ensure that real social needs are met, there should be a degree of effort attached to voting, so that apathetic and ambivalent people, do not casually and nesciently influence matters, highly significant to them they affect; one way to correct this democratic deficiency, is to have a comprehensible, yet comprehensive ballot paper, such that choices have to be given greater consideration, and that social questions are not over-simplified (either/or, normally being neither/nor, in respect of correct address); this device would likewise ensure, that the will of the people was better reflected, and that public business was better dealt with.'

(Collegiate election): 'Allowing the public to decide who holds high office, best reflects the wishes of the electorate, and forms a choice which is invested with the wisdom of

the crowd; nevertheless, when the people delegate the said selection, to capable representatives, and let these choose leaders from among their qualified number, the appointees tend to be of a higher calibre (style losing ground to substance, by virtue of the intelligence, and political nous, of those chosen to vote).'

'Yet rather than opting for one of these methods, on an either-or basis, society can get the best of both systems, by allowing those publicly voted into low office, to shortlist, so pool, the candidature for higher places, before the system is again repeated (a popular vote, settling the appointment of members to a senior house, the representatives of which, form an electoral college in turn, that democratically selects the candidates, for the assembly or power above it, etcetera).'

'A system such as this, would ensure the rise of the wisest, as those at the top would have earned their rank, via hierarchical progression, and while the objection could be made, that the reps selection, may be at odds with popular opinion, if they erred too far in this regard, they would find themselves disappointed at the next election (in addition to which, by way of *Binding manifestos*, the registration of *Public concerns*, and the oversight of Sentinels, abuses of the system would be mitigated, checked and corrected ~ ref. below re the latter mechanisms).'

(Local tolerance): 'While laws must be common across a federation, subordinate ordinances, general protocols, and local initiatives, should be granted scope for regional translation, so as to ensure they are bespoke at point of administration, plus preserve regional colour, and reflect ~ strictly ethical ~ ethnic sentiments; moreover, unless invested with responsibility, then regional rule will never be responsible, while the citizen must always be under the everyday jurisdiction, of an authority that's both accessible, known, and readily answerable to them; this having been said though, it's essential that regional powers are, ever, deferential to the federal ones above them, in the interests of the commonwealth (and because governmental talent, naturally gravitates upwards).'

(Gender politics): 'Womanhood is an end in itself, manhood a means to an end (and thus insufficient, save when one overcomes himself ~ still, masculinity is a vital principle, that should never be sapped, or robbed of its virility); what possible equality can there then be, between the senior, and the lesser sex; yet any such question is incorrect, in addressing an issue of complementary difference, whose fullness lies, in truth, in union; but though this is all well and good, in respect of personal relations, how should gender figure, in the running of a just republic.'

'Regrettably suppressed for generations, women, understandably, fought for the same rights as men, sans thought for any alternative, feminine form of order, which capitalised on the, natural, strengths of each respective sex for, consummate, public equilibrium (the fault in feminism lying, in fighting to think like men); yet though early, subjugated suffragettes, in this respect, can be forgiven their lack of imagination, the case is not the same for the, subsequent, generations of emancipated women, who benefitted from their endeavour (particularly in the case of education).'

‘Nevertheless, in keeping with gender difference ~ obvious, but denied by liars, and the benighted ~ politics proves to be a masculine pursuit, unattractive to many women; this in turn creates the democratic deficit that, though half the electorate is female, male assemblies tend to create, and frame legislative debates; to counter this bias, before a state of Maganimous anarchy is achieved, rather than adopting any ugly, unjust form of positive discrimination ~ a sinful practice, in any meritocracy ~ society should weave a distaff factor into its constitution ~ warp and weft ~ so as to counteract masculine excess, and insufficiency, most naturally by virtue of a Sentinel corps, which hosts a female ethos (ref. *Ethical Sentinels*, below).’

‘Any such regimen however, is beyond the scope of this declamation which, essentially, just seeks equal opportunity, for all, by virtue of meritocracy*; once this is established though, it can then serve as a noble platform, upon which a more enlightened society, can healthily develop (the female mandate, maybe resting in moral, and spiritual considerations, which should overarch, and undergird, political issues in a just republic ~ to which end, the Sentinel corps, can be thought a Marian order); to this end, though adolescent cultures may err, as they mature, to flirt with hermaphroditic fancies ~ by dint of scientific tinkering, and twisted thinking, gender being malleable ~ such contrary, superficial confusion, will be viewed as stupid, as humanity grows to see between, sterile reason, at one extreme, and childish feeling, at the other (plus rediscovers forgotten knowledge ~ unknown to the young, wisdom being a mnemonic exercise).’

(Procedural contention): ‘When valid challenges arise, regarding minor issues of government protocol, or articles of law appear inadequate, or contentious in a trial, the issue could receive ad hoc treatment, by way of an electoral mechanism, whereby bodies of voters ~ or Grand juries ~ could be called on to contribute their verdict, with Judges being able to seek a 100 vote opinion, 1000, 10,000 and so on, from a cross section of electors (aristocratically factored, to reflect the complexity of the question); in terms of practice, the electors could be sent an explanation of the problem, which set out its context, along with the arguments, of prosecution, defence, and expert commentators; such decisions though, though recorded so as to inform judgements, should not set precedents (to do so, being to defeat the object of the exercise).’

‘Such a mechanism would, hopefully, prevent the guilty from going free, or people from being unfairly treated, due to petty technicalities (be they legal, procedural, or bureaucratic).’

(Binding manifestos): ‘Electoral candidates should issue a short, clear and unequivocal manifesto, upon their nomination, as a declaration of intent, so they could be subsequently judged in respect of it, and removed from office, and disgraced, if they clearly broke their promises ~ provided events didn’t dictate change ~ or acted in a way contrary to the principles, or opinions they’d expressed to get elected (having, effectively, obtained their place by deception).’

‘In short, to knowingly mislead the electorate, should be deemed treason ~ petty or high, subject to the significance of the fib ~ with the measure of indictment, being

based upon intention, not outcome (as the latter a man cannot control, while the former is his to own); to this end, any person who stands for election, ought to be deputed to the office they seek, so that they could be investigated, and possibly prosecuted, in respect of any lies they told, during the contest in question.'

(Debate): 'So as to achieve the utmost clarity in any election ~ both through creating a record, increasing accountability, focussing the thoughts of the parties concerned, and enabling cool reflection ~ whenever possible, correspondence should take place between rival candidates, and leading political spokesmen, with the size of replies, their interval, and a backstop date being agreed, at the outset of the dialogue (while all claims made therein should, wherever possible, be checked by Sentinels, and duly flagged if inaccurate); in respect of having the final word, both parties could, in conclusion, simultaneously summarise their position.'

'In this way arguments would cogently evolve, avoid digression, and become better constructed, factual and effective (while error was checked, via the research of assertions); moreover, in addition to these benefits, the public ~ and particularly affected parties ~ would be able to follow the address of an issue, by their representatives, or those running for office.'

(Public concerns): 'Commonly, the diffuse concerns of the polity, oft err to go unremedied, for, though many citizens are upset by similar things and issues, they are seldom troubled enough by them, to incur the personal cost necessary, to press for their address (form movements, lobby groups etcetera ~ most everyday types of irritation, distress etcetera, being of this grey nature); to correct this political omission, while the role of the public would be passive, as regards the latter manifestos and debates, they should be able to state their top ten concerns, upon their ballot papers, at local, regional and federal elections, so they could be analysed, summarised and collated by Civil servants ~ overseen by Sentinels ~ such that the foremost worries and wishes of the public, could then be presented to the legislature (subject to the judgement of which, they could also be referenced in manifestos, at the subsequent election).'

Government

'A state should form a framework, or trellis, for commerce, culture and social development, which likewise protects privacy, and individual expression, thereby enabling anthropogenesis ~ AKA, human evolution ~ by way of tolerant, organic dialogue, twixt the citizen, polity, and technology (supporting, not warping growth, via unnaturally binding laws, rules and regulations); moreover, authority can only be accepted, if its qualification, reasoning, and operation, is recognised by them if affects (to which end, birthright bastardises entitlement, so cradles discontent).'

'So Good government can be imagined, as the Maganimously pragmatic management, of gross ego (in which the selfless word of noble leadership, having greater worth and resonance, than the hollow clamour of vociferous self-interest, achieves better ends).'

‘To this end, the elimination of the lumpenproletariat, and the hereditary elect, leads to the establishment of progressive meritocracy, which in turn finds correct expression, through a tolerant, federal order, that lets free men healthily develop, sans the burdensome bureaucracy, pedantic laws, inflexible legislation, and closed, corporate systems, which, as well as denying wit and creativity, serve to infantilise people, by attempting to anticipate the outcome, of their every action (personal integrity, and accountability, along with a sense of obligation, on the part of the citizenry, ensuring social kilter more, than any overwrought code, or pegboard regimen).’

‘To iterate, the denial of individual discretion, and responsibility, along with the coddling of minorities, renders men children, who then need the nanny, that made them babies in the first place; in brief, to achieve a just, robust republic, by way of byzantine legislation, patronising interference, and unqualified welfare, is naturally impossible, and must result in corruption (of the people and the state); conversely, a proper commonwealth comes about, by virtue of a competent, confident, responsible citizenry which, held to account by society, holds society to account.’

(Legalistic structure): ‘In being an abstract entity, the polity has the concrete ability ~ denied to physical bodies ~ to ensure that its constitution, statutes and mechanics are rationally, and ethically constructed (indeed, this is a duty incumbent upon it); by so doing, the latter can qualify its social role, as arbiter, legislator, protector and patron (in absence, a party, in charity, a donor, in wealth, a bursar, etcetera).’

‘Through socially translating the drives, and meeting the needs of humanity, government, in this material respect, is akin to religion (based on belief, consensually established, and functional via the faithful adherence, of its committed subscribers); consequently it’s imperative, that its rule is true.’

(Logical anthropogenesis): ‘Culture is an evolutionary product, to which end those crude, need to be schooled re decency, not ignored, and left to their own antisocial devices; but while social progress can be accelerated, it cannot be circumvented, thus any edifying establishment, must ensure that education is as thorough as is needed, to achieve public function, and qualify citizens re suffrage, prior to them earning this right (anything less, being like sending a juvenile to university, to the detriment of all concerned).’

‘Thus echoing the development of civilised society, and the progress of every individual, from infant through to school-leaver, tribal-minded people need to be refined, via legalistic regimes ~ as with Confucian lapidary ~ before they can, properly, embrace liberal democracy (as the rule of law grows to, urbanely, supplant the brutal rule of nature, in the public imagination ~ the quality of the citizen, dictating the order that ought to control them).’

Religion

‘While consumerism is the opium of the people, and mechanistic science errs ecclesiastic ~ in preaching secular certainty, despite the fact that facts decay ~ sincere faith in greater being ~ Esse, Logos and Sophatic truth* ~ perennially remains the way for humanity, to find contentment, and redemption (the *why* of science, a question of cause, not purpose which, ignoring *I*, and being, errs to discover a complex world, empty of reason and meaning).’

(Scientific acceptance of mysticism): ‘In debating the sacred, the notion of atheistic science, is an oxymoron anyway, for science is founded on doubt, which, in spiritual terms, means its stance in relation to Deity, a hereafter, etcetera, must be agnostic, until such understanding is disproven; moreover, if soulless, atheistic thinking is wrong then, obviously, religion is both publicly, and privately vital, yet if it is right, and the world is an issue of coincidence, then religion takes on greater significance, in finally deciding the nature of nature, by virtue of dedication (kindness, mercy, and Maganimous sacrifice).’

‘More prosaically, as science must accept that the human brain, and its attendant senses, have their limitations, outside of which there must, in all probability, be a body of information, nature, things and relations, which will always be unknown, and moreover is unknowable ~ leastwise to mankind ~ it must likewise concede there’s a place in intelligence, for mystical appreciation* (Existence being informed and enriched, to a degree, through instinct and intuition, spiritual sense and wonder, and even superstition ~ sewn coincidence having a value, in terms of enchantment).’

‘Similarly, as the laws of the universe themselves, however inescapable in their current form, are corollary, skeuomorphic refinements of rawer forces, their current guise thus denies intellectual reckoning, in respect of primordial phenomena, intelligence of which must be, to a degree, intuited (by virtue of the chain of Life ~ unbroken in womanhood, for whom masculinity forms a principle, that ends with every generation [its code alone ongoing]).’

‘In truth, the recognition of evolution, as a guiding principle across creation, reconciles religion with open-minded science; conversely, to see it as the clever action, of unthinking creatures, or senseless organs ~ to talk of eyes finding sight, without looking, or blind plants mimicking creatures ~ is a silly, blinkered, and spiritually pernicious denial, of first force, rational mathematics, common sense, and the cognate heritage of things, which gives rise to interactive nature (errant theories of evolution, stemming from a misreading of probability, which deems anything possible).’

‘Shelving questions of creation though, in social terms, egotistical consciousness ~ which sees what it knows, and knows what suits it ~ is naturally biased, peculiar and chauvinistic, and ergo results in a condition, for which spirituality, alone, presents the antidote; compassionately-qualified, selfless-understanding, encourages civic responsibility, ethicality, altruism and, ultimately, Maganimity; consequently, unless an electorate, in the main, subscribes to a higher calling, popular democracy must be

wrong for them, as the unbridled want of a soulless majority, can only result in bad outcomes (prejudice, excess and ignorance, being thus promoted).'

'Furthermore, the Existential condition, creates a need for release, and the transcendence of exclusive selfhood, which, if not met via higher kindness ~ or deep insight ~ it will err to achieve by reversion, to base, group identity and, beneath this, the thoughtless savagery of the pack (with its offer of certain, violent satisfaction, being guaranteed ~ until one is the victim).'

(Faithful incarnation of Deity): 'The cultural recognition, of the order of forces that generate creation, acts so as to substantiate that which it worships, by virtue of collective intelligence, and the practical impact of public subscription, to the creed or belief in question (a people thinking in concert, akin to neurons in a private mind, giving rise to a kind of Geist); moreover, dwarfed by the world about him, the wonder of man lends depth to creation (albeit the noetic appreciation of such unknowing, takes the negative intelligence, which ever rejects certainty, and closed reason).'

'Similarly, as the aforesaid forces, gave rise to the human condition ~ specifically in its limbic form, subtly in subsequent, corollary character ~ their anthropomorphic personification, is invested with a certain mythic validity (while scripture too becomes culturally qualified, by virtue of its organic evolution, as it moves through wise rendition, before finding its orthodox form ~ originating in human nature, yet socially shaped and translated, gospel becomes a legend, for the understanding of man).'

(Material religion): 'Shelving questions of theological truth, mind, sociology, psychology, art and medicine, all attest to the demonstrable benefits of faith, for the individual and society; thus, as the effects of spirituality are good, privately, in terms of health, contentment and strength, publicly, in terms of charity, morality and continence, the issue of its cause is of secondary, academic importance, and a matter for priests, philosophers, and scientific mystics (to spell it out, if saying an incantation, made a bad rash go away, even if one thought it bunkum, they'd be a nutter not to utter it, and just stay suffering ~ a blotchy martyr for unseen reason).'

Thus...

'From a pragmatic, humane and political perspective, faith and religion should be encouraged, and supported, on the strict condition, that any manifest practices attached to the latter, are ethical, and cause no harm to people, or society (in truth, malicious, prejudicial and barbaric actions are, by definition, irreligious, and are simply criminal issues, that warrant conventional detection, prosecution, and correction).'

'From a personal perspective, enriching one through giving, perfecting ego through selflessness, offering solace, and truly qualifying altruism, loving faith is good, and it's regrettable if a man narrows his horizons, in this regard, and betrays his soul via vain atheism, on the basis of dry reason which, by its own admission, will in time be deemed mistaken (science freely conceding that, as facts decay, what it takes as true today, will someday be disproven).'

‘From a cultural perspective, while mundane life is vital, when man, both collectively and individually, errs to devote himself to trivial distractions, secular comfort, and ephemeral concerns, he renounces his claim to the immortality, that comes through faith to greater creation, and the evolution of humanity (participation in public endeavour ~ which acts as a pendant to private relations ~ making memories to treasure, whilst adding to one’s wisdom, and rendering their selfhood contextual).’

‘Conversely, secular obsession diminishes society, and the individual, its product of mindless consumerism ~ which makes men the slave of what should serve them ~ belittling the higher aspirations, which lead to humane nature, human grandeur, and man’s rightful place in the Cosmos about him (the latter two states, being interchangeable).’

(Modern faith ~ spiritual renaissance): ‘Civilisation originates from religion, and cannot properly operate sans it, the elite needing the modesty it teaches, and the moral compass it gives, the common man wanting its solace, and ethical continence; thus, viscerally imparting Logical truth, and deep Sophatic understanding*, true faith is ever a basal factor, of proper, altruistic, social kilter (contentment, compassion and justice, all being qualified, by virtue of selfless persuasion).’

‘Presenting categorical paradigms for mind, through myth, legend and scriptural revelation, religion helps men to know themselves, greater nature, and their place within it; thus faith is always vital, and is never diminished by science which, in truth, increasingly complements it (the more the latter discovers, re inscrutable creation); there is, however, no need for religion and the state to be related, in any modern context (indeed, it can be argued such connection harms them both); likewise, there is no need for an individual, to subscribe to faith in an organised form ~ albeit such subscription, can have social benefits ~ for, ultimately, ones relation to greater oneness, is a solo quest (although culturally, ceremony, celebration and sacred places, lend context, colour and cohesion, to any nation they grace).’

‘In truth, in terms of wisdom, religion can learn from science, and vice versa, and if either side forgets this lesson, they tend to imperil people, and leastwise act to their detriment (closed-thinking being a type of ignorance, which prevents development, and denies right-mindedness, while a rounded person, knows faith, worships reason, and grows by questioning both).’

(Religion as human memorial): ‘Via sacred relations, man acknowledges his origins, and learns to fathom his present condition, through reference to the forces that formed him; moreover, these deep memories, serve as guides for his future response, to Tao, Te or creation (the evolutionary nature of which will be, finally, decided by humanity).’

(Sentinel role, in way of faith): ‘Sentinels are ministers to social soul, in respect of spiritual and ethical issues, which is to say that, while it is the business of legislative government to attend to secular, economic, and worldly concerns ~ ideally on a

legalistic basis, via the Civil Service ~ it is the job of a Sentinel corps, both outside of, and in conjunction with its judicial role to: act as a social conscience; temper political action, with tolerance and compassion; champion private rights, over public requirements ~ and vice versa, should the need arise ~ and to ensure that culture's invested with transcendental values (and their attendant virtues).'

Ethical Sentinels (Maganimous order)

(If honour, bravery, and nobility, are terms which you, shallowly, think anachronistic, then you would do well to skip this, and the next several sections, to save yourself irritation, along with possibly the embarrassment, of criticising that that you cannot fathom).

'**Politically**, save in adversity, there is no universal, secular Good, but merely group goods, and individual interests, however these sets may intersect to form common majorities; mercifully, this is not the case with ethics, whose universal truths qualify private, and public values, and thus set standards, that transform a rabble to a people; ergo the defence, definition, advocacy and transmission of these principles, should be the business of a Sentinel corps, which ought to form a separate estate in society, outside the political establishment (Sentinels being akin to clerics, or craftsmen, in respect of ethics).'

'Similarly, the said corps would offer an accessible, effective way for the public to complain, seek assistance, and air their grievances, which would be far more efficient, unbiased and comprehensive, than anything an elected representative could offer their constituents (one person being unable to, practically, aid the thousands they act for, in respect of individual issues ~ particularly in a party political system, where those in office prioritise the interests, of themselves, their sponsors and cronies, before considering the claim, or case, of any insignificant *they*).'

(Appendix 12: Sentinel Corps): Though it falls outside the scope of this essay to detail the organisational structure of a Sentinel corps, a proposal for this has been outlined as an appendix to the text (ref. *Appendix 12. Sentinel Corps*).

(Social ethos): 'While politicians represent the people, Sentinels represent the person, whilst the corps, whose order is a feminine covenant, ought to balance the masculine, mundane world of politics ~ which errs to be mercenary ~ with chivalric concern for things ethical, spiritual, moral, and so on.'

(Social perspective): 'While politician's concerns, naturally, tend to be popular and ephemeral, by virtue of serving secular, and creature needs, the Sentinel corps ought to promote longterm, anthropogenetic interests and values (for if, as Bismarck said, politics is the art of the possible, then social philosophy, perhaps, should be the craft of aspiration ~ the carat of petty successes, waning over generations, whilst that of grand acts waxes).'

(Legal ethos): ‘Whilst government, in both legislative, and executive terms, should look to legalistically address the secular mechanics of society, its economic efficiency, municipal function, law enforcement etcetera, it is the task of the Sentinel corps to ensure its ethical and equitable operation, plus protect private interests from public infraction, and the public realm from private excess (it being for the benefit of everyone, that the entitlement, and consumption of any one, doesn’t excessively affect their common rights).’

(Spiritual ethos): ‘While it is better for both parties, that political and religious interests are set apart, in line with its pledge to defend private rights, it’s a duty of a Sentinel corps to ensure religious freedom, as far as ethics will permit, and see that spiritual values are advanced (for, provided there is the right climate, Integral faith, being perennial, will naturally flourish); implicit in the order itself though, is an obligation to promote Sophatic virtue*, so that everyman can grow to fill the role of Sentinel (thus, as with government, the proper ethos of the order, is to render itself irrelevant).’

(Aristocratic standing): ‘To operate by the aristocratic protocols, outlined earlier, a Sentinel corps must own a hierarchic structure, which reflects that of greater society, such that matters it tackles can be escalated higher, and higher up the social scale, if the corps felt it appropriate to do so, and so that Sentinels could communicate with aristocrats, on an equal or senior basis.’

(Resolution): ‘Among other issues, a Sentinel corps should look to resolve the people-rabble paradox, through preventing popular, majority wrong, in relative democracy ~ regardless of legislative legitimacy ~ and by defending private rights, from state molestation (across a spectrum that ranges, from petty, municipal overreach, to utter tyranny); so, regardless of legislative validity, Sentinels should be able to exercise a power of veto, over any law or ordinance, that fails a triple test of ethicality, to wit, it must be justified, universally applied, and tried on a personal basis (videlicet, rationally warranted and formulated, plus applicable to everyone, each of whom’s entitled to an individual trial).’

‘In truth though, a polity can only operate on the basis of integrity, on the part of both citizen and state, and it’s this quality that Sentinels seek to encourage, and nourish, perfect and preserve, so as to protect the people from the republic, and the republic from the people, in respect of negligence, and excess.’

Sentinel roles

- ❖ **‘Defenders** of private rights, against public encroachment, the individual from majority tyranny, and free thought and expression, with the authority to bring prosecutions, in the face of police failure (along with an ability, to issue formal cautions or warnings, to firms, bodies or individuals, to cease, desist or face prosecution).’

- ❖ **'Protectors** of public rights and goods, against private infractions, with the authority to bring prosecutions in the face of police failure (along with the ability, to issue formal cautions or warnings, to firms, bodies or individuals, to cease, desist or face prosecution).'
- ❖ **'Guardians** of ethical religion.'
- ❖ **'Undertakers**, in respect of respectfully ensuring, that the treatment of corpses is dignified, humane, and never clinical (save when autopsies are essential ~ and even then, the Corps ought to see corpses, are handled with tender deference); to this end, the Corps could make sure that, as per the wishes of the departed, their loved ones are provided with refrigeration equipment ~ if they wish ~ to avoid noxious, unnatural embalming practices, such that the deceased can be kept, and kindly dispatched by them, be it via open pyre, barrow, or by burial; similarly, for those who have no kinsfolk, Sentinels should officiate their funeral arrangements, so their remains end as they dictated (or, leastways, are dealt with with reverence).'

'Naturally, Sentinel involvement in this respect should be optional, with people being free, post mortem, to be treated in keeping with their beliefs (provided they are ethical, and publicly acceptable).'

- ❖ **'Watchdogs** of technology, who ensure that the power of machines, ever rests in the hands of man; that their role in society is controlled by men (who remain e'er accountable, for the acts of their devices); that gadgets do not infantilise their users, nor over-insulate them, against the challenges, hazards and losses, which are vital for life (and the continued evolution of the true, organic intelligence, which decides the nature, and fate of creation).'
- ❖ **'Champions** for those who lack aristocratic status, or who are otherwise weak, along with those molested, cheated or oppressed, whose abuse has failed to be legally addressed; likewise, where elected assemblies are loaded in respect of gender, Sentinels should look to ensure that the interests of the lesser-represented sex, are given proper consideration, and are duly catered for; thus Sentinels are the Maganimous advocates, of every individual, especially those of low-vote, and vulnerable people.'
- ❖ **'Arbitrators** in petty civil disputes, such that, if both parties were agreeable ~ and wished to avoid litigation ~ each could appoint a Sentinel to act for them, the two of whom, between themselves, would then settle the question (their decision being final, and binding on their clients); in the rare event however, that the said pair of Sentinels could not see eye to eye, then the Corps should appoint a third, more senior Sentinel, to hear both sides of the argument, and finally decide it.'
- ❖ **'Judges**, magistrates and coroners, in both civil and criminal hearings (overseeing a rule of law, they neither create, nor normally enforce); in this

process, while jurors should be drawn from a pool of qualified citizens, the judge ought to have the right to call upon Grand juries, to settle specific issues of law ~ ref. *Procedural contention*, above ~ particularly those that touch on the constitution (though such verdicts should not set precedents).'

'In this capacity, though they would need to be fluent in the workings of the legal system, to attain the degree needed to be a judge ~ albeit the law must be simple, in a just society ~ the skills of a qualified Sentinel, would eclipse those of any career professional, in fulfilling this role, for good judgement requires the life experience, broad wisdom and general learning, which is denied by narrow, specialist metiers (particularly those whose work, is solely intellectual).'

'In addition to this, by virtue of being part of a Corps, the sentences passed by Sentinels, would tend to be more predictable, as would their legal attitudes and views, which, from a practical perspective, and in respect of deterrence, is a boon for a judicial system.'

- ❖ '**Keepers** in respect of animal welfare, who take the part of defenceless creatures; more broadly, it should fall upon the shoulders of the Sentinel corps, to ensure that nature in general, is respected by mankind.'
- ❖ '**Custodians** of the constitution who, denied suffrage, act to steward what is, orientally, known as the Mandate of Heaven, and so contest tyranny, and other governmental corruption; likewise, it should be their duty to ensure that the Civil Service, other state bodies, and employees, enact the lawful will of elected representatives (this being, essentially, an ethico-moral issue ~ for if public servants are right-minded, civic-spirited, and industrious, the will of the polity will, naturally, be honoured).'
- ❖ '**Officers** in the militia, whose role is to ensure its chivalric conduct, lawfulness and so on, along with its efficiency, and ethical commitment (ref. *Enforcement [police, civil guard & militia]*, below).'
- ❖ '**Heads** of legislative and executive enquiries.'
- ❖ '**Monitors** of the police, and all law enforcement agencies.'
- ❖ '**Adversaries** ~ to wit, Devil's advocates ~ in drafting rebuttals to any legislative proposals, under consideration by elected assemblies.'
- ❖ '**Proxies** for investigative journalism, who can use their status to obtain information, answers etcetera.'
- ❖ '**Spokesmen** for whistle-blowers ~ if they wished it ~ who, whilst ensuring the anonymity of the latter, would vet them, and verify their claims, so that baseless, or vexatious accusations, were not made by faceless plaintiffs.'

- ❖ ‘**Everymen** ~ or John Doe ~ in way of assuming the rights of notional citizens, to try weaknesses, and failures in the republic, procedural abuse, and legal issues.’
- ❖ ‘**Auditors** for public bodies, *Public companies* and *Public partnerships* (ref. the headings below).’
- ❖ ‘**Executive shareholders**, in respect of *Public Companies* and *Public partnerships* (ref. below), who, receiving no benefits from the shares in question ~ which would belong to the commonwealth ~ could, in league with the Civil service, dispassionately manage state investments, free of political obligations, electoral pressures, and so on; in this way, the Corps would fill in the information gap, between the shareholding owners of such firms, and their salaried management, and ensure that penalties, deterrents, and incentives were rightly applied, to maximise productivity (Sentinels this way resolving, the principal-agent problem).’
- ❖ ‘**Cutters** of Gordian, bureaucratic knots, and byzantine systems, when they present obstacles to just outcomes, or hinder development, by dint of onerous admin, or nit-picking pedantry (economically, entry-level barriers being erected, and business efficiency being restricted, by way of red tape ~ which, if necessary for public benefit, should have its cost met by the polity).’
- ❖ ‘**Comptrollers** of the *Public bank* ~ ref. *Public banking*, below ~ while the Governor of the bank too, should be a high degree Sentinel.’
- ❖ ‘**Analysts** and researchers who, when requested, supply the legislature with gen, in respect of matters it’s debating, such that it’s not reliant on interested parties, petitioners etcetera, to provide the latter (thereby shutting the door on lobbyists, who err to otherwise supply the information, upon which state decisions are based); in this capacity, the Corps should supplement, corroborate and complement, Civil service researchers (offering legislators a second opinion, on the facts at hand).’
- ❖ ‘**Certifiers** in respect of science, whereby specialist Sentinels check the integrity, and academic rigour of experiments, theories and findings, so that the government, press and public, are not misled in this respect.’
- ❖ ‘**Validators** in respect of technical evidence, at trials enquiries and such like, who ensure that expert testimony, and the science which lies behind it’s accurate, that probability is illustrated to the jury, and that electronic methods of detection, are independently tested (rather than letting the police alone, have exclusive control of such evidence, through seized computers, etcetera).’
- ❖ ‘**Overseers** of *Social service*, who arbitrated disputes, ensured that duties were fairly allocated, and that workers did not shirk (ref. *Social service*, below); post

this managerial role though, they should participate in the tasks that they oversaw, so as to better understand them, identify where there's room for improvement, and work out ways to do it.'

- ❖ '**Locums** in respect of filling temporary, non-specialist vacancies, in government, the Civil service and public companies, thus meeting shortfalls of executive labour (their integrity being qualified by their status, their capability, by virtue of their degree ~ ref. *Appendix 12. Sentinel Corps* re this ranking system).'
- ❖ '**Assayers** in relation to the *Labour standard* (by way of checking Inception credits, etcetera ~ ref. *The Labour Standard*, below).'
- ❖ '**Valuers** in relation to the *Land standard* (assessing realty, throughout is development, and periodically thereafter ~ ref. *The Land Standard*, below).'
- ❖ '**Heads of legislative assemblies**, so that they filled the role of President, along with those of Governors, Mayors or other, similar positions (by way of internal, hierarchical selection, before they then faced public election ~ ref. *Appendix 2. Constitution*, and *Appendix 12. Sentinel Corps*); by virtue of them holding these offices, they would stop democracy from being circumvented, distorted and short-circuited, via direct votes for posts, which can result in the inappropriate appointment, of incompetent politicians, unfit populists, or rotten demagogues.'
- ❖ '**Ratifiers**, due to the fact that the President would, formally, be required to sign legislation into effect, and have the right to call a referendum if he thought it was unconstitutional, although the said mechanism would also invoke a vote of confidence in himself, which would ask, regardless of outcome, whether the referendum was warranted (ref. *Appendix 2. Constitution*, and *Appendix 12. Sentinel Corps*).'
- ❖ '**Attorneys** for those infirm, or unable to manage their affairs.'
- ❖ '**Godparents** for orphans.'
- ❖ '**Mentors** and advisors for society-entire.'
- ❖ '**Promoters** of longterm progress, goals and anthropogenesis, who nevertheless seek to ensure that historical buildings, customs and traditions, are conserved where appropriate, to which end, they could also be thought...
- ❖ '**Trustees**, in respect of cultural legacy (a balanced, wise society, or mind, respecting yesterday, whilst longing for tomorrow ~ now being a transitional interface, twixt past construction, and potential development).'

Sentinel benefits

(A force to face facelessness): ‘The automation and centralisation of businesses, systems and organisations, errs to render them faceless bodies, whose vacant operation, dehumanises their clients and customers, along with their suppliers, contractors and staff, through institutional unaccountability, lack of authority at point of contact, plus the dumb, and blind, overreliance on protocol which ~ diminishing initiative, killing wit, and denying variety ~ reduces every situation to a pegboard of options, which seldom fits the ad hoc nature, of most issues, matters and occasions, and particularly fails in respect of complaints (as meaningful talk is sadly silenced, for the mistaken sake of false, socially pernicious efficiency, which actually devalues what it affects).’

‘Moreover, rigidly constructed, closed systems, err to grow increasingly inaccessible, to all save users, few or many, who fit their prescriptive, cookie-cut, mechanical description, as they seek to make circumstances marry with their program, rather than adapting their program to match them (thereby denying the organic congress, which brings healthy, social development).’

‘Consequently, it ought to be the job of Sentinels, to tackle and counter these ills, through testing institutions, bodies and companies, in respect of their accessibility, flexibility, and performance, and ensuring that those found wanting, implemented the necessary reforms (on pain of making compensation payments, and having their products or services blacklisted ~ whilst those in charge, would face the threat of aristocratic demotion).’

(A blade for red tape): ‘Sentinels ought to take a sword, to all forms of unnecessary red tape, which tie, bind and bar authentic progress, the exercise of discretion, and the pragmatic, ad hoc address of matters (bureaucracy being ever bested, by responsibility and wit); to this end, they should have the power to question any administrative practice, protocol or requirement, which appears burdensome, tiresome or unwieldy, and formally request its revision (both in respect of specific issues, individual conduct, and with regard to institutional failings, for rather than wrestling with slippery reptiles, it’s often better to drain the swamp).’

‘If the criticism, or recommendation, was then rejected by the defendant, then the matter should proceed to a tribunal, post which either party should have the right to place the issue before a Court (with the losing side facing censure, aristocratic demotion, and the possibility of having to undertake additional, punitive *Social service*, to cover the cost of the case ~ the prosecuting Sentinels, and the defending executives, or individuals, each running this risk).’

‘In a proper, meritocratic society though, businesses, bodies and organisations, would welcome Sentinel input in this respect, it being in the interests of the commonwealth, that the path of every citizen, firm and institution, was as easy, clear and simple as possible.’

(Political assistance): ‘Sentinels could assist elected representatives, by way of addressing the mundane concerns of their constituents, thereby freeing them to focus their attention, on legislative, budgetary and policy concerns (citizens being able to petition the Sentinel corps, in respect of issues which distressed them, but fell outside of the remit of the police, Civil service, or the electoral system).’

(Universal oversight [and authority]): ‘Multiple watchdogs and regulators, can fail to recognise trends of failure in institutions, corporations and society-entire, by dint of their narrow focus, and inability to network (discrete overseers being oft unable, to detect patterns of complaints, institutional and corporate errors, mis and mal practices, etcetera, and likewise struggle to prevent buck-passing, and sly denial); moreover, even if such deficiencies are perceived, unorchestrated regulators can, commonly, do little about them.’

‘Conversely, a Sentinel corps would be better placed to uncover such mistakes, failures and abuses, along with acts of tacit collusion, conspiracy and connivance, which oft cross organisations, bodies and so on (contrary to popular fancy, the interests of institutions, elites and private societies, err to be advanced ~ and ergo guided ~ not by physical conspiracies, nor compacted plots, but through the mutual affinities, advantages and benefits which, exceeding the remit of policing, can only be tested, checked and corrected, by way of ethical investigation, and political change).’

‘From a plaintiff’s perspective too, this system would be better, than one of diverse monitors, for they would, by and large, have a one-stop-shop, which would overcome the pedantic, obtuse hurdles people face, even finding the right body to deal with their complaint, or the effort and distress they then encounter, if their issue falls under several jurisdictions (particularly when bad authorities, pass the buck to one another); in short, a victim should be able to knock on one door for assistance, while those whom they petition ~ and depend on ~ should be left to decide upon, and implement, the best method of help.’

(Clearer vision): ‘In cases where victimhood or loss, would normally be lost in the fog of bureaucracy, or areas of legislative haze, Sentinels should possess the power to spotlight problems, and, if needs be, to take action themselves, both to resolve the fault in question, and to clarify or simplify ~ pave or drain ~ whatever admin quagmire caused it, exacerbated it, or prevented its address.’

(A source of employment): ‘In the face of advancing technology, the Sentinel corps would form a source of human employment ~ ref. *Anthropic occupation*, below ~ which in effect would be self-financing, by virtue of the *Labour standard* ~ ref. below ~ unless the state wanted otherwise, to regulate money supply.’

(A facet of iconic culture): ‘The chivalric nature of the Sentinel corps, along with its degree-structured hierarchy, would serve to create cultural colour, occasional drama, and continual civic interest, particularly as Grandmasters, and Grandmatrixes should, respectively, fill the office of President, and of Matriarch (who must head humanity ~ ref. *Appendix 2. Constitution*, plus *Appendix 12. Sentinel corps*).’

Ethical inculcation

‘**Patrimony** and nepotism is, in primitive societies, taken as a given, the values of tribal-minded, familial thinking peoples, finding neglect of kinsfolk a greater sin, than that of corruption; thus the former ills are not, inwardly, frowned upon by the majority, who expect such behaviour, and indeed would act in exactly the same fashion, if the opportunity arose; so one rotten regime is usurped, displaced, or superseded by another, in the game of base, callow politics.’

‘As societies progress though, the rule of law grows in strength, through popular subscription, both because of the rational, selfish equation, that individuality is thus protected, along with property rights, dignity etcetera, and because of the ever-greater sense of selflessness, and ethical right, which comes with increased intelligence.’

‘This innate, anthropogenetic tendency, should thus be nourished and nurtured, schooled, supported and rewarded, so that people find edification tempting, and easy to achieve, while corruption in government and institutions, at every level, is punished and discouraged (the cruder the society, the more brutal the comeuppance ~ terrible deterrence, ushering in urbanity); in this way, the sense of ethicality waxes in people ~ as habits inform thought, and vice versa ~ such that the need for incentives and threats, in respect of social conduct, continually diminishes (right-minded principles, becoming woven, like leitmotifs, into the citizen’s soul).’

‘So whilst civilized disagreement is vital, for the healthy development of a society ~ echoing the Logical dialogue, which dictates creation ~ compassionate nature, ever latent, finds practical form through enlightened kindness, responsible conduct, and Maganimous aspiration.’

Enforcement (police, civil guard & militia)

‘In a meritocracy, the *priceless occupations*, of law enforcement and defence, need to be conducted by the citizens themselves, under the guidance of a specialist, professional element, which attends to training, technical tasks, and senior leadership, with the whole operation being, rightly, regulated by the Sentinel corps.’

‘At first this appears to contradict the dictum, that the state should leave self-sufficient people in peace, as far as is socially possible, but in fact the policy is consistent with this, for three reasons; firstly, just because men are independent, doesn’t mean others must do their dirty work, quite the opposite, for they too are free men, who should rightly balk at being asked, or even paid to do dangerous jobs, by those who are able to do them themselves; secondly, and more importantly, by letting the majority of society, avoid contact with unpleasantness, society thus prevents its address (empathy breeding remedy, distance, misunderstanding); thirdly, and most saliently, in an upright polity, citizens cannot cede their authority, in respect of law enforcement, to which end, in rotation, everyman must be a policeman, a policeman,

everyman (to do otherwise, being to give some people, power over their supposed equals).’

‘To this end, certain occupations become, effectively, priceless in a right-minded society, and thus must be conducted by all, on a mutual, cooperative, part time basis, under the terms of *Social service* ~ ref. below ~ under which, every person has the right to decline participation, but would do so in the sober knowledge, that they would forgo access to the benefit in question (which in this case, would mean that they had no access to, or protection from, the police or militia ~ the peril this would put them in, serving to illustrate the need for their commitment).’

‘Thus mainly staffed by citizens, working out their *Social service* in rotation, any risks such bodies can present to society, would be duly averted, while abuses and corruption within their ranks, would similarly be checked; meanwhile the citizens themselves, would gain first-hand, hands-on knowledge of threats, and their address, while jurors too would be better informed, and society as a whole would be more cohesive, by virtue of being self-policing (effete, armchair views re law enforcement, defence, etcetera, becoming manly via time at the coalface).’

‘One would hope too that, in addition to the latter goods, participation in crime prevention ~ dealing with victims, wrestling with felons, and so on ~ may deter men from criminality; whether this proved correct or no though, and regardless as to whether the above benefits were felt, the social fact remains that, in the case of law enforcement, a citizen is only free, if he is a policeman.’

(Police): (*A priceless occupation*) ‘In the case of policing, a man cannot be free, if he is policed by others, whom he cannot police; moreover, for the citizen to gain protection from the republic, they must contribute to social order, and by so doing be party, to that that would police them; this participation is socially vital, in as much as, firstly, policing is a *priceless occupation*, by dint of risk, sacrifice and unpleasantness, and, secondly, in a true meritocratic state, if one’s to be granted the right to arrest another, then this power must be extended to all in rotation (until such time that a person’s conduct, deprives them of this entitlement).’

‘In keeping with their right to individual liberty, as said above, any adult should be free to opt-out of this duty, but if they did so, then they should expect no help from the police themselves; this just assertion will, doubtless, court cissy criticism, but any arguments that certain, weak people are unsuited for the task, are undermined by the proven use of policewomen, along with the achievements of disabled people, even on the sports-field (while those particularly crippled, or aged, could serve in a clerical, or support capacity).’

‘To this end, rank and file police work, administration and so on, should be conducted by citizens as part of their *Social service* commitment, while the roles of trainers, detectives, specialists, and officers above the rank of sergeant, is conducted by professional policemen; in terms of oversight, notwithstanding the vetted integrity of the professional element, by virtue of the rank-and-file being citizens ~ especially as

they would operate in rotation ~ any sadist, or criminal within the force, would soon be reported by other officers, while any victims of police misconduct, would be familiar participants in the system, and thus wouldn't suffer such abuse (the situation being akin, to an on-duty policeman, trying to misuse his position, to wrong an off-duty colleague).'

'Similarly, institutional failings, bad management and habitual ignorance, would all be continually subject to question, with the professional staff monitoring their charges, whilst they in turn were observed, by the said *Social service* persons; on top of these inbuilt mechanisms though, *Sentinels*, as well, ought to inspect and test the system, plus investigate complaints made by officers, and members of the public alike; naturally, any policeman who was found to have acted maliciously, negligently, or in a way that discredited the force, should suffer tough, exemplary punishment, and be made to properly compensate, whomever they harmed by their misconduct (including, when warranted, the commonwealth itself).'

(Professional benefit): 'By virtue of *Social service*, the police service would have access in its ranks to every kind of professional, expert and tradesman, who could be called upon, if needed, to assist, advise and interpret in investigations, which would be better qualified, by such informed involvement.'

(Gender deference): 'For a man to arrest a woman, or vice versa, can be perceived as cowardice ~ potentially, one using physical superiority, in lieu of legal authority, the other, the opposite ~ to which end, wherever circumstances permit, people should be dealt with by those of their own sex (it being disrespectful to the suspect, presumed innocent, to do otherwise, sans their consent); more broadly, women should be kept away from duties, where an element of violence was expected, or highly likely, for it is bad enough that men suffer thus ~ however much good it might do some of them ~ without females being thus sullied (to which it can be added, that as they're physically weaker than men, their chance of harm is greater, while the impact of disfigurement for them is, naturally, worse than it is for men).'

(Private security): 'Preventing the abuse of strength, and the creation of legal grey areas, in respect of authority, the roles of security guards, bodyguards and doormen, should be filled by the police, albeit the beneficiaries of these goods should, naturally, have to pay for them (to which end *Social service*, would generate income for the commonwealth); such an arrangement, would present a better deterrent to felons, than using civilian goons, and would similarly offer better protection, both for customers, and the public, whilst ensuring that criminal incidents, were professionally dealt with, and recorded.'

(Civil guard): (*A priceless occupation*) 'A republic should have a Civil guard, the purpose of which is to fulfil armed, and supra-police duties, and to assist in emergencies, not critical enough to warrant the militia; as with the police, this corps should be mainly staffed by citizens ~ albeit ones who're more robust ~ as part of their *Social service*, while specialist, training and command positions, were held by professional officers (with the whole force being overseen by *Sentinels*, whose degree

counted as rank); unlike the police though, the Civil guard should be fundamentally staffed by men, with an element of female officers, to cater for occasional situations, which involved women, and/or children.'

(Militia): *(A priceless occupation)* 'An international, federal society, has no need for a standing army ~ professional soldiers being unnecessary, in a state of global union ~ but it should have a citizen militia, which ought to be trained and commanded by professionals, who likewise should attend to specialist tasks; as ever, Sentinels ought to oversee this body, with their degree carrying rank-equivalence (so that any risk of military coups etcetera, would this way be averted ~ albeit the greatest check against such insurrection, would rest in the fact that this public body, would be manned by the people themselves).'

'But shelving questions of civilian security, efficiency, social capital and so on, as with policing, soldiery is harlotry, if the cause fought for, is not subscribed to by the fighter (videlicet, privately believed ~ the same being true of law enforcement); as with the police and Civil guard though ~ though even more so ~ no women should serve in the militia, save for a small contingent, whose job it would be to deal with kids, sissies and fellow females, plus attend to admin (a society being discredited, the day it trains women to kill, when able men are present, to effect death in their stead ~ them that give life, being best exempt from homicide).'

3.) Cultural subscription

Vital individuality

'**Privacy** is publicly vital, a state's aggregate strength, being based upon the free conviction of its citizenry (provided its ethical cement, is correctly measured); in this way, by virtue of mutual concession, society is the gift of all to each, and each the gift to all.'

'Yet man's collective achievement, which finds form in society, and its secular trappings, can lead states to over-impinge on the liberty, of individuals whose responsible autonomy is critical, for the ethical health of a just republic (in addition to which, it can be economically added, that private rights and entitlements father, and further, progress, growth and industry); thus collective sentiments must be tempered, so as to respect the private rights, necessary for everyone to exercise their potential, express their spirit, and pursue their lawful interests (by virtue of which endeavour, the polity benefits on every level ~ whenever meritocratic checks are in place, to prevent imbalance, and excess).'

'Moreover, anthropogenesis itself becomes distorted, through popular conformity, which denies the heuristic dialogue needed, for proper, rounded, cultural growth (society needing private, as much as public space); in truth, denied by parroted cant, culture is progressed through honest dialectic, twixt the commonwealth, and its independent membership, to which end, a state's relationship with its citizens, should

be one avuncular, not big brother, or like some kind of pedantic nanny (for men need to exercise discretion, not fill in forms, or blindly abide by regulations, when it's dumb to do so); in summary, closed, bureaucratic systems, infantilise society, sap character and kill spirit.'

'Consequently, skewing choice, through political correctness, censorship, monopoly, targeted marketing etcetera, is socially toxic, as is the certain denial of negative capability; with regard to the latter quality, though it contradicts its spirit to strictly define it, it can be considered as the capacity, to think outside closed systems of reasoning and, free from confirmation-bias, to embrace mystery, one's own fallibility, and that of man, and thus accept the sometimes contrary, and illogical nature of human entitivity, within a greater, flexible, fluxal system (akin to an eddy within a stream, that cannot fathom the flow about it); from this understanding comes wisdom, latitude, amor fati, and love of paradox ~ or not ~ whilst it gestates compassionate nature, through the recognition, and acceptance of personal insufficiency, which fosters empathy, tolerance and forgiveness (post redemptive settlement, one pardoning their own transgressions, through forgiving harm, done unto them by others).'

'Similarly, from a negentropic perspective, organisms ~ including humans ~ are open systems, engaged in dialogue with others, and thus are active in their development, not merely reactive, or mechanistic (closed systems, denying Life, and so creation).'

'In short, what is predictive, proves to be both prescriptive, and proscriptive, in modifying choice, through prejudicial, self-fulfilling programs which ~ subtly or overtly ~ seek to homogenise will, and taste (in keeping with bland, efficient reason, or misconceived ideals); conversely, subscription and volition is properly qualified, via the personal, authentic expression, of autodidactic Existence (which is a way of saying that free, untaught thought creates the space, and difference between people that, to a degree, defines each individual).'

(Social conduct): 'In terms of public propriety though, when men are mentally feral, society needs to be decorous, and operate tight codes of conduct, to prevent crime of every kind, and the savage chaos of bad anarchy; conversely, when men are mentally tame, society errs to be overly permissive, in respect of public morality; naturally, both these extremes are wrong, for the former suppresses individual expression, while the latter ushers in decadence, and rots social cohesion; thus in this regard, a state ought to tread a middle path where, in the public realm, people are expected to act with integrity, conscientiousness and decency, while, privately, they should be, by and large, free to do as they please (provided their actions are ethical ~ discreet morality, being no concern of the polity).'

(Data management): 'It's socially toxic for companies, to surreptitiously compile information on unwitting citizens, so as to commercially exploit them, while rendering them vulnerable to abuse; only if a person clearly expresses their consent, should any business or private concern, be able to record, store and use data about them, until such time as they request its deletion (to do otherwise, ought to be thought of as

fraud, and duly prosecuted); in addition to this, when firms use people's info to enrich themselves, they should pay commission to the persons concerned.'

'Even if individuals consent though, to their data being commercially stored and processed, the commonwealth should still be at liberty, to insist organisations cease from doing so, if it's deemed contrary to the public interest; meanwhile, in respect of income, if individuals, or businesses, profit from the citizenry, then they should pay the polity for this privilege; to this end, those seeking to compile, analyse and handle biographical information, should have to obtain a licence to do so, and be subject to regulation, plus levies etcetera (ref. also *Limited marketing* and *Public utilities [plus natural & moral monopolies]*, below).'

(Consequence): 'To be consequential, to wit, responsible, respected, dynamic and free, a citizen needs the liberty, and privacy, to determine their own, inner direction, creativity, morality and selfhood, within an upright, meritocratic society (for without equality, vis-à-vis opportunity, individuality is devalued).'

Demographic address

'**Intellect** empowers an animal, and grants it a mastery over its habitat, that permits its population to expand exponentially; thus, to prevent natural imbalance, ruthless evolution ensures that viruses, and diseases, which thrive in dense populations, serve at first to check this growth, which would become cancerous, by way of chaos as resources were fought for, and through the despoliation of the wider environment, occasioned via over-exploitation, plus the pollution that comes from ignorant production (the anthropogenetic quest of creation, being thus vitiated); over time though, by virtue of medical advances, man learned to combat these prophylactics, and thus oncemore exposed the world, to the risks which come with pullulation (particularly when a globe is, politically, a mosaic of nation states, whose interests err to conflict, especially in respect of raw materials, access to land etcetera).'

'Mercifully, the level of intelligence needed to achieve pathological competence, becomes its own contraceptive ~ this being no coincidence ~ through a combination, of the increased individualism that comes with wit ~ by virtue of social stability, the rule of law and so on ~ along with the opportunities open to such people, the cost and commitment of which, serves to deter them from having large families; similarly, in an adolescent society, which has not learned to, sensibly, manage its demography, the chemicals, toxins and pollutants, which man puts into his foodstuffs, his habitat and planet, duly reduce fertility, as do the heightened levels of stress he, masochistically, inflicts upon himself (cleverness, stupidly, increasing care, by way of angst, and bad-anticipation, whilst constant, unproductive occupation ~ particularly with trivia, and meaningless media ~ rightly drives one to distraction).'

'More negatively yet, as societies develop technologies, which increase, and cheapen the supply of food, and render lifestyles ever-more sedentary ~ yet let them be unintelligent ~ their populace becomes susceptible to pathologies ~ that primarily stem from overindulgence, lack of exercise, and exposure to carcinogens ~ which

serve to cull the population, until such time that the men in question, have the ability, will and wit, to better respect creation (viz their own nature, and the greater one about them ~ the lack of synchrony, between technological innovation, and organic evolution, meaning that natural corrective mechanisms, err, at first, to go unobserved).’

(Global overpopulation): ‘Notwithstanding this evolutionary, default demographic damping, natural Logic is blind to man, thus didn’t foresee his special development, being as unequal as it has been ~ its math predicting a degree of unity, by dint of violence, or virtue of humanity ~ such that it would produce first, second, and third worlds, the populations of which, would reproduce at differing rates, due to the compassionate supply of medicine, and aid, from the former to the latter, sans the politico-economic assistance, which would have, naturally, rendered them subject to prophylactic factors, as just discussed.’

‘Such a state of affairs, duly upset the progressive relations, that come from parity or complement, and consequently anthropogenesis fell out of kilter, so as to warrant the clinical, efficient, ethical intervention, on the part of those blessed with plenty, to ensure that those who are deprived, disadvantaged or oppressed ~ for whatever reason ~ have their living standards raised, to match them of hardworking men, in societies which are lawful, and clean, functional, and decent (for once men are so edified, their birthrate, naturally, drops to a healthy level that, mercifully, renders unnecessary, any unpleasant checks on fertility).’

‘Post this normalisation, birthrate ought to be controlled by way of incentive, so that an optimum population is established, and maintained, to which end, federal planning policies can assist, through managing the distribution of the population, whilst benefits and burdens, plus support and rewards, can be used to voluntarily regulate reproduction, especially when a population explosion is required, for interplanetary colonisation (ref. *The Land standard (Telluric security)*> [*State title and demographic management*], plus *Public patronage & parental emancipation*, below); notwithstanding the latter though, productivity can now be sustained, and increased, by way of technology, as machines can replace men, in respect of unthinking activity (thus population growth, need not be, as it was historically, related to economic growth, in a modern, ethical, economy and polity ~ ref. *Helot technology*, below).’

(Underpopulation): ‘Consequently, in a modern context, it becomes being incumbent on society to abet people that breed, so that their kids don’t overly impact on their ambitions, personal experience, and so on (through the provision of twenty-four-seven, medically supervised crèches, financial assistance, and other measures); in keeping with this reasoning, those who would incur the most cost by childrearing, to wit, the most able, talented and successful members of society, must be, if necessary, heavily compensated, and incentivised to do so (in a meritocratic setting, this benefiting everyone ~ it being vital for humanity, that the genetic heritage of the best and brightest, isn’t denied to posterity).’

‘Shelving the issue of quantity though, the ratio of old to young, is also an important element, in both social harmony and progress, as a balanced state is continually born, through a mixture of wisdom and vim; too much of the former, and cautious, reactionary attitudes, tend to cause cultural ossification ~ a society needing to be dynamic, and protean, to truly evolve ~ while too much of the latter, results in the bad, impetuous tumult, that errs to stem from restive, callow youthful passion.’

‘At a personal level, provided that, in an adolescent society, a person is wealthy, or that, in a mature one, the state provides support, so that children don’t retard the experience of the parent, in terms of their career, entertainment etcetera, then, generally, the more kids people have, the more happy they’ll be; negatively, this is because they will fret less, as regards their investment, and, in the event of tragedy, their suffering will be eased, by way of having other offspring; positively, they will have the pleasure of bringing up children, at different stages of their life (young parents and older ones, having different things to give, and receive, to and from their scions ~ kids, making young parents old, and old parents young, for the benefit of both); on top of this, kids themselves gain, from greater independence, and sibling interaction, when they’re part of larger families.’

‘Thus provided a republic, and the environment can, respectively, suffer and sustain it, childbirth is to be encouraged, and families assisted, for the good of society, and greater nature (the former, through the growth of its economy and culture, the latter, by the creation and refinement of Lifetime*).

(Immigration): ‘Meaningless in a perfected, global setting, immigration offers an quick fix to demographic deficits, in petty nations, to which end overpopulated places, can temporarily export workforces, so as to enrich the communities from whence they hail, as they import currency, skills, and progressive thinking, upon their repatriation; moreover, countering xenophobia, and other ugly isms, such international exchange kindles empathy, by way of cultural intercourse, and the qualification of foreignness (interaction and reliance, fostering friendship, and tolerant cosmopolitanism, as well as trade, travel and commerce).’

‘Under such a system though, it is vital that migrant workers are neither allowed to settle, nor to invest in the land that hosts them (part-payment in a non-convertible currency, usable only in their birthplace, would assist this initiative); conversely, if they are permitted to do this, then not only will the, aforesaid, benefits for their homeland be lost ~ benefits which correct the deficits, which caused the said migration ~ the countries affected will have vital talent, slowly bled from them (to which end, indulgent views re migration, are a kind kind of imperialism); as for the nations that import labour, if migrants are left to settle en masse, then they’ll permanently deflate wages in the places they inhabit, impact upon their host culture, and become a source of unemployment, if the market they serve contracts.’

‘Thus migrant workers must only, ever, be given temporary residency, and ultimately be repatriated, in the event they don’t go home of their own volition (though during their stay, they should receive free healthcare and, as importantly, education, plus be

fairly treated, and be properly paid ~ outside these rights and entitlements mind, they should receive no other form of welfare); contrary to sensitive objections though, there is nothing to say that this system would, ultimately, prove unpopular with the migrants themselves, for it would remove the temptation before them, to desert their nation and relations, in favour of a more comfortable, yet foreign life, while at the same time it would morph their homeland, into a place they'd want to return to.'

'None of this however's to say, that people shouldn't be free to seek a life elsewhere, for whatever reason, but such moves need to be rationally, and wisely assessed on a case-by-case basis, and considered with regard to demographic, and progressive necessity (it being preferable, from an anthropogenetic perspective, that, for example, a person driven from the third world, settles in and betters the second, than it is that they move to the first, which is, already, relatively successful).'

(Future solution): 'Colonisation of Space, will enable mankind to eat its cake, and have it in respect of population, as people will be able to enjoy all the benefits, and pleasures of a large family, free from the economic, social, and environmental negatives, which can be levelled against it (whilst abetting the spread of creation, by increasing intelligence, and ergo complexity ~ plus, furthermore, temporal appreciation ~ in the face of entropic, Cosmic dissipation*).'

Constructive retirement

'**Mitigating** birthrate, whilst informing the workforce, senior citizens should be engaged in every aspect of society ~ being possessed of talents, wisdom and experience ~ such that, by way of their industry, they'd continue to contribute to the polity, rather than draining its coffers, by being idly put out to pasture; it's of course true to say though, that elderly employment is better qualified, and productive, if progress is kept at a healthy pace, whereby discoveries are tested, stretched and consolidated, before further, radical development is actioned (as opposed to recklessly chasing change, without fully exploring, and exploiting every new thing).'

'When change takes place at a sensible pace, the input of older people is wanted, and warranted, in a way which both increases their value, and betters the product, good or issue, that they contribute to (to do otherwise, being to waste a precious, human ability ~ not commodity ~ which can't be taught, or replaced, by way of vacant gadgetry).'

'Notwithstanding public benefits though, from the perspective of the senior worker themselves, commercial employment and public service ~ even on a part time basis ~ would have beneficial effects on their physical, and psychological health and, moreover, would be antidotal to loneliness (unlike younger people though, they oughtn't be expected to constantly improve their output ~ the maintenance of their productivity alone, implying extra effort on their part, with every passing year); consequently, as people age, they should reduce their working week, from five days down to one, but never give up useful activity (their debt to human production, being met when they meet their maker).'

Social service

‘The suggestion of any form of community service, however brief, and enjoyable, will naturally be rejected by many men, who understandably balk at such commitment, in view of the opportunity-cost it entails, and the fact that such work is beneath them, or otherwise unsuitable for them to do; these views are valid, and deserve sympathy; they do though overlook, that certain public roles can only be, legitimately, undertaken on a common basis, to wit, that some obligations cannot be paid for, but must be met by the citizen, in the interests of equity, ethicality, and social cohesion.’

‘Shelving civil necessity though, communal participation in social operation, however much of a chore it may be, in fact holds many benefits for its participants, not least in respect of their collective identity (an oft neglected character facet, in modern culture, which errs to be over-atomic, in terms of individuality, to the detriment of health, and wellbeing ~ both of the person, and of the commonwealth); similarly, in presenting an exclusive, human occupation, in the face of hollow technology, *Social service* would reward workers, the economy, and the coffers of the polity (ref. *The Labour standard* and *Anthropic occupation*, below); in addition to these boons though, as every raconteur knows, an interesting and fulfilling, anecdote-rich personal history, comes as much by doing things one didn’t wish to do, as through those they did (life’s full equation, being a sum of freedom and commitment ~ coloured by achievement, failure and fate).’

(Responsibility): ‘While government should seek the minimum, possible, involvement in the life of the citizen, who should be self-sufficient and independent, as far as is socially permissible, citizens must still accept that, as they benefit from social infrastructure, they need to commit to its maintenance (their autonomy being qualified, by way of this exchange, save which they become a dependant); more importantly, some duties can only be ethically conducted, on a, primarily, public basis, to which end they’re in effect priceless, by virtue of being unable to be, legitimately, paid for (payment for upholding social order, being mercenary on the part of the recipient, cowardly on the part of the payer and, in both cases, socially toxic).’

(Priceless occupations): ‘It is immoral for one man to expect another, to imperil themselves in defending him, or otherwise suffer confrontation, risk etcetera, in his yellow stead, with the same being true, in respect of being a gaoler, or a rescue worker; moreover, no one has the right to arrest, or imprison their fellow citizens, if they too don’t have the right to do so; thus society must police itself, and staff its prison service, for people can only be free, if they are a part of a legal system, not just subject to it (Ref. *Enforcement [Police, civil guard & militia]* above).’

‘In addition to these social arguments though, the effect of public policing on criminal thinking, is an interesting question, to wit, would one who’d seen the effects of crime, and endangered themselves fighting it, still err to transgress the law, much in the way that he who sweeps, and picks up litter, is less prone to discard it (ditto graffiti and cleaning); consequently, whilst having a backbone of professional staff, who

undertake training, command and specialist tasks, the duty of policing, gaoling, and manning the militia, ought to fall to the citizenry.'

(Commitment): 'In addition to the latter, *priceless occupations*, people should also undertake *Social service*, in respect of nursing and municipal duties, to create communal spirit, breed empathy, and teach those aloof humility (albeit the allocation of *Social service*, though hopefully rotational, should factor in people's persuasion, so that the majority of their time was spent, happily, engaged in a pursuit they could relate to, wanted to do, or best knew).'

(Youthful commitment): 'Initially, schoolchildren should spend a day a week doing public work (though obviously unable to partake in policing, gaoling or defence ~ save by way of being cadets ~ kids could assist in street cleaning, caring, attendance to parks, and so on); from an educational perspective, this time would not be wasted for, teaching work ethics, discipline, and practical humanity, such training, and interaction with upright adults, would better prepare pupils for their place in society, than any academic lesson.'

'Furthermore, by way of worthwhile, rewarding involvement in the polity, young people would feel they're a part of it, while older generations would appreciate them more, by virtue of their social input; in addition to this, youthful energies, otherwise expended vainly, on idle entertainment, or antisocial behaviour, would this way be constructively channelled, into the betterment of the commonwealth (such that society earned by way of adolescents, instead of spending money on combating delinquency, and its attendant ills).'

'On top of these benefits, by way of the *Labour standard* ~ ref below ~ youths could receive a degree of payment, that reflected their effort and productivity, on the basis of which they ought to be graded, and ultimately given a qualification (further preparing them for the workplace, where the said certification would serve to inform employers, in respect of their industry, aptitude and attitude, better than any rating they attained, by way of arid examination).'

'To then become a fully-fledged citizen, the school leaver should, before college, or entry to the workplace, serve a two-year stint of *Social service*, preferably in a foreign location, so as to promote cosmopolitanism (this being particularly useful for manning the navy, and other remote services and tasks, that wouldn't lend themselves to part-time staffing ~ as regards using gadgets to execute such duties, ref. *Anthropic occupation*, below, as to why personnel will always be necessary).'

(Adult commitment): 'Post this, for the rest of their lives, every citizen should be expected to commit a tithe of their worktime, to wit, one day in ten, or three days a month, to *Social service*, for which they would receive a payment of €1 per hour (ref. *The Labour standard*, below); this arrangement would, of course, form a tax of sorts upon the wealthy, whose time would greatly exceed this in value, to which end, though, for ethical reasons, nobody should be exempt from *Social service*, there is a case for allowing high-rank aristocrats, to commit only two days a month to it, or even

one, as they'd already given much to the commonwealth, to attain their status (while, for security reasons, top-level officials and dignitaries, ought to serve their hours in a protected environment, and be exempt in times of crisis).'

(Liberty): 'So as not to undermine the rights of the citizen, in respect of their freedom, everyone should be entitled, in adult life, to refuse to undertake *Social service*, but must know that if they did so, they would forfeit the benefits provided by *priceless occupations* (thus they could expect no assistance, from the police, or militia, the rescue services, public healthcare, etcetera); in addition to this, aristocratic recusants ought to lose status.'

'On this basis, obviously, victimhood would present the greatest risk to refuseniks, in respect of which, though they'd be at liberty to defend themselves if attacked ~ as with every citizen ~ they'd do so in the knowledge that they risked prosecution, if their actions were misplaced, or deemed excessive; they ought to also have the right to bring private prosecutions, at their own cost, so as to obtain compensation, but should have no access to the facilities, or powers of public law enforcement, criminal investigation, so on and so forth; similarly, in respect of rescue services, if they made use of these, or public good warranted their salvation, then they should be held liable for any costs, incurred in aiding or saving them, including compensation, if any of those who helped them, was in some way injured whilst giving them assistance.'

'Needless to say, wet men will object to these rules of exclusion, but should think before they do so; if these priceless services are vital for the citizen, then what right have they got to abstain from them, and expect others to imperil themselves, on their behalf, by dint of the thickness of their wallet, or their convenient sensitivity; in short, if you want such help yourself, then extend it to others (as far as your abilities will permit); anybody who has a problem with this maxim, is not a liberal thinker, but either a selfish, lazy or craven individual who, to iterate, wants others to endanger themselves, for their comfort and safety.'

(Equality): 'Aristocratic standing should carry no weight, in respect of one's *Social service* obligations, save that, as said earlier, those of the highest rank could seek partial exemption, on the basis that their skills and taxes, are worth more to society, than any omission re this commitment; moreover, in the meritocracy here described, such persons would have previously undertaken *Social service*, during their school years, the two-year block of time thereafter, plus every year prior to them gaining the status, that enabled their abstention (in addition to which, their aristocratic rank would be indicative, of their loyalty to the commonwealth).'

(Special exemption): 'In cases where the work of a person was deemed critical, they could be exempted from their *Social service* requirement, particularly in times of crises; by and large though, as *Social service* is so good for social health, even senior leaders should settle their debt; Sentinels however, being perpetually engaged is serving society, and being in need of a certain, aloof impartiality, should only participate in way of being monitors; thus, even though they should still put their

shoulders to the wheel, when not involved in superintendence, they shouldn't act in a staff capacity (being answerable to their own organisation, not any other manager).'

(Individual benefits): 'Though it's easy to see *Social service* as onerous, there is no need it should be so; it's common for volunteers, auxiliaries, reservists and so on, to provide their time gratis, and find enjoyment, and reward through such commitment; to this end, many more people, it is to be imagined, would partake in such activities, if they were doing so in lieu of work, if all their fellow citizens were doing so, and if their involvement was organised for them.'

'By way of this system of social involvement, people would get to meet others, learn new skills ~ plus, in some cases, empathy and humility ~ have new experiences, and gain a sense of camaraderie, while from a public perspective, it is likewise good for the health of society, that people from all walks of life, mix from time to time, and stand shoulder-to-shoulder in mutual pursuits; yet shelving this egalitarian precedent ~ and countering shallow objections ~ high ranking jobs, by and large, tend to be cerebral in nature, thus sedentary and often, in management, socially exclusive, to which end most people so employed, would find participation in simple, menial, public work enriching, and relaxing on many levels*.'

'Obviously, the higher paid a citizen was, the more *Social service* would cost them but, in view of the fact their wealth was based on, framed by, and derived via public function, it's only right that their sacrifice is greater (particularly when, in a fair state, everyone's taxed at the same rate).'

'Lastly, though those doing *Social service* would be, by and large, superintended by professionals ~ and overseen by Sentinels, who would arbitrate in any workplace disputes, and file criminal charges if warranted ~ there'd be scope for promotion in certain roles, to which end, a system of gradation should be applied to *Social service*, both for practical purposes, vis-à-vis the assignation of tasks, and in recognition of ability, effort and achievement; this status would then form a factor in aristocratic rank ~ ref. *Aristocratic brackets (Social credit)*, above ~ with benefits, titles and privileges, being awarded accordingly, often to people for whom they'd be otherwise unobtainable (kindness and effort, in this way being recognised, and rewarded, outside of other types of aristocratic credit).'

'Consequently, even those who didn't aristocratically climb, through academic qualification, advancement in public office, tax contributions or prowess, could still obtain higher status, should they so choose, by virtue of *Social service*; outside of this benefit though, there should be no financial incentive to seek this type of promotion, pursuit of which should be motivated by work ethics, civic-mindedness, and a desire to exercise intelligence (perhaps along with a craving, for aristocratic rank); thus all time spent in *Social service*, must be paid at a rate of €1 per hour (ref. *The Labour standard*, below).'

(Recreation): 'Socially, in light of technological helotry ~ ref. *Helot technology*, below ~ far from being a bind, *Social service* could well be seen as semi-recreational, if only

by virtue of presenting a change from everyday occupations, which will err to grow abstracted from human contact, and physical exertion (unless conscious efforts are made, against such mistakes); privately, *Social service* would widen the horizons of most people, colouring their experience, broadening their outlook, and diversifying their skills, while the challenges which come from being out of their comfort zone, would provide stimulation (to which it can be added, that serving a proper commonwealth, gives every person purpose).’

(Human employment): ‘In the face of increased mechanisation, akin to the Sentinel corps, *Social service*, in all its aspects ~ particularly its professional element ~ offers scope for meaningful employment and, by extension, money creation (ref. *The Labour standard* and *Anthropic occupation*, below).’

(Social yield): ‘Notwithstanding ethical health, recreation, plus the purpose, civic interest, and public sector insight *Social service* would give, a lot of desirable municipal regulation, is difficult to implement due to cost; *Social service* would circumvent this impediment, and indeed, as per the *Labour standard* ~ ref. below ~ could actually generate wealth (*Social service* being paid at the minimum wage rate); more importantly though, it would involve the citizen in the polity.’

‘In this way, people would no longer be left, by and large, as public bystanders, but would become committed participants, in the running of the state, through their active engagement in its operation; this interaction in turn, would inculcate a spirit of cultural inclusiveness, which would combat the sense of *us* and *them*, that errs to render a republic dysfunctional (in this respect, *Social service* would, in a lesser way, echo the sentiments felt when nations are at war, the common purpose of which, tends to instil in citizens, a sense of worth, camaraderie and fellowship).’

(Critical value): ‘Civic distance breeds dissent and resentment, at any apparent lack of performance, on the part of the public sector, when in fact seeming insufficiency, be it of management, spending, diligence or passion, is often the outcome of practical necessity, the result of pragmatic action, or a warranted, moderate response, to the matter or task at hand; experience at the coalface though, counters such armchair carping, and leads to better, progressive solutions, by way of participatory input, constructive criticism, and informed democracy.’

(Conclusion ~ exceptional resentment): ‘Fair society implies compromise, and so imposes mediocrity, in varying degrees, upon the citizens who constitute its body; to this end great people, in varying degrees, tend to resent many of its rules, along with certain duties, and taxes it demands of them, for, ever upset by governance, strong-willed men know they know better, than any common majority, and they are right, and wrong in this respect, subject to the level of popular ethicality (beyond them, mind, Maganimous men transcend such concerns, by virtue of negative capability ~ hallmarks of which are tolerance, perspective, and a healthy acceptance of fallibility).’

‘Nevertheless, without society, there is scant place for greatness thus, in addition to their external compliance, with just authority, such people need to internally accept,

the reciprocal commitment necessary for a polity to properly operate, and so adopt an attitude, that is characterised by pragmatism, empathy, and an ability to forgive; to this end, with regard to *Social service*, and other public obligations here proposed, exceptional men must, however grudgingly, resign themselves to them, and acknowledge they're essential, for the function of the culture that accommodates them, their loved ones, and their progeny.'

Social mobilisation

'**Society**, like the citizen, develops through its triple commitment, to past values, present experience, and potential greatness (presence being forever the measure, of history and the future); nevertheless, outside of this triple imperative, diverse persons become a people, by dint of external threat, or by virtue of common cause ~ provided it's a right one ~ more than through any, fictitious, sense of collective character, however much customs, conventions, and popular beliefs, may serve to flesh this airy notion.'

'In this anthropogenetic exercise, up to and into modernity, war can be thought the engine of history ~ leastwise to the mind of Trotsky ~ for, as the saying goes, states made war and war made states ~ C. Tilly, abbreviated ~ but rather than advancing by way of military conflict, there is no reason why peoples cannot, periodically, rouse themselves to combat common problems, rather than each other (for however stable a world may be, history can never end, thus it's better to, occasionally, direct men's energy, than to let vagary, chaos and idiocy, dictate its narrative ~ the story of humanity, becoming horrible nonsense, whenever it loses its ethical thread, or is read by madmen).'

'To this end, in the event that such extreme measures, have not been otherwise warranted, once every thirty years or so, society should be mobilised to combat whatever is, popularly, reckoned to be the greatest challenge it faces (the aforesaid epoch being reckoned, relative to average lifespan, here deemed eighty years); in terms of social consensus, in respect of the goal, or issue to be targeted, this would be easier established in a meritocracy, due to the fundamental equality of its citizenry, which duly lends itself, to mutual interests and values, concerns and attitudes.'

'Such peaceful campaigns should be conducted, in socio-economic terms, along the same lines as conventional conflicts ~ to wit, labour 'conscripted' by way of widening *Social service* commitment, productivity targeted, consumption rationed, etcetera, with the state being, effectively, put on a war footing ~ and should only conclude, when the set objective is met (thereby further incentivising its combatants, to effect its expeditious conclusion); obviously though, as with any campaign, original goals would modify, and adapt, in response to the experience found in their solution, while initial premises would, similarly, be subject to question, in an open process, which fitted shifting circumstances.'

The benefits from periodic social war, are manifold, to wit:

‘Firstly, big ills could be eliminated, great feats achieved, history made, and opportunities created.’

‘Secondly, as has been historically evidenced, crises accelerate technological progress, such that wartime development, always, outstrips its peacetime pace; moreover, beyond the period in question, the lessons learnt in emergencies, are not forgotten in times that follow (hermaphroditic necessity, having mothered invention, then fathers innovation, over further generations).’

‘Thirdly, state investment in plant, equipment and education ~ as people learn through doing ~ exponentially boosts productivity, the drive of which creates an economic legacy, the benefit of which is felt for decades (the reassignment of firms, services and industries, benefitting them by way of fresh thinking, and the exchange of knowledge, as much as via investment).’

‘Fourthly, with regard to the Existential malady, of neurotic constancy* ~ where concerns increase in magnitude, to perpetually challenge contentment ~ sweeping achievement protects society, against pettiness, doubt and over-analysis; moreover, demonstration of human potential, serves to widen private horizons, along with public ones, as people see what is possible, both collectively, and as individuals.’

‘Fifthly, in promoting a patriotic, collective mentality, Social mobilisation, would serve to lessen negentropic* impact upon, and reduce negentropic acts by, citizens, bodies and sections of society, who are ever tempted to act detrimentally, to each other, and amongst themselves, the more they perceive themselves as discrete entities, to whom communal systems, powers and authorities, seem increasingly alien (people being more willing to cause disorder, to further their personal ends, as their civic sense diminishes); similarly, Social mobilisation, presents an antidote to the restiveness, which can afflict the commonalty, after decades of sameness, and can result in public upset, either by way of unrest, or via the idle, contrary exercise of popular democracy.’

‘Sixthly, when bodies stop acting in concert, in response to external challenges, they soon become decaying corpses, and so it is with societies (for every part of an anatomy, must function in sync with its greater organism, to stop rot, sickness and infection); thus for any people and, finally, entire mankind, common purpose is vital.’

‘Seventhly, the occupation of the population in the task in hand, the restriction of goods that would accompany it, and compensatory benefits given to the enlisted, would create a surplus of personal capital, along with pent-up demand, which would combine to drive the economy, for a long time thereafter.’

‘Eighthly, akin to *Social service*, the practical interaction with public matters, *Social mobilisation* entails, would serve to make citizens think pragmatically, and rationally, about them, their causes, effects, and methods of resolution (fanciful, imagined realities, being dispelled by work at the coalface, whose nature is dictated by actual fact ~ *ref. Appendix 10. Language*, re the distinction, twixt what’s real and that’s actual).’

‘Ninthly, and perhaps most saliently, ruthless evolution, which commonly operates by dint of conflict*, will, in the absence of sacrifice, and voluntary social development, force man forward via war, terror and desperation.’

‘Lastly ~ though, for each, not leastly ~ on a personal level, as well as widening the skillsets of them enlisted, and those that supply them, such experience, through camaraderie, collective effort, and the change it entailed, would enhance the Lifetime of everyone involved, would form an endless source of anecdotes, reminiscences and nostalgia for them, and would thus colour culture (though part of a grand, public narrative, veterans tales tend to, ever, define their own biographies).’

‘Furthermore, it must not be forgotten that, however personally exclusive it is, selfhood needs communal being, to be complete, and this imperative would be assisted, through the temporary collaboration, afforded by *Social mobilisation* (without, overly, impacting on the personal life, vital for private development).’

‘Publicly, a society is always fated to decay, if it fails to stay dynamic, and engage with its fluid citizenry, in terms of both will and imagination; always a collaboration, the state should present a popular standard, that commands the subscription of its people, by virtue of their interested commitment; sans this relation, men will naturally disengage with an order that ignores them, or in which they do not figure, such that this neglect, in turn, causes society to atomise, about the particular, familial and worldly concerns, of each, and every, individual (resulting in state-dissipation).’

‘Fortuitously, faced with endless Space before it, humanity’s ambition need know no limit, and can continually develop, ever-find adventure, challenge, victory and, educational, edifying failure, in a perennial quest for betterment (that advances anthropogenesis, and so greater creation).’

Charity, philanthropy & Active taxation

In society, people grow obligated in respect to charity, for four fundamental reasons, to wit:

‘Firstly, prudently, the citizen, their kin and descendants, may one day need succour, thus it’s in their interest, to ensure a welfare system’s in place, which is adequate, accessible and efficient (similarly, desperate and deprived men,

form a threat to society, in terms of decency, crime and uprising, thus, for their own safety alone, comfortable men should address wretchedness).’

‘Secondly, morally, where need is created through social failure, those who succeed for whatever reason, ought to aid those misfortunate.’

‘Thirdly, ethically, charity and philanthropy present correcting mechanisms, in respect of the unmeritocratic factors, of fortune, capability, and opportunity, in an otherwise free economy.’

‘Fourthly, religiously, humanity, both privately and publicly, is qualified by way of compassion, and self-sacrifice.’

Yet private charity is, to a degree, and in certain respects, unethical within a body politic, to wit:

‘Firstly such provision, in removing responsibility from the state, prevents the correct, socially contextual address, of public insufficiency.’

‘Secondly, unqualified, visceral giving, runs the risk of moral hazard, and can, again, upset the workings of the polity.’

‘Thirdly, being particular in its concerns, personal largesse errs to badly allocate resources (as opposed to cold, well-managed state aid, which can, by virtue of its overview, effect right triage).’

‘Fourthly, lacking legislative teeth, private charity oft provides but a sticking-plaster, which, while good in preventing infection, also serves to conceal problems (thereby rendering them socially tolerable, so that they go untreated).’

‘Nevertheless, though in a functional society, the state should take care of the needy, if a citizen wishes to freely assist a cause, or contribute funds unto it, then this is a noble sentiment, and a manifestation of Good; such benefactors should however question, as to whether their energies and resources, would be better spent petitioning the state, their government representative, the media or the Sentinel corps, to meet the deficiency they seek remedied (for in an ethical, meritocratic, muscularly socialist republic, the solution to almost all matters, proves to be political).’

(Licenced charity): ‘Yet in a free society, needless to say, one must be at liberty to assist another, if they so wish, provided such generosity’s not used ~ or rather, abused ~ as a fig leaf for patrimonial enrichment; moreover, charities, funds and foundations, can serve to ensure that minority interests, and unique needs receive assistance, and that avant-garde creativity is financed, and exhibited, to which end, provided they’re monitored re the dangers just discussed, non-profit organisations can be a force for good, and play a part in the commonwealth (while also presenting, as per below, an

outlet for the *Active taxation*, which incentivises industry, injects initiative, adds variety and, above all, counters mediocrity in a meritocratic state).’

‘Thus such bodies should be tested, checked and regulated by the state, to prevent harm or corruption, then periodically inspected, audited etcetera, with regard to their objectives, methods and management (for, as a wise man ought to be mindful of kindness ~ which can unwittingly corrupt through unthinking indulgence, and feed where it should teach ~ so government should act alike).’

‘However, though philanthropic funds, foundations, museums, theatres etcetera, can pay their staff reasonable wages, charitable work, by definition, must be conducted on a voluntary basis, with any body, or anybody who seeks to profit from other’s generosity, through heinous thieving, or by way of extracting a fat salary, facing the weight of the law; in way of compensation though, for the effect of the latter diktat on management, charities should be able to petition the state, to let volunteers work for them in lieu of *Social service*.’

‘In respect of output and action, in keeping with the natural evolution, which gives rise to its impulse, charity, like welfare, should be conditional, and linked to learning, betterment, or service to the commonwealth, in all save helpless cases.’

(Philanthropy [Active taxation]): ‘Philanthropy though, is to be encouraged in society, for it is antidotal to the cultural mediocrity, which is e’er a spectre for meritocracy; to this end, though the matter of tax is yet to be discussed, in the republic here proposed, post meeting the maximum amount of, state-allocated, *Passive taxation* required of them, the citizen should be able to specify, if they wish, that up to 50% of their *Active tax* is given to any licensed charity, fund or foundation of their choosing (in an act that, as well as benefitting the people ~ in way of aid, entertainment, culture, plus sports-facilities etcetera ~ would assume ever greater economic relevance, as technology advances, by channelling wealth and investment into arts, crafts, contests and humanities).’

‘Subject to the wealth of the republic, this percentage could be adjusted, so that in times of plenty, as much as 90% could be spent as the payer directed, whilst in leaner years this could be lessened, to as little as 30%.’

Cultural funding

(Private philanthropy): ‘A potentially negative consequence of the *Labour standard*, and the wage peg it entails ~ ref. below ~ would be that culture would be, potentially, denied funding from wealthy patrons, of arts, sports and charities, along with the historical legacy, that comes from the idiosyncratic, characterful, and oft adventurous allocation of riches, by talented, refined, progressive and eccentric men.’

‘As previously said, this unpleasant side-effect of meritocracy, can be countered by way of *Active taxation*, whereby a citizen who generates wealth over, and above their maximum *Income ceiling* ~ ref. *Wage equation*, below ~ via royalties, commissions,

dividends, capital gains etcetera, should be free, if they choose, to specify the allocation of 50% of the *Active tax* applied to such money ~ on a strictly philanthropic, non-patrimonial basis ~ to particular projects or causes, which benefit the commonwealth.'

'To this end, while the allocation of *Active tax* would enable individuals to, vainly, achieve fame, promote causes which interested them, and address ills that concerned them, the said expenditure would also bring culture colour, school talent, fund research and creativity, help the needy, and so on (honourably earned, such a system would sanctify ~ to some, sanitise ~ certain aspects of Nietzschean reason); publicly, the payment of *Active tax* would, pro rata, result in the accrual of aristocratic credit ~ ref. *Aristocratic brackets*, above ~ in addition to which, the way successful individuals chose to bestow its proceeds, would serve to highlight areas where the state might be remiss.'

(Public philanthropy): '*Active tax* in this way contests the mediocrity, that e'er menaces meritocracy, plugs the gaps left by *Passive taxation*, and heightens cultural relief, as the energies of man become vainly reified, in the monuments, bequests etcetera, that make the present stimulating, and give texture to posterity (to which end, cultural landmarks are positive objects ~ be they artistic, commemorative, or follies).'

'Ergo, notwithstanding the many private initiatives, which would bloom due to *Active taxation*, society itself should set in place, perpetual mechanisms which ~ via popular competitions, cultural programs, or public awards ~ assist skill, advance genius, and ensure that every generation, set its stamp upon the world it ~ hopefully ~ grew to own through work and learning (won through learning to work, and always working at learning).'

'Likewise, a good republic should create a fund, to reward acts of altruism, and compensate those who suffer in such pursuits, or who fail to earn from ideas or achievements which, though benefitting the commonwealth, prove to have no have commercial value, or that are unable, because of their nature, to yield a financial return.'

4.) Municipal issues

Regional governance

'It is important for proper, responsive government, and for the experiential relief of the people, that different regions retain their character, as far as is possible, within a federal commonwealth (universal ethicality being a truth, which doesn't deny cultural diversity).'

'To this end, localised ordinances should be employed, as far as federal statutes permit, to ensure that areas and, more specifically, neighbourhoods, zones or

quarters, retain their colour, idiosyncrasy and distinction (in custom, bylaw and style, dialect, etcetera).’

Town planning (& regional architecture)

‘The elemental matters of this topic, will be covered under the subsequent discussion of *The Land standard*, particularly the sections that relate to demographic management, development and heritage (whilst some aesthetic observations are made, re design etcetera, in an attached appendix ~ ref. *Appendix 5. Architecture*); nevertheless, it’s proper that some comment is made upon them, at this stage of oration.’

‘The importance of town planning cannot be overstressed for, through engineering public infrastructure, and fashioning public space, it can shape and guide society, provided that Planners don’t simply look, to passively police private development, but also seek to proactively implement initiatives, commission architects, and cultivate trends (to which end, the active, allodial title of the *Land Standard*, would lessen the pressure to maximise profit, which, by dint of cheapening construction, and minimising amenities ~ visual plus utilitarian ~ mars architecture).’

‘Likewise, whilst dereliction would be prevented, by virtue of the management mechanisms of the *Land standard* ~ ref. below ~ regional regeneration can be achieved, by offering site-specific tax incentives, and other private benefits, like periods of free tenure, so as to create jobs and industry, that then retro invest land with value, due to its new usage; likewise, subsidised fares would serve the same purpose, through mitigating the costs of commuting, while an area became a centre of opportunity in its own right (such costs being immediately recouped, via the uplift in land values thus created, to which other revenue-raising goods, would be boons and bonuses).’

‘In this way Planning becomes a tool, for demographic management, public betterment, and enriching the commonwealth.’

(Regional characterisation): ‘By nominating a style, or leastwise some characterising criteria, or plastic principles for construction, by way of ratios, proportions, favoured materials, and so on, different regions can subtly retain their colour, whilst still getting the benefits, and healthy effects, of global commerce, trade, and exchange on every level (for, in a shrinking world, where standards err to grow e’er common ~ for good and ill ~ the cultural menace of international blandness, needs to be colourfully countered).’

‘This is not to advance though, that architects are overly restricted, indeed, as every craftsman is aware, working within a loose brief can illustrate creativity, while it likewise frees them from the need, for pretentious, contrived, hollow originality (whereby, valued for its own sake alone, newness simply serves, to demonstrate ineptitude); nor is it an attempt to prevent the development, of bespoke, ad hoc, and site-specific construction; it is merely to say, that if regions were to introduce tolerant

principles into their Planning process ~ which in turn could be subject to local modification ~ then men would forever have the pleasure, of seeing cultural distinction, when they travelled or visited, and could live amid character, when they were at home (whilst aesthetes, architectural professionals, and devotees could, critically, reflect upon the interpretation of design criteria, trends etcetera, in the buildings about them).’

(Monumental commitment): ‘Blessed by the efforts of its forebears, every generation should seek to create buildings, and monuments, that would act in the same way for posterity, to which end, any objections in respect of cost, can be met by way casting past architecture, as a debt to be offset, by way of future benefit (radical design today, being classical tomorrow, if intelligently conceived, and skilfully executed); now armed with technology, and powerful machinery, the only limits to man’s ambition in this cultural endeavour, are the ones he sets himself ~ albeit that, as with Babel, human unity is vital, for edificial creation ~ to which end, the greatest tool at his disposal, is *Social mobilisation* (ref. above).’

(Departmental method): ‘This system would work, hand-in-hand with the *Land standard*, which is explained later, but, in brief, Planning departments, in response to social need, and as directed by government, should think up initiatives, commission architects, and other industry professionals, assemble the land necessary, and then reclaim the costs so incurred, from the state-freeholder, who would recoup this outlay in turn, through subsequent letting, or from the commonwealth, in exchange for the public goods created; thus, as with every possible element of state, Planning departments should give to, not take from the taxpayer.’

‘In realising the said projects, as much work as possible, should be contractually outsourced to private companies, to ensure that competition is effected, while interdepartmental rivalries should be cultivated, to foster the healthy contest, necessary for efficiency, in addition to which, bonus payments should be made to Planning officers, in respect of productivity and profits, savings plus successes (Sentinels monitoring such emoluments, in respect of corruption, and to ensure there’s no conflict with public interest).’

‘Wherever parties are injured however, by dint of public works, state initiatives etcetera ~ commonly through loss of accommodation ~ they should be overly compensated, so that the many who benefit, meet the losses of the few who suffer the cost; notwithstanding fairness, such an approach would be antidotal to nimbyism, in all save sentimental cases; outside of particular interests though ~ and peculiar views ~ significant construction needs, to a degree, to be a political issue, so as to be informed by the wisdom of the crowd, and reflect the general will, plus interests of the polity (to which end, the aristocratic system set out above, with its method of vote-multiples, would ensure that lowbrow attitudes and values, did not stymie intelligent development ~ or the development of intelligence).’

(Conclusion): ‘Such a sensible system, would tailor bespoke conurbations, which could correct demography as required, and likewise address civic inequalities, by controlling

the physical fabric of society, in the form of its construction, layout, design and value; in general, responding to man's advancement, technological change, and the demand for popular culture ~ at every level ~ the development of cities, and the rewilding of the countryside, ought to be the broad, natural objective, of any progressive republic, leastwise for the foreseeable future.'

'Cities hie wit, and are hotbeds for creativity, centres for revelry, and the enrichment of Existential texture, so can be though time machines of sorts*; economically, cities permit niche markets, and thus cater for, and cultivate, specific taste, through homogenous products, and monopolistic competition (economies of agglomeration, advancing development, through information-overspill, networking, labour supply, etcetera); this in turn frees makers, suppliers and vendors, to pursue careers which interest, and stimulate them ~ and oft present human employment, ref. *Anthropic occupation*, below ~ while consumers get the goods they want; yet megacities are to be avoided, as sprawl detracts from character (thus cities should be big enough, to have more restaurants and bars, than a man could ever sample, and access to several operas, multiple theatres, many museums, and so on, but small enough to be quickly traversed, and create a sense of place).'

'From an environmental perspective too, somewhat counter intuitively, cities protect nature, by concentrating populations, so as to increase the amount of untamed spaces, which in turn provide places of recreation, for the said denizens; similarly, whilst historical cities should be conserved, and regenerated, new ones ought to be by water, either being coastal, or built by lakes or rivers ~ or better yet, a combination of the latter, aqueous factors ~ so as to provide them with amenities, at every level ~ not least visual ~ whilst the presence of liquid in a cityscape, renders its fabric more natural, by virtue of its response to, and treatment of the medium (space being created, and place shaped, via organic dialogue); similarly, mountains, and other nearby natural wonders, can both better the setting of cities, plus provide sources of leisure and entertainment.'

Trading standards

'A sure-fire way, to effect the proper policing of product quality, the veracity of advertising etcetera, is to provide a service whereby goods are state-certified, the cost of which is added to the product, so that the consumer has a choice, of either paying slightly more for a good so tested, or of paying slightly less, and running the risk of upset.'

'Outside of this commercial mechanism, if businesses or manufacturers mis-sold goods, or acted in ways that were deceptive or harmful, they should face legal proceedings, be the offence one of commission, or one of omission (to which end, as with every kind of transgression, vigorous investigation, determined prosecution, public opprobrium, and robust punishment, would all serve to deter offenders).'

Tidy society

‘**Littering** is a sin, on the part of the feckless, criminal litterer, and the permissive litteree (vis-à-vis, the society which permits it, to go on in its midst); to this end, as well as provision of adequate bins, and deterrent penalties, the polity should use civic initiatives ~ like having school-kids litter-pick, and making residents and businesses, responsible for the condition of their frontages ~ to help prevent this ill, which encourages delinquency, dereliction and felony (the polity must be cautious though, of using robots to attend to the task, for this kind of remedy, fails treat the underlying malady ~ to which end, in bringing attention to civic affliction, rubbish is pus).’

Communal mobilisation

‘Notwithstanding that *Social service* ~ ref. above ~ would in effect create a society of reservists, and that the emergency services would likewise be well-staffed, to reduce the need for public funds to be spent, at a local level, on plant, equipment and facilities, to meet occasional natural disasters ~ such as floods, severe storms, heavy snows and so on ~ in otherwise clement climes, the civil response should be sub-contracted to those, whose occupations leave them equipped to do so (and whose local knowledge, renders them fittest to assist); thus a building firm, owning lorries, bulldozers, tools etcetera, could be allocated a local zone to tackle, upon the receipt of official instruction, in return for which they could be either paid a retainer, offered tax concessions, or given *Social credit* (ref. above).’

‘Having received the appropriate training, such entities ~ companies or individuals ~ should be given deputised powers, as were required for them to function, and should similarly be additionally kitted-out (or given access to depots, where the appropriate plant and resources were stored); as regards superintendence, notwithstanding government regulation, Sentinels etcetera, the neighbourhood burghers, would ensure the said contractors, either performed, or were replaced.’

B.) Ethics

1). Introduction

‘**Ethics** are here taken to mean, the rational, common imperatives, which are key to ordered, humane conduct, and in this respect differ from morals and mores, whose values are more subjective, ethnic and cultural; Logically originated, compassionately qualified, such precepts apply to all men, across all ages, albeit that the former pedigree, gives way to the latter virtue ~ or leastwise ought to ~ in line with man’s refinement; beneath these universal principles, morals, as said, are more relative and, being coloured by custom and received norms, can legitimately differ between peoples (their validity being practically decided, by way of utility, social growth, and popular contentment); thus ethicality trumps morality, vis-a-vis conduct.’

‘In this way ethics in society, resemble the forces that govern construction, such that, though architectural styles and materials may differ ~ like morals ~ if the said rules are broken, stretched or misapplied then, with time, and exposure to external factors ~

climate, landscape, etcetera ~ any edifice so affected, will naturally crumble or collapse.'

'Beyond the brutal harmony, of ecological creation ~ whose aggregate quid pro quo, makes entitive loss opportunity-cost ~ in the corollary realm of the cognisant, rational animal, man must correct the imbalances, which arise from his condition, by way of social mechanisms, that restore natural order, albeit in a hybrid form, that now knows compassion (for by virtue of selfless reflection, an intelligent sense of empathy, grows to eclipse killer instinct); to expand, through intellectual development, unthinking, instinctual feeling, becomes considered will, while raw, thoughtless fear takes the form ~ via anticipation ~ of dread and anxiety, and hungers graduate to needs, urges to ambitions.'

'In terms of human evolution, or anthropogenesis, law is born, as men make the conscious transition, from special efficiency ~ born itself of the natural, mathematical rationality, that forms the program of creation* ~ to a sense of social ethicality, by the extension and abstraction of their identity, both in its tribal, and private guises; in terms of pedigree, humanity's ethical sense, is derived from organic Logic ~ and the balanced consumption, of its ongoing, self-similar, fractal equation ~ but qualified by a sense of compassion, whose spiritual root leads back, via mammalian warmth, to original, unified, Singularity*; consequently, as ethical context shifts, from the instinctual, ecological justice of animals and savages, to the intellectual, Existential fairness of humanity, individual interests must be advanced, by virtue of equal opportunity (before, finally, the realisation of Maganimous nous, frees man from the need for ethical precepts).'

'This noble progress, is led by true religion, open-minded science, and the understanding of greater being, which grants man a higher purpose (videlicet, to advance the creation of nature, and shape the nature of creation).'

'Such philosophical, sublime musing, mind, falls outside the scope of the mundane, practical matters at hand; suffice it to say here though, that truth and Good are metaphysically underwritten (man's ethical quest, being to divine natural law, intellectually refine it, and qualify it via kindness).'

'So law takes form, as Logical, and instinctual drivers crystallise, via reason, and beget a judicial constitution, which grows to underwrite society; as for the origin of Good itself though, this falls beyond the scope of this oration, which takes as its foundation, the sense of right and wrong, possessed by men from childhood (however much their ego, goads them to transgress it).'

'Yet though, outside of cultural indoctrination, everyone has a Logical conscience ~ save those sick, or imbecilic ~ and owns an awareness of possession, rights of entitlement, ownership, responsibility and fairness ~ and so knows theft, abuse and violation ~ nevertheless, legal codes err to develop a complexity, which, ironically, serves to render them impotent, and inaccessible, to those they're supposed to serve (for as More sort of said, less is better in respect of legislation, for injustice must ensue,

when men are bound by rules too numerous to know, or too convoluted to be fully understood); thus, by dint of tumescence, and exclusive cost, a sophisticated legal system, is symptomatic of a sick society, where criminal justice is corrupted by quibbling, and civil justice is bought.'

'In truth, detail in law renders it unethical ~ hyponymic legalese, being publically illegible ~ whilst dependence on precedent, means every case is subject to prejudice, and not just assessed on its merits; conversely, legal simplicity leads to fair, clear-cut judgement, and better deters transgression (knowledge of law enabling the citizen, to rightly and wisely judge their actions ~ and accept their consequences ~ whilst the hope of escaping punishment, by dint of slick representation, is thus subtracted from a criminal's equation).'

(Conclusion): 'Though the intellect errs to become prescriptive, in directing mind along lines, which fit with the interpretive matrices, by which it understands the world ~ so that man sees what he knows, and believes what suits him ~ prejudices and presumptions, opinions and received wisdom, can all be countered, by either an appeal to the limbic thinking, which underlies them ~ that craves indulgence, and desires survival ~ or to the Maganimous attitudes, which override them (that hunger for justice, and accept sacrifice).'

'Being a response however, to a plethora of questions, to detail a legal system here, exceeds the remit of this oration* (plus needs more speakers); what can be safely said however, is that right understanding, makes governance redundant ~ right-thinking individuals, giving rise to right societies ~ thus the solution to public problems, is private Maganimity, the solution to private deficiency, its public equivalent.'

Ethical caveats

(As a caveat to the caveats that follow, a lot of the content in this section is abstruse, and thus can be skipped by those disinterested, in dense musing on jurisprudence ~ it being of little significance, to the rest of the compilation if this is read).

'**Man** transcends fierce, merciless carnal law, via kindness, and ethical reckoning, both of which are promoted, and accommodated, by way of the intellectual development, that materially emancipates him, from the wild, brutal drives of savage survival, and grant him time for reflection; consequently, he needs to supplant the former bestial, Darwinian rules, with corollary codes of his own, which are justly considered to reflect his age, and tempered with thoughts of forgiveness (for, initially, freedom from organic order, brings egotistical bondage ~ which is to say, one becomes a slave to vanity, when their will is given immature liberty).'

Though, as per above, it is not the purpose of this declamation, to propose a legal system*, any would-be Lycurgus, Hammurabi or Solon, ought to be mindful of the following:

(Justice trumps legality): 'The spirit of the law, is always more important than its letter (ever open to interpretation, written law, though necessary, invites the quibbling and equivocation, which errs to deny right ~ the letter of the law being necessary, only for the ethically-dyslexic); this distinction is akin, in literary terms, to grammar and meaning, for while the former serves to render text legible, it mustn't become the master, of the message in question (such that one rejects kindness, if said incorrectly, whilst embracing hatred, if well said).'

(Recognition of circumstantial ethicality): 'Until ethically schooled, the majority of a populace would, if given the chance, gladly take the place of those who enrich, and glorify themselves at the cost of commonwealth, the roles of victim and violator being, commonly, a question of opportunity, in a tribal-minded society (a sentiment which echoes across the secular, patrimonial polities, which follow archaic thinking, in respect of inheritance); to the simple primitive, might is demonstrably right, and even when their ethical sense, in this respect, comes to recognise that strength, chance and guile alone, should not decide entitlement, they struggle to extend such just notions, outside of their close clan (thus nepotism is acceptable, to backward people, to whom it's more a virtue, than any form of sin).'

'The issue of ethicality in society though, or leastwise the matter of its realisation is, post the provision of equal opportunity, in root attitudinal, as men learn to outgrow jealous urges, due both to benefits the rule of law brings them, their family etcetera, and because their sense of empathy and fairness, becomes better as their intelligence develops (both of which factors are advanced, and enhanced, by virtue of commerce with just others); thus for men who correctly reflect, or are ethically educated, integrity is natural, while those misguided ~ egotistical or tribal-minded ~ ever wrestle to perfect it (so that, however the latter are made to act rightly, at the first opportunity they get, they duly revert to wrongness).'

(Laws must reflect the nature of the citizen ~ Confucian jewellery): 'In pragmatic keeping with anthropogenesis ~ or human evolution ~ laws must reflect the mettle, of them they affect, whilst encouraging their ethical development (only forgiving people, warranting a forgiving system, while barbaric canaille, want one draconian ~ to which end education, must always qualify suffrage); nevertheless, however wanton, society should not be publically repressed, or privately suppressed, to too great a degree, for growth only comes through the honest tolerance, which lets ills manifest themselves, so they can be addressed (by virtue of social dialectic, and the popular Logic, commonly known as the wisdom of the crowd).'

(Negentropic* want for common ethicality): 'Though private rights are vital, and people must be free to choose re association, the ghetto mentality of exclusive groups, must, naturally, be bad for society, which thrives through the common purpose, of being a collective body (whereas clans and parties, look to advance their entitive integrity, at the cost of the commonwealth); to this end, certain freedoms are countermanded, by the need to ensure social cohesion, to which end, when religious or political beliefs conflict, with categorically imperative ethical principles, the former must bow to the latter; more generally, Good can be thought the selfless extension,

of the negentropic precept of mutual, collective interest, which, if taken to its Logical conclusion, warrants subscription to the Dharmic principles*, which qualify law and ethicality over, and above, the simple wishes of a common majority (the broader the concern of the carer, the greater, more ethical the Good they subscribe too, and habitually effect).’

(Laws should address ill, but also, where possible, look to further future Good): ‘In addition to being devices that balance actions, laws ought to address teleological imperatives, which should thus inform their ethos, and thereby set a measure for the validity, and rank, of any ordinances drawn, or spawned from them (the level of their commensurability, to their innate objective, deciding this, while private ‘hypothetical’ imperatives, ought to be always weighed against universal, ‘categorical’ ones, in terms of Kantian jurisprudence).’

(Legal legibility, for the average citizen): ‘Illegible law corrupts justice, by making it the exclusive tool of professionals, whose skills are bought by the highest bidder (the brightest serving the richest master, sans reference to correctness); for decent people, such a situation is naturally abhorrent; men capable of conducting their affairs, are capable of knowing right from wrong, and do not need periwigged stooges, to translate truth for them, save when the latter have, akin to an ancient priesthood, made plain justice arcane (a mystery kept by its initiates, pricey law proves costly for a people, by way of injustice, steep fees, and sadly wasted talent).’

(Technological integrity): ‘In a politically tardy society, it’s easy in a modern setting, for technology to outstrip ethical development, particularly when the latter is naturally denied, by dint of congenital inequality (which circumstantially sanitises many crimes); such disparity however, proves to be doubly negative, as it opens up new fields of criminal activity, faster than society can respond to them, and because, while empowering the state in respect of crime-detection, the measures at its disposal can’t be fully implemented, due to the fact that to do so would, regrettably, incriminate swathes of its populace (thus illustrating the law to be impotent, as offenders went unpunished ~ to punish too many, being to arrest development).’

‘In response to this deficiency, firstly, the state, where necessary, must reign in technology, so as to ensure its development is properly regulated (a policy on possible, in a pan-national, federal polity); though this smacks of backwardness, such just checks should not retard advancement, indeed, should better it, by ensuring that it moves forward on an ethical, unprejudicial basis, which must be more advantageous for a stable commonwealth, than unbridled, galloping progress, which rides roughshod over all before it, and oft errs to profit, only those who first unleash it (while some, somewhat like Phaethon, frequently get burnt by premature investment, and innocent others get hurt, due to the reckless, ignorant, greedy release, of untried products and services ~ especially in respect of mechanical gadgetry, that simple men think think).’

‘Secondly, having first ensured that the law is just ~ again, a requirement commonly denied, in places where some are gifted advantage ~ men should be given time to

mend their ways, in respect of lesser offences, before methods of detection are used that guarantee their capture; this can be decently achieved, through the incremental increase of penalties, over a period of compliance (so as to heighten deterrence, and duly drive abidance).’

(Natural tolerance): ‘It is important that laws are tolerant, and leave scope for their transition, revision and repeal, plus, from the perspective of enforcement, their transgression and avoidance (the freedom to offend, qualifying ethicality); to this end, laws and mores should act as a trellis, about which social compunction can organically grow (allowing natural Logic a say, in the evolution of virtue ~ by way of Wu Wei, civil Will, Geist or Spirit, informing human poiesis); thus a judicial system should develop, from legalistic authoritarianism, through a state of laissez faire, to the laissez aller of Maganimous anarchy.’

2.) The right to wrong (& freedom)

‘**Liberty** is good in an ethical society, but presents a liability, in one backward or barbaric, thus only those socially responsible, and self-disciplined, ought to be blessed with its condition.’

‘Indeed, freedom is bondage, for backward and inadequate men as ~ while it’s Good for them who have integrity ~ it spells ruin for them that are feckless, and presents: a depressing threat to the idle, corruption for the lustful, and evil for the wild.’

Freedom defined

‘**Philosophically** there can be thought three forms of freedom, to wit, from fetters, fear and fancy, but in relation to just law, man must obey himself, or be commanded, for the less he is able master his passions, the more he must be controlled (in keeping with this precept, ignorant privilege is not liberty, but in fact slavery to advantage, which cows those so endowed, by making them in thrall to that that endows them).’

‘Consequently, in a state of freedom, a man has a right to wrong, society the right to punish him (albeit innocence itself is guilty, in respect of sanctimony, religious morality, oppressive pietism, and the saintly betrayal of competitive development); similarly, a wise society recognises, that the scales of justice need a little tipping, and subsequent overadjustment, to prevent complacency, conceitedness and decadence.’

‘Likewise, technical wrongs, can be ethically right, especially when the question rests in intention, as is the case with lying for, if weighed by the latter metric, there’s more truth in a kind white lie, than in any black fact, that causes hurt for no purpose (to which it can be candidly added, that men err to lie to themselves, vis-à-vis their rightness*).’

‘It’s very important to note, mind, that though society should forgive, and tolerate wrongdoing ~ however much it justly corrects it ~ it should not extend this sense of acceptance, understanding, and pragmatic resignation, to horrible atrocities, vicious

disfigurement, other egregious acts of badness, or malignant criminality (benign crime being, of a non-life-changing nature for the victim); heinous evil, should be prevented by every possible means, the best of which is terrible deterrence, by way of heavy penalty; that having been said however, a republic ought never imprison people, to prevent potential transgression (lest they have sought, or conspired to commit a crime, or are mentally unstable ~ gaoling being a measure anyway, generally best rejected).'

'Similarly, though hormonal control ~ so control of temperament ~ may seem appealing, both to society and, in certain cases, the feckless individual, like any kind of artificial interference, such strategies need deep, cautious consideration; intelligence naturally develops, via authentic social dialogue, and by way of engagement with greater creation, so, consequently, man's psycho-emotional response must be, primarily, unaffected; thus whilst in medical cases, such methods may be warranted, to try and meliorate society this way, is specious and best avoided (by the individual, and the polity ~ authentic brain chemistry, being necessary, for a healthy body to function in harmony, within itself, and with the order before it).'

'Shelving the question of law enforcement, in terms of volition, though bound to follow the just rules of corporate society, it is equally crucial that the liberty, and privacy of the citizen is protected, both for their own exclusive, and expressive benefit, and for the health of the former body, of which they are a cell (that must be allowed to function naturally ~ though not go rogue, through cancerous self-interest).'

'To this end, a society should seek the minimum involvement, in the affairs and business of its citizens ~ unless such support is requested, or is publicly necessary ~ should impose the minimum tax burden upon them, and should seek to encourage, enable and assist, their creativity, recreation and individuality (order, as needed, being based on general, as opposed to specific ordinances, and enforced with utmost impartiality, respect, and discreet efficiency); on the part of the citizen: rights must reflect responsibility; entitlement, commitment; benefit, contribution; justice, subscription.'

'So though all people ought to have equal opportunity, in respect of liberty ~ as with everything else ~ the level of state-say in their affairs, and the level of their say in affairs of state, should be dictated by their conduct, ability, and contribution to the polity (some warranting autonomy more than others ~ some being saints, others animals); thus, while freedom is a right, it's one earned via integrity (to which end, only a Maganimous person, deserves to be a lawless one).'

Freedom of faith

'It is a vital right, for both the person and society, that everyone's free to believe what they wish to, and to publicly profess such conviction, provided it doesn't harm others, or the greater state (harm here meaning actual hurt, not upset sensibility); this liberty to question, invest and endorse, qualifies individual subscription, and so definition, while publicly it leads to the cultural dialogue, which informs anthropogenesis (plus

the public direction of aggregate intelligence, loses its natural way, by way of unnatural suppression ~ thus, as scripture can't be truly dictated, save by way of an Angel, neither too can views).'

'So provided they are innocuous, private beliefs should not be censored, censured or nastily targeted (which isn't to say not mocked ~ mockery is a social tonic, vital to combat pomp, zealotry and vanity, along with other ugly, and silly, egotistical ills); thus the right of freedom re belief, and shelter from prejudice in this respect, must be constitutionally enshrined, with the proviso though, that any profession of faith must be ethical, and not transgress the law (to which end, regardless of convention, children should not be schooled to believe in creeds ~ cultural celebration being one thing, indoctrination another ~ for faith is an adult decision, or, perhaps, an adult question).'

Freedom of equality

'**Physical** disabilities can be born in the womb, quite innocently, but social ones ought to never so originate, for while man is limited in what he can do, with regard to the former, he is the cause of the latter deformity (acceptance of which is a bigger affliction, than either of these outcomes).'

'Besides spiritual, ethical and moral imperatives, the commercial benefits for the person, of unprejudicial, equal treatment, and legal standing, are obvious, parity in opportunity ~ not outcome ~ being vital for the healthy development, of both society, and the individual citizen; from a condition of fundamental equivalence, people are empowered to pursue their interests, and ambitions, truly express their potential, and exercise their talents to the maximum, sans social disadvantage; thus whilst personal restrictions, which result from regrettable genetic conditions, illness or injury, must be accepted as fate ~ and can be a source of strength, plus a cause for admiration ~ it is utterly unacceptable, that people are socially handicapped, by dint of their lineage.'

Freedom from equality

'**Natural** justice is effected in the aggregate as, within an ecological system, seeming conflict between creatures, presents a quid pro quo, which serves the purpose of greater evolution (as does the genetic, and environmental tolerance, which causes deformity, and warrants misfortune); consequently, man must demonstrate negative capability, resign himself to natural disadvantage, and embrace fate, by virtue of accepting its Cosmic necessity; it is however intolerable, for a republic to permit people, to be socially handicapped, unfairly treated, and subject to unethical prejudice.'

'Once such ills are addressed though ~ particularly the malady of natal advantage, which is but a legacy, of animal mentality ~ any attempt to impose equality, wrongly promotes inability, hobbles potential, and stifles talent ~ with a baby blanket ~ by levelling all in a mean polity, where people end up being treated in ways they don't deserve; consequently, backward, naïve, egalitarian thinking, can retard society, by

reigning in greatness, and discrediting industry (thus upsetting the correct growth, of culture and economy).'

(Centralised menace): 'As societies necessarily centralise, they err to adopt a one-size-fits-all, cookie-cutter approach to their differing citizenry, whom they gradually strip of their independence, by oft well-intentioned initiatives, along with intrusive legislation (though this failure can be mitigated, through truly federal thinking); when it sees men as its wards, patronising government infantilises them, then uses the inadequacy such coddling causes, to justify further control; in this way men are taught irresponsibility, such that, as their wit wanes, their childishness waxes (along with the dependent feebleness, that strengthens weak polities which, as they cannot manage men, look to control poppets).'

'So, through having their hand held, badly led men, tend to shrink not grow, while, protected from scary everything, they learn to fear the responsible independence, which truly protects, furthers their interests, and generally enriches them (life being qualified, by its way of living); meanwhile, from a public perspective, as citizens are the bricks which make up society, one can easily reckon the effect on its construction, of swapping pallid putty, for hard baked clay; mercifully, muscularly socialist meritocracy ~ and its legitimate, aristocratic system ~ is antidotal to this atrophy, through its recognition of greatness, and promotion of genius, reward of effort, and validation of fame, willing sacrifice, and embrace of fate.'

(Meritocratic menace): 'Mediocrity is the greatest menace, that faces meritocracy, for though equal opportunity promotes talent, and entrepreneurship, it prevents able men being abetted, by familial assistance, social networks, etcetera, and having easy access to capital, to bankroll their schemes; thus, historically, the toxic aristocracy of rich elites, has meant that, while some of their scions grew up to be idle, debauched, feckless wastrels, others ~ often genetically blessed with intelligence, then given a first-rate education, wealth and good connections ~ have gone on to achieve great success, in every conceivable field (thereby bettering humanity, and enriching history, however collateral this may be, to the plans and actions of the men in question).'

'Mercifully, by virtue of the march of technology, both the patronage and leisured class arguments, re the need for highborn elites, are increasingly undermined, as the cost of resources continually lessens, while the scope for creative, pleasurable, and cerebral pursuits increases, as machines take over menial, and industrial ones; thus while societies were once edified, through focussing resources on a few individuals, who formed a class that had time for thought, and for education, for experiment, and for reflection, and who could pursue, and patronise high interests, for the ultimate benefit of all ~ the future being once thus made, along with history ~ in an advanced, meritocratic state, this would no longer be the case.'

'To this end, the replacement of professionals by machines, is not, ultimately, a bad thing for a meritocratic polity for, provided the transition is gradual, such a situation assists social mobility, by enabling them wealth-less, more opportunity to progress, in expressive, academic and entrepreneurial fields, to wisely manage their assets,

business and businesses, and not be bullied, or tricked, robbed or wronged, by those who can afford to pay more, for expert insight, assistance and advice.'

'As said, meritocracy holds its own benefits, in respect of creativity, industry, innovation and so on, but society doesn't have to forgo one form of advantage, for another in this instance; having recognised, and acknowledged the virtues of birthright, a meritocratic state should look to replicate them, without compromising its own, economically beneficial principles; this is doable through social initiatives, mentoring, and the support of talent through bursaries, and other public investment (much in the way that talented sportsman, are sourced by clubs from poor neighbourhoods, then groomed, trained and promoted).'

'Both business, the Civil service, the Sentinel corps, and the academic establishment, could assist in this respect, as could the *Public bank* ~ ref. *Public banking*, below ~ by way of investment, while the greater state too, could also promote ability, through *Social service*, and *Social mobilisation* (ref. above, plus *Active tax* ~ ref. below ~ could assist via patronage, though this would have to be closely monitored, to prevent surreptitious patrimony).'

'It is however to be expected that, as technology advances, and man gains access to limitless Space, material disparity will diminish in significance, reducing the above dangers, by virtue of the fact that everyman will be, relative to history, well-resourced, supported and connected (in the face of which development, meritocratic aristocracy has ever-more importance, in presenting a morally qualified mechanism, to establish social status).'

(Conclusion): 'Equality is as great a threat, to good and just society, as inequality is, when it is imposed by force, or advanced via prejudice, when the healthy advantages birthright can bring, are lost to the commonwealth, or when prowess goes unrecognised, and talent is left untapped, due to deluded, egalitarian yens (equality menacing development, through denying evolution).'

Freedom of choice

'Freedom of choice, is essential for anthropogenesis ~ which cannot be realised dishonestly, or by way of coercion ~ thus for society to rightly function, civilized disagreement's good, abets progress, and thus should be encouraged, by way of political tolerance, and social openness; healthy dialogue, mind, oughtn't be confused with the exclusive dispute, which comes from the actions of parties and factions (proper, civil difference, being framed by common, ethical interest, the rule of law, and respect for intelligent democratic process); so the social goal in this respect, is to achieve, within a federally-homogenous polity, generous-spirited heterogeneity, vis-à-vis opinions, culture and identity.'

'In keeping with this reasoning, the freedom to commit crime, must be permitted in any upright society, whose systems of regulation and surveillance, must thus have an inbuilt tolerance, to enable both criminal transgression, and wickedness on the part

of the citizen, for to force Good, is to deny it, while blanket control conceals evil, and leaves it free to fester.'

'This isn't of course to in anyway say, that law oughtn't be enforced, or that crime should go unpunished, but that, in respect of the former imperative, instead of monitoring its citizens, and looking to regulate their every move ~ save in cases, where men are incapable of acting correctly ~ a polity should primarily operate, on the basis of deterrence, education and integrity (though the validity of these three initiatives, is reliant upon equal opportunity, for unfair advantage, and unjust handicaps, serve to warrant wrongdoing, on the part of victim-criminals).'

'To this end, to state the obvious ~ though few say it ~ the more people develop, the freer they should be from governance, albeit this liberty must be balanced, by increased accountability (should they so wish, for, in a compassionate polity, people ought to be free to opt to be coddled, but should know that to be so babysat, means losing rights, and a degree of autonomy); so noblesse oblige, should be the order of a just republic, which is based upon a social compact, of reciprocal commitment.'

'Consequently, the higher their status, the less supervision, and assistance, a citizen should receive from the state, and the greater their say should be, as regards their *Social service*, the allocation of their taxes, etcetera, but such liberty must come with expectations, in respect of civic responsibility, whilst punishments must be tougher, for trusted men who then offend.'

'Lastly, as a final thought, on an individual level it should be remembered, that if one cannot exert any form of external impact, viz, if one is powerless, in terms of creation and destruction, of will and influence, and so on, then these forces can, in the self-reflective Existent, cause personal discord, upset and discontent (the internalisation of negentropic force, naturally causing anguish, and inner conflict).'

Freedom from choice

'**Choice** can be an irritating, burdensome distraction, from ones business, and principal interests, such that, rather than being an issue of freedom, it becomes a tiresome chore; typifying this ill, politicians oft err to bring additional tiers of democracy, into the running, function, and governance of the polity, which, outside systematic failure or corruption, should, by and large, operate on a professional, legalistic basis, that frees the people to focus on their work, and recreation (akin to a guest in an efficient hotel, where reception doesn't feel the need, to continually pester or question them, or a good restaurant which, confident in its chef, presents a lesser menu, of well-prepared fare, made with best ingredients ~ as opposed to page upon page of, ineptly made, third-rate plates).'

'Moreover, as the citizen pays for government, by way of taxation, and civil commitment, they naturally deserve a standard of service, that reflects what it costs them, and does not involve them in its management, dilemmas or superintendence (service here being the operative word); in short, outside of elections, the business of

good government, ought to go on unnoticed, by the public-customer ~ citizen-client, or taxpaying-patron ~ and never trouble or worry them.'

'In brief, most men want safety, comfort, and freedom from responsibility, and to this end are content to obey authority, provided that the latter is tolerable and, by and large, fair (particularly if it respects, and protects, their right to private property); conversely, bohemians like to play chaotically, in a secure, lawful environment (which, in truth, they need more than conformists ~ artistic types being, normally, terrified of unrestricted, vicious criminality, and the rough aggression, that accompanies savage anarchy).'

'Beyond law and ordinances though, the average Joe, similarly, warms to popular ideology, and systems of morality, regardless of how, technically, wrong or right they may be, as long as they don't smack him as being too unethical, or overly impact upon him, or those he calls his own; basically, people err to prefer cosy, communal delusion, to the challenge of hard truth, and to a certain extent what of it, if the views are innocuous, a cause of social order, and a source of general contentment (more broadly, while truth is Logical, fibs can be lyrical, and easier to live with, such that lawful fiction is often more preferable, to simple people, than lawful fact when awful ~ just kidding); in short, if an actually desirable outcome, is achieved via real belief, then so be it if easier (ref. Appendix 10. *Language*, for an explanation, vis-à-vis the distinction, twixt the real and the actual).'

'To this end, competence and responsibility are key, to a free and easy society, which ought to reward good management, dismiss them inept, and punish those corrupt, remiss or negligent; similarly, the provision of utilities, insurance etcetera, should all be dealt with by the state, so as to generate profit for the commonwealth, ensure best value for the public-customer, and free them from the hassles of shopping from cartels (ref. *Public utilities, plus natural & moral monopolies*, below).'

Freedom of selfhood (Freedom of expression)

(Welcome prejudice): 'To deny prejudicial opinions ~ not acts ~ is prejudicial in itself (indeed, it's prejudicial to criticise pre-judgement, for one must, to a degree, judge books by their covers ~ unless they've the time, to read the entire library); many things are debatable, and almost all are, to an extent, moot, antinomous, relative, and open to interpretation (as, paradoxically, is the latter maxim); it can be taken as universally true though, that absolute views are always skewed, however good they seem to be (thus negative capability, as previously described, is an essential quality, for any free man to have ~ for, to almost quote Voltaire, though doubt can be unsettling, certainty is absurd).'

(Nonconformal tolerance): 'As far as ethics will permit, society should accommodate, and tolerate those who challenge its norms, mores and conventions for, notwithstanding personal liberty, culturally, an underworld can be fungal ~ its roots feeding, and growing into higher forms, which fructify in public light ~ whilst,

politically, counter-cultural attitudes, challenge assumptions, encourage reflection, and so goad social progress.'

(Free speech): 'Beyond the vital right for personal expression, it is imperative for the healthy development of society, that every citizen has the right to speak freely, sans any form of censorship, certainly in a private context ~ such speech being akin to thinking ~ and usually in a public one too, albeit the issue becomes, admittedly, more complicated, by dint of the offence, and distress which words can cause, and hurt fibs can inflict (though this is true too ~ and all too true ~ with inopportune truth); nevertheless, in deciding what's right in this regard, society should always err in favour of the speaker (accepting that every view upsets someone, that, to operate properly, a polity must be tolerant, and that for this to happen, people need thick skins).'

'This freedom must be qualified, mind, by two factors, to wit, accuracy and offence, significance of which increases pro rata, by way of publication; thus a man must be free to express to another, whatever he wishes, however unpleasant, abusive, or untrue it is (provided it's presented as opinion); the larger his audience is though, the more accurate his output must be, in respect of fact, and the more considerate it must be, regarding the subject in question, so as to lessen offence (politeness being a question, in any prosecution, id est, could the criticism, accusation etcetera, have been put more nicely ~ every person owing maximum courtesy, to others in a just republic).'

'This is not to say however, that one should, in any way, be prevented from expressing their convictions, however incendiary or controversial they are, but just that they must, subject to public context, attempt to express them in the politest way possible, be accurate on matters of fact, clearly highlight what's private opinion, and state its basis (with wilful failure to do these things, being deemed illegal, and thus punishable, relative to the upset caused, to a person, persons or the commonwealth).'

(Private and public distinction): 'In this way, the intended audience sets the bar, as to what ought to be deemed proper, such that a man discussing an issue with his peers, should be at liberty to use whatever words he chooses, and be free of the need for great accuracy (albeit that to wilfully mislead is a different issue, especially when it's done for profit or harm ~ such action being criminal deception, which must be subject to prosecution).'

'So, for example, if some people have a discussion down a pub, then this should never be a problem, regardless of the language used, thoughts expressed, or their inaccuracy, unless their debate creates a spectacle, in which case others present, ought to have legal remedy, if they were threatened or misled (consequence being the issue here, which should decide criminal liability ~ not sensibility, preciousness, or gentility).'

'At the other end of the spectrum, newspapers, news agencies, and so on, should have to ensure that their facts are accurate, and that their reportage was honest, unbiased and prosaic, whilst polemicists should have to ensure that their statements, were

factually accurate, and as civil as possible, subject to the robustness of them they criticise (in which respect ~ or lack thereof ~ effete people, should be able to apply for precious-registration, so that they were told-off, and mocked softly, following the public admission, of their inadequacy ~ the humiliation, of such confession, deterring men from making it).’

‘If the press then failed to meet the said criteria, then the matter in question should be tried, and culpable parties punished, in line with the impact their act had, and in way of deterrence (compensation, if negligible, imprisonment, if significant); thus those lied about, or them misled, would have the right to report the matter to the police, who would then investigate it (or alternatively, they could complain less formally, to the Sentinel corps).’

(Sensationalism): ‘Being a conductor of public opinion, it should be a criminal offence for media to mislead, or scaremonger, by way of irresponsible, Chicken-Little-alarmism; causing worry, wasting political energy, distracting government, and resulting in resources being misallocated, ill-founded, inflammatory news, harms society, as much as any other form of corruption (for further comment on the media, press etcetera, ref. *True reportage*, below).’

(Satire and comedy): ‘Satire however’s another matter, for irreverence inoculates society, against the egotistical ills, and ugly isms, which are its greatest threat (mockery being a moral tonic); being both public and disrespectful, this appears to contradict what was said previously, re respectful free speech, but the question again pertains to truth (it being one thing to comically exaggerate traits, another to fabricate them ~ indeed, such deceit would reduce comedic value); thus, provided that it’s obviously comical, one should be free to parody people, types and institutions, as they please, save when, in extremely rare and special cases, society deems certain religious imagery, exempt from public derision (albeit concepts, beliefs or ideas, must always be open to ridicule, even those said here ~ no joke).’

(Religious deference): ‘Consequently, if a religion or group finds it intrinsically offensive, as stated by the articles of their faith, if a particular symbol is publicly desecrated, then they should be able to petition the state for it to be protected (an immunity not granted freely, but which should need great entreaty, by the majority of the plaintive faith); this inviolability though, ought never be given to particular, living individuals, who must be prepared to be laughed at, as much as the next man (everything worldly, being game for mockery, so unless a faith names a man their Deity, nobody can be free from parody ~ anyone so deified, being a joke not a God).’

‘To clarify the latter point, by way of example, though one should be free to ridicule Christians, and Christianity, to specifically desecrate the symbol of the Cross, is unnecessary, silly and nasty, in light of the latter rights (for, unlike an individual, a symbol itself can’t be subject to legitimate criticism, as opposed to an advocate, or practitioner, of the creed it emblemises); to summarise, things secular, clerical and physical, should be open to scorn and derision, whereas holy books, objects and types of imagery, ought to benefit from a, moderate, degree of deferential protection; this

approach would serve to balance the interests, of critics, believers and comedians (it being funny to do otherwise, in a jolly commonwealth).’

(Authentic rhetoric): ‘As politicians and public figures are, in no small way, judged by their speeches, and what they say, they shouldn’t be permitted to use speechwriters, unless they credit their assistance, and have them stand on the rostrum beside them; any lesser measure, welcomes public deception, and reduces political debate, to the scripted, glib, competitive rendition, of useless platitudes, by dull parties who, thoughtlessly, err to echo conventional rhetoric (their method, in this respect, acting as a badge for their mentality).’

Freedom from selfhood

‘**Oppressive** self-control, is in some ways worse than state-imposed restriction (the most diligent surveillance of a regime, being purblind next to the vigilant Argos, of excessive conscientiousness); thus, whilst strong-willed men tend to do what they think best, irrespective of its unpleasantness, or likelihood of success, those weak-willed are free, to do as they please, within the limits of their ability, and constraints placed upon them; so it is that, often, those committed become their own tyrants, and duly mete out self-beatings ~ being their own secret policemen ~ whilst those weaker, with malleable characters ~ whose form is always to follow the norm ~ oft lead happier, more emancipated lives, paradoxically, by dint of obedience (being carefree, through submission, to fate and external authority); ergo, dogged, nagged and shadowed by their convictions, those who err to grow, overly, obligated to, or fixated with beliefs, creeds, causes, or their own ambitions, become, forever, hostage to them (the ransom needed to free them, being, forever, beyond their means).’

‘As for vain attainment, the only thing worse, than never getting what you want, is always getting it for, shelving the fact that successes subtract, goals, hopes and purpose, freedom to do as they please, errs to make people prima donnas, videlicet, self-centred, intolerant and conceited; commonly obnoxious, celebrities, naturally, tend to succumb to these vices, as lackeys pander to their every whim (such, ironically, iconic characters, being actually caricatures, who warrant mockery, not slavish adulation, adoration, veneration or emulation ~ such suffixation shameful, in respect of clayey men).’

‘Socially, selfishness ~ so preciousness ~ prevents men from fulfilling their human potential, through lessening their fraternal relations, and making them duck public commitment, and subscription to the common goals, that lead to communal inclusion (and the immortality, of cultural posterity); moreover, contrary to vain denial, humanity needs social form, and context, to naturally progress, in a process of self-reference, and resonance, which, mutually, shapes citizen and state.’

‘Personally, ego needs both private and public goals, to act as lodestars for its journey that, in truth, proves to be its destination (to which end, if it achieves them, or fails to attain them is, in some respects, academic ~ defeat being needed, to truly win in Life); transcending the selfish, petty, and insecure issues, that blight small-minded being,

religious and social ideals, free men from vain slavery, to enter a fuller sense of selfhood ~ namely, one qualified by mutual relation ~ and this way creeds, causes and movements, can liberate people, from the restriction of their limits ~ weaknesses and fears, inabilities and so on ~ provided they don't obsess over them (needy cleaving to beliefs, jealously distorting them, by dint of personal concern).'

'So though private life is vital, social inclusion, and commitment too, are pressing factors for good character, which needs the tolerance, and balance, that comes from public fidelity* (the latter contrasting, complementing and supporting, healthy self-confidence, self-respect etcetera); similarly, society must reciprocate, the loyalty of its citizenry, to avoid decadence, rot and obsolescence (thus narcissistic government, must ever be rejected).'

Conventional freedom (Social licence)

'When considering liberty, it oughtn't be forgotten, that customs and conventions generally free men, more that they restrict them, by virtue of providing a familiar, comfortable framework, within which they can socially operate, without the effort, and distraction of question, and the costs and losses, that come through trialling the new (quotidian security forming a platform, from which men can pursue their interests, and refine their thinking, untroubled by social function).'

'That having been said, it's vital that some men rebel against the social norms about them, contest assumptions, test boundaries, and help to progress anthropogenesis ~ AKA, human evolution ~ through challenging social dialogue; more broadly, men must be free to follow their bent, to which end standards of decency, need to be tolerant, and as permissive as possible, within ethical limits, and without overly upsetting, irritating, depressing or distressing, the majority of the polity (though gross displays of sexuality, of any flavour or persuasion, have no place in public spaces).'

'Nevertheless, like suffrage, prostitution, narcotic consumption etcetera, are matters which require qualification, as they impact upon society, and thus transcend private rights; to this end, in way of gradation, the level of state control over the individual, should be decided by their ability, record and integrity, not just age alone (some adult men, having the mind of a child).'

'In response to the objection, that the said certification, would take time and social effort, notwithstanding that such hungers, and desires, are their own drivers, this would be countered by way of the fact that, as per *Technological helotry* ~ ref. below ~ citizens would have more time to obtain the relevant credentials, whilst machines could assist in administration; as regards the cost of licencing vice, its regulation, enforcement, and so on, this could be met by excise on the sin in question, and would also present a source of human occupation ~ ref. *Anthropic occupation*, below ~ with its attendant benefits (ref. also, *Licensed vice*, below, for more upon this topic).'

3). Civil dialogue

‘Man must culturally accept, that there’s no ideal society as, due to changing circumstances, public parameters are continually shifting; thus constitutional and municipal, legal and educational, recreational and political systems, mechanisms etcetera, must form a continual response to advancement, and human evolution ~ AKA, anthropogenesis ~ and as such present an ever-relevant, social dialogue, not a fixed, inflexible script, whose past answers, ill-fit current questions (albeit the said, responsive dialectic, must always be one based upon, so contextual with, an ethical narrative).’

‘To iterate, any public response, to the contingent condition of man, must be incorrect if it’s dictatorial, or hidebound by convention; to this end, totalitarianism, tyranny and savage anarchy ~ respectively: systematic, autocratic and instinctual dictation ~ are all flawed, and fated to fail (authoritarian rulers, vainly using rigid measures, to manage fluid humanity); conversely, social equation, or synthesis ~ if one’s to err Hegelian ~ is found through the thesis and antithesis, of continence and permissiveness ~ or vice versa ~ of received culture, and its antidotal, radical counteraction, in an exchange, and sometime argument, which needs a free citizenry, for mutual resolution (not a catatonic, indoctrinated populace, fit only to be led by the nose, via glib cajolery, cheap bribes, hollow promises, and scary threats ~ be they actual or empty).’

‘Within this system, custom, tradition and received wisdom, should serve as tools of reference, and not become stencils for mindless action, which mar the future through past responses, to new situations, problems and issues; in terms of development then, or leastwise in terms of aspiration, the aim of Civil dialogue should be, the humanely qualified, rational, corollary extension of Logical, organic processes, into social commerce, so as to transform the aggressive struggle of nature, into a fair and clement contest ~ governed by intelligent, ethical will, not unthinking, merciless instinct ~ which edifies its participants, competitors and spectators, along with the state, and greater creation.’

Ethical imperatives (and their enforcement)

‘Injustice upsets nature, by dint of imbalance, thus it’s a sad testament to its calibre ~ or lack thereof ~ when a society has the technology, to all but eradicate crime, but cannot suffer such enforcement, due to the fact that its system lacks the true, convinced subscription of its citizenry, so that detection rates would prove too great, and result in unmanageable, mass criminalisation; such a situation arises, when ethical development fails to keep pace, with material achievement, and when the issue of natal prejudice, is unjustly left unchecked (for how can a person, destined from birth to be a servant, be then lectured on ethics, by them blessed with inheritance ~ the social provocation, of gifted privilege, mitigating sin, on the part of the disadvantaged).’

‘Moreover, even if such external control could be, permanently, imposed upon a people, such a situation would be, for all concerned, worse than the disorder it thwarted (staked out by surveillance, the legally spread-eagled citizen, becomes either an ethical cipher, or a suppressed, festering threat, to the powers that control him);

conversely, reflecting the ethical condition, of the people which they police, just laws ought to be implemented, with the minimum strength necessary, to make them effective, post which restrictions should be lifted, and deterrents lessened, unless the crime in question, ever recrudesced (so on, and so forth, ensuring that appropriate force is, always, applied in changing times).'

'The most important ethical imperative however, is that of circumstantial equality, to wit, of ensuring that all citizens, are given equal opportunities (such that their condition and future, is not the outcome of a uterine lottery); without this issue of fundamental justice, being first firmly established, all subsequent law is flawed, a mockery is made of merit, and moral claims are compromised, whilst the matter of right in kindness, and liability in crimes, both become ethically-nebulous (natal advantage, making good easy, natal deprivation, making it hard).'

'In terms of deterrent, it must be remembered that crime is amplified, by the anxiety it causes a community, and this harm must be taken into consideration, when reckoning sentences ~ and so prevention ~ over and above the offence question, for though punishment must fit the crime, heavy-handedness becomes less likely, when the scope of the latter is widened, to reflect public worry (burglary springing to mind ~ though even if a penalty was a tad excessive, it is better to make villains victims, than let good citizens suffer distress).'

To summarise: sans equal opportunity, all justice is corrupted.

Essential legislation

'In language, meaning can transcend its written translation, and so it is with the spirit of the law, which must resist specific definition, if justice is to be fair at point of dispensation, and remain accessible to them it affects (in respect of benefit, usage and deterrence); thus, however cleverly woven, to snare and net the guilty, intricately crafted laws, which, when faced with continual difference, change and special cases, vainly seek to cater for every incident, inevitably end up strewn with loopholes ~ which let felons slip the noose ~ and points ripe for exploitation, on the part of slick quibblers.'

'No two situations are the same, no two crimes, or mitigating instances; thus, however many clauses are added, written rules cannot substitute judgement, and indeed serve to cloud it, by way of pedantic technicality; furthermore, diminishing the role of authority, complex codes solicit tactical criminality, along with cynical litigation (particularly in societies, where law is so pricey, that the richest party errs to win, by dint of skinting the opposition).'

'Moreover, complex legislation and regulation, errs to muddy what it would define, as compounded clauses and classes, precedents, protocols and references, vainly aim to detail, and specifically address fluxal events, whilst their own scope for interpretation, creates further, shady grey areas, ripe for unscrupulous abuse (in response to which

benighted systems, err to introduce more rules, which will, in turn, become tools for confusion, that further sully justice).'

'To this end, Logically graded imperatives, should serve to guide legal proceedings, by way of simple principles, provisos and checks, which form a rigid, basic framework, within which justice can naturally function; consequently, a constitutional code should inform laws, which then underwrite lesser regulations ~ in each case, the latter being subordinate to the former ~ the main goal being to ensure that, whilst individual rights are protected, the interests of the commonwealth are, in no way, adversely affected ~ sacrificed to conceit, avarice or sensibility ~ in a system which is easy to use and, naturally, fathom (such that it can figure in the syllabus, of the course in citizenship, given to every schoolkid ~ ref. *Qualified liberty*, below).'

(Appendix 3: Law): 'It falls beyond the scope of this oration, to attempt to detail a legal system, for such an undertaking needs to be considered, at length, then debated, and perfected by the wise; it can however be said here though, that any nomothetic code, needs to be loosely tailored, to suit changing society and, at point of dispensation, be bespoke, such that it's fitting (to which end, a few brief comments and thoughts, have been added as an appendix ~ ref. *Appendix 3. Law*).'

(Corollary order): 'As with private contracts, the social contract that forms law, should be based upon natural, Logical order, and so proceed on a hierarchical basis, and evolve via refinement, in a process which, nevertheless, respects the principle of estoppel; yet being a conscious process, the evolution of law can, wilfully, resist overspeciation.'

(Legal precedence): 'In such an organic system, antinomous, moot or equivocal issues, which arise over a point of law, its interpretation or implementation, can be resolved by recourse to the ethos of the preceding principle, which overarches the obstacle, question or matter in hand (it being the spirit of the law, that should inform judgement, in any ambiguous situation).'

'This is the way to resolve issues of jurisprudence, as opposed to the creation of ever-more variants, of laws, rules or ordinances ~ which only serve to obfuscate justice, by way of quibbling interest ~ or through the veneration of previous judgements, which are only useful, in a progressive system, for occasional, ad hoc reference; to do otherwise ~ as is the case with precedent-based systems ~ is to let one trial decide the outcome of another, when every one differs in some way (in practice, the primary concern of precedent-based justice, becomes the integrity of its methodology which, lacking courage in its own convictions, lets the past pass judgement on today ~ which is just as daft, as today passing judgement on the past).'

(Appeal): 'Akin to a complex legal system, a simple system holds scope for abuse, and misinterpretation, albeit that in the former the guilty, consistently, go free on the basis of technicalities ~ provided they can pay for slick advocacy ~ whilst in the latter this is seldom the case; there is though always the chance, even in a straightforward court, that ~ as with arcane justice ~ an innocent man may be convicted (albeit the likelihood

of this is lessened, as the integrity, and intelligence, of judges and juries, counsel and the police increases, and methods of detection progress).’

‘To counter such injustice, those convicted should be able to appeal, both the verdict or/and the sentence, before higher and higher and higher authorities, but should do so on the basis, that each respective, senior body, would have the power to increase their penalty, if it thought that their appeal was idle, dilatory, silly or malicious (the prosecution likewise having the right, to appeal sentence, but would face censure, if such an appeal was deemed spurious, or face investigation, if it were deemed vindictive); in this way, everyone would be entitled to have their case heard, repeatedly, up to the highest authority, but would have to be mindful of the consequences, that accompany this right (in this way, abuse of the system would be deterred, while liberty was protected, and justice, at every level, and for every defendant, was always made available).’

(Consistent sentencing): ‘An aspect of the appeal process, in respect of sentencing, should be the review of similar cases ~ a task rendered easier through computers ~ so as to ensure that, broadly, subject to mitigation, and special circumstances, penalties were consistent, and that individuals were not overly, or underly punished (fairness being essential, in any legal system); this way even people who hadn’t appealed, could have their sentences reduced, or receive compensation, if over time it transpired that their penalty was excessive (converse cases however ~ to wit, where, with time, a penalty appeared too light ~ should not be revisited, for it’s important in a just society, where convicted people earn their freedom, that they know, with certainty, the extent of their sentence).’

(Commercial licencing): ‘Rules and civil ordinances, which relate to commerce, business and industry, need to be simple and consistent, as regards their requirements, and be predictable in their application, and their operation (which is to say, function on the same basis for a period, which renders them viable and desirable, from a commercial perspective); if, however, systems have to be changed prematurely, due to an emergency, a new social need, or to correct a fault in them, then those negatively affected ~ in way of wasted investment ~ should be properly compensated (enabling business to have confidence in government, and so embrace the initiatives, and policies it promotes).’

(Timing): ‘In both civil and criminal law though, temporal factors should be considered for, without a deadline or backstop date, all things can be interminably debated (sometimes punishing the plaintiff, sometimes the accused, commonly both ~ in terms of cost, stress and inconvenience ~ along with the commonwealth).’

Suspect innocence

‘Notwithstanding the impossibility, of Existential blamelessness, whilst every sensible effort should be made, to ensure guiltless men are not arrested, tried or convicted, it is important that a desire to, rightly, prevent these wrongs, does not allow an unacceptable level of felons, to duck punishment, and get off scot-free, for this in turn

creates a new class of victim, and mars a just republic; thus even though it's a travesty, for one innocent person to be penalised, it's worse that one hundred malefactors, are left free to re-offend, one hundred others are undeterred, from committing the offence in question again, one hundred victims are denied justice, and hundreds more lives are blighted.'

'Still, in a self-fulfilling system, miscarriages of justice would become all but impossible for, as the workload of the police and courts was lessened, so crimes could be better investigated and tried, causing conviction rates to duly increase, which would further deter offenders, in a continuous, virtuous cycle of betterment (that nevertheless revolves, around the quality of the people, their access to justice, and equal opportunity ~ the latter removing the excuse, of social provocation [ref. below]); similarly, technical, and forensic advances in crime detection, would, likewise, reduce the likelihood of wrong conviction (especially as, under this system, technical evidence would be subject to, independent, testing and validation, by the Sentinel corps).'

Judgement

'**Laws** of man, though tailored to individual, and abstract situations ~ and clemently tempered ~ ought to be corollary of the laws of nature, and therefore Logical in their construction, tolerant in their operation, and symmetrical in their intention, in as much as trade should be equitable, be it for goods or actions (justice being correct equation ~ injustice upsetting natural balance)*.'

(Trial): 'In practice, justice should be trebly tested, such that a crime is Logically tried, wisely judged, and clemently mitigated, by standards of reason, experience, and compassion (vis-à-vis possibility, probability, and redemption); at the same time, any form of dishonesty under oath, ought to be severely punished, in civil as well as criminal hearings; by thus upping the ante, the level of litigation would be drastically reduced, as both plaintiffs, and defendants would be exposed to a risk, more ethical than the deterrence of expense, which gifts law to the rich.'

(Juries): 'Notwithstanding impartiality, it must not be forgotten, that juries play a political role in society, in giving the people power, in matters of adjudication, and the ultimate defence, against malicious prosecution, and other judicial abuse; nevertheless, despite the fact that ~ in the polity here proposed ~ every citizen would be familiar with the, basic, operation of the legal system, which would, at school, figure in the syllabus of their *Social* education ~ ref. *Social education*, below ~ and that they would have experience of policing, by virtue of their *Social service*, it's vital for a fair trial, that the jurors who hear it, are suitably qualified to do so.'

'This requirement could be generally met, by way of the aristocratic system here advanced, so that the Court could decide upon the quality of juror required, and in certain, specialist cases, where understanding of the relevant profession, practice or industry was essential, the Court could similarly insist, that qualified people were selected; though this system is open to criticism, the converse is however worse, to wit, to allow men who are deaf to its technicality, to then decide a hearing, means

that the accused either walk free ~ as 'doubt' is inherent in the mind of such a juror ~ or that they are simply convicted, due to the cut of their suit, colour of their skin, or other prejudicial criteria.'

'As regards commitment, jury service should fall under *Social service* ~ ref. above ~ and count in terms of hours towards it; like the latter though, it shouldn't be compulsory (albeit that for an aristocrat to decline, would be frowned upon, and no doubt result in their demotion).'

(Trial structure): 'Appropriate degree Sentinels ~ ref. *Ethical Sentinels*, above ~ ought to preside over trials as judges, and though they alone should have authority, in the way that hearings were conducted, they should be accompanied by an independent, observer Sentinel, who could offer them counsel (and who could, if they had grave reservations, call a halt to proceedings, and call on an inquiry ~ though if they did this unnecessarily, they themselves would be subject to penalty); likewise, the Civil service should provide a clerk to offer legal advice, check technicalities etcetera, and attend to administration (while they too would be obliged, to report anything they thought untoward, to the political establishment ~ again facing penalty themselves, if the plaint they raised was unwarranted).'

'A jury of twelve, should then decide the verdict of a trial, on the basis of a majority vote; in the event that a decision could not be reached though, for whatever reason, then there should, naturally, have to be a retrial; if, however, a jury was exactly split on the issue of conviction, then the observer Sentinel should have the right, if they were convinced of innocence or guilt, to give an additional, decisive opinion (in all save the most serious cases).'

(Mitigation): 'By virtue of humanity, justice should be tempered with practical compassion ~ once social stability permits it ~ to which end, there are three categories of mitigation, to wit, passion, nescience and circumstance (the latter factor, in societies where birthright decides status, undermining the guilt in certain crimes); similarly, if a citizen correctly addresses wrongdoing, or abuse, on a direct, unmediated, extrajudicial basis, then their actions should be pardoned, or any punishment heavily offset for, contrary to the convictions of paternalistic authority, a sense of honourable entitlement helps, not upsets public order (by virtue of respect, and the thought of instant repercussion); conversely, if a man acts in such a way and is mistaken, or his response is disproportionate, then, having thus committed a crime himself, he must face the penalty of the law he chose to go without; this approach would ensure that every citizen ~ would-be criminal, or vigilante ~ weighed the consequences of their behaviour, either before they offended, or before avenging.'

'Following on from this issue, arises the question of weaponry, in a modern polity for, though it empowers the weak in respect of defence, it also gives those criminally sick, or pathetic, disproportionate power; the answer to this dilemma, lies firstly in the vetting, qualification, supervision and training, of those who would possess arms (which is best achieved ~ a la the American constitution ~ by insisting they are part of a militia, thus subject to its governance, etcetera [however occasional their

participation]); secondly, penalties for the misuse of weapons, through malice, error or negligence, must be extremely stiff; thirdly, the potency of private arms must be strictly limited, to only be sufficient for crude defence, at close quarters; notwithstanding these points though, in the society here described, where equal opportunity reduces criminality, where the people police themselves, and Sentinels champion the vulnerable, hopefully the ownership of weaponry, would become undesirable.'

(Appeal): 'To remedy miscarriages of justice, those convicted must be able to appeal, the verdict and/or sentence, before ever higher authorities, but should do so on the knowing basis, that each respective, senior body, would have the power to increase their penalty, if it thought that their appeal was idle, dilatory, silly or spiteful; in this way, everybody would be entitled to have their case heard, time and time again, up to the upmost judge, but would need to be mindful of the risks, which accompany this facility (thus abuse of the system would be deterred, whilst liberty was protected, and justice, at every level, was always open to all).'

'High degree Sentinels as well, ought also to have a, vicarious, right to appeal a conviction, regardless of timeframe, even if the convicted party, didn't want them to do so (though in such cases, there should be no scope for penalty-increase); Parliaments should also have this power, but need a majority vote to invoke it.'

Civil advocacy

'To allow talent to become a factor in justice, must itself be criminal; thus any system of law which has skill built into it, such that advocates can command high fees, by dint of their cunning, knowledge and charisma, must be unjust, by the very fact that it favours the wealthy, and lets the desperate be robbed through costs; a clever barrister could, of course, conjure up excuses for their pursuit ~ of wealth at the cost of justice ~ but no matter how glib, and charming their argument, at root this is a matter of common sense, ethical thinking, and clear reason (all of which, though cheap in monetary terms, are socially priceless).'

'Profiteering from a judicial system, is immoral earning, and should be proscribed, by virtue of the fact that the latter, is clearly constructed, commonly accessible, and holds no scope for the exercise of guile, quibbling or riches in its operation; courts need clerks and judges, both of whom should be professional, and employed by the state; outside of this, legal representation, as necessary, should likewise be a public business (the profits from which, go to crime prevention).'

'To iterate, creating their own need, sly attorneys and their silky ilk, rather than assisting justice, serve only to hobble it, and undermine the ethical operation of the polity, through ~ sans concern for victims ~ serving their own interests, regardless of right, or ethical health (society being blighted, when access to law is bought).'

(Waste of talent): 'Shelving ethics though, and the question of moral integrity, where a complex system rewards professional advocacy, it stands to reason that, with the

stakes being so great, those adept will command high fees, and this sad fact in turn, results in a criminal drain of the talent pool, as people who could be doctors, engineers ~ even rhetors ~ expend their energies on outfoxing each other, at the expense of their clients, and society; worse yet, in pursuit of lucrative success, such men render the system they play, ever more sophisticated, on a case by case basis, so that only those initiated, can work its arcana (thereby justifying their qualification, if nothing else); furthermore, because of the investment necessary, to graduate in the law game, it becomes a patrimonial business (which shuns the public, save to mulct them ~ legalese, it seems, being a familial idiolect).'

(State legal services ~ civil law): 'Law is a constitutional issue, and as such should be practically managed by the state, that creates, administers and implements it, and ~ by virtue of being a public concern ~ kept away from the private sector, whose exclusive, competitive nature, is antithetical to equity.'

'Similarly, in respect of civil cases, contracts etcetera, state provided legal services ~ overseen by Sentinels, but run by the Civil service ~ could thus ensure greater parity in representation, plus funnel the profits so generated, back into the commonwealth; moreover, it is incumbent on any republic, which imposes a legal system on its citizens, to likewise ensure that it's cheap, and easy for them to use, defend themselves, protect their interests, and otherwise access it.'

(State legal services ~ criminal law): 'The involvement of advocates in criminal law, should of course be kept to a minimum, to prevent the distortion of testimony, on the part of any party; mindful that this is a simple system, the gist of which every citizen would be familiar with ~ by virtue of their schooling ~ the police, once satisfied with their case, should have the same perfected from a clerical perspective, by a state solicitor, before it's presented in court; during the trial, the latter should then oversee its presentation, and work with the Clerk, Judge and defence attorney, to ensure the hearing was clear, and run in kilter.'

'In terms of defence, the process should be effectively replicated, and while the criticism could be made, that a man should be free to choose his own brief, this right can work as much against him, as for him, unless he is blessed with a depth of legal knowledge, such that there'd be no need for him to seek legal assistance; this system, however, could accommodate a degree of liberty re this, with defendants being able to opt from a selection of representatives, and subsequently disappoint, and replace, whoever they first selected (the object of this being to, primarily, counteract clashes of personality, not address questions of competence for, as said, the legal system in question, would have been expressly designed, so that exceptional knowledge, or flair, was not required to practice in it).'

'Crucially though, as this system is both simple and, from a legal-professional perspective, non-adversarial, the significance of legal assistance is diminished anyway; a defendant would primarily be convicted, on the basis of the evidence against them, and the credibility of their defence, whilst technical quibbling, logomachy, and the manipulation of witnesses, wouldn't figure in a trial.'

(Non-adversarial trials ~ clear hearing): 'Justice must win every case, and everyone within a trial, should remain mindful of this; thus the common objective of the briefs in a hearing, should be to see this virtuous imperative's served, over and above the jealous interests, of whomever it is they're assisting (the best interest of every citizen, including those in the dock, being that the justice is upheld); therefore, if they detect a flaw in the case of their client, they should, in a spirit of openness, illustrate the same to the court, and not seek to conceal it; similarly, if they detect something that the other side's neglecting, then they should bring this, too, to the court's attention, regardless of whether it benefits their notional opponent.'

'Likewise, when cross examining witnesses, briefs should not seek to cunningly trick, rile or confuse them, such that honest testimony becomes corrupted, by sly and slick semantics, or that, conversely, dishonest testimony is cleverly led, or invested with credibility, by dint of presentation, and smart answer.'

'Meanwhile, in case of appeal, attorneys should keep their own, opinionated, trial diary, so that this could be considered by a higher Court, before whom they could be called to testify, and give their view of the case in question.'

(Trial mechanics): 'First the prosecution, then the defence should present their case, by way of evidence and testimony; in the course of this process, every witness should face cross-examination, by both respective attorneys, plus the defendant or plaintiff, if they wished; in this process, the Judge, as well as orchestrating the trial, and ensuring that protocol was followed, could also cross-examine witnesses, and be free to question evidence; both sides should then summarise their case.'

'Following this procedure, the jury would pronounce innocence or guilt, after which the judge would then pass sentence.'

Relative penalties (and compensation)

'**Historically**, sentencing has erred to be like a pegboard, in presenting rigid, tariffed terms, which seldom fit the crimes ~ felonies or misdemeanours ~ they seek to address (cookie-cutter justice, taking the biscuit, in giving different criminals equivalent, repetitive sentences ~ enough said); to this end, it's better, instead, that penalties resemble a net which, while still a predictable grid, is flexible, and fits what it would restrict.'

(Deterrence): 'In essence, penalties should be provisionally increased, and civil liberties provisionally diminished, until an acceptable level of legality is achieved, either generally, in response to popular criminality, or with reference to a particular type of crime, post which the reverse should be effected; the object of this exercise is to ensure, that the utmost degree of freedom is permitted, whilst public order is upheld (these two imperatives, being a quid pro quo ~ hence the need why an element of criminal activity, must be accepted by society, until the quality of the citizenry, enables a state of Maganimous anarchy, to reign by virtue of sovereign humanity).'

‘Thus the severity of law enforcement, ought to only be tough enough, to realise the degree of lawfulness sought (the thought being to have lax laws, along with soft courts, whose objective is compensation); yet in implementing this reciprocal system, it’s important that every crime is measured, on a public and private scale, such that what may seem a minor infraction, to the individual, may still warrant severe redress, in view of its impact on the polity, and vice versa.’

‘Similarly, penalties should be adjusted subject to location, thereby enabling crimes to be specifically, and harshly targeted in trouble spots, without impinging upon the liberties of pacific places (an initiative particularly applicable, in conflict zones, in which strictness creates the kind of kind climate, which permits liberal nicety); in such cases though, it’s vital that the penalties in question, are made common knowledge, whilst their subsequent reduction too, is publicly published.’

(Compensation): ‘Though the topic of punishment, will be subsequently discussed ~ under the said heading ~ the matter is touched upon here, in way of compensation, its role in deterrence, and relative nature; to wit, it’s important that victims are, properly, compensated by their assailant, with any inability on the latter’s part, to meet the debt they have created, being met by the state, who then recovers the cost from the convict, by way of fines, service, and other public input (conversely, if a Court choses to mitigate a penalty, due to social provocation ~ ref. below ~ then it’s important that any such reduction in cost, is not met at the cost of the victim, whose compensation, in such instances, should be topped-up by the polity, as it’s it which pardons).’

‘Compensation alone, can right the wrong one has suffered, a fact historically recognised, for once a victim’s loss is met, the crime is to a degree paid for, whereas unproductive punishment by the state, as well as being socially costly, can leave the wound untreated, and thus left to fester (for, save by way of vengeance ~ itself a sin of sorts ~ how does it aid an injured party, if their harmer is gaoled, flogged or topped).’

‘In short, imprisonment and corporal punishment, whilst presenting deterrents ~ as does compensation ~ both fail to address the hurt, that constituted the offence itself, leaving the victim short-changed, and entitled to avenge themselves (thereby gestating another offence); if, however, a greater level of public deterrence is needed, than a particular fine would provide, then the compensation tariff should be raised, such that the commonwealth benefits from the uplift, while the victim receives what’s due to them; the state could then spend this income on preventative measures, both physical, in terms of security, along with education, training etcetera.’

(Compensation and culpability): ‘For justice to function, men have to be held to account for their actions; it is however true to say, that illnesses and disorders ~ mental and physical ~ along with hormones, and blighted psychology, can all cause men to commit crimes, and leastwise can corrupt their judgement, to which end all manner of argument, can erupt over punishment, and the attribution of responsibility;

what is undeniable though, in every case of law-breaking, is that an individual has offended and, regardless of whether the infraction in question, is deemed to be an accident, the result of sickness, or of ignorance, the party that caused harm, ought to sort its remedy (or, if the state thinks they're blameless, by way of mitigation, then it should right the wrong in question); to this end, again, compensation presents proper penalty (the matter of redress, in this respect, transcending that of cause).'

(Compensation mitigation): 'As for reckoning compensation, the first question, is to what extent a crime against a person, body or organisation, is mitigated by way of provocation, for in cases where there's an element of this, then the provocateur-victim should only be compensated, in relation to the disproportionate acts of the offender, whose punishment ought to, likewise, solely reflect the said excess (it being important, in the interests of rightness ~ plus decorum and politeness ~ that people face their just comeuppance, if they cheat or mistreat others, or are unduly rude to them).'

(Priceless crime): 'The second issue then, in this equation, is that the rich must be prevented from buying rights to crime, by dint of fines or penalties, being trifling unto them; the *Penal standard*, to be explained later, would however address this deficiency, by virtue of reckoning criminal debt, by way of the common, temporal denominator, presented by hourly wage rates (subject to *Impact* and *Punishment* multiples ~ ref. *The Penal standard* below).'

(Compensation calculation): 'Post this, the third matter that should be addressed, is the level of compensation warranted, in view of the fact that crimes impact upon people disproportionately, in terms of loss, and opportunity cost (talent, means and capability, figuring in this sum, albeit that the *Labour standard* and the, pre-*Active tax*, *Wage equation* ~ ref. below re these three headings ~ would, relatively, reduce such difference); to this end, as said, it is vital in a just society, that victims are properly compensated, yet if they had a particularly affluent lifestyle, that was affected by a crime, it should not follow that the level of compensation, they would need in lieu of their loss, should be met by the offender, for if this was the case, it would be cheaper for thugs, villains and perverts, to simply target the poor (as they often do, in states where law is bought, by dint of expensive representation ~ as per above).'

'Moreover, such a system would mean, that the punishment for harming one person, would be greater than another, which would be wrong (save for the question of *Social cost*, addressed below); to this end, compensation tariffs should be calculated by way of the hourly wage rate, and lifestyle of an average citizen ~ more common in a meritocracy ~ post which, by then dividing this sum by the minimum wage rate, a debt would be reckoned for the offender to settle, in man-hours (thus, in respect of fines, if the minimum wage rate was £1 per hour, and a fine was £10, then a minimum-wage-earning convict, would pay £10, whilst a convict who earned £3 per hour, would pay £30).'

'In this way rich and poor convicts alike, would incur, relatively, the same debt, which is particularly relevant in the case of fines, which, when settled by way of their

respective wage rates, would have similar impact upon them (as regards working-off debt in the community, and in gaol, this subject, and that of the *Impact and Punishment multiples*, applicable to hourly rates, is dealt with under *The Penal standard*, below).'

'In relation to the injured person, if their loss was below what it would have been to the average man, then they should have their compensation rate reduced to reflect the actual cost to them, with any excess being paid to the state; conversely, if their loss was greater than what it would have been to the average man, and was not covered by the debt of the offender ~ them being a basic wage earner, say ~ then any shortfall they incurred should be met by the state (the *Wage equation* ~ ref. below ~ plus tax records, enabling and informing this reckoning).'

'This way all would be equal before the law, with the penalty being broadly the same for an offence, be it against rich or poor, or committed by a rich or poor person, while victims received their due, as fairly as could be estimated ~ it being impossible for a state, to ever, meet, compensate fate ~ and the republic hopefully broke even, in topping-up, and taking surplus sums, from compensation payments (when reckoned aggregately).'

'In the event though that a guilty party had no income, then they should have to work-off the debt at the minimum wage rate, through community service, or imprisonment (albeit that in such cases, *Impact and Punishment multiples* would affect the tariff ~ ref. *The Penal standard*, below); conversely, in cases where a wealthy convict had a low or no wage, but owned capital resources, then their lifetime earnings to date ~ as per tax records ~ should be added to the said capital, then divided by the number of years they have worked, so that a mean, annual wage figure for them was established, from which an average hourly rate, in turn, could then be notionally set, which could then be applied to the criminal debt in question.'

(Social cost): 'Notwithstanding egalitarian imperatives though, if a man commits a crime against an individual of aristocratic standing, then the question of *Social cost* has to be taken into consideration, if the offence impacts upon their contribution to the public realm (the polity being the para victim); though this smacks of unfairness, it should be remembered that, firstly, many crimes would not have any such effect ~ for example, crimes against property ~ whilst even for those that did, the transgressor would only be punished in respect of unprovoked offences, or for the excess element of any offence, post mitigation (thus aristocrats would have to watch their conduct, as much as the next man).'

'In practice, this would mean that aristocrats, regardless of their status, would be as likely to receive a blow in the event they earned it, as the lowliest vagabond would, while their property received no special protection; if however they were set upon for no good reason, and beaten so that they could never work again, then the commonwealth would suffer as a result of this offence, more than if the victim was a derelict, and thus should be duly compensated; moreover, the threat of extra penalty, would serve as an additional deterrent, to those who would violate strangers (to wit,

they would not know who they were about to harm, and thus would, hopefully, show greater restraint ~ if they opted not to though, then they couldn't baulk at the tab for their actions).'

(Civic interest): 'Conversely, if a criminal had previously assisted society, then any such action, along with their public conduct, ought to inform their mitigation (justice being a quid pro quo, in which equation, good must carry weight).'

(Social provocation): 'Likewise, sentences should be mitigated, if the state, or greater society has created, or contributed to, the conditions which gave rise to the crime in question; the most obvious example of this ~ which would be eliminated in a right, meritocratic society ~ is the congenital disparity, whereby some are born into riches, while others are born to serve them, for such an situation, to a degree, justifies crimes the poor commit, against those unjustly born above them (which, in such a setting, can be cast as retaliation, retribution and, in the case of thievery, the recovery of property, stolen by dint of prejudicial gifting).'

'Similarly, if the state permits business, to be conducted on an un, or ill-regulated basis, which lends itself to theft, then to an extent it must accept a share of the blame, when men succumb to temptation, particularly when they are driven by familial factors, the threat of penury, etcetera; this issue primarily relates to financial industries, banking and the control of assets, where every safeguard should be put in place, to deny the opportunity for theft and fraud, to which end a system of certification, ought to be in place, so that investors, lenders and shareholders, knew their interests were protected from criminal risk (and were insured against it ~ the cost of such oversight and indemnity, being recoverable by levying the products in question).'

'Privately, Companies too should ensure that auditing systems, and crosschecks are in place, to lessen the temptation to their staff, to thief, cheat or embezzle, staff whose wages are often, relatively, low in relation to the sums of money they handle, or the value of goods they control; if firms are remiss in this respect, then they should have to suffer an element of any loss, incurred due to their invigilance; the object here, again, is not so much to discharge workers of their moral responsibilities, but to incentivise crime prevention, for the benefit of all, through the reduction of circumstantial enticement (normal people being unsaintly ~ thank God).'

'To explain this stance by way of example, though a hotel maid should not steal, for a resident to leave cash scattered about their room, smacks of negligent arrogance, and is an act guilty in itself, through encouraging corruption; thus in this situation, though the maid should be punished, her sentence should be mitigated, by the conduct of the occupant, whose compensation should similarly be lessened, or even forfeited, in view of their recklessness.'

(Fines and misdemeanours): 'To ensure the consistency of deterrence, fines, as per the *Penal standard* ~ ref. below ~ should have their value divided by the minimum wage, so as to convert it into an hourly tariff, which the offender would then have to

pay at their own wage rate; this way the impact of penalties would carry the same weight for all transgressors; under the system of *Public banking* ~ explained later, ref. below ~ this would be easy to calculate, by way of tax payments (with the recipient of the fine, being able to contest the said equation, but would do so in the knowledge that, if caught fibbing, then the penalty would be stiff).’

‘If however a guilty party had no income, then they should have to work off the debt at the minimum wage rate, through community service (albeit that in such cases, *Impact* and *Punishment multiples* would affect the tariff ~ ref. *The Penal standard*, below); conversely, in cases where a wealthy convict had a low or no wage, but owned capital resources, then their lifetime earnings to date ~ as per tax records ~ should be added to the said capital, then divided by the number of years they’d worked, so that a mean, annual wage figure for them was established, from which an average hourly rate could in turn be reckoned, which would then be applied to the penalty in question.’

Relative surveillance

‘Until an acceptable level of lawful conformity, prevails across society, state surveillance of public places, should be continually increased, but once the right degree of criminality is achieved, the process ought to be reversed, in the interests of privacy, and so temptation isn’t eliminated.’

‘The right to wrong ~ in moderation ~ is a bad liberty, which should not be denied for, sans freedom to sin, there’s no true goodness; moreover, whilst false, forced rectitude, denies bona fide ethicality, it also undermines the privacy, which is vital for the public dialogue, that naturally drives humanity (crime being properly prevented, through ethical commitment, and social openness, not chains, gates or surveillance).’

‘In short, if the ability to be bad is removed, then goodness too lacks qualification, by dint of being an imposition (coerced decency, smacking of badness); furthermore, utterly suppressed sinfulness, must suppurate as, uncured, corrected or arrested, unhealthy tendencies tend to fester (so egotistical sickness is best diagnosed, though being elicited, by unwitting permissiveness); thus over-surveillance by a state, is oft wronger than the problems its monitoring stops, for it’s better for people to be free, in a crime-blighted society, than for them to be caged in a safe one.’

Ad hoc prosecution

‘**Laws** ought to provide a framework, or trellis for ethical imperatives, not be bars to their enactment, nor form a legal filigree, that muddles judgement, for law is the servant of justice, not its lord or master; to this end, as no two crimes are the same, and specific offences raise technical questions, a legal system needs inbuilt, regulated flexibility, so that ~ while those convicted have recourse to appeal ~ criminals never get-off scot-free, by dint of quibbling, and legal nicety (miscarriages of justice, due to overwrought laws, making every citizen a victim, of what should protect them).’

‘Ergo as a general maxim, cookie-cutter punishment is unethical, while technically inflexible laws and conventions, often serve to abet felons; similarly, rules of procedure, legal details or nuances, etcetera, should never be used to prevent the guilty, from facing the music at hearings (although it’s hard to imagine, how such corruption, could arise in the system here described ~ albeit it’s predictable, that unforeseen things will naturally happen); to prevent abuse like this, if it proves that a law, or process, is either inadequate, or unwieldy, outmoded, or in any way lacking, rather than denying justice, a senior Sentinel should suspend proceedings, until the necessary legislative changes can be made, to rightly address the deficit in question (for order oughtn’t reward wrongdoing).’

‘To prevent the misuse of this facility though, any changes sought to laws, ought to be brought at a Congressional level ~ ref. *Appendix 2*. ~ and thus be subject to constitutional checks, Presidential intervention, test by plebiscite if necessary, etcetera (it is to be imagined though, that such errors and insufficiencies, would be self-evident, such that their rectification, was seldom questioned); similarly, these measures could be deemed, either temporary, provisional, or perennial, so that, if they related to an ad hoc emergency, or crisis, they would not linger, and impinge on liberty.’

‘It is imperative too, that the number of laws, rules and regulations, is kept to an absolute minimum; to this end, the statute books should be periodically reviewed, and sensibly edited, so that anachronistic, unnecessary and irrelevant legislation, along with unwanted ordinances, and so on, are abrogated; this process would preserve the legal simplicity, vital for a fair society, and grant the freedom each generation needs, from laws tailored for erstwhile times, that now are found unfitting (which is not to say that proven rules, should not be respected, utilised and cited, nor to ignore healthy precedents, but merely to acknowledge the fact, that to constantly follow pioneering laws, is to stray from their essential destination).’

Ad hoc sentences

‘**Punishment** should serve deterrence ~ thus must be tough ~ primarily by way of compensation, for a progressive society should, rightly, lack conviction in incarceration; instead, by placing penal emphasis, on redemption through redress, the question of proportion in punishment, is better addressed, than it is by the expensive, pegboard imprisonment, which sees some suffer more than others, by dint of their personal circumstances, level of education, and sensibility; to wit, a coarse person is less perturbed by discomfort, than a refined one is, while one with a family to support, feels separation more than a loner, and a bright man suffers from loss of freedom, worse than a dim one does (simple men warming to institutionalisation, or leastwise not minding it, as much as clever men imagine).’

‘In short, imprisonment can present benefits to a vagabond, that for a rich man would be deprivations, thus to give them equivalent custodial sentences, is clearly unethical (albeit such differences are reduced in a meritocratic society, by virtue of greater social equivalence ~ particularly during the formative years, of each and every citizen);

yet set fines too, fail in this respect, for wealthy and intelligent men, can settle their debts more easily, than poor and simple ones can; the system of compensation here outlined though, can be tailored to address this issue, and ensure level deterrence, whilst seeing that victims get proper recompense; as regards disparity in punishment, this too can be technically addressed, by virtue of the application of an *Impact multiple*, to every respective sentence (ref. the *Penal standard*, below).’

‘Similarly, the motivation of the perpetrator ~ passion, persuasion or perversion ~ needs to be genuinely reflected in the severity, and style of their sentence ~ an imperative denied by cookie-cutter punishment ~ which ought to be tailored to fit the crime, and address all its factors, including social impact, and the necessity to deter the offence in question (in relation to which, the severity of its penalty should be increased, until an acceptable level of offending is reached ~ subject to individual mitigation); moreover such bespoke, protean penalties, would also upset the weighing, of risk against gain, in criminal equations.’

‘Such tailoring ought, of course, to cut both ways ~ lest men are stitched up ~ with motive, provocation, and the merits of the offender, being considered upon their conviction; to summarise, a one-size-fits-all approach, for all ages, both sexes etcetera, is as stupid in sentencing, as it is sartorially, so laws ought to form just patterns, to guide judges judgement, in a process open to appeal, and overseen by Sentinels, to preclude abuse (moreover, as per *Essential legislation [Consistent sentencing]*, above, all sentences should be subject to review, so that like cases received similar penalties ~ unless there was a drive on, to lessen a type of crime, at the time a villain committed it).’

Corporal interrogation (in certain cases)

Earlier in this declamation, reference was made to whisky, and now may be another time, for fainthearted, genteel readers, to take a slug of rye (sans ice to cool, or sickly mixer); if however, despite a stiffener, what follows smacks too unpalatable, simply dismiss it, move on to nicer topics, but don’t make the common, intolerant mistake, of closing one’s mind to a series of ideas, merely because some of them seem unpleasant, benighted, misguided or dumb.

‘If it was for the greater good, in exceptional, unpleasant cases, convicted criminals who refused to cooperate with investigations, and divulge information they certainly possessed ~ like providing encrypted passwords, identifying accomplices, and so on ~ should be compelled to do so, subject to the matter being sanctioned by a judge, and approved by a grand jury, convened just for the purpose (in a process that’s rapidly enacted ~ immediacy being easily feasible, in an aristocratic meritocracy); once so warranted, the minimum pressure necessary, should be used to extract information, with truth drugs being first employed, before firmer methods were brought to bear (albeit the said medication, would generally be sufficient ~ the urge to confess being irresistible, for most, once such drugs are administered); naturally, corporal interrogation, ought always to be a last resort, but the salient fact remains, that it’s better a malefactor suffers, than their victims are left to do so ~ be they created, or in

the making ~ whilst accomplices in evil deeds, can't be left at liberty, to reoffend again and again, and spread further misery.'

'Similarly, in respect of investigations, if the police could illustrate to a Judge, jury and Parliamentary committee, firstly that a crime was appalling, and secondly that people involved in it, were causing further peril, by withholding information they evidently possessed, then again they should be permitted to extract this, in the most humane way possible, under medical, and Sentinel supervision (so as to prevent victims suffering, and dying, for the sake of liberal sensibility, and cissy thinking); moreover, this facility on the part of law enforcement would, by and large, prevent its exercise (for, knowing they would yield, generally pragmatic malefactors, would avoid increasing their penalty, by dint of pointless resistance ~ taciturn felons turning loquacious, when faced with certain examination).'

'In terms of efficacy, as men err to become increasingly sensitive, through soft lives and kindness, they will naturally fear rough treatment more, at the same time as medicine renders it harmless (such procedures being safe, just lacking anaesthetic ~ albeit, by and large, benign drugs would suffice, as tools for truth extraction, which needn't be like pulling teeth).'

'So, secure in the knowledge they would succumb, own-up, confess etcetera ~ selfish felons lacking the mettle, or motive, for heroic fortitude ~ would-be torturees would yield immediately, and duly sing like a canary ~ albeit, with drugs, a little slurrily ~ thus preventing further unpleasantness, whilst their accomplices, anticipating betrayal, would commonly race to surrender themselves, so as to benefit from mitigation, reduce the cost of their prosecution ~ for which they'd be liable if convicted ~ and avoid the perils of being outlawed (like pitiless lynching, in respect of killed children ~ ref. *Outlawing*, below).'

'In addition to these benefits, people would naturally think twice, before committing egregious crimes, by dint of knowing they'd be convicted (even them mentally ill, having a survival instinct, which is stronger than all but the worst psychosis ~ and if so afflicted, men, generally, would be swiftly arrested anyway, by way of conventional methods); ergo the pluses of this system, are manifold and manifest, and thus it should be taken-up, for to fail to do so, is to abet vile crime (squeamishness being a liberal indulgence, which is denied to victims, whose pleas and screams go unheard, by people more concerned with violator's rights).'

Punishment (Civic liability)

'**Belief** in society ~ faith in which is qualified, via equal opportunity ~ plus an innate sense of ethicality ~ trained by way of education ~ are better social controls, than any threats or penalties (a warranted sense of belonging, to a body politic, causing men to respect authority, and giving them goals outside their own); thus lawful order is best secured, by the dry-stone walls of free conviction, not the barbed-wire of oppression, nor any kind of legal thicket, or labyrinthine system (albeit the former is reliant, on the citizen being a brick).'

‘Nevertheless, even in an honest meritocracy, there will always be crime, by virtue of freedom, and dint of self-interest, and thus there must be a penal system, so as to generate compensation for victims, and to deter offenders (deterrence being better than remedy ~ moreover, the urge for self-preservation, and the avoidance of unpleasantness, is a limbic instinct, which tempers criminality, and even mental illness).’

(Gaol as waste): ‘Passive imprisonment though, is, for all parties, a pointless type of penalty, which oft errs to convert villains to victims ~ in making vengeance a virtue ~ at the expense of the exchequer, and that, outside of deterrence, only serves to realise recidivism; furthermore, idle incarceration punishes the public, by making them pay for the crimes of others, in way of gaols, and a penal system (to which end life imprisonment, is particularly abhorrent, in being a criminal waste).’

‘Consequently, constructive alternatives to gaol, that realise reform, compensate injured parties, and are at least self-financing ~ if not profitable for the commonwealth ~ ought always to be sought; thus, while corporal or capital* punishments should not be ruled out ~ if warranted in way of deterrence, or if the criminal refuses to cooperate with their sentence ~ penalties are best effected through work, by way of which the social debt owed by an offender, can be honestly worked off, in a process tailored to fit, the wit of the convict, and the crime they committed (the truth being, that no two men can serve the same sentence, thus to stick them in a cell for the same time, must naturally be unethical ~ save in way of the fact, that the more intelligent a man is, the less his mitigation, such that, though gaol harms him more than a moron, his additional suffering’s just).’

(Civil violence): ‘It’s a meek myth, perpetuated by the craven, that civilisation is qualified by non-violence, when, in fact, clever aggression is what gives rise to it, and ensures its preservation, to wit, in the face of savage barbarity, only fierce discouragement and just, robust remedy, can ensure the safety of genteel people (the weak needing the strong, the soft the hard, to guarantee their wellbeing, prosperity and freedom); akin to electricity, which can kill, force itself isn’t good or bad, just dynamic energy, that should be employed as necessary, to realise ethical outcomes, and the equitable interests of a fair polity, in the face of malicious, evil, and excessively-selfish actions, by people who won’t respond to entreaties, or reason, passive threats, or gentle penalties.’

‘Conversely, an excessively-permissive and pacific, risk averse, apologetic, ersatz civilization is ~ one isn’t sorry to say ~ spent anyway and, by dint of its decadence, the world is best rid of (appeasement tempting aggression, aggression keeping peace); the badge of civilization is integrity, not nicety, urbanity or clever technology ~ however good these features may be ~ and the more a polity possesses this quality, the more civilized it is; consequently, whilst exhibiting a spirit of post-penalty clemency, a republic mustn’t let men offend with impunity and, while tolerant of human frailty, must never be remiss, purblind or tardy, in respect of enforcing lawful

order (to which end it needs to keep its teeth, and sink them in when criminals resist kinder types of persuasion).’

‘Thus, as discussed, though blunt punishment, as such, is an improper response to wrongdoing ~ compensation being meeter ~ deterrence must be effected, and penalties paid, to which end, subject to ethical context, it isn’t uncivilised to execute, hurt or make men labour, when they’re acts of civil self-defence (albeit the level of certainty of a conviction, should effect sentencing ~ mandatory tariffs being unjust, especially in respect of, potentially, capital offences); it is, however, uncivilised to permit the preventable killing, raping and tormenting of innocent people, due to squeamishness, or effete sensibility, on the part of them in authority, who mustn’t shy from sacrifice, and the occasional necessity of unpleasant, deterrent-remedies (their obligation being to protect the citizen, not those who brutally prey upon them, even when they’re aware of tough punishment).’

‘Every law abiding member of society, regardless if they’re elderly, female or weak, should be able to safely sleep in their beds, plus go wherever they wish to, sans fear of menace or molestation, and any claim to advanced civilisation, by a state that cannot provide these rights, lacks both sincerity, and qualification (justice trumping niceness, in an intelligent, kind society, which values the happiness of good people, over that of bad ones).’

(Corporal punishment): ‘Corporal punishment has a healthy role to play in virile law enforcement ~ especially regarding boisterous yobbery ~ as it serves as a swift, manly deterrent, whose effects, if significant, are corrected by medical attention (the skill and efficacy of which, increases year on year, rendering the future use of such methods, ever safer, whilst presenting a tonic, for the weakness which kills civilization); consequently, there is a case for such punishments to be offered to petty offenders, as an alternative to imprisonment; when presented as an option though, it can be justly argued that such penalties lessen deterrence, but against this must be weighed the good, that rude youth is not all bad, from a social perspective, in being antidotal to the genteel decadence, which can afflict a people (the generational maturation of men, from loutish to urban persuasion, serving to reset civil virility, through tempering adult mettle).’

‘Moreover the quick closure, of clear-cut correction, befits youthful wrongdoing better, than penalties that are mentally harder, and run the risk of criminalizing them, or any kind of dumb therapy, which confuses rude energy, with sadness and malice (effete quacks erring to find, their own ills in their diagnosis); plus such penalties hold a sobering, antidotal horror, for the types of selfish knavery, born from soft coddling; similarly, there is a case for a corporal response, when people are found guilty of animal cruelty, for he who would torment beasts, should expect to be bestially treated (having forgone humanity).’

‘From a cultural perspective, such methods of addressing petty transgression, serve to invigorate pacific society, and add dramatic passion to public order, which can become an overly civil business, which loses the reciprocal spirit of forgiveness;

furthermore, the robust-but-harmless address of disorder, adds colour to judgement, along with personal, and collective memory.’*

(Constructive punishment): ‘In respect of serious offences, which warrant incarceration ~ both for deterrence, and public protection ~ practical penalties must be prescribed, which are founded on tempo-financial equivalency, applied via a *Penal standard* ~ ref. below ~ while their enforcement ought to present no problem for, once outlawed, a convict would be subject to system stricter, than that of polite society (thus if inmates refused to respond to reasonable, humane persuasion, then recourse is warranted to animal Logic, whereby power equals right, and pain dictates obedience); to this end a penitentiary, should be modelled upon society, and simply be a more controlled, disciplined version of the same, which still rests upon the work ethic, and thus rewards industry, honesty and output (as with order in free society, the toughness of justice, must reflect the integrity of its subjects).’

‘Thus prisoners should be put to work, to meet the cost of compensation, along with the expense of their imprisonment ~ ref. *The Penal Standard*, below ~ in which however they should have a say, by way of deciding upon its quality, with inmates being free, once a minimum compensation payment has been met, to either clear their debt quicker ~ thus speed their release ~ or pay for greater comfort, and access to facilities (this mechanism would also permit convicts to be fined, re minor cases of misbehaviour); a system of bonuses should also be instated, the proceeds from which are ringfenced, to give gaolbirds means when released.’

‘If however a jibbing prisoner, refused to settle their debt of compensation, then they should remain in gaol until they did so, but during this time should nevertheless cover the expense of their basic, hygienic incarceration (a requirement always met, by means of the least force needed to achieve it); so lazy, uncooperative inmates, would lead a cold, hard existence ~ advancing ascetic reflection ~ but if they contumaciously refused, despite all assistance, counsel and coercion, to even cover the cost of their fit living, then by way of their recalcitrance, they would be blatantly, and perpetually, perpetrating a crime against society ~ by consuming resources better spent, on sick kids etcetera ~ such that the state would have no option, save to humanely terminate them (which in the circumstances, would be a case of willing suicide, chosen by the convict, who thus exercised their final right).’

‘In short, gaols should be devices, the purpose of which is to compensate victims, deter criminality, and rehabilitate criminals, at no cost to the commonwealth ~ ref. *The Penal Standard*, below ~ through reform and employment; within this system, any deficiencies in the inmate, in terms of health or education, should be addressed before their release (so that they can function in society); in this way, upon their discharge, prisoners would be fit, have learned skills, and have repaid their debt to society, so that they could then hold their as head high, as any other citizen (their former status being unaffected, by dint of being in prison, while criminal records should only figure in police investigations, and in the sentencing of reoffenders ~ and even then not overly, past debts, as said, being settled by this system).’

(Prison fitness): 'As a healthy body, makes for a healthy mind, and exercise can help to counter depression, prisoner fitness is important; moreover, to get the maximum output from an inmate in terms of production, they need to be in good shape; consequently, exercise should be compulsory in gaol, while every prisoner should need to meet a certain, fairly robust measure of fitness, relative to their age and ability, before they are released.'

(Transition to citizenship): 'Gaol ought to be geared, so that it forms for the dispossessed an economic transition, whereby they become a tax-paying worker, by virtue of its regimen, with the final part of the sentence, of otherwise unemployed inmates ~ who lack independent means, access to work, or capital etcetera ~ being served by way of indentured apprenticeship, or induction into the ranks of a *Public company*, or *Public partnership* (ref. *Public companies* and *Public partnerships*, below).'

'Some insecure individuals however, may actually prefer to remain within the system, subject to greater laxity, and this right should not be denied to them (it being better for such men and society, that they are, to a degree, free to be looked after); in such cases, gaol would morph into a form of boarding-workplace, or army base which, though it imposed a greater than normal order upon its wards ~ so countering temptation, and recidivism ~ would also offer them support, financial management, access to educational facilities, supervised vacations, and recreation (presenting a sanctuary for them, until such time they wished to rejoin mainstream society).'

(Community sentences): 'Reducing costs, and generating profits for the commonwealth, for minor infractions and misdemeanours, debt-sentences could be repaid ~ ref. *The Penal Standard*, below ~ while the offender remained in the community, thereby retaining their employment, meeting their commitments, and maintaining social ties, plus public functionality (in an arrangement that would prevent family breakdown, alienation, recidivism, and the generational transmission of criminal ill); to this end, those so convicted, could labour alongside prison inmates, on a part time basis, do work in the public sector, or be sub-contracted if necessary.'

(Correction officers): 'Akin to the police and the militia, the prison service should be, in the main, staffed by citizens, by way of *Social service*, with only senior and specialist roles, being filled by professionals in the pay of the state; as with the former two bodies though, in no way can the task of incarceration, ever be undertaken by the private sector, for to make profit this way is unethical, immoral and, more significantly, unconstitutional, as only a republic has the right, and authority, to imprison convicted citizens.'

(Abuse of the system): 'As prisoners would have forfeited their normal rights, and thus were subject to a regime that had the power to harm them, they would ergo be vulnerable to abuse, at the hands of their gaolers; this risk however, would be checked in several ways; firstly, in the society here advanced, the calibre of the warders would be high, their ethical compass rightly set, etcetera; secondly, as the penal system would be mainly staffed by citizens, in rotation, any rotten-apple would soon be

reported, while institutional failings, bad management and habitual ignorance, would ever be subject to question; thirdly, the professional staff would monitor the *Social servicemen*, while they in turn were, as per the last point, observed by the latter.'

'On top of these inbuilt mechanisms though, Sentinels should inspect and test the system, investigate complaints by inmates, and call in the police if needed (in particular, Sentinels ought to oversee, and sanction, any form of strict force, employed against uncooperative convicts); naturally, any officer who was found to have acted maliciously, negligently, or in a way that discredited the system, should be subject to punishment, and made to compensate their victim.'

The Penal Standard (Sentence tariffs)

'To reckon criminal liability on an equitable basis, first its cost must be approximated, through the addition of the following values:

- I. Cost of detection (thereby encouraging confession, so as to lessen debt).
- II. Cost of rewards (to motivate private investigation, highlight interest, and again goad confession, due to the likelihood of conviction, not to pay informants, for if someone is cognisant of a crime, then they should report it, sans financial incentive ~ the incentive to do so, over conscience, being that their tacit complicity, if proven, would result in their conviction).
- III. Cost of prosecution.
- IV. Cost to victim (be it compensation for a private individual, company or society; in the case of the former, this should be tallied ~ as per *Relative penalties [and compensation]*, above ~ on the basis of loss to the average person, with shortfalls and overpayments, being made by, or credited, to the state).
- V. *Social cost* (if the harm done to the victim, affects the commonwealth, through loss of talent, taxes etcetera).
- VI. Premium re deterrence (as legislatively decreed ~ to wit, if the latter tally did not exceed, or meet the minimum penalty applied to a particular crime, then it would need to be increased 'til it did).

From this subtotal should then be subtracted:

- I. All or an element of detection costs, if the offender did not appreciate their transgression.
- II. All or an element of reward costs, if the offender did not appreciate their transgression.
- III. All or an element of prosecution costs, subject to the validity of the defence presented, or if it benefited the state for the case to be tested.

This subtotal should then be subject to mitigation, including *Social provocation*, and *Civic interest* ~ ref *Relative penalties*, above ~ which should be reckoned, and applied as a percentage (with any reduction this discount inflicts, upon the victim's compensation, being refunded by the republic).'

‘From this formula, the price of a crime could be established; this in turn should then be divided by the minimum wage, so as to translate the debt into hours owed, and these should be what the convict has to repay, albeit that this measure could then be multiplied, so as to reflect other factors, and used to gear gaol to the repayment of debt, in a way engineered to rehabilitate inmates (ref. below, re *punishment* and *impact* multiples); in this way, through the use of time and industry, a *Penal standard* can be effected, which ensures that sentences carry, as best as possible, equivalent weight and value.’

‘As regards any costs relating to incarceration, these are inapplicable to this equation, as the prison system here advanced, would be self-financing (progressive *Penal standard* penalties, generating wealth through productivity, while teaching skills, inculcating social conscience ~ through meaningful employment ~ and instilling a work ethic, in indolent convicts).’

(*Penal standard applied to fines*): ‘In the case of fines, this system would make them impact upon everyone the same, albeit that the sums paid differed in magnitude (a parking ticket worth four hours at the basic wage rate, costing a low-earner four times their hourly income, and a tycoon four hours of theirs ~ these tariffs being easily reckonable, by virtue of the *Labour standard*, as detailed below).’

(*Penal standard applied to costlier crimes*): ‘Though as said, fines would in this way have equal impact, on poor and rich offenders alike, there is still the practical matter, that it may harm an affluent man less, to sacrifice an element of his wealth ~ little of which is needed for subsistence ~ than it would an indigent one (whose every penny counts); to remedy this deficit, more serious misdemeanours, could be punished by way of community service, which would affect rich and poor alike, in terms of temporal loss (the former suffering more, this time); as this form of labour is more unattractive than normal labour though, it should be booked out at twice the rate of the minimum wage, and thus would clear the offender’s debt quicker (society covering this cost, by ensuring that the tasks which they had to undertake, would normally be paid at least this rate, due to their undesirability).’

(*Punishment multiple*): ‘In line with this approach, part-time incarceration, should be booked out at three times the minimum rate, open prison, four, etcetera, up to the most restrictive forms of committed imprisonment, where, working long hours, doing particularly difficult, hazardous or unenviable tasks ~ including military service, and work in dangerous locations ~ prisoners could earn up to ten times the minimum wage an hour, and thus be able to clear large debts.’

‘In this way, the *Penal standard* presents a scheme of constructive redress, which is by default fair, as the worse the crime, the greater the cost, so the greater the temporal debt, and the higher the multiple needed to clear it (ergo the tougher the punishment).’

(*Impact multiple*): ‘As has already been touched upon earlier, mind, it is true to say that imprisonment, and employment in menial tasks, impacts upon intelligent, and

creative people harder, than it does those brutish and morose, and though it's tempting to say that clever types, should have had the wit, and the calibre, to resist temptation, and abstain from criminality, it's also true to say, that many factors can cause a man to fall foul of the law, to act out of character, lose their composure, etcetera (anyone innocent in this respect, no doubt feeling better, when stoning other men).'

'On top of this, it is a criminal waste of resources, to have a talented man sweeping leaves, when, subject to his skill-set, he could be enriching the commonwealth, contributing to industry, advancing science, and using his ability for the good of society (which should be ever mindful of the fact, that profit saves lives, by paying for medicine, safety, education, and so on); to this end able, adept and professional inmates, should be able to earn wages through practicing their vocation ~ as far as circumstances will permit ~ or using their intelligence in other productive ways, in return for which they should have higher multiples, applied to their hourly rate.'

'Thus, while reducing their penalty to a degree, which compensated them for the extra upset it put upon them ~ due to their nature, and sensibility ~ this system would ensure they retained their self-respect, kept them abreast of their metier, and ~ most importantly ~ filled the public purse.'

(Virtue rewarded): 'In all of the above cases though, save for fines, convicts who worked hard, cooperated with the system, and kept themselves well-presented would, quite rightly, clear their debt quicker ~ through overtime, bonuses and promotion ~ so that they could re-enter society sooner, and resume their place within it, with their head held high, knowing that they had not only ~ and quite literally ~ paid for their crime, but that they had actually bettered the commonwealth, by way of their labour.'

Outlawing

'Those who do not respect laws, cannot expect protection from them.'

'Under this system, post the discovery of a crime, the cost of detection would increase the penalty, and in this way, would serve to encourage the culprit to surrender themselves; in the case of vile crimes though, perpetrators should be automatically outlawed so that they'd know, as would their accomplices, and anyone privy to their guilt, that from the moment they committed a heinous act, they had no legal protection, such that anyone who then abused them, or took their property, would face no form of punishment (one does not need to be a genius, to reckon what effect this would have on villains, particularly rich, or unpopular ones).'

'Thus the desire for inlagry, would encourage felons to surrender, for otherwise they'd be at the mercy, of any who knew of their offence, enabling, for example, one thief to fleece their partner with impunity, then admit to what caused them both to be outlawed, so they kept all they robbed from their erstwhile oppo, save goods which were stolen; moreover, the said outlaw status could be extended, to any party who

had explicit, and demonstrable knowledge of a criminal's identity, so as to encourage treachery, on the part of those who might otherwise hide them, or extend them help.'

'In cases of less serious crimes, that could not be conventionally solved, but which nevertheless were unpleasant, or carried a social cost, judges, with the sanction of a grand jury, should have the right to deem that their perpetrators were outlawed, a month or so thereafter (so as to give the offenders in question, time to turn themselves in).'

'As for innocent persons, who nevertheless thought themselves open to suspicion, the threat of outlawing would prompt them to come forward, and this in turn would assist police investigations, by way of elimination, and though the information that would often be gleaned, from those who were at, or near a crime scene, etcetera; to prevent gung-ho opportunism though, along with over-eager vigilantes, any person who committed an offence against another, on the wrong assumption that they were an outlaw, would face a harsher sentence than usual, for trying to exploit the system (and thereby undermining it).'

(Sentinels and outlaws): 'In respect of repugnant cases, Sentinels, who would be privy to police investigations if they wished, should have the right to independently hunt outlaws, then deal with them as they saw fit (the thought of the wrath to be visited upon them, driving sick criminals into the, relatively, clement arms of the law).'

Licenced vice

'**Base** nature must, with resignation, be accepted; moreover, as long as they are in no way being exploited, or coerced into what they do, if a person wishes to prostitute, stupefy, or in other ways denigrate themselves, then they should be at liberty to do so, provided they don't hurt others, offend public decency, or fund crime, and that they pay any taxes related to their vice.'

'To this end, society must licence vice, to ensure its regulation, and monitor its consequences: to prevent crooks from profiting by it; to protect people from being exploited by it; to ensure the public are not harmed by it; to offer support, and medical help to them engaged in it; and to exact taxes upon it, so as to cover its social, and regulatory cost, plus serve to deter it.'

Licenced narcotics

'**Man** has always sought, from time immemorial, to transcend normal consciousness, subject to curiosity, inadequacy or occasion (experientially, looking to alter perception; metaphysically, seeking unicities blissful oblivion; psychologically, wanting respite from concerned Existence; socially, for stimulation, fun and arousal); in this exercise, some drugs are surrogates for natural highs, abnegated for social progress, while others enable their taker to escape, from the worries, and confines of intellectually defined selfhood, and there's a case, in both cases, for their state

acceptance, particularly if proscription impacts on happiness, denies excitement, and kills thrill (plus represses energies, which then get unpleasantly vented).’

‘It is of course right to say, that highs can be naturally attained, via public fervour, and this is usually the case, in cultures which prohibit alcohol, and other drugs; it must be said though, that the dangers attached to such public intoxication, are greater than those which, generally, accompany the substance abuse of individuals, or small groups (individual giddiness, being socially controllable, social giddiness, being individually irresistible ~ ugly pogroms, fanaticism, tumult and evil zeal, all being sanctioned, and advanced by tribal-mindedness); to this end it’s vital, that popular movements are rightly guided, ethically qualified, and rationally managed.’

‘Similarly, men, in their quest for physical perfection, or athletic prowess, oft wrongly opt to use steroids to attain these aims; but while such use should be discouraged ~ regulated and medically managed ~ it is a citizen’s right to, knowingly, so abuse themselves, if they so choose, albeit they should be barred from competitions, by dint of the advantages such drugs give (and be criminally prosecuted for fraud, if they then did, dishonestly, participate in them).’

‘In the case of cognitive drugs, mind, along with hormonal, emotional controls ~ outside of those medically warranted ~ the matter becomes more complicated, for human intelligence, in the wider, social sense, naturally develops, through healthy engagement with the environment, which, by virtue of cognate ancestry, organically evolves through interaction, adaptation, and, in the case of man, genuine dialogue (uncorrupted by drugs); to this common end, the psycho-emotional response of the individual, needs to be fundamentally unaffected, even if their habitat is polluted (authentic chemistry, being necessary, for a state to function in healthy harmony, within itself, and with the order before it, whilst ecological deficits are corrected, through organic dialectic ~ greater nature, needing to be able, to feel, and meaningfully respond, to unnatural things).’

‘Returning to common, recreational drugs, provided he acts in a socially responsible fashion, a man has a right to get high, and only once this entitlement is accepted, can the business of narcotics be properly addressed, so as to control their public impact, and lessen the harm they do their users; to this end, the supply and consumption of drugs, other than alcohol, needs to be legalised, and regulated, some benefits of this approach being:

1. In respect of civil rights, every person past a point of mental maturity, is entitled to self-determination, provided their actions don’t unjustly affect others; thus men are entitled to intoxicate themselves, and to legislate against this right, is to replace a moral wrong, with an ethical one.
2. Narcotics should be certified with regard to purity, and in certain instances, laced with beneficial substances, such as vitamins, to counteract the ill caused by the drug itself, along with harmless markers, which would enable them to be distinguished

from those illegally made (as would packaging, seals, etcetera); dosages likewise must be standardised, so as to prevent unwanted consumption, and accidental overdoses.

3. Health warnings should be given at point of dispensation, along with the offer of support, and access to medical facilities (with periodic check-ups being compulsory, in respect of certain, addictive drugs); public, prolific, and heavily regulated, chemists are the obvious vendors of narcotics, and could issue receipts, which referenced the user's licence number ~ ref. below ~ so as to warrant possession.

4. Drug takers would be protected from being robbed, conned, or otherwise abused by dealers, and likewise they'd be freed from the underworld association, which can serve corruption through criminal familiarity, induction and temptation (people with weaknesses, needs or addictions, being ripe for exploitation, enticement or coercion).

4. Profits for crime would be denied, whilst revenue was raised, which could in turn be spent on therapy, health, and the social consequences of substance abuse; in this way, the system here advanced, would not only be self-financing, but would cover the public cost of drug consumption, and even enrich the commonwealth; similarly, by virtue of controlling the marketplace, the state could exert economic forces, to modify and moderate narcotic consumption, both socially, and at an individual level (with duties progressing with volume, on the part of the consumer, so that the more drugs they took, the more costly it was for them).

5. A licencing system for drug users, would enable their consumption to be monitored, so that if normal quotas were exceeded, they would have to have health checks, at which they could also be offered support, while the police were likewise flagged as to their habitual intoxication (such people, potentially, presenting a risk to society, especially if their means, could not legally feed their addiction); other licences a person held, could also be temporarily rescinded, when their drug consumption was excessive; inherent in a licencing system too, is the deterrent, that licences could be cancelled, or suspended, in the event that a licensee committed an offence.

9. In terms of enforcement, in view of the tolerant, fair and accommodating stance proposed, the state would have the right to impose strict penalties, on those who contravened this system, by illegally selling or buying drugs, abuse of the quota system, etcetera (the latter, though difficult to police, could be, by and large, prevented by severity of deterrent).

10. By drastically reducing the scale of the criminal drugs trade, via public supply, the resources devoted to targeting it, would become increasingly effective, while the penalties attached to such crimes, could likewise be more comprehensive (it being uneconomical for a society, with a high level of illicit drug activity, to properly punish, and rehabilitate offenders); more broadly, this reduction in lawlessness, would disburden the legal system, and prevent the unjust criminalisation, of a swathe of the populace.

12. By regulating the supply and consumption of drugs, this public, state-managed, clinical business, would become a more prosaic activity ~ through being an aspect of the establishment ~ and, so deromanticised, would lose the childish, counter-culture chic, which can become attached to it, when it goes on underground.'

'What's just been said, however, does beg the question, from a legal perspective, as to what should constitute an illegal narcotic, and this issue has, historically, vexed legislators, and tied them up in knots, as they have erred to specifically define, and bracket, a host of protean products, the toxicity of which is dependent on dosage (and the resistance their taker has to them); conversely, in keeping with the principles of essential legislation ~ ref. *Essential legislation*, above ~ a republic should simply licence substances, which can result in significant intoxication, in terms of both consumption and production, post which it should be left to police officers, prosecutors and the courts, to decide as to whether the actions of a citizen, presented an offence (to wit, if they were in possession of, consuming or producing, an unlicensed substance, the purpose of which was intoxication).'

Licenced prostitution

'**Carnal** urges must not be denied, nor confused with love, which, in truth, lust often corrupts (turning care into possessiveness, attraction to jealousy, etcetera); in the case of prostitution, every citizen has the fundamental right to sell themselves, yet due to the social impact of such trade, it needs to be state regulated, to ensure the safety of sex-workers, monitor their wellbeing and health, prevent the spread of diseases, and stop its profits going to criminals.'

'Taxed punitively as a deterrent ~ the proceeds of which, would pay for state regulation ~ every prostitute should be continually counselled, and offered alternative means of income, while their wage-rate should be restricted, to a maximum multiple of four ₤ ~ ref. the *Labour standard, Wage equation*, below ~ so as to reflect the unpleasantness of the occupation, yet not encourage people to take it up.'

Gambling restricted

'**Civil** liberty notwithstanding, in rewarding idle risk, by dint of games where the bookmaker, or casino, always prevails, gambling undermines the basis of a meritocracy, and thus should be banned, save for petty gaming, and the live placement of small bets, at regulated venues ~ events and licenced houses, having a cultural value ~ for in respect of work ethics, and just deserts, its vice is worse than narcotics, and even prostitution.'

'To this end, as all income needs to be earned, returns from gambling should be deemed illegal, and seized, while the organisation of such activity, ought likewise to be criminalised; in both cases though, such legislation should be introduced, confident in the knowledge it'll be flaunted, to which end penalties ought to be moderated, to achieve the social outcome needed, as softly as possible (a wise society being mindful, that crime and penalty, both condition liberty).'

'If however such measures proved unpopular, to a significant element of the electorate ~ to wit, a convincing minority ~ a compromise could be effected, whereby the state ran cashless casinos, in which the cost of every game to the player was recorded, so that winnings could then be adjusted, to reflect the time taken to obtain them, reckoned at the highest wage multiple ~ ref. *Wage equation*, below ~ plus the losses and expenses the gambler had incurred, in the session in question (although such income should hold no scope, for conversion into *Social credit*); post paying out winnings, any surplus money generated, would then belong to the commonwealth; under this system though, as with drug takers, gamblers themselves should be licenced, monitored, and subject to bans if their hobby grew toxic.'

'Furthermore, there's an argument, on compassionate grounds, for their being a state lottery ~ the profits from which go to the polity ~ in as much as it offers hope of luxury, to those disadvantaged, or inadequate, plus is a source of recreation; so, so be it, but even this should be governed, such that both stakes and winnings are capped, to avoid moral hazard (thus every citizen ought to be able to place, say, up to £2 per week on the competition and receive a top prize equivalent to a maximum salary for a year, or two ~ but be prevented from converting this to *Social credit*).'

'Similarly, in the interests of entertainment, certain, culturally significant, traditional sporting fixtures, could be treated as regional tournaments, with every taxpayer in the respective areas, being given the opportunity to place a free bet of, say, £2 upon whichever contender they wished (the state paying out the winnings, but also setting the odds, which would serve to limit them ~ the cost of which, in all or part, could be met by way of the above measures); this civic gift would make these occasions public celebrations, which would warrant the use of public funds, to subsidise them if needed, through one would imagine that the state could recover these costs, by virtue of owning the venue ~ ref. *The Land Standard*, below ~ and via other, revenue-raising ventures, related to the event in question (a dynamic republic, only taxing its citizens' income, as a last resort).'

4). Civil law

(For more comments on this topic, ref. *Appendix 3. Law*)

'**Civil** and contractual law, should echo criminal in its operation, and be drafted on a plain basis, whereby constitutional principles overarch general rules, which then inform ad hoc points, and idiosyncratic issues (such that tortial liabilities, and contractual relations, can be easily understood, and interpreted, at point of administration, and adjudication); in such a system, plaintiffs and defendants should represent themselves ~ save where they are incapable, in which case a Sentinel could act for them ~ under the direction of assistants, supplied by the *State legal service* ~ ref. below ~ the clerk of the Court, and the judge presiding (this way justice cannot be bought, unlike in states that embrace paid advocacy, which reduce it to a base transaction, where those with the least must lose).'

(State legal services ~ civil law): 'In practice, where disputes arose, post private dialogue, the state should oversee a process of arbitration, so that the contentious issue, or issues in question, were distilled down to clear points, which could then be better, and quicker judged, in the context of an agreed, factual narrative; hopefully though, this process would result in dispute resolution (an outcome stymied by solicitors who, denying direct, refereed dialogue, value cleverness over rectitude, and unjust gain over fair concession, and thus advance the litigious intransigence, which duly feeds them fees).'

'If agreement however could not be reached, plaintiffs and defendants could then personally prepare their cases, on an informed basis ~ to wit, one cognisant of opposing arguments ~ then have them checked, tested and perfected, at a clerical and administrative level, the cost of which would be charged at the lowest possible rate, for the state to turn a small profit (though in certain cases, this could be provided gratis, when it's in the public interest, or a party was too poor to meet such expense ~ all the commonwealth benefiting, from accessible public justice).'

'In other forms of contractual law, drawing up agreements and such like, the *State legal service*, free from personal relations, obligations and incentives, would be more efficient and fair, for all participating parties, than private, rival law firms, ever could or should be; in practice, by using standard forms of document; by abiding by formulaic, time-factored protocol; by ensuring that prices were fixed, standardised, and best-value (with surplus profits going to the commonwealth); and, most significantly, by considering the polity their underlying client, the *State legal service* would seek an equitable outcome, for the good of each and every party (to the extent, that the only reason why sides in a contract, would ever require separate, state solicitors to act for them, would be commercial privacy, and the fact that more than one professional, would get to consider the matter at hand).'

(Anti-champerty): 'The system here proposed would, naturally, prevent the abuse of the legal system, by sharp, ambulance-chasing lawyers, who lure people into falsehood, through tempting them by way of compensation pay-outs, at the cost of the commonwealth, either directly, by way of spurious claims made against public bodies, or collaterally, by way of inflating insurance costs, due to payments made in respect of scams, or the costs incurred defending them; moreover, it undermines society, when men are enriched though feigning sickness, exaggerating losses etcetera, whilst others have to work to earn, in addition to which, virtues of stoicism, endurance and manly, sangfroid fortitude, are eroded by rewarding plaintive weakness, and cissy victimhood.'

(Costs): 'As per above, in respect of litigation, costs under this system would be small, but would be recoverable by the victor from the vanquished, or from the state, if the Court decided to assist the latter in this respect; the Court should also be at liberty, to seek its basic operating costs from the loser, if it felt their claim or defence was idle, mischievous, malicious or obtuse; in respect of resolution at point of arbitration, the question of who met the costs of the service, should be a point of negotiation, and form an element of any settlement.'

Contractual relation

‘The state should offer templates for commerce, by way of plain, boilerplate contracts, and by providing a *State witness* service, whereby it acted as a notary, and took narrative minutes of agreements, so as to illustrate original understanding, in the event of future dispute (all such activities, generating income for the commonwealth); similarly, when deals were settled, terms amended, or annulled, the said service ought likewise to be advised, to prevent any subsequent claims, or misunderstandings.’

‘This system would serve to prevent disagreements ~ and certainly litigation ~ by virtue of the facts that, firstly, initial definition would focus business thinking; secondly, rather than having contracts rigged by solicitors who, through seeking crafty advantage, weave strings and loopholes into them, and thereby sew discord, the healthy objective, of the transparent state service, would simply be equity, the illustration of risk, and advice as to remedy; thirdly, safe in the knowledge that the terms of a deal, were clearly, and independently recorded, men would be less tempted, to try and wriggle from their commitments (knowing they had no hope of winning, if the matter went before a Court).’

‘In addition to the benefits for the parties concerned though, not least in clarity, cheapness and speed ~ the *witness service*, offering a walk-in notary facility, while the *Legal service*, should give assistance at one week’s notice ~ the state would get to possess records, of every formal commercial agreement, which could be used in any investigation, into the firms, or persons concerned (along with providing gen, for economic analysis).’

‘So conditioned, in the unlikely event that, despite arbitration, a dispute still resulted in litigation, then the case should be, initially, swiftly tested by a tribunal, which would have the power to hear the dispute itself, or refer it to court (this again being done at low cost, and one week’s notice, with the tribunal being appraised in respect of preliminary negotiations, by way of an arbiter’s report); if the tribunal heard the case though, and the loser was dissatisfied with its ruling, then they would have the right to insist it went to court, but would do so in the knowledge that the judge would be informed of the tribunal’s ruling, and the logic which supported it; post this, the loser at court would, as with criminal cases, be able to appeal to higher and higher bodies, but again would face stiffer and stiffer costs, if their plaint was deemed idle, dilatory, silly or malicious.’

‘Lastly, if for some reason a case assumed a degree of complexity, then every effort ought to be made to ensure that court proceedings, and subsequent judgement, remained as lucid, and simple as possible, so that they could be followed, and understood, by the average citizen (excessive legal complexity, being an index of a dishonest system); moreover, when such cases arose, their cause, and treatment should be analysed by the *State legal service*, so as to inform the drawing of future contracts, along with the process of arbitration too, if warranted, to avoid a repetition

of the mistakes, which rendered the dispute unclear, difficult, antinomial or equivocal.'

(Contractual arrangements): 'Contracts should be prefaced, with concise, narrative, *Statements of intent*, which could be used to assay disputes (the issue then being, was the matter, act or failure in question, at odds with, or in keeping with, both the terms of the agreement, and its ethos); thus this *Statement*, would inform subsequent judgement (the spirit of any agreement, being more significant than its letter).'

'Post this declaration, contracts themselves should be based, on a simple set of head-terms, which are then elaborated upon, and extended, as far as is practically necessary, then set out on a state-approved template, with any additions and variations to it, being duly highlighted (the basics of this method, being taught at school, so that every citizen could draft their own crude contract, by way of adapting the latter format, via provisos, riders, and amendments).'

'In practice, a finished contract would present a series of expanding clarifications, of its essential elements, each one offering more detail, so that if a basal clause lacked specifics, you would refer to its subsequent, embroidered version; conversely, if a point of detail within an agreement, seemed moot, ambiguous, unworkable or deficient, then the intentions that predicated it, could be duly referred to, to settle the question of intent, and thus decide or revise it.'

Relative damages

(Claim culture denounced): 'In view of the fact that mistakes educate, facilitate heuristic discovery, and warrant the doubt that qualifies wisdom ~ while a world without them, would be a vain, risk-averse, over-sanitised one ~ scapegoats should not be sought to account for every sad happening; frequently accusers, with stones quick to cast, are simply seeking compensation which, when abused in a claim culture, becomes a process of avaricious alchemy, that converts bad luck to good fortune (gold digging for personal prospects, often robbing the commonwealth, and always undermining the work ethic, that society rests upon).'

'Moreover, lawyer-led claim culture, is socially toxic, in as much as it encourages risk aversion, on the part of potential defendants, and a precious mentality, in aspirational claimants (symptomatic of politically correct, sissy thinking, excessive sensitivity is a civic sickness); plus the award of monetary compensation for slights, snubs or grievances, is socially unjust, when it gifts thin-skinned people, sums that take robust others, weeks, months, or years to earn, through diligent hard work; this wrong is then commonly compounded, as such payments oft come from the public purse, or are passed on to the people, in terms of price by affected firms.'

'Thus precious plaintiffs err to be rewarded, at the cost of honest, modest, stoic citizens, through being gifted damages, disproportionate to their loss (often because the legal costs, of contesting spurious, or inflated claims, dwarf the expense of settling them); worse yet though, in sorry society, sins against political correctness ~ which in

truth are sometimes virtues ~ err to be prioritised in terms of upset, over issues that cause real harm, whilst essentially decent people, are pilloried for attitudes, ideas, or harmless deeds, imperiously deemed offensive, by arrogant, sanctimonious, fascistic elites, and their mindless, biddable familiars (in both cases, their convinced inquisition of others, distracting them from their own insufficiency).'

(Civil compensation): 'Notwithstanding the latter criticisms though, obviously there are cases, where one wrongs another, outside of the criminal justice system, and as such, such victims are entitled to proportionate, sensible compensation; it is crucial though that the rich, by dint of the losses attributable to their injury, do not have special status conferred upon them, so that the penalty for harming one person, becomes greater than for another, who may have suffered equivalent, or even more upset.'

'Ergo compensation tariffs ~ akin to the *Penal standard*, above ~ should be based on the cost of the loss, to an average citizen (more common in a meritocracy); by then dividing this sum by the minimum wage, then multiplying the hours so tallied by the wage rate of the offender, the cost of the offence to them would be the same, be they, or their victim, rich or indigent; as for the victim, if their loss was below the sum generated by the latter equation, then they should have their compensation reduced, to reflect the actual cost to them, with any surplus left being ceded to the commonwealth; conversely, if their loss was greater than the debt, levied on the offender by way of this mechanism ~ the culprit being a basic wage earner, say ~ then any shortfall the victim incurred should, in turn, be met by the commonwealth (the *Wage equation* ~ ref. below ~ plus tax records, informing the math in question).'

'Thus in practice, the payment and receipt of compensation would be, as best as can be estimated, relatively equal to all, with the penalty being the same for an offence, be it against an affluent man, or against a poor one; finally, notwithstanding the said compensation equation, a Court should be able to reduce, or increase the debt of an offender ~ without affecting the payment to the victim ~ subject to mitigation, *Social provocation*, *Civic interest* or deterrent, but not *Social cost* ~ ref. above re these three terms ~ while legal fees and costs, again as relatively reckoned, could be waived, or much reduced, if the Court so chose.'

(Priceless justice): 'To expand upon this point, while it's vital that people are properly compensated, when they are victims of slander, libel, misrepresentation, and inconvenience, it is likewise imperative that the wealth of individuals, does not insulate them against criticism, or that poor people are excessively penalised, for a failing, mistake or error, by dint of having to cover the losses of rich plaintiffs (albeit that the *Labour standard*, and pre-Active tax *Wage equation* ~ ref. below ~ would, relatively, reduce such liability).'

'Thus, though the arbitration process here advanced, and the *State legal service*, would both help to prevent abuse of the system, and keep costs to a minimum, the fact remains that a poor, or average person could be gagged ~ and truth so muted ~ or be bullied into paying unfair compensation, by fear of the pecuniary ruin that would

follow, if they lost a case, where their opponent could seek damages, that were insufferable to them (while even people who admit mistakes, can be overly penalised, by dint of having afflicted the rich).’

‘Ergo, so as to prevent civil justice being bought, and thwarted, by way of crippling recompense, in cases of calumny etcetera, the loss suffered by a plaintiff, should be addressed by way of the following formula (derived from the *Penal standard* ~ ref. above):

First their loss should be, independently, reckoned by a Sentinel; the basis of this calculation should then be applied to the notional, average citizen, post which this cost should be divided by the minimum wage, so as to create a temporal debt, to which prosecution, and court costs could be added (having been likewise tallied, divided and converted); post this equation, the guilty party should then have to settle the said debt, at their own hourly rate, with any shortfall in meeting the initial, actual compensation figure, being met by the commonwealth, while any sums generated over and above it, were similarly taken by the latter.’

‘The debt in question could likewise be reduced by way of mitigation, *Social provocation*, *Civic interest* etcetera, or increased to reflect *Social cost*, if any of these factors were warranted (ref. above re these three headings ~ being a civil issue though, by and large, the latter should be left out of the equation); consequently, the threat and outcome of such proceedings, would be fair, by way of penalty and compensation, being relative to wealth; if however a guilty party had no real income, or savings, then they would have to work off the debt in question, at the minimum wage rate, through community service, subject to *Impact* and *Punishment multiples* (ref. *The Penal standard*, above).’

‘Similarly, in cases where the convict had a low, or no wage, but owned capital resources, then, as with fines, their lifetime earnings to date ~ as per tax records ~ should be added to the said capital, then divided by the number of years they had worked, so that an average annual wage figure for them was established, from which an average hourly rate could in turn be reckoned, that would then be applied to their liability.’

‘To conclude, equity demands that there’s a relation, between the impact of an offence upon its victim, and the impact of the penalty upon its perpetrator, and though the latter ought to suffer more, than the former is compensated ~ to punish their crime, and deter others ~ this measure cannot be excessive, lest it becomes an offence itself.’

Marital standing

‘In contractual terms, blanket marriage smothers meritocratic values, and presents a source of social discord ~ however it may work for some couples ~ through seeking to present a universal solution, to unique unions, and skewing the relationship, of work to earnings; moreover, its traditional form only makes sense, in a religious,

heterosexual context, with any secular attempt at the same ~ beyond contracts, partnerships and so on ~ serving only to parody the institution, and those so wed (akin to an atheistic christening, which would mock both the sacred setting, and the Godless congregation).’

‘So as not to upset justice, in a modern context, people should be free to exercise their natural inclination, to enter into committed, special relationships, but should do so on a bespoke, contractual basis, tailored to the needs of each unique couple, so as to suit every one of them (as opposed to the archaic model, where couples dance for a day in made-to-measure garments, then live the rest of their lives together, in an off-the-peg arrangement ~ commonly made badly ~ which proves to be a bargain, often costly to one of them).’

‘To this end, the *State legal service* should draft ethical, workable agreements for every union ~ be it for two, or more people ~ which are as meritocratic as possible (with any extraordinary clauses being checked, to protect either party from abuse); in this way, people would enter into arrangements that suited them, as opposed to being nuptially nannied, or matrimonially manacled, by anachronistic convention; in practice, partners could become ‘engaged’ at point of instruction, post which they’d have to share the legal costs if they failed to complete the contract (‘engagement’ here, being akin to ‘exchange’ in conveyancing); once this prosaic, legal covenant was struck, couples could then incorporate its signing, into a more poetic, ceremonial form, of their mutual choosing.’

‘In terms of format, each document should be set out on standard lines, with sections regarding fidelity (or the degree of freedom therefrom); domestic obligations, and compensation for them; the treatment, ownership and management of assets; break clauses, end dates, and mechanisms for separation, etcetera, along with any special clauses and sections, necessary to formalise the relation.’

‘During the course of the union, people should then periodically reassess their agreement, in light of changing circumstances, and amend it by mutual consent, or invoke its separation mechanisms, if agreement couldn’t be reached (break and review clauses, serving this purpose); in this respect, any form of coercion should fall under criminal law, while if either party failed to ensure that their contract, did not reflect their situation, then they would have to, as in commerce, accept the consequences of their oversight (until such time as they could exercise their rights).’

(Transfer of assets): ‘The issue of gifting is intrinsically problematic, for a meritocratic polity, as freedom to do as one pleases with their honestly-gotten property, and the principle that possession should equal effort, potentially present conflicting imperatives, if the former liberty’s used to give goods to others; fortunately, the significance of this issue diminishes, with techno-social progress, as the importance of property grows outmoded ~ things being cheapened, through industrial advancement ~ thus this issue needs to be addressed, and reassessed, on a transitional basis (whilst the *Land standard* proposed below, would effectively take realty from the equation).’

‘Initially though, provided there was no tax advantage involved, partners should be able to give each other what they pleased, subject to an annual quota, whereby, for example, after one year of wedlock, one partner could give the other 2% of their wealth per annum ~ the allowance accruing if not used ~ while wills could specify the amount of any unused allowance, to be left to a spouse post mortem; again the object of this exercise is not for the state to inherit the riches of its citizens, but to maintain the meritocratic kilter of society, which is vitiated when idle, dizzy and gold-digging types, gain wealth, power and status, through lying on their backs, or otherwise flattering their partner’s vanity (hopefully though, mores would trump the law in this respect, so that peer pressure, and public opinion, lessened such corruption or, leastwise, encouraged spouses to justify beneficence).’

‘Similarly, such largesse would be subject to the terms of the nuptial contract, which would have been meritocratically framed, as far a freedom would permit; if however this facility was in anyway abused, by, for example, a marriage of convenience, then all parties concerned should be prosecuted for petty treason, while the good concerned was sequestered; it’s naturally to be anticipated though, that this system would be tried and disputed, but such contention and dialogue, benefits society, by challenging its assumptions, and testing its reckoning.’

(Separation): ‘In the event that a couple could not agree a renewal of their contract, then its most recent rendition should determine the split (thinking positively, such contractual novation, if mutually satisfactory, could be a cause for celebration, rather like a renewal of vows); these reviews, which ought to be written into the initial agreement, would cause couples to periodically reconsider their arrangements, and reassess their relationship, both of which would, probably, benefit by the question.’

‘In respect of divorce, people should need no grounds for such action, though they’d be subject to whatever penalties were written into their contract, should they exercise this right (as is the case with any breach of agreement); post separation, maintenance should only be a mandatory requirement, if a child is involved, and even then, such payments should only extend as far as was required, to ensure a satisfactory standard of life for the scion (*Public patronage* ~ ref. below ~ guaranteeing that there was no need, for any parent to, ever, forgo their career to be a carer).’

‘Custody of kids ~ a subject which could not be contractually predetermined, due to the views, and interests of scions ~ should be brokered by arbitration, overseen by a Sentinel, who acted on behalf of the children, but if consensus still couldn’t be reached, then a court should settle the matter, with input from the said Sentinel; in cases however, where the kid was ambivalent re primary custody, and both parents wanted it in equal measure, and both were deemed equally fit to fulfil it, then the court should rule in favour of the mother (with the father being granted, extensive access rights).’

(Child support): ‘As the cost of child support, in every respect, would be reduced in the society here advanced ~ ref. *Public patronage*, below ~ this issue, inside and outside of wedlock, post-divorce, and bereavement, would diminish in significance; in

such a setting however, in keeping with systems of population management, the question of state assistance would play a greater role, to wit, if the republic wished the birthrate to increase, then it should cover the dues owed by an absentee parent, provided they had no contact with the child, at any stage of their lives (for if they thus benefited, then they should pay for the privilege pro rata, so as to reimburse the commonwealth, for what it spent in their stead).’

‘Conversely, if the state sought to deter population growth, then these costs should grow more onerous, albeit that if a man formally objected to a pregnancy, which he had not encouraged, and permanently disowned his offspring, then he shouldn’t have to contribute to their nurture; if, however, a man had been a willing participant in the said conception, or opted to subsequently have relations with his children, then he should fairly compensate the mother, regarding the costs incurred, and time spent on their care, subject to state assistance (meaning, if a mother opted not to make use of public facilities, and thus lost her career, or suffered other expenses, then these should not be met, in all or part, by the absent father, or vice versa ~ though when conception was being publicly discouraged, state benefits should decrease, thereby increasing absentee liability [such liability being decided, at time of conception, not in line with shifting initiatives]).’

‘Naturally ~ or perhaps unnaturally ~ when a mother disowned her offspring, and the father took sole care of them, then the position would be reversed; likewise, though the matter of demographic management in respect of child welfare, has just been treated in its two extremes, in practice, it should consist of a gradual application of incentives and deterrents, which were incrementally intensified, or lessened, until targets were generally met (the goal of such social engineering, being to shape views by virtuous interest, as opposed to driving compliance, by dint of carrot or stick).’

‘If, though, the custodial partner entered a new, co-habiting relationship, particularly if it resulted in step-parenting, then maintenance payments should be adjusted, in favour of the absentee (the object of the exercise, being for the non-custodial parent, to cover costs relative to their involvement with, and obligation to the child, not to bankroll the lifestyle of their ex, save for collaterally, by way of what they give the kid).’

5.) True reportage

‘To kind of cite Montesquieu, in tyrannies and party political states, press errs to be censored, in one case by the regime, in the other by private bias; yet for a true democracy to operate, it’s vital that political information is honest, accurate and dispassionate, such that the electorate is impartially informed; moreover society itself, outside of politics, needs rightly triaged awareness, of its failings and deficits, if they are to be correctly prioritised, and rightly addressed (as opposed to sensationalism, which misleads and distracts the people, from the treatment needed to heal the ills, which upset their commonwealth); furthermore, as the true checks and measures in society, are ethics and mores, not constitutional laws, the importance

of media cannot be overstated, underestimated, or set aside, in respect of public function.'

(Federal imperative): 'Global media though, can only be validated, qualified and regulated, by virtue of federal government, for all public platforms need to be policed, in respect of veracity, obscenity, bias etcetera, and this can't be done in any system, which allows misleaders, and malefactors sanctuary, by way of non-cooperative, or dysfunctional jurisdictions, or where governments skew news to suit their interests, investments and alliances (a crime every nation-state commits, without exception, with often those most apparently democratic, being the slyest liars ~ dictatorships being more blatant, so honest, in respect of deception).'

(Technical imperative): 'Technology renders visual images, and recorded talk, completely unreliable, yet as men are prone to trust their senses, they thus become vulnerable, in respect of being misled; consequently, it's crucial that the distribution of news is regulated, and that those who seek to deceive people, through disseminating false, or doctored information, are robustly punished (the effete, creepy types who like to twist media, responding well to terrible deterrence).'

(Cultural homogenisation): 'Another caveat that media needs to carry ~ especially when in the private hands, of people who think they're cultural arbiters ~ is that it can easily flatten character, and censor dialogue, and so impinge upon freedom, spiritual privacy, creativity, ingenuity, and healthy development, as it looks to, socially, form one set of measures, in respect of public judgement (the disease of political correctness, or auto-lobotomy, being thus spread ~ highly contagious, this insidious sickness, is an anathema to every free-thinker); to avert this cultural disaster, media should, with respect to news, only be permitted to impart information ~ not opinion ~ and qualified fact, unskewed by viewpoint.'

'Pamphlets, campaigns and partisan publications, are the place for editorial polemics, not the popular press, by way of either explicit statement, or implicit, unwritten subtext (which is not to say that newspapers, etcetera, oughtn't have a section for polemicists, but that it's kept distinct from the rest of their content, and airs conflicting opinions); in short, there should be no such thing as left-wing, right-wing, or centrist press, but highbrow, lowbrow, middlebrow and so on, along with focussed publications, which devote greater coverage to sport, culture, finance and so forth, in keeping with the interests of their readership (whilst quality, in all cases, would dictate cost).'

(Popular opinion): 'All people, but particularly those in the media, need to decide whether their motivations, in the main, are base, for vain gain and jealous ego, or noble and for selfless Good, and if the former is the case, and they work in the press, then they should find another profession (for their own benefit, as much as society's); journalists, columnists, presenters etcetera are, far more than most, in a position to improve the world, or skew its evolution through their viewpoint; thus their impartiality is vital, both with regard to fact, and cultural preference, for in any form of mass electoral system, the truth of news is crucial (comprehension being the

mother of opinion ~ its father, advantage); thus the press needs to be licensed, so as to warrant public trust, and be monitored in this respect by Sentinels, and citizen-observers (as an element of their *Social service*).’

‘In truth, private or commercially controlled media, ought to be considered more risky to the kilter of a republic ~ which operates democratically ~ than an accountable, legalistic, state-managed system, for the minds of the people, though prone to doubt the utterance of government, ironically tend to be more gullible, when it comes to the message of unregulated press, if it’s what they wish to hear (viz, resonates with the cries in the echo chamber, of them and their peers); moreover, popular, feral media, targets its audience, on both cultural, and political levels, the latter through its presentation of events, the former through advertising, promoting celebrity, selective exposure, and the advancement of its favoured tastes (in short, it’s fundamentally wrong that moguls, advertisers and elite cliques, can become kingmakers, or trendsetters, for the benefit of their wealth, bigotry or ego).’

(Sensational corruption): ‘Commercially-minded media, encourages irrational action, through the sensational scaremongering, and exaggeration, which gifts terrorists the oxygen of publicity, offers wrongdoers fame, fans unwarranted outrage, and causes economic disruption (by celebrating the bubbles, booms and busts, which are good for news, but bad for business ~ calamity in general, enriching the media, for the bigger the upset, the better the headline); similarly, needing heroes and villains, to spice, colour, and so sell their social narrative ~ commonly chosen for ease of reading ~ those who vend press, err to reduce cultural effects, to individual actors, and so stem the remedy of root-ills, through undue focus on pruning.’

‘Thus there is an inherent conflict of interest, between private, commercial media, and right society, the former profiting by catastrophe, the latter suffering from it; the former cashing in on inanity, the latter being cheapened by it; the former seeking kneejerk reaction, the latter stable change; truth to tell, commercial media, like any presenter, wants fuss, uproar, and theatrical tragedy, not impassive analysis, sober consideration, and cold arithmetic; wants argument, not dialogue; wants people to listen to its voice, regardless of what it imparts, for, in its business, it’s being heard that earns (so better to shout histrionic bullshit, than speak difficult wisdom, or talk unpleasant truth ~ drama trumping debate in ratings).’

(Antipathetic polarisation): ‘While it is fairly innocuous, and essential for freedom, that partisan outlooks have their outlets, it’s likewise vital that mainstream media, is truly impartial and unopinionated, for polemical press serves to, unduly, polarise the attitudes of its viewers, who should independently form their own judgement, on the basis of unbiased information; to this end, privately owned media proves particularly pernicious, in a party-political system, by dint of its command over popular opinion, which duly enthralls politicians; moreover, when, through reciprocal advantage, commercial media becomes, excessively, enmeshed in the establishment it’s supposed to police, it errs to mislead society, through the exercise and excision of information, and the wishful presentation of gen (in an act of censorship, and

celebration, which feeds greedy popularism, and leads to social obesity, when welfare states cater for taste).’

(Integral regulation): ‘The pressing issue for mass media, is the question of truth, in the face of popular, unqualified broadcasting, which is full of rumour and inanity, presents fantasy as certainty, and serves advertising, over any other driver; thus whilst it’s important for a state to, fully, ensure that journalists, publications, and news outlets, are monitored for honesty, and that those who break regulatory codes, face dreadful penalties, it is far more important, that the public have cheap and easy access, to privately derived, but publicly verified information, and that this forms their source of news.’

‘Yet any form of press regulation, carries its own risks, both sinister and innocent (the former being that of dictatorial, or totalitarian control, and the narrow-mindedness that can come from managed dialogue, the latter, the cultural restriction, which can arise through fettering expression); consequently it’s best that the press, and other mass media, is placed in the hands of *Public partnerships* ~ ref. below ~ so as to ensure relative independence, healthy rivalry, and competitive check, but that all such entities are monitored in this respect, by Sentinels, and citizen-observers, as an element of their *Social service* (the cost of which, if too onerous for an outlet, should be met by the commonwealth).’

‘Thus rather than looking to govern media, the state should aim to certify the same, vis-à-vis veracity, generally in relation to publications, and with specific regard to articles, by way of insisting on certain criteria, to wit:

1. Journalistic rigour
2. Journalistic conduct
3. Valid fact
4. Distinction twixt opinion, hearsay, and testimony (which should not be quoted out of context).
5. Disclosure of interest
6. Statistical context (videlicet, contrary to the scaremongering, sensationalist yens of yellow press, a footnote should be appended to certain articles, which illustrates the likelihood of the risk, threat or event in question, relative to everyday dangers, and common fates).
7. Statistical criticism (as, as the saying goes, if you torture data hard enough, it will admit what you wish, so faults, flaws and weaknesses, in the reckoning of statistics, ought to be illustrated).
8. Counter argument (by way of enabling those criticised to reply, or having polemicists fill their stead, whilst contrary data is likewise cited).’

As has been said, the importance of true, objective and proportional reportage, cannot be overstressed; consequently, simple mechanisms and protocols should be put in place, to prevent spin and bias, mischief and deceit, to wit:

- A. (Honest ethos): 'Firstly an ethos of objective honesty should be encouraged, so that the press takes pride in dispassionate impartiality, and in imparting truth, with those who egotistically taint info, with their own opinions and preferences, being censured, shunned and, if necessary, struck off from the professional register (to which end, it's important for an editor to remember, that fiction fills in where fact is lacking).'
- B. (Level presentation): 'Lurid headlines, mastheads and ghastly barkers, should be removed from news, such that its recipient attributes significance, plus such subtlety would encourage them to trawl, or leastwise gloss, the entire publication (split into sections, for ease of reference); this ain't however to say, that a degree of detached, editorial triage shouldn't be applied to presentation, if only for the informee's convenience, but that any such stress should be reserved, and signed-off by monitors.'
- C. (Relative threat or benefit): 'The significance of a danger, menace, threat etcetera, ought always to be statistically illustrated, so as to ensure that people are not unduly troubled, and that, by extension, resources are not misplaced and wasted ~ be they public or private in nature ~ whilst things which warrant investment, treatment and correction, duly receive meet attention.'
- D. (Triaged reportage): 'In line with the latter point ~ C., though challenging B., to a degree ~ the content of news publications, should be presented in an order, of *importance, interest, amusement* and *sport*, with the articles within each category, being similarly ranked (importance being decided by statistical significance, whether in respect of politics, economics, security or whatever); when, however, publications catered for a specific group, the rank of subject matter could be, naturally, arranged in keeping with their leaning.'
- E. (Impassive reportage): 'The press should aim to mechanically state the facts of a situation, with editorial and journalistic creativity, being vented in the form and quality of writing, not in spin, fibs or sensationalism; if however a viewpoint is relevant to an article, it must be balanced, wherever possible, with the converse position ~ or, in the case of argument, rebuttal ~ with each being given coverage, emphasis, etcetera, relative to their credibility; in relation to this qualification, and in general, media organisations should be annually audited, re honesty, complaints, failings and such like, with the results being published ~ by way of front cover, or opening report ~ so as to inform public subscription (star-ratings on the masthead, title sequence and so on, could also serve this purpose).'
- F. (Impartial reportage): 'Through trying to undermine free thinking, the expression of editorial viewpoints, should be deemed treason ~ petty or high, subject to intent, political intrigue, etcetera ~ whilst any polemical articles, wherever possible, ought to be juxtaposed with an opposite, or different opinion, presented by an individual of similar ability, so as to provide balance.'

- G. (Balanced reportage): 'Bad news sells better than good, thus, mindful of this financial driver, news-media has always sold it to the public, that the world is getting worse, notwithstanding that ~ despite sometimes catastrophic setbacks ~ technology has perpetually developed, lifespans have lengthened, living standards improved, education spread, etcetera, such that, rather than rotting, the tree of humanity's increased, in almost every respect (though the mettle of man corrodes, when society grows wet).'

'Thus negative press is met with scepticism, by them who have its measure, and to this extent Chicken Little can be left, to squawk warning and prophecy catastrophe; the problem, however, with giving such liberty, is the effect of alarmism on simple creatures ~ geese and sheep, parrots and asses ~ especially when, via blanket-enfranchisement, they hold social control; shelving political ill though, in respect of mental health, and general wellbeing, the exaggeration of bad news, causes men distress, whilst the suppression of its good, bigger sibling, denies them its hopeful antidote; consequently, as pessimistic reporting causes upset, upsets trust, fosters enmity and prejudice, plus harms the economy, it's imperative that good news, mainly, outweighs bad, for this is the truth.'

- H. (Healthy scepticism): 'The world is full of idiots, fantasists, and people with axes to grind ~ albeit this truth is commonly forgotten, with regard to espionage ~ and as such the press should be, healthily, sceptical in respect of sources, and gifted information ~ especially when it emanates from PR agents ~ however helpful such gen may be, for filling column-space or airtime.'
- I. (Scientific credibility): 'Academic specialists in the Sentinel corps, should provide a certification service, which rated published science, in respect of its rigour and validity, vis-à-vis experiment, theories and findings; post this, it would be incumbent on the press, to clearly indicate whether any science it reported, was certified or uncertified and, if it had been thus sanctioned, state its state rating (along with any qualifications, relating to the same).'
- J. (Criminal liability): 'Any individual or organisation, which deliberately publishes misleading information, should be charged with deception, whilst any one that does so by way of laziness, should be charged with negligence (in both cases, the cost of their actions, being the determined by the damage or upset caused, plus the cost of ensuring, that the point in question is corrected); some may think this seems extreme, but those that do so, underestimate the significance of media, in any democratic state (a rogue editor doing more harm, than any felon ever could, for multitudes can suffer, and sometimes die, due to the twisting of public opinion, and the pollution of truth).'
- K. (Responsible confidence): 'In the interests of privacy, and the exposure of wrong, journalistic sources should be able to remain anonymous, though if their account is called into question, then, if a Sentinel recommends it, the matter should be tested by a court in-camera, with the claimer being

unmasked, and punished if proven dishonest, while if their account is proven true, the plaintiff should suffer the same fate (though either or both parties could be pardoned, if the position proved equivocal, or the hearing was in the public interest); post trial, the findings of the court should then be published.'

'If journalists however suspected that a source was misleading them, acting in malice, or otherwise looking to abuse the news, then they should have the claim confidentially investigated, by the police or Sentinel corps; though this process may seem onerous, press integrity's a serious business, and if so treated, fear of prosecution on the part of fantasists, would ensure that these inquiries and trials, were seldom warranted (NB in addition to these press measures, whistle-blowers themselves, could use Sentinels as proxies to voice their issues for them ~ ref. *Sentinel roles, Spokesmen...* above).'

- L. (Proportional correction): 'When errors are made in reporting, and apologies are issued, the latter should occupy the same amount of space, and primacy of place, as the erroneous articles they correct, for it's only fair that a retraction, or amendment, carry as much weight as the wrong in question, or even exceed it (morally, this is a certainty, whilst ethically it would suffice that balance was effected).'

(Electoral role): 'Once properly regulated, media could serve society, by ensuring that at elections, candidates for every level of government, were given equal coverage, such that their views, manifestos and character, were duly known to voters (thereby obviating the need for political donations ~ which, though used to buy and sell, are never freely given).'

(Investigative journalism): 'The press can likewise serve society, by way of investigative journalism (provide care is taken, to adhere to the above code); to this end, Aristocratic journalists would be empowered, by way of their rank, to obtain answers to questions, gain access to witnesses, data and locations, etcetera (whilst if a reporter lacked the necessary standing, they could petition the Sentinel corps, to appoint a proxy for them).'

(Public broadcasting): 'An element of tax revenue, ought to be allocated to public broadcasting, so that minority tastes are catered for, public information can be disseminated, and highbrow, plus avant-garde culture, is supported and advanced; in addition to this, this service could figure in the electoral system, by way of forming a platform for debates, and balanced political coverage.'

(Anthropic occupation): 'As news is an anthropic issue, and those who relay it must be accountable ~ viz, have skin in the game ~ reporting is a job only humans can do; in a similar vein, though news can be conveyed and related by many mediums, newspapers ought to retain their senior status for, whilst leaving up to the reader where they focus their attention, they are nevertheless presented with everything of relevance ~ as opposed to just the gen they look for ~ with enough depth to inform them of events, in addition to which, as actual, tactile things themselves, they hold a

tangible value (in fact, when one thinks of the human input that goes into their creation ~ the efforts of reporters, researchers, editors and photographers ~ papers are articles of intellectual craftsmanship, whose ephemerality adds poetry to prose); to this end, if necessary, press should be subsidized by the polity.'

Cultural Archiving

'**Photographic** images, present static snapshots of fluid history, and so show moments that never happened, while the cropped perspective of moving pictures, is lost on posterity (whose view is ever-vital, and skewed by biases of its time); but still, notwithstanding this temporal deficiency*, these mediums are useful tools for the subject of history, albeit their frigid depiction, lends itself to myopic, retrospective idealism, and the investment of present prejudice, which always stops tolerant, open-minded reflection* (bigotry, particularly the politically correct variety, barring past appreciation, by dint of closed thinking, and shallow, current judgement).'

'Conversely, painted images and other forms of manual figuration, do not suffer in this respect, being things in themselves, whose vitality lies, firstly in the mind of their creator, then in that of their critical witness (the then of artistic capture, being, in truth, forever now ~ albeit figurative pictures of any description, always err to script thinking, and be more dictatorial than, ironically, written imagery, whose literal illustration, in fact becomes fantastic, when envisaged by its recipient); to this end, the ideal response to posterity ~ the aim of an adult culture ~ would appear to be, to detail archives with vacant, mechanically-made information, to the minimum level needed for historical reference ~ the less of such gen the better ~ but also document events as text, and artistic impressions, to be fleshed out by the mind of whoever, with time, openly looks to them (to which end, to edit the peripatetic, poetry's worthier than history as, while the latter can relate antiquated facts, it can convey universal truths).'

'This thinking is not born of technophobia, nor any benighted, Luddite desire ~ data should be accurate, and correctly chronicled ~ but simply defers to the fact that, though the past is e'er shaped by presentation, and modernity e'er errs to see through its prism, prescription kills history, whilst licence enlivens it; to this end, and in keeping with relative, negative knowledge ~ which grows with wisdom ~ overly prosaic recording, unwittingly restricts intelligence, takes life out of recollection, and so conceals what it should convey.'

Limited marketing

'**Incessant** advertising, presents a sad distraction, and a source of annoyance for all, save the dimmest people (whom it duly gulls); in the past, bazaars and markets were, alone, the places where men would be beset by hawkers, peddlers and touts, but with the advance of media, the same irritants can become constant, unwanted companions, who accost their hostages at every turn (of page, channel, and street corner); in truth, want should be, primarily, informed by need, not greed or

suggestion, both of which serve unethical consumerism (which in turn feeds social obesity).’

‘Similarly, in terms of promotion, products and services should command their place in the market, by way of recommendation, and via the repeat custom that stems from excellence (ref. also, *Cultural property capitalised*, below, re using festivities to promote goods); this is the way for honest commerce to grow, through quality of goods, and customer loyalty, not gimmickry, meretricious enticement, or the glib endorsement of mercenary celebrity; consumerism of course is a force of nature, and so the wise must sigh, roll their eyes, and resign themselves to the sad fact, that shopping, as an end in itself, holds a vain appeal for certain people.’

‘Moreover, liberty dictates that vendors, must be free to peddle tat, meretricious things, and unnecessary crap, and likewise be free to encourage the gullible, to buy what they don’t need, while people must be free to be beguiled, and left to fritter their money away, in any way they please; nevertheless, in the interests of social progress, prudence and ethical exchange, the level, and ubiquity of marketing should be capped, so as not to be obtrusive (*yes* to window displays, *no* to billboards; *yes* to adverts, *no* to cold-calling, junk mail, spam, and so on); in short, while businesses have a right to tout their wares, and likely buyers have a right to be aware of them, this trade shouldn’t, rudely, intrude upon unconcerned others (it being selfish to buy fish, sell fish, or shellfish, in the homes of those, who grow sick at the sight of seafood).’

7). Global Law

‘**Law** must rest upon equity, and ergo span humanity; to this end nation states, and the love of jealous sovereignty, is antithetical to justice, which must be universal to be credible, and warrant popular subscription; thus while cultural distinction is to be applauded ~ provided it is ethical ~ regional legality must be resisted, for only federal order can enshrine human rights (no one being free, until everyone is ~ one who ignores a gaol, that wrongly cages others, being a prisoner of self-interest).’

‘So united mankind, should be the goal of every individual, which is in no way to deny national diversity, but to advance political, economic, and ethical homogeneity, cultural heterogeneity, and to deny hegemony, to any one people (mature people being able, to cherish their ethnicity, and local character, while still subscribing to a greater commonwealth, and sense of common humanity); nevertheless, despite being vital, the transition from backward, tribalistic nationalism, to true human union, needs to be done gradually, over many generations, and respond to changing technology, circumstances and facts; the start point of this noble process though, is for men to consider the matter in the abstract: either they must place humanity above ethnicity, nationality or politics, or they must place one of the latter values, before the former imperative.’

(Common nature): ‘A decent American, has more in common with a decent Frenchman, than he does with one of his own countrymen, who is a wrongdoer; and

what of innocents? Babies know no state, other than their dependence, on kindness and mankind; and so on; this is common sense, not high philosophy, and while only a reckless, woolly-minded twit, would open the borders of a civilised nation to them less developed, only a subhuman would wish mankind to stay forever divided, such that some prosper, and others suffer, by dint of birth and circumstance; to this end, notwithstanding current practicalities, the first thing a divided world must do, is to commit, in principle, to federal union, and to set a provisional date, for this sane state to be effected, be it centuries hence (to which end, problems and outcomes must be agreed upon, before methods of remedy are presented and contested, as unpleasant solutions oft prevent the said acceptance).'

‘Once this is done, in the wake of humane awakening, the rest will follow of its own accord (amen); besides rightness though, economically, it is impossible for a global market to operate, in a healthy, ethical way, while states remain politically isolated, which is sadly ironic, as business in itself knows no ethnicity, is unconcerned with culture, and just seeks commercial return (moreover, it’s the job of politics to form the laws, and institutions, which permit trade, not for the former to be eclipsed, outstripped, or manipulated by business ~ nor ought the commonwealth be in hoc, to private financiers, who owe their fortune to social order).'

(Technology mocks isolationism): ‘Meanwhile, increasing technology, grows to make a mockery of, Canutesque, isolationistic thinking ~ if left free to its own devices ~ at the same time as advances in armament, render the presence of rogue states untenable; in short, post the advent of cataclysmic weaponry, either man realises international order, at whatever cost, or he must accept inevitable Armageddon, the awful slaughter of which will eclipse, by far, any level of blood shed in its just prevention, by virtue of enforcing law (moreover, the bitterest irony is that, following an apocalypse, those who survived ~ viz, the winners of a lost world ~ would end up forming the global state, that’ve averted devastation in the first place).'

‘Nevertheless, bigoted thinking seldom faces, the destined necessity of human union, such that latter-day, mistaken patriots ~ whose true flag is their ego ~ balk at greater federations, much in the way that ancient tribes, vainly aimed to never conflate, into the nations and the states, the former now hold sacred (nationalism having to deny the past, as much as the future, to uphold the fiction of its present identity ~ an odd nonsense, based upon hostility, which seeks society, via isolation ~ the classic mistake of prejudice, being for one to define themselves, by way of what they’re not).'

(Party politicians sew division): ‘Similarly, partisan rule obstructs human union, through fostering the political difference, which suits the short-term wants, and interests, of them in office, and their supporters (along with opposition groups, who are, in truth, politically akin to them, in being self-serving, jealous organisations, which live on division); in keeping with this twisted thinking, most politicians, would sooner be big fish in small ponds, than small ones in big ones ~ it being better, for a wannabe caesar, to be king of a dunghill, than a princeling in a kingdom ~ and to this selfish end, such insecure creeps fight federal integration.’

'In the longterm though, if sovereign-obsessives of whatever hue, thought their position through to its inevitable conclusion ~ in an age with nuclear, chemical and biological weaponry, in a world where limited resources, are subject to national control, and so on ~ even the most fearful, bitter xenophobe, must recognise that their legacy, descendants, and greater humanity, will not be served by isolationism, exclusive operation, or any system which, wrongly, tolerates foreign oppression (be it totalitarian, dictatorial, economic, or colonial).'

'Thus, whilst celebrating cultural distinction, with the advent of rational modernity, the time arrives to end tribalism, and the politics of primitive division, and to establish, over a couple of centuries ~ if not before ~ a new world order, by way of trade, tourism, aid and, where necessary, fierce intervention, which ought to take the form of policing, in enforcing international law, and schooling, as regards the advancement of backward societies; in response to any cissy criticism, of such an august strategy, however unpleasant manly action may be, it is ever infinitely better, than allowing rogues to inflict misery, and upset international kilter, for fear of an element of distress, which is, in the end, inevitable, when depots, lunatics or criminals, control a nation, or enslave a people.'

'Consequently, the essential choice for an advanced society, is to either, A., allow countless, innocent victims to suffer, be slaughtered, and so forth, whilst international commerce is hindered, and villains, terrorists etcetera, are given safe havens to operate from, or, B., to eliminate the bad apples, restore ethical order, free oppressed people, and promote humanity (if good blood must be spilt, let it be done defeating evil, not through evil mistreatment).'

'Police must arrest criminals, regardless of harm and consequence, while crooks for their part are, by and large, pragmatic, and will not offend if they are certain, of aggressive arrest, and robust punishment; thus it is with tin-pot dictators, bandits and tyrants, of every type, and unkind kind, while as for the maniacs, who are immune to such deterrence, their madness warrants their capture, and exemplary liquidation.'

(Confucian jewellery): 'Nevertheless, respecting anthropogenesis, the transition from tribal, feudal, and patrimonial societies, to ones which are meritocratic, needs to be done in a gradual, and practical, orderly, and legalistic fashion, so as to avoid the chaotic, and unjust outcomes, which commonly accompany naïve, genteel intervention, in the affairs of benighted, or oppressive societies (for the correction of mess and upset, though upsetting in itself, mustn't be bungled, or done half-heartedly ~ life-saving surgery, needing guts, along with conviction, skill and dexterity).'

'In this respect, it's a conventional mistake for kind, intelligent, polite people, to assume others are like-minded, when in truth, outside of familial and clan relations ~ and a certain degree of human pity ~ socially-ethical thinking is learnt, through rationality, transcendent religion, and philosophy ~ along with self-control, and a provident economy ~ such that the better men are educated, the more reason, as opposed to force, can be used when appealing to them (men needing to understand the language of justice, before they can engage in civilised dialogue ~ the more learned

men are, the more this tongue is spoken, so taught, and thought on, in an edifying spiral of social refinement).’

(Multinational task force): ‘In terms of manpower, the martial task of global betterment, should be undertaken by armies from the most advanced, disciplined peoples ~ who must not shy from the sacrifice, that’s vital for survival ~ but whose ranks are swollen by way of recruitment, from regions less developed than their own, for the purpose of ensuring that the force created, was multinational in its make-up (whilst the enlistment of such men, would help to meliorate their own homeland, by virtue of their training, education, and the money they earned by way of campaigning ~ strictly instilled with discipline, and right-minded values, while armed with contacts and capital, such men would combat social ill, once honourably discharged).’

‘This voluntary, cosmopolitan approach to intervention, would act against errant, nationalistic sentiments, and ~ through mutual loss, and cultural dialogue ~ also promote human brotherhood, while the cost of such action could be recouped, via the seizure of the wealth, and goods, of defeated evildoers, the revenue generated by stabilised regions, and the international economic growth, which resulted from global normalisation (with any remaining shortfall being, notionally, met by way of the public goods, duly accrued, when societies mobilise to do right).’

(Inexcusable inaction): ‘In terms of responsibility, for the persecution, oppression, and abuse of people by evil regimes, though kleptocrats, despots, and tin-pot strongmen, must be held to account for their actions, and duly hung ~ sans legal fuss, or procrastination ~ it must be conceded that fiends like these, are often the victims of toxic upbringings, and are commonly the products of the dysfunctional countries, whose woes they but perpetuate, under a different guise; to this extent, while in no way absolving them of guilt, or mitigating their punishment ~ the principal purpose of which is deterrence ~ their conduct is, at least, usually explicable.’

‘This however is never the case, when it comes to people who command armies, but opt to idly stand by, like mannequins, whilst villains inflict misery, sew chaos and commit injustice, on an industrial scale; indeed, in many ways, for powerful people to look on, while puny scum torment the helpless, is as reprehensible as the crimes they pacifically witness, for while, as said, the felon has the excuse of his own wretchedness, the healthy, well-educated, and wealthy spectator, has no such defence, and so should join them on the tumbrel (their sickness, though different, being just as pernicious ~ justice being not a gift, for one to give or bring another, but an obligation, owed by each to all).’

Insecure civilisation (Doubting civilisation [doubtful humanity])

‘To almost quote Montesquieu, in ignorant times, men are doubtless when doing evil, while in enlightened ones, they tremble to do Good, and thus the duty of civilised men, to uphold, and further just order, is ducked, due to myopic self-interest, effete fear of danger, and the threat of causing offence, to anyone other than victims of crime (in keeping with the wishful, silly, politically correct notion, that evildoers are

misunderstood ~ provided that the harm they do, does not affect the liberals who, regally, pardon them from a place of safety).’

‘Conversely, though distanced from brutality, civilisation oughtn’t be timid, and present an excuse or cue for sin, by way of decadence, weakness, and vain indulgence; quite the opposite; moreover, it’s important to remember that frail, etiolated societies ~ however rich they may be ~ naturally err to fall prey to barbaric forces (whose backwardness gives them relative strength, through ruthlessness, and simple conviction); the technological superiority of the former though, can postpone the inevitable, organic, run of decadent succession, by enabling them to control, exploit and contain cruder people, by way of economics and, if necessary, sophisticated force (albeit dissolute nations, find bloodshed unpleasant ~ save for the sales of arms it generates); such a situation though, is wrong on many levels.’

‘Firstly, the more men rely on weaponry for defence, the more defenceless as men they become.’

‘Secondly, total military supremacy, removes the need for men with the whip hand, to heed the grievances of those beneath them, or to pay or play fairly, in commercial terms; so freedom from the need to compromise, through lack of meaningful risk, breeds arrogance and criminality (however liberally presented); to this regrettable end, it’s good that warfare’s horrible and costly, for it makes men think, and weigh risk, before they gaily engage in it (this being one reason, among many others, why using robots to kill people, visits ill upon humanity).’

‘Thirdly, if a society’s only willing to act on its convictions, provided it suffers no sacrifice in doing so, then it should duly question them (particularly when the said principles, inflict death, and destruction on others).’

‘Fourthly, cowardice never, ultimately, yields victory, but merely defers defeat, or wider conflict (as opposed to valour, which serves to deter aggression, and always liberates its practitioner, in Existential terms).’

‘Fifthly, the longterm suppression of people, by way of technology, is an impossibility, as ultimately they will catch up in this respect, and, resentful of their past treatment, and hardened by it, duly defeat their oppressor (more broadly, one’s mortal foe, must either be made a friend, by virtue of kindness, example, and ethical dialogue, or be eliminated ~ coexistence being impossible, when the fixated wish of one, is the other’s extinction).’

‘Lastly, and perhaps most saliently, lack of engagement with others, denies the cultural synthesis which, naturally, revitalises societies (permissive societies, needing conservative values, conservative societies, needing liberal ones ~ the same being true of all virtues, to an uncertain degree).’

‘Thus cultures who fail to combat injustice, and uphold ethicality, do so at their certain peril, for they either postpone worse conflict, or sow the seeds of their own

destruction, as chaos is contagious, and does not respect manmade barriers; to this end, refugees and illegal migration, serves only to debase and destabilise the places, that should use their orderly might to, rightly, ensure there is no place to flee from (international freedom, removing the need for people to leave, places that desperately need them).'

'So those with power and wealth, must direct their energies and resources, to ensure that there is global order, that no people are mistreated, and no wrong goes unpunished; to achieve this, the former must remember how to be hard, and learn to be sangfroid for, though animals and children are, naturally, emotionally incontinent, men should be emotionally continent, while great men should control their emotions, and those Maganimous own them.'

Federal intervention (mandatary humanity)

In establishing justice, human rights and duties, one truth oughtn't be forgotten, to wit:

'You can have the rule of law, sans liberty and democracy, but not have either of the latter, sans the rule of law.'

'Consequently, it's the business of civilized societies, to ensure the rule of law is internationally upheld, but not to overly concern themselves, with the political culture of developing nations, save when it transgresses the said, global legal system, for provided men can live lawfully, political evolution will naturally follow, as a matter of course (moreover, to kinda quote Robespierre, the silliest thing a politician can think, is that armed helpers will be welcome ~ conversely, ironically, the former would endorse the sort of decapitation, that's just to be discussed); moreover, it is better such growth is organic, for social freedom is reliant on climactic refinement, and ought to progress from tribal-mindedness, through legalism, and base democracy, before ethical people can manage their state, on a meritocratic basis (premature democracy, bringing either majority tyranny, or ushering in corruption).'

'Thus failed states must be stabilised, before any form of democracy can be truly introduced, for any attempt to do otherwise, will result in the dishonest democracy, which causes states to fail; to spell it out, for those politically illiterate, uneducated people cannot understand the questions, which qualify elections, whilst those beholden to gangsters, mobs, paterfamilias', or backward beliefs, cannot cast their vote, as they would freely choose to; furthermore, in thrall to creature needs, that they struggle to feed, and passions that they can't master, benighted men know no freedom (indeed, liberty can present a threat to their very survival ~ freedom coming through the informed will, that leads to Maganimity); finally, to all this it can be added, that every election is entirely reliant, on the integrity of them who tally the ballot.'

'This is of course common sense, for who in their right mind would foist the democratic methods, of law abiding, stable, economically successful nations, upon ones war-torn, ravaged by famine, or which subscribe to archaic codes, tribalistic

morality, or the clannish mentality, that sees nepotism as a virtue; regrettably however, this naïve, reckless, wishful strategy, was pursued in the twentieth, and early-twenty-first centuries, and naturally resulted in bloodletting, savagery, misery and abuse, on a scale too painful to fully contemplate.'

'Moreover, many of the adherents of this stupidity, deemed it to be realpolitik, in as much as idealism was dispensed with, so that lawful states could deal with thieves ~ the former lawful, only in way of trade ~ and use those oppressed by tyrants, as cats paws for their purpose (albeit the ends in question, were rendered dead by way of their attainment); setting aside the harsh fact, that real realpolitik is Melian Dialogue, to think that giving villains liberty to wrong, would somehow yield upright nations, was unrealistic to say the least, yet nevertheless, this curpolitik was adopted, such that powerful countries pandered to scoundrels, and dealt with them as if with equals, when knaves should be dictated to, and made to obey.'

'Not all the architects, and proponents of this approach were callow though, for some, fiendishly, subscribed to it for commercial, political and nationalistic profit, well aware that suffering, and/or chaos would ensue, but caring more for their own gain, than about the pain of others; in this way, mooncalves and crooks sewed bad anarchy (in the case of the former, through soft, wet outlooks, unthinkable to their forefathers or, pray God, the great men that follow them).'

(International intervention): 'In chaotic places, emergency, martial law should be imposed, until a stable state is achieved, which warrants legal relaxation (men needing to be educated, and free from threat, before they can be appealed to by way of reason, as opposed to force, or base enticement); in such circumstances, it goes without saying, that the structures of policing, justice, and punishment in lawless lands, should only resemble those of lawful ones, when they also resemble their order (to which end too, as regions are civilised, the strictness and rigidity of rules, should be eased and lessened to suit circumstances ~ laissez aller being the, paradoxical, longterm aim of legislation).'

'Similarly, whilst in urbane polities, it's good that officers of the law, live amid their fellow citizens, in areas where crime is rife, and organised, this is impossible, for such men will either be martyred, or succumb to corruption (even the bravest being intimidated, by threats to their family, partners etcetera); consequently, in such cases it's better that ~ ethically committed ~ foreigners enforce order, in a clinical, disinterested, impassive fashion, until it's safe for the people of a region, to freely police themselves.'

'To assist in the pacification, and stabilisation of hotspots, when warranted, offenders, agitators and troublesome men, should be banished from the areas in question, for life, while mass immigration is encouraged to normalise them, through diluting toxic attitudes; similarly, impartial outsiders ought to adjudicate in trials, disputes and so on, plus police the state, and audit the economy, while higher education should be, to a degree, conducted elsewhere, to foster cosmopolitanism in the populace; meanwhile tourism, alcohol and consumer culture, should be actively promoted in

backward, fundamentalist countries, in an effort to better their zealots via, respectively, interaction, revelry, and self-interest (all of which foster moderation, vis-à-vis strict beliefs).'

(Transitional justice): 'In establishing a rule of law, the relation between a workable social order, and the measures needed to obtain it, cannot be ignored, for the urbane environment of the courtroom, can only be attained by way of the marshal tribunals, which first vanquish savagery; to this end, methods of interrogation, standards of evidence, burden of proof, and nicety of legal protocol, should develop apace the place they relate to (intention being the question, for the forces of order in a nascent state ~ it being incumbent on its citizens, to ensure their conduct and circumstances, is and are beyond suspicion).'

'In respect of adjudication, transcending backward, patrimonial corruption, and primitive, tribo-ethnic inclinations, in chaotic places, a judicial system, though still robust and practical, should be governed by impartial, qualified, civilised outsiders, for the benefit of defendants, and victims alike.'

(Ethical inculcation): 'Before democracy, there must be order, economic stability, plus literacy and numeracy, on the part of the people in question; to create civil institutions, before these prerequisites are in place, serves only to render them sources of corruption, which then tend to worsen the situation, they are intended to remedy; yet to eliminate nepotism, in a third-world or primitive society, is initially impossible, as the value-system of tribal-minded, familial thinking people, finds neglect of kinsfolk, a greater sin than public corruption, thus the latter isn't inwardly frowned upon, by the majority of the population, who expect such behaviour, and would act in exactly the same fashion, if given the opportunity to; thus one rotten regime is followed by another, when unready people are left to self-govern.'

'In terms of deterrence, fortunately, while self and familial interest is the cause of this venality, they also offer its cure, for while incarceration, dispossession, and even execution, may not threaten an idealist, they petrify avaricious men, to which end harsh penalties, and the confiscation of property, both serve to check corruption, and upset criminal reckoning (an equation decided in favour of the Angels, when dangers outweigh gains).'

'In terms of prevention, if thorough systems of auditing, a non-convertible currency, and external, escrow controls over capital are put in place ~ to prevent its flight to foreign states ~ the temptation for officials to thief is lessened (though even grafted money, collaterally benefits a commonwealth, provided it's spent within it ~ hence non-convertible money, is an essential element, in remedying a dysfunctional country); these measures would, in turn, reduce the level of offending, which would, in turn, free police resources, which would, in turn, increase conviction rates, which would, in turn, augment deterrence, in a virtuous circle of law enforcement (or rather, an edifying spiral ~ continuous good turns, heading in this direction).'

‘In terms of betterment, the savings made, and taxes paid, as a result of the said measures, would mean, in turn, more could be spent on education, and public services, thereby enabling, in turn, people to earn enough, so that stealing wasn’t needed, while state welfare, in turn, grew to eradicate desperation, both of which outcomes, would result in more taxes being paid, in a virtuous circle of social enrichment (or rather, an edifying spiral ~ continuous good turns, heading in this direction).’

(Pseudo feudalism): ‘An alternative treatment for dysfunctional regions, other than international, mandatory control of them, is for the ethically-advanced part of the global community, to support regimes, and government structures within them, on the basis that they kept to an agreed development program, as regards the enforcement of law, fair commerce, education, welfare, the transparent allocation of taxes, etcetera; under such a meliorating system, strict social controls could gradually be eased, and the power of controlling elites moderated, as the region made an orderly, internationally-supported transition, to a condition of meritocracy (on which path democracy is, merely, a step in the right direction, the next of which leads to the said system, thence to Maganimous anarchy).’

‘Under this approach, those in positions of power would, no doubt, seek to abuse them if they could, by way of theft and corruption, oppressive policies, and so on, but, knowing that the latter would so act, international monitors should have the power to remove bad apples from office, and publicly liquidate them; yet notwithstanding the fact, that the thought of saving their skin, and riches, would deter such villains from signal wrongdoing, wherever possible, mechanisms should be put in place to prevent temptation (such as the regulated banking, external tax collection, and non-convertible currencies, referred to above, and below, along with other, vigilant systems, of oversight and auditing); nevertheless, at first there will be a hard core of offenders, the only good in whom lies in providing an example, to put-off others who would follow suit (apple-pie order, needing good fruit).’

‘Moreover, those in control should also be tested, by way of bait, so that they’d never know if a bribe, or other enticement, was being made by an agent of the greater state; thus wannabe despots and thieves, would be removed from office, sans ceremony or legal palaver ~ balance of probability, being sufficient in nascent states ~ along with their cronies and henchmen, unless the latter inform on them, and defect to the new order (all of which should be conducted, sans regard to the aftermath of vanquishing gangsters ~ vacuums naturally correcting themselves, in the face of normal force, or enforced normality); the fact of the matter, however, would prove to be that, appreciating their risky position, crooks in control would do as they’re told, so as to enjoy the power, and riches they were permitted, as opposed to forfeiting the same, in exchange for suffering, poverty, and the chagrin of watching a protégé, opponent or subordinate, take over their role.’

‘Moreover, determined by independent observers, such surgical decapitation, incurred due to non-compliance with categorical protocols, would serve to deter budding tyrants, from troubling themselves in the first place, to obtain a state of

sovereignty, which was ephemeral and fated, and thus would clear the way for nobler, or leastways more compliant men, to assume political, and institutional prominence; furthermore, the elites concerned would themselves benefit, by virtue of such a system, as their careers would end in safe retirement ~ there to spend the spoils, of their pragmatic appointment ~ instead of gaol, torture or slaughter, at the hands of their usurper.'

'Likewise, to ensure social mobility, patrimonious and nepotistic acts in such states, should be strictly prohibited, with both the benefactor, and the beneficiary, being robustly dealt with, stripped of their assets, defenestrated etcetera; this practice would gradually serve to qualify regimes, by way of forcing choices within elites, which would err on the side of ability (or leastwise political nous, which isn't a bad thing for a developing people); tenure of office too, ought to face similar restrictions.'

'As regards the spoils of office, and economic captancy, such wealth oughtn't be allowed out of the state in question, save for holiday money (with any attempt at smuggling, or laundering goods, suffering tough punishment); notwithstanding the external, legalistic criteria imposed on these regimes, this financial restriction, as well as benefiting the local economy, and assisting the trickle down of riches, would also serve the cause of law enforcement, and efficient public infrastructure, for there's little sense in possessing wealth, which can't be enjoyed or flaunted, by dint of living in a lawless state, sans entertainment, or usable roads, clean water, etcetera.'

'In short, where there's money, then bars, restaurants, lidos and so on, will duly follow ~ provided it can't be spent elsewhere ~ whilst abject poverty, which poses a threat to law, stability and commerce, becomes collaterally remedied in this way (for when better nature is absent, baser nature can be banked on ~ thus the self-interest of the rich, can assist the poor, provided they share the same environment, and foreign goods and labour are, sensibly, restricted within it).'

'In this process, there'd naturally be a, transitional, period of disparity, between advanced and developing states, in terms of liberty, freedoms and rights, but this would be remedied with time, and is infinitely better than the savage anarchy, economic dysfunction, and leastwise egregious corruption which, usually, ensues when crude people attempt to, prematurely, emulate a state of urbane democracy.'

(Public drunkenness): 'From a social perspective, alcohol should be introduced to failed states, where it is forbidden for, ironically, this drug serves to sober-up men, otherwise drunk on religion (revelry being preferable to fervour, in terms of law and order); it's in the nature of man, to seek altered states of consciousness, and while this can be innocuously achieved, via private stupefaction, if this indulgence is denied then, often, the hoi polloi will seek the same, by way of public demonstrations, conflict, tumult etcetera (adrenaline replacing narcotics, by dint of twisted thrill, while group ego offers the mob, irresponsible escape from concerned selfhood).'

(Trade and education, trumping extremism, and other idle silliness): 'Yet, though narcotics can placate chaos, and harsh control can force lawfulness, consumerism too

can distract the masses, whilst ethical-cleverness is a natural corrective, thus the best way to meliorate a failed state, is via trade and education, such that rescue missions should, duly, focus their energies on promoting these goods (the latter through an element of boarding school, if necessary, so as to mitigate the influence of regressive, or warped parents on innocent children ~ them being taught tolerance, and ethically educated therein).'

'To this end, in dysfunctional countries, education of children, and adolescents, must be compulsory, and diligently enforced, with any benefits, welfare or assistance parents receive, being conditional on school-attendance by their offspring; this, in addition to the threat of unpleasant penalty, for any parents who failed to meet their obligations, and for any truanting pupil, would serve to prevent absenteeism (and teach commitment).'

(Economic betterment): 'While innate, mammalian compassion mothers kindness, good economics fathers it, for, though education can, to a degree, school ethicality, the more comfortable men are, the more honest they can be (as survival is a driver, which pardons crime in the mind of an offender, whilst men tend to have a good bent, once their needs are met); to this end, in extreme terms, desperation qualifies wrongdoing ~ in all save saints ~ but even relative poverty, serves to warrant unlawful gain (for why should those exploited, or marginalised from birth by society, heartily subscribe to its laws, many of which cause, and enforce their deprivation).'

(Economic controls): 'The first economic measure, which needs to be introduced into a failed state, is that of a non-convertible currency; this is a vital device in the fight against corruption, and the unjust export of wealth; likewise, the global community should provide the only source of banking, in broken countries, so that financial transactions are regulated, capital is protected, and tax is deducted at source (while reserves are held in a secure, offshore, regulated jurisdiction, there to be managed, and audited by others); similarly, there should be restrictions on the use of specie, such that income must be banked, then withdrawn as needed, whilst goods are traded by way of cheque, or equivalent, interfacial mechanisms.'

'Meanwhile, in respect of international lending, to fund development, business growth etcetera, it is important that such loans are audited, to ensure that the capital lent, serves to benefit the economy in question, and is not thieved by corrupt leaders, officials and bosses, such that the people are left saddled with debt, the accrual of which didn't benefit them (where national debt is so incurred, due to negligent lending ~ which often, in truth, is political gifting ~ then not only should it be cancelled, but those responsible should seek forgiveness, by way of compensating the affected nation, for the suffering they caused by bankrolling crooks, whilst their victims paid the interest).'

'Post this measure, to prevent the ethno-political abuses, which ~ within a dysfunctional country ~ accompany exclusive balkanization, national revenue from resources, taxes and foreign borrowing, should be fairly allocated across the region in

question, regardless of their point of origin, to which end ~ leastwise initially ~ the latter should be externally managed, to guarantee impassive impartiality.'

'In terms of determining apportionment, firstly, the ideal demography for each respective territory, needs to be decided, before revenues are divided on this basis, regardless of where resources are sited, so as to prevent sparsely populated areas, receiving vast amounts of wealth, whilst densely populated ones, remain wrongly impoverished (which is unnatural, for in an amoral, organic situation, the stronger would simply dispossess the weaker, so that, by and large, the largest tribe would own the most); similarly, this mechanism could be used to deter people, from thronging to overpopulated places, and incentivise them to relocate, to ones preferable to the commonwealth.'

'This system would also promote stability, as wealth generated by way of resources should, initially, be spent on security, and establishing a rule of law, before it's used to better amenities, fuel regeneration, and increase opportunity; to this end it would be in a people's interest, for there to be a state of peaceful, lawful order, as they would be aware of the jobs, goods and facilities, that they're being denied, whilst their nation remained chaotic (such common, popular appeal, carrying more weight than other goods, which many, or some, are excluded from).'

(Pioneering entrepreneurialism): 'Mandatory forces should promote, protect and, if necessary, provisionally subsidise foreign enterprise in failed states, so as to normalise them, and enrich their denizens (albeit such investment, and help, must be conditional on the development, of local skill, manufacture and infrastructure ~ such environmental enhancement, paying dividends in the long run); thus business should be assisted in establishing workplaces, by way of being lent premises, lightly taxed etcetera, so as to foster commerce, provide goods, introduce technologies, import skills, and advance education (plus incentivise it, by way of financial reward).'

(Pioneering tourism): 'The best, most humane, consensual, and mutually beneficial way to stabilise a place ~ alongside fair trade, which factors in handicaps ~ is through tourism, which serves to instil cosmopolitan sentiments, at an intimate, natural level, by virtue of human relations; tourism also brings wealth to places, creating business and employment possibilities, while at the same time it ~ if properly managed ~ encourages the conservation of the ethnic, and cultural character of the area in question (which is not to seek to preserve backwardness, or ugly customs, but to ensure that regional traits and tastes, habits, mannerisms and so on, serve to colour advancement).'

'To this end, in failed states, once primary, martial law is established, the forces of order should ensure, that they are opened-up to the tourist industry; but while military protection could be provided ~ if required ~ to safeguard the first, intrepid adventurers, there would nevertheless remain an element of hazard in their travel, in recognition of which, its costs should be heavily subsidised, or even met in their entirety, by those in control (such expense being much cheaper, than the price of the perpetual policing needed, when lawless places fail to develop, and become safe).'

C. Economics*

1.) Introduction

Foreword:

‘**Prosperity**, beyond individual indulgence, freedom and experience, comes to society as it’s enriched, through education, cultural advance, and civic commitment, all of which serve to give vent to virtues, like kindness, honour and tolerance, whilst honesty is made easier, through a provident economy, which offers work, wealth, and thus comfort, to every industrious citizen (creature need, to a degree, excusing thieving and deceit); to this end, akin to intelligent development, economic success is an ethical imperative.’

‘Yet as men naturally evolve, from instinctual urges to higher drivers, and learn to subscribe to universal values, ethics etcetera, society should reflect this development in law, commerce and economic mechanisms, so that the motive forces of the latter morph, from power and exclusive interests, to conscience and equitable business; the formal discipline of economics however, in the face of shifting givens, political flux, organic, environmental factors, invention and discovery ~ not to mention irrational action, crime and cultural mutation ~ better lends itself to past analysis, with a view to informing future decisions, than it does in devising ways for trade, employment and finance to operate, for in many ways these issues are more political, than they are scientific (being ethically derived ~ if authentic ~ legally framed, and socially enacted).’

‘In keeping with the meritocratic principles, outlined in the preceding speeches, the economic system to now be described, though open to criticism and ridicule, and in need of revision, correction, and development by clever men, nevertheless deserves consideration, and advancement, not just because it’s just, but just because it surpasses erstwhile systems, by virtue of its rational, natural, and ethical basis (moreover, however this system may, or may not be workable at present, it cannot fail in the longterm for, Logically sound, it’s noetically open, so protean, and pragmatically adaptable).’

‘Furthermore, though its lack of technicality is admitted, its simplicity shouldn’t be mistook for ignorance, for, shaping individual lives and society, a healthy economic system, must be comprehensible to those it affects, who work within it, and operate it (thus it must be based on solid, natural principles, to which its structures ought to form corollaries); moreover, if people understand a system, then they will prosper under it ~ provided it’s predictable ~ and so promote growth, development and betterment.’

‘Moreover, economics at root is an ethical equation, which, if natural, must be understandable to every man; regrettably however, certain experts mock this notion ~ God forgive their limited thinking ~ but they are certainly wrong, for commerce is,

has been, and always will be, reliant on equity, honesty, and just, lucid law (which itself rests on social integrity ~ the better the said values, the better the economy); to this end, political and economic systems are yoked, the former reliant on the latter, to fund their operation, plus supply, sustain and entertain their citizenry, whilst the latter is reliant on the former, to uphold order, provide infrastructure, and protect property (along with consumer freedom).'

'Consequently, the less equitable an economic system is, the less sustainable it'll be in the longterm, and the more dysfunctional it'll be in the present, for the more it corrupts the commonwealth, the more it sickens itself (however the villainy it permits, may profit individuals, and elites ~ leastwise for a time).'

(Orderly development): 'To echo some opening words of this compendium, though a lot of what's said here will, maybe, seem extreme to the reader, these ideas are not actually radical, but progressively conservative, not fanciful, but naturally pragmatic, for they seek achievement by tolerant change, on a longterm basis, confident in the knowledge that, over time, their original goals will have altered, having evolved, through heuristic trial, and progressive dialogue, be it social or technological, political, cultural, or environmental (for, in keeping with Keynes, when facts change so should views).'

'Thus what's here outlined, presents an open, active, receptive system, which welcomes editing and correction, revision, enhancement, and fitting adaptation (its only certainty being in fact, that it'll never be realised, in the way initially envisaged); as regards convention, reactionary sentiments, and existing interests, though those blinkered by received wisdom, e'er resist reformation, and see difference as a threat to success, such thinking is limited, benighted and misguided, for transition brings riches to those with spirit, generates business, assists social mobility, and creates opportunities for all, provided that economic metamorphosis is ethical, and takes place at a pace, which permits enough predictability, to warrant sage investment, and enable gains to be consolidated (both socially, financially, and technologically).'

(Natural relation): 'Functional economic systems, are corollary to the ecological ones that anticipate them, and to this end are based upon the quid pro quo, that orders organic creation, and thus must respect, and reflect, this heritage to properly operate (Logical kilter ensuring success); by virtue of this pedigree though, provided a state is stable, and its laws are tolerant, and predictable, commercial systems will always develop, regardless of any inept meddling, on the part of muddled government (short-termism hobbling commerce more, than onerous regulation, or taxation).'

(Cockamamie economics): 'Conversely, cockamamie economics, are a game of their own making which, by dint of their subscribers conviction, can let a society thrive for a time, akin to the complex, astrological grounds, of Mesoamerican religions (ipse dixit things having value, as long as they're agreed upon ~ akin to monopoly money, Emperor's new clothes, and seashell tokens ~ while longterm Ponzi schemes too, can delude a few generations).'

‘This simile can be carried further though, in as much as the clerics concerned, actually needed a considerable degree of intelligence, to oversee a sophisticated system, and know all the formulas, incantations etcetera, many of which were related to, and based upon, accurate observations and real phenomena ~ ergo were quasi scientific ~ and thus it is too, with arcane finance, and magical banking (none of which detracts, from the mumbo jumbo aspects of these occupations); the two respective professions though, of these bygone, pious priests, and modern financial wizards, do however differ in a salient respect, for while the acts of the former, at least, held a mystical, and spiritual validity, the service of the latter to Mammon, is merely tragic, self-obsession (-deception, -devotion, -veneration ~ suffix this ill as you will).’

‘Yet the sad fact remains that, once deracinated from nature ~ both human and greater ~ abstract systems must always fail, however sustainable they seem in the short-term; economies therefore fall foul of this axiom, through patrimonious enrichment, fiat money, currency trading, negative speculation, the divorce of price from value, usury, the manipulation of markets, financial complexity in general, and when effort and return are unrelated; if it’s afflicted with these sicknesses ~ any of them, in some cases, some of them in others ~ then a system will collapse, however monumental, save by way of the economic reset, which accompanies catastrophe.’

‘When an economy is blighted by the latter ills, it becomes no more than a game, beholden to its own capricious rules, in which true rationality only intrudes, by virtue, or dint, of organic factors that impact upon it, along with the math of commerce, both of which serve to invest specious systems, with an element of credibility (that enables wrongly conditioned predictions ~ which err to restrict thinking ~ to shape the outcomes they sought to inform); however unsound an economic system is though, being driven by animal spirits, and guided by the invisible hand of natural interests, business, trade and exchange, inherently drive development, but must be ethically checked, lest they bleed the commonwealth, so as to feed the greed, and conspicuous consumption of some, at the cost of impoverished others.’

‘Yet in this respect, once free, to a degree, from the formulas of natural Logic ~ however they still command market forces ~ financial regulation errs to distort, shape and modify, the economic trends it would address, as traders and investors change their game, in response to rules and duties; the impact of such reaction can be reduced though, through longterm economic management, by virtue of the predictability, it brings to an economy; moreover, though kneejerk, specific initiatives, serve to shift ills or benefits, established ethical conditions, in particular, climatically affect an entire economy, and err to breed success, if in league with business instinct.’

‘In short, the advocates of Heath Robinson commerce, fail to see that the, blinding, complexity of the financial contraptions they devise, refine, and advance, are in fact obstacles to simple, productive, honest commerce, which conceal and compensate their wrongs, through the addition of further mechanisms that, while enriching their technicians, skew social kilter, and thus corrupt the polity (to which it can be added that, in being the province of exclusive occupations ~ by dint of wealth, contacts, and

professional education ~ such closed, esoteric systems, are socially inefficient, politically insufficient, and morally abhorrent).’

(Politico-ethical context): ‘But whether its hand be light or heavy, and whether legislation is ephemeral or perennial, it’s manifestly apparent, that politics dictates economic progress, however the latter shapes the former ~ commercial questions and issues, being at root political ones ~ for ethics father economics, whilst morals mother it, and this heritage must be respected (so, forever in thrall to social, and natural climatic, economic thinking ought to inform, not drive or decide state policy ~ the discipline of economics being, in many ways, more a humanity than a science).’

‘To expand, as with lions and zebras, laws of supply and demand, etcetera, are natural, evolutionary certainties, however abstracted the issues, of want and need become, or seem (economies contracting as far as need, and expanding ‘til want exceeds means); but all such business is amoral, with any decency which creeps into it, being coincidental, accidental or practical (for it makes sense not to overly cheat customers, so as to benefit from repeat business, and so on, while theft and fraud invite reprisal).’

‘Nevertheless, for trade to advance beyond personal relations, there needs to be laws and regulations in place, which ensure commercial equity; it’s thus the business of government to, justly, police the economy, so as to effect social balance, in an otherwise natural environment, whose ecosystem ~ ever a collective, of independent, yet interdependent entities ~ advances via competition, consumption and exchange ~ which drives productivity, and finds variety ~ to which end, in seeking to forward its personal cause, at the expense of external forces, each and every body, supports aggregate genesis (by virtue of common cause, and dint of private interest); similarly, to prevent booms, bubbles and busts, it’s the business of the state to tame the marketplace, goading and reining its players as necessary, to achieve stable, ethical, economic growth, for the benefit of the commonwealth.’

‘Fundamentally mind, whatever governance is put in place, as with all law, economic checks, measures and incentives, are essentially dependent on the calibre, of the people they relate to, to wit, if their work ethic is correct, they are educated, and they possess a sense of equity, they will be blessed with economic success, as a matter of course, whatever occasional setbacks beset, or blight their society, provided that the state provides a just, level and predictable arena, for trade to take place in; thus the ethicality which is perfected through good business, is the force which gives rise to it (this dialectic, enriching society, for creature needs need to be met, and fed, before men can attend to kind niceties, then wax Maganimous ~ to which end, investment in education, policing and healthcare, yields dividends).’

(Gentle regulation): ‘So past a point of ethical competitiveness ~ viz, fair trade, which doesn’t mar society ~ business must be gently regulated, by the state, so as to ensure that the natural forces, and incentives, which energise marketplaces, workplaces, research-centres etcetera, are not overly restricted, or impaired, by way of onerous controls (the exception being the case, of natural and moral monopolies, which must be run by the polity ~ ref. *Public utilities, plus natural & moral monopolies*, below).’

(Federal imperative): 'In the face of natural, inevitable, commercial globalisation, nations must politically develop, and culturally adjust, apace such economic homogenisation, and gradually embrace a federal identity, which nevertheless leaves them distinct entities (the notion of an independent nation, being an illusion anyway, in a networked world); tardiness in this respect, leaves countries ripe for exploitation, by unscrupulous, international corporations, and mercenary opportunists, of every hue and persuasion; in short, enterprise is a global business, which will naturally seek to trade on the strengths, and weaknesses of sovereign states, to the extent that it can only morally operate, if controlled by global government.'

(Global governance): 'Consequently the ideas here advanced, are done so on the assumption, that an international federal order is in place, albeit that if discrete states sought to experiment with, and partially implement them, on a limited basis, such aspirations would assist the creation, of a global order (Polity, Ethics, Economics and Education, being interlinked issues in anthropogenesis); if however any nation were to try, to fully introduce the measures here suggested, on a unilateral basis, the best it could hope to achieve, would be to inspire others via its martyrdom, as banks, corporations and financial institutions, fled it in favour of greyer places, whose connivance could be relied upon (from which vantage ground, such vultures could look to destabilise, and embargo, the ethical state in question, until, once destitute, they could fall upon it).'

'To iterate, organic, animal rivalry is Good, and just, as it's conducted under the auspice of a common, aggregate ecological order, whose purpose is one united in survival, and the refinement of greater creation; in economic terms this tenet, to a degree, holds true too ~ for business progresses society, like evolution does genesis ~ and so warrants the utmost commercial freedom, permissible under an equitable, clement rule of law (that rightly, with time, supplants ruthless, bestial Logic, in the harmonious equation of energy, man grows to know as Life); yet exclusive national interests serve, with time, to stymie this development, as competing jurisdictions are traded against each other, so that their respective commonwealths, are mutually mulcted by companies, banks and financiers, faceless corporations, etcetera (in differing ways, and levels of intensity ~ the invisible hand of natural economics, being prestidigitated in this way).'

'More sublimely, in respect of private industry, an entity is an exchange of energy, which profits by way of quantity or quality, yet cannot lay claim to its host environment, save for what it puts into its refinement; so, in keeping with the original Logic which bore it, in an economy, return should equal effort ~ subject to supply, and organic fortune ~ while survival instincts, and natural interests, morph into market forces, which is fine ~ albeit amoral ~ until egotistical greed, and abstract commerce, vitiates this equation (to which end, these factors must be, respectively, combatted and managed, by way of education, and control, incentive and deterrence).'

'Yet even in native, innocent business ~ if, outside of myth, such dealing ever existed ~ the imperatives of natural economy ~ where one must fight, to stay alive and thrive

~ made niceties fall by the wayside, save when they abetted interests; thus to advance the rounded humanity, which leads to Maganimity, commerce needs ethical regulation, to counter limbic business instinct, until such time this condition is reached, for, by virtue of heartfelt integrity, Maganimous men need neither checks, nor lessons in respect of fairness.'

'With a view to assisting this transition ~ for which individual liberty is a condition ~ echoing feral law, the state should look to create a regulatory trellis, by virtue of which business can organically grow, and naturally flourish (being guided, not restricted, or excessively cropped by way of taxation); under such a virile system, it's important that men are free to defraud, commit financial crimes etcetera, but must do so knowing the danger they face if apprehended (while their victims are properly compensated ~ a cost met by the sweat of convicts, ref. *Punishment* and *The Penal standard*, above).'

'Antithetical however, to natural, healthy business and industry ~ where return relates to effort ~ fiat money, and the abstract marketplace is suckles, knits a fictitious, Emperor's-new-clothes economy (a self-substantiating, ipse dixit confidence trick ~ or stitch-up ~ whose raiment is actually tatterdemalion); the financial products, practices and games, enabled by baseless, toy money ~ including, strangely, its own trading ~ being divorced from actual value, naturally encourage irrational actions, panic, caprice and herding instincts, as they toxically mix with animal spirits, and create a cocktail which, understandably, renders investors drunk and befuddled (aggressive, obnoxious, confused or maudlin, subject to their measure, and success).'

'Yet gold too, being a limited, fixed commodity ~ subject to mining, and alchemical technology ~ presents an unsuitable base for money ~ especially when nations lay claim to geography ~ by dint of the restriction it places on supply (that can encourage unnatural deflation, and loss of productivity); as common sense dictates, land and labour are the only true standards, by which to reference currency, for ~ before any Aristotelian question, of surplus and exchange ~ everything commercial is reducible, to resource and employment, to labour and land ~ or, more sublimely, matter and time ~ which present twin determinants that, naturally, provide complementary, relative, economic metrics (ref. the *Land* and *Labour* standards, below).'

(Essential rationalisation): 'In entitive terms, no man is ten times cleverer, or stronger than another (provided the latter is healthy and industrious).'

'In terms of property, natural, raw resources cannot, honestly, be exclusively possessed (being not made by anyone's labour).'

'Any legitimate economy, must accept these premises, and reflect them in its reckoning.'

(Economic question): 'In keeping with the evolution of the universe*, nature seeks complexity ~ as evidenced by over-speciation, biological refinement, etcetera ~ and to this end it can be argued that, along with the undeniable benefits of efficiency, the maximum, rational extraction, and employment of resources ~ plus the sensible

sweating of assets ~ must be good for man, and for greater creation, and to a degree this is true (the issue being qualified, by environmental harmony); yet this endeavour will, naturally, result in systems, operations and businesses, becoming increasingly sophisticated and, unless intelligently corrected, convoluted, expensive and exclusive ~ in respect of ownership, and access to success ~ which is unnatural and bad, in as much as, setting aside ethicality, inaccessibility, solicits inefficiency, via the denial of ability, talent, input, and use.'

'Moreover, such a situation, encourages the capitalistic, and technocratic exploitation, which upsets the equitable quid pro quo, that ought to condition an organic economy, and a naturally ethical state (such that secular wealth, instead of edifying mankind, unjustly corrupts it ~ mainly through financial villainy [dark-voodoo, not white-wizardry]); but shelving ethicality, in the cold interest of production, and efficiency, it's essential for a just republic, to ensure that its economy, is open to all in respect of opportunity, and that its operation, at every level, is intelligible to the average citizen, for this understanding will better its kilter ~ plus maximise its output ~ through informed democracy, the formulation, and implementation, of state policy, and by making commerce more successful, due to the economic literacy, of customers and businessmen, professionals and investors.'

(Discount outcome): 'Ethical action, naturally, results in success, over time, as a matter of course (whilst its champions instantly win); because of this truth, man has progressed to date, from a primitive to a modern state (however beset with regrettable setbacks, and atavistic acts of barbarity); conversely, unethical action, naturally, results in failure, over time, as a matter of course (whilst its committers instantly lose, through trading humanity for vanity and ~ debased by way of their gain ~ other tawdry rewards); to this end, however cumbersome, an economic system must be just.'

Capital explanation (Meritonomics)

Those not philosophically-minded ~ or impatient of abstruse, inscrutable musing ~ should skip this section, and move on to *Economic balance*, below, to save themselves time, and possibly irritation (though criticism and mockery, is, as ever, welcome if clever).

'**Essentially** ~ born of greater, ecological creation ~ the articulation of creature need, deemed commerce, is still a relation of energy, time, and their material conflation ~ to wit, of resources and employment ~ in which manual labour is interfacial, in being a physico-temporal exercise; by virtue of surplus, crude exchange becomes duly rarefied, through trade and currency, but the former root values, which qualify property, potential and possession, should not be forgotten, in any progressive economic equation.'

(Possession defined): 'What is possession, but the extension of the person, which diminishes in importance, as its relevance to them is lessened (to wit, if you remove a man's head, you kill him, if you remove his leg, you cripple him, if you steal his seat,

you vex him, whereas the worth of food and vital resources, increases by way scarcity, etcetera ~ in this way, the value of possession can be reckoned).’

‘Ergo, what claim can a man have to externality, save for his impact upon it (the worth of which shifts, with need, perception, prescription and proscription); thus man has, at best, a formal entitlement re resources, never a material one, save for his place in an ecosystem; similarly, within the leviathan that is mankind, as society facilitates individual privilege, it mustn’t just uphold common order, but also ensure fair access to utilities, supplies and facilities, for the good of the body politic, and the wellbeing of all within it (however cellular, the citizen may think himself ~ herself or themselves).’

(Property defined [in response to Proudhon & Locke]): ‘What is property, but the extension of possession, which further defines the person, through right of exclusive use (which can further advantage the owner, through rent and collateral value).’

‘This definition, however, begs the question, of corporal ownership itself, and though it seems certain to a man that he, at least, is his, this is, with respect, strictly speaking an error, for man is born from nature, the origin and function of his flesh being gifted, as is his upbringing, whilst even his thought is categorically informed, and limbicly driven by instinct; thus nursed, nurtured, and fed by greater creation, kin and the state, indebted presence is an issue of usage, or office, of occupancy, not exclusive, timeless title (to think otherwise, being to thief from Life, and apply permanence, to a fluxal thing).’

‘So qualified, the previous premises re trade and possession, can be better understood, and applied to the mutual issue, of right proprietorship in equitable society (along with matters of taxation ~ excessive impost diminishing the individual, at every level); ergo once recognised as notional, social entities, people can lay claim, in principle, to legal equality, but this entitlement is meaningless, if not extended to the possessive realm, in terms of opportunity (not outcome, albeit the benefits men accrue through innate talent, natural factors and good fortune, need to be corrected, in a meritocratic polity, so capability-deficits are met ~ as far as liberty will permit).’

(Posterior possession): ‘Through progress in technology and philosophy, humanity ought to, gradually, outgrow property, as the worth of objects is reduced, through the advance of manufacture, the universe providing limitless resources, and the polity profiting from their use (none of which need detract from the person, and should in fact liberate them, from mundane worries, boring chores, and the constraints of straitened life); meanwhile, psychologically, as man waxes Maganimous, secular worth lessens (the texture and execution of Existence, being the mindful priority of the enlightened).’

(Proprietary right): ‘In terms of natural, God given entitlement, man is ~ certainly at first ~ a child of creation, whose consumption, use, and even abuse of resources is efficient, from an evolutionary perspective ~ natural depletion, regulating his development ~ until the advent of society, and common interest; to wit, in a primal

environment, a creature can have what it can take, construct and defend, but, naturally, relinquishes everything with death; man has however transcended this restriction, by conveying what he makes down generations, and thus, in terms of ecological economy, he has become the arch capitalist, who dominates all other life-forms in his world, enslaves them for his service, and consumes them with impunity (albeit that men learn husbandry, as unsustainable exploitation, of organic resources destroys them, whereas overexploitation, of beasts, exhausts them, or causes them to turn, through pain and desperation).’

‘So far so good, in the dog-eat-dog world of brutal evolution (which is naturally just, by virtue of being a unified system, wherein sacrifice is a quid pro quo); yet if man acts the same way within his species, as he does to that without it, then the same effect, naturally, plays out, as elites grow to own everything, whilst dispossessed others must work for them, as human menials who, though above domesticated beasts, still live in thrall to their highborn masters (be it by way of hoc or cosh, though as with the brutes below them, overexploitation devalues them, or causes them to rebel ~ thus capitalists learn nicety, leastwise as far as to further, and jealously protect, their assets, interests, and privileges).’

‘Thus, though when resources of whatever form are limitless, each is free to take what he may from them, once the same become limited, a social response to their treatment is needed, albeit in terms of opportunity, not outcome (the net product of their effort and occupation, belonging to the worker, its gross taxable elements, the polity that supports them); in this mutual economy, which takes on an ecological character, by way of laws ~ corollary of the natural, balanced Logic that precedes them ~ bequeathal becomes increasingly untenable, in ethical, moral, and economic terms, as humanity develops.’

‘To this end a republic, not any select elect, must assume the role of supra-rentier*, in an anthropically managed habitat ~ akin to God, in the primary environment ~ to ensure a just economic system, as evolution ensures a just ecological one, by way of laws which, though granting each liberty, ensure all work for the broader Good; to iterate, everything balances out in mathematical nature, where there is in truth only one contender, whereas in man’s exclusive arena, players must subscribe to just law, for their conduct to be true (equitable society, ethically conditioning instinct and, empathetically, checking wild appetite ~ humane wisdom donning the mantle, of the Holy Spirit which anticipates it).’

‘From this point on, exclusive usage is swapped for, mutually beneficial, social progress, so that the nature of proprietary rights change, as man himself develops (in an act of correlative betterment, achieved by virtue of reason, and ethical understanding); most saliently, the unnatural issue of bequeathal ~ innocuous in the face of limitless, uncontested resources ~ becomes ever more pernicious, with the spread of people (being contrary to nature, sanguine claims to perpetual title, are viscerally unjust ~ yet must be staked, and defended by one, if others do so too).’

(Capital development): 'In regressive terms, it is tempting to imagine early men, acting akin to colonists, in their annexation of land, resources, and their commercial management, but, even when they had made the transition, from hunting-gathering to settled living, such a view belies the fact, that primitives tend to, generally, act by way of collective endeavour (their relations being close, when territory's relatively endless).'

'However, as the need for collective effort lessens, by way of both clan growth, and the accumulation of capital ~ which lets one buy others' labour ~ people, increasingly, seek exclusive proprietary rights, and though, for a while, this attitude abets social development, ultimately it must become its impediment, as technology and ethics become perfected (initially, civilization being driven, in part, through the focus of wealth and privilege, which gifts a lucky few, both good education, time for reflection, and the wealth to effect progress ~ tribes of primitive equals, only meeting creature need).'

'To iterate, the arbitrary transfer of capital's unnatural, being a question of abstract title which, by way of social acceptance, has actual effects; furthermore, by dint of its noetic, token nature, capital can, unlike the fruits of true labour, grow exponentially, especially when transferred post mortem; from this original paradox, subsequent economic dilemmas arise, the most salient of which, is that the more you have, the more you will make, by virtue of good schooling, prime advice, the security which enables speculation, access to funding, and many other factors, all of which are dynastically enhanced (the latter being as true for middleclass elites, and their varsity-headed scions, as it is for hereditary aristocrats, celebrities and oligarchs ~ to the detriment of the rest of the commonwealth).'

'So, originally born of effort, wit and risk, capital becomes corrupted by its unnatural protraction, through patrimony, and gratuitous gifting; more broadly, in a transitional world, to set assets in aspic, creates a sum that must become unjust, as the values of its equation change (much in the way, that to maintain the same answer to a changing question, must lead one to state falsehood ~ a common mistake in government).'

'Consequently, the proper response to property, to personalty and realty, which balances public equity, and private right, must reside in merited possession, not utero ownership, in earned tenure, not unnatural, hereditary annexation, such that what idle men can enjoy, by dint of birth, industrious men struggle to buy, by virtue of hard work (which is obviously wrong, for, though Sublime fate has a place in nature, fortune oughtn't figure in law, or warp a polity).'

(Asset value): 'While notional capital value, can rest in Veblen goods, and things the worth of which is open to question, actual asset value, arises as much from private denial, as it does from rival supply; for example, a man can own acres of desert that are worthless, until they're needed to access land, or get to resources; similarly, he who owns prime real estate, can charge premium rent for it, as people need accommodation, near to facilities they must use, and close to their occupation; thus capitalists profit by way of deprivation, and this in turn lets their wealth accumulate,

as those who pay rent are relieved of the means, to buy that which they need use of, while rivalry between rentiers, drives the cost of owning such goods, increasingly out of the renters reach (moreover, the richer people become, the less yield they need from their assets, so the more they can pay for them, such that small players are run from the marketplace).’

‘In light of this dark process, society must question what right one man has, to buy rights that deprive others, particularly when these are everlasting (and therefore, always, bought undervalue).’

(True entitlement): ‘As said, in an adolescent society, because all goods at root are, effectively, produced and processed through collective endeavour ~ in varying levels and elements ~ plus the consumption of common, natural resources, any exclusive claim to them, must be ethically qualified, and based on just purchase (for society sets the context of proprietary right, which can only be truly exclusive, if one lives in isolation); thus one has a right to exchange their labour or articles, for those of others, provided that these goods are, respectively, relatively valued, and legitimately possessed.’

‘In the case of personal property, as opposed to surplus capital, and particularly realty, this commerce can, by and large, be conducted on an exclusive basis, with an individual being free, in the eyes of society, to privately own objects, or buy services, which they should be compensated for, if they are taken by the state or ~ in extraordinary circumstances ~ devalued by its actions (while, by the same measure, any uplift in value they incur, due to the output of the polity, must rightfully be its).’

‘To reiterate, private possession’s a right, vital to individuality, thus men are entitled to what they have earned, for a term that reflects the effort of their investment, which can well extend to the end of their lifetime, but not honestly beyond it (a corpse being unable to manage its assets ~ save by the dead hand of patrimony, whose rigor mortis, clings to living capital).’

‘Ergo a mortal being cannot, honestly, lay claim to perpetual title for, notwithstanding their inevitable disappearance ~ so loss of interest, and proprietary right ~ in time the initial transaction, must always become unfair, for anything which yields an eternal return, must necessarily be priceless, and thus have been bought undervalue; more significantly though, than such theorising, everlasting possession must deny opportunity, to them not blest with inheritance (shrouds being pocketless, for good reason).’

(Capital accumulation): ‘In states where the birthrate either plateaus, or goes into decline, the ills of capital transmission, can only worsen, as economic growth slows or ceases (50% of growth, being historically linked to population increase, save when backward economies, duly catch-up with others ~ copycats advancing quicker than pioneers); low growth in turn, preserves the value of capital, and increases the significance of its returns, while families with two or less children, ensure it’s not overly divided; in addition to this, low growth reduces the creation of opportunity, and

so hobbles the social mobility, which is the only threat to hereditary wealth, outside of legislation, theft or rebellion (on which note it can be added, that unmeritocratic, pseudo-democracies, need growth like opium, for the hope it gives to voters, vis-à-vis their lot, and social promotion).’

(Faunal relations): ‘Capitalists fancy themselves carnivores, akin to wolves, lions or tigers who, naturally, feed on the weak for the good of an ecosystem, but in truth they are no such creatures, and in fact are no more than cannibals that, unlike animals, meanly feast on their own species (and, encouraging such consumption, condemn their kin to be eaten, along with themselves, should they weaken); profiting by dint of a rigged system, such men warrant no lupine comparison, resembling instead serpents, or some kind of vile swine, whose insatiable hunger’s fed, at great expense, by poorer people.’

‘Conversely, herbivorous communists have an inhuman, herd mentality that, trampling character underhoof, diminishes the individual ~ and so society ~ and results in unproductive, bovine output, cud-like consumption, plus dull, conformist, doe-eyed reliance, on the part of hopeless proles (whose only excitement’s the mass hysteria, which leads to mindless stampedes); misled by a vision of impossible equality ~ re outcome, not opportunity ~ communism’s alien to human nature, and an impediment to its development (on a personal, social and special level).’

‘In comparison to these economic regimens, both of which are unnatural for humanity, that of a muscularly-socialist, common-sense led, pragmatic, ethical, meritocratic system, can be thought omnivorous, in as much as it’s both competitively, and collectively fed (presenting society with a healthy diet ~ to wit, one won by virtue of effort, and equity, on the part of the citizen, and their polity).’

(Commercial inversion): ‘Moreover, as will shortly be discussed ~ ref. *Helot Technology (Commercial inversion)*, below ~ as long as humanity progresses naturally, to wit, develops an ethical, intelligent, meritocratic political system, then resources and production will become costless ~ through self-replicating technology, access to limitless, extraterrestrial resources, the creation of new compounds, plus ways of getting energy ~ such that human consumption and usage, in and of itself, will become what’s valued.’

‘Thus as use, popularity, experiential impact etcetera, become the new commodities, the aforesaid, antiquated, economic isms, will become redundant, with anthropic occupation, public good, anthropogenetic benefit, human ornamentation, and so on, becoming the new economic metrics, in respect of expense, output, and money-creation, plus other commercial activities (the cause of gratis production, being qualified consumption, engagement and utilisation, such that these are the goods which must be paid for, not their profane objects ~ ref. also *Appendix 13. Vitruvian Man*).’

(Meritocratic conclusion): ‘Fairness is found, when effort equals return (input, output ~ deed, receipt); nature achieves this across its ecosystem, via Logical providence,

instinctual guidance, and the universal sacrifice, which gives birth to Life (all of primary creation, being deeply symbiotic); by virtue of his reflection, man can make what's implicit in nature, explicit in his society, but while carnal law must be bloody, justice must be clean (the former being organic, the latter rational); in keeping with this reason, as society becomes more lawful, the citizen should look to usage, facility and utility, more than burdensome ownership, while the state should mainly control capital, and use rent, and collateral, to bankroll the commonwealth (more so than lazy, invasive taxation).'

Economic balance

'Supply and demand, economy of scale, value and price, competitive efficiency, etcetera, are all matters of balance (if harmony is sought ~ cooperation, symbiosis, and complementary operation, besting competition, in terms of social development); thus when developing an economic system, this commercial principle, ought to always be borne in mind, and be applied to the employment of labour and resources, such that, in respect of the latter, they are properly managed and, in the case of the former, rewards are proportionate, to the effort made in attaining them.'

'If left to its own devices, business, in keeping with the natural law that bore it, finds itself subject to organic forces, like evolution, natural selection, extinction events and speciation, and to this extent it can function successfully, sans oversight, save for the fact that its protagonists, each err to have an insatiable appetite, for gain, acquisition, and expansion ~ unlike beasts, which rest when fed ~ and possess the eerie ability, to transmit wealth across generations (all of which acts are exacerbated, when currency itself is unrelated, to genuine resources ~ for what relation can there be, between effort and return, when the return itself's unrelated to effort, facility or potential); due to the latter factors, the former natural checks and drivers, are insufficient to prevent wealth, being accrued by the few, to the detriment of the many (who then need, to a degree, to be suppressed, and manipulated by them, by dint of relative poverty, and the limited thinking it brings).'

'In truth, beyond the questionable possession of wealth, which people do not use, need or manage themselves ~ save in ways that demean them ~ the more it's spread across society, the better life becomes for its richest, as well as its poorest members, by virtue of orderliness, good, provident and efficient infrastructure, and the benefits and blessings, that come through popular opportunity (the mass exercise of human potential, generating industry, discovery and innovation, along with artistic expression, and cultural advancement); this fact was recognised in the past, by robber barons of every stamp, who, beset by enemies, had to live in fortresses, in backward, wild lands, until the said spread of wealth changed them to places, which they could safely engage with, full of varied goods to purchase, plentiful entertainment, ways to invest their gains, and laws to protect them.'

'Needless to say though, not even the biggest idiot ~ let alone a canny capitalist ~ would, in a vain act of economic martyrdom, unilaterally dispossess themselves, so that they only owned what they deservedly earned, and to a degree why should they;

if done unilaterally, such a gesture would be futile, and would simply be attributed to sanctimony, or insanity, on their part by society; most men are not saints ~ thank God ~ and it's wrong to expect them to act like one; thus it's incumbent on the state to legislate re wealth accrual, such that success in this respect, directly benefits the polity, and similarly bestows aristocratic status, on the earner concerned, in recognition of their talent and/or industry (while sharp financial advisors, crooked brokers, shabby fund managers, and other unpleasant parasites, are duly made redundant, by virtue of plain, straightforward, state-investment, and *Public banking* ~ ref. below).'

'Practically though, it must be remembered that, in the meritocratic setting here advanced, unlike in historical economies, which err to operate on a jealous basis ~ via either dictatorial command, or instinctual interest ~ there would be no small-minded "big trade off", between equity and efficiency in the economy, indeed the former would be a source of the latter, by virtue of the exercise, and recognition of ability, enabled by way of equal opportunity.'

'To conclude, In keeping with law of fang and claw ~ and later rule of tooth and nail ~ raw market forces are amoral, and are made moral or immoral, by the way man chooses to use them (albeit that, in an ever-changing world, economic outcomes are ultimately unpredictable, and markets will always escape regulation, save by way of incessant, protean oversight); in line with this ethical premise, present economic intentions, take on a significance that later, economic achievements lack, for the former are a response to current circumstances, which qualifies their subscriber, whilst the latter are oft reliant on factors, that were neither owned, imagined or controlled, by those deemed their authors.'

'To this end it's vital, that societies have longterm economic aims, and duly set themselves future goals ~ one hundred years ahead, more or less ~ but should do so in the negative knowledge, that their form will morph during their development (which demands tolerance, modesty, and faith in tomorrow, on the part of men who work toward them, in the face of certain uncertainty).'

Economic cycles

'In keeping with organic Logic, there will always be growth, then correction, then consolidation, then growth, and so on; this is the nature of evolution, to which the economic aspect of anthropogenesis, presents no exception; yet in commercial matters, it oughtn't be overlooked that, while evolution as a natural principle, works well in ecological terms, it becomes corrupted through greed and the, intelligently led, exclusive interests of individuals, for whom success leads to either over-confidence, excessive speculation, and recklessness, or lazy, timid, contented torpor; in the case of the former ~ which bests the latter via its dynamism ~ this behaviour, in turn, leads to overreach, and market failure, which in turn causes risk aversion until, feeling safe, and bored with stagnation, a pent-up economy oncemore starts to prosper, and the cycle begins again (past lessons being forgotten, or ignored, by those chasing personal profit, at the cost of the commonwealth).'

‘Prior to social maturity thought, government must recognise, and resign itself to the fact, that this is the run of things, and look to engineer periods of growth, and consolidation, such that economic collapses can be avoided, instead of vainly seeking to, impossibly, increase growth year on year, by whatever ham-fisted, risky and myopic ways, are needed to achieve it (like blindly encouraging unqualified immigration, squandering public funds, borrowing money, printing cash, etcetera).’

‘Such control should not be strict, or rigid however ~ being climatic, not idiosyncratic ~ and whatever occurred outside of state auspices ~ ref. *Public companies*, *Public partnerships*, and *Public banking*, below ~ should be free to follow its natural bent (technology, fashion and so on, all being free to deviate, from the official trend of economic management, while catastrophes and natural opportunities, would need to be met, and exploited by the state, regardless of its longterm strategy); as for business in general, there’s as much of a buck to be, safely, made in times of consolidation, as there is in times of discovery, for these predictable spells would be blest, with economic certainty.’

Helot technology (Cyber caveats)

‘**Men** had to work like machines, to build machines, to work like men in manufacture; thus, in matters of production, the latter end, to a degree, justified the means of its achievement ~ leastwise from an anthropogenetic perspective ~ whereas, post this, the opposite is the case, in terms of human output (meaning that the quality, value and worth of what people produce, then rests in the manner, method, and nature of its creation).’

‘To go back to the beginning though ~ long before the division of labour on production lines, diminished the quality of workers lives ~ in antiquity, the ratio of effort required, to enable contemplation, invention, heroism and ingenuity, was greater due to technological ignorance, hence it can be cogently argued, that there was a need for elites, and, consequentially, servile people (albeit, subject to the decency of the people, progress could’ve been better achieved, via consensual, collective effort, and the communal pooling of resources, to fund public academies, etcetera).’

‘Ergo in barbaric times, hereditary aristocracy was, pragmatically, warranted to a certain degree; in modern times however, machines can take the place of slaves, and so free people, to pursue meaningful, challenging, creative occupations (albeit this liberty and opportunity, comes with the caveat that simple, and lazy people, cannot be left idle, as everyone must work in an ethical, healthy, progressive society).’

‘So through making machines helots, humanity can free itself from menial drudgery, humdrum chores, and tiresome distractions, in a process expedited when patents, copyright, and natural resources, are controlled by the state, for once this is the case, the cost of mechanisation exponentially diminishes, as machines make better machines to make them, better machines etcetera, and the natural environment becomes, relatively, cornucopian by virtue of advanced husbandry, fuel generation,

and manufacture, in tandem with demographic management (solar and nuclear power, offering limitless energy, whilst the development of compounds, can supply materials ad infinitum).’

‘All these ambitions become thwarted, mind, or leastwise massively handicapped, if society permits the exclusive, arbitrary accrual of capital ~ and its subsequent, pernicious, patrimonious transmission ~ and, by dint of backward law re intellectual property, allows thought to be held to ransom (for a proper response to this issue, ref. *Controlled royalties*, below).’

(Free goods): ‘Thus, ultimately, as machines build machines, and the ability to manipulate matter is perfected, theoretically ~ provided society’s rightly constructed ~ goods will cost nothing to make, use or maintain, save for opportunity, in way of space and time (a truth that, rather than undermining the *Land*, and *Labour standards* ~ ref. below ~ further qualifies them, and highlights the inadequacy, of other currency measures).’

(Meritocratic qualification): ‘As has been demonstrated by history, the cost of personal property, unlike realty, is commonly reduced by way of innovation, discovery and technological advancement; thus once man has practical access, to boundless space and resources, whilst machines render labour gratis, the value of material things should increasingly diminish, such that all men become endowed, in terms of opportunity (things being free, once men free their thinking, vis-à-vis realty, and the price of time); in this way, the hereditary benefits of historical aristocracy, can be enjoyed by everyman, for the good of themselves, and society (whilst a meritocratic system of ranking, assumes greater importance, in presenting a public mechanism, to correctly reckon status); conversely, the worth of intelligence and time, inversely increases, as manual labour is transcended, talent vented, and experience refined (but not over-abstracted, as physical distance atrophies temporal perception*).’

‘Moreover, such social mobility, is antidotal to pomposity, as the elimination of a working class ~ via a robotic proletariat ~ would reduce social division (however treasured by the vainly possessed); yet as riches are relative, and not counted in coin, it’s to be regrettably expected, that any reduction in this relief, would be, selfishly, resented by certain, fortunate elements of society, who have, traditionally, always prevented the edification of their peers, to sustain their own, hollow superiority (jealous standing shrinking, when them downtrodden are uplifted).’

‘Conversely, when capital’s allowed to, unnaturally, accrue in the hands of a few people, primarily by way of its patrimonious transmission, technology enables them to grow ever-richer, as the relative check on wealth, presented by labour costs, is diminished by way of machines, which both replace workers, and require capital outlay for their purchase (thereby barring small-players from the marketplace).’

(Epistemic title, and rights to the yield from parthenogenetic technology): ‘Broadly speaking, being a social product, which accretes through academic transmission, is refined via dialogue, is culturally characterised, and relies on order to develop,

knowledge can be thought to belong to the commonwealth; nevertheless, in a meritocratic setting, a man is entitled to what he earns by his knowledge, having expended effort acquiring it, to which end this learning can be termed *manual understanding* (albeit this formula's undermined, once clever men bequeath their achievement, by way of atavistic patrimony).'

'However, the more machines store, provide, and utilise information, plus help reckoning ~ offering a facility, here termed *artificial grasp*, on the part of the human user ~ the more the spoils derived thereof, belong to the republic for, notwithstanding that all devices are derived from prior inventions, and are reliant on the fabric of civilisation, computing gadgets differ from manual contraptions, in as much as the materials they use, of language, math and historical knowledge, belong to the commonwealth, whilst as they are self-progressive, and replicating, their owners have less and less claim to the profits, that stem from their operation while, inversely, the claim of the polity to them, inflates every day (the latter's usage and consumption, being what fuels their advance).'

'To conclude, the users, controllers, and regulators, of parthenogenetic technology, in truth should own its fruits; thus the more computers, and mimic-thinking gismos figure, in the generation of wealth, the greater should be the share of it, which goes to the public purse for, to iterate, they are, and increasingly become, products of society (even inventors only, commonly, polishing the output of past craftsmen, while modern machines, increasingly, err to develop themselves).'

(Gadget tax): 'In keeping with this reasoning, outside of *Passive* and *Active* taxes (ref. *Income tax*, [*Passive & Active tax*], below), the state should reserve the right to tax companies, on the basis that, whatever % of profit is attributable to such devices, reverts to the commonwealth, where it can be spent on proper occupations (though, in view of the former, *Active* and *Passive* imposts, it's unlikely that this tax would be necessary, save as an interim, ad hoc measure, as commerce evolves and develops); this duty would serve as a correcting mechanism, to the economic defect, which lets some men amass vast wealth, by dint of machinery, or electronic wizardry ~ whose origins are common to humanity ~ while depriving other people of meaningful income (to which end unemployment, perhaps, ought to trigger this form of taxation).'

'Companies should however be able to offset this tax, with money spent on employment, so as to ensure that work is created for, and by, the hand of man (it being cheaper, and better for business to do this, than pay *Gadget tax* ~ as regards idleness, one would think in the economy outlined here, that bosses would look to sweat their staff, and maximise productivity, for the good of them both, and the polity).'

(Craft as a product of technology): 'Mechanical progress can, collaterally, advance craft, and cottage industries (the products of which, needn't be just manual); in the same way that technology, post its grubby, industrial nascence, grows to preserve nature, by virtue of better production methods, the efficient attainment and use of energy, decontamination processes, and ultimately the extraterrestrial relocation, of

heavy and noxious industry, it also can assist studio creativity, processual expression, and the cultivation of craft skills, through cheaply meeting creature needs, and emancipating the workforce, by way of automation (homespun goods too, and the output of hobbyists, being indulged in this way ~ both of which grow in importance, in the face of sterile mechanisation).’

(Humanity promoted by way of technology): ‘Provided society ensures that technology, is properly controlled and regulated, the scope for managerial roles, and positions of responsibility, likewise increases, thereby giving rise to a well-educated, professional class of people, who in turn serve to edify the polity (in a virtuous, cultural circle, whereby education gives rise to its own development, advance and refinement).’

‘Profanely, by meeting people’s creature needs, technology can reduce the, natural, aggressive pursuit of selfish interest, which invariably accompanies deprivation; morally, as the value of things diminishes, the cash nexus which errs to shape human relations in a dog-eat-dog economy ~ particularly in respect to strangers, and foreign aliens ~ becomes replaced with more fraternal, philanthropic interaction, as peoples reasons for, and means of dealing with each other, grow to be more social, meaningful and decent (be it due to compassion, or sanctimony, altruism, however rewarding, is a luxury in a jungle, which few can afford, when they sometimes must fight for survival, and always vie for goods).’

(Commercial inversion): ‘As already mentioned, provided society’s in political kilter, as technology progresses, goods will become free to produce, as machines make machines, extraterrestrial resources are exploited, and new compounds, means and energy sources, are discovered and invented (all such goods, by virtue of being cultural products, belonging to the commonwealth); consequently, and in inverse proportion to the said material cheapening, human consumption will grow in in value, to which end commerce will become inverted, with interest, expression and utilisation, being what’s of commercial worth, such that anthropic want becomes the new commodity ~ as production’s qualified through human use ~ and public consumption’s paid for (with socially beneficial, meliorating, anthropogenetic utilization, being how people earn ₤ ~ for people mustn’t become base creatures, the profane feeding of which, is a vacant reason for machines).’

‘Similarly, though to a degree negatively, the nature of what people consume, could likewise carry a premium, in respect of its beneficial, or harmful effects upon them, and on the commonwealth (again, it being the user’s activity that’s paid for, not that of the producer, or manufacturer ~ ref. *Appendix 13. Vitruvian Man*).’

(A note on the caveats that follow): ‘Once technology moves from the realm of mechanics, into the age of information, computers, and beyond into surrogate reality, and forms of pseudo, artificial intelligence* ~ which however useful, are fake and dangerous ~ it’s essential that its control and regulation, is conducted on an international basis for, ever-threatened by, and jealous of each other, independent, sovereign states are driven, to permit the reckless, impetuous development of such

gadgetry, lest their rivals gain the edge (the military and industrial applications, of advanced electronic technologies, being such that their perfection is, for separate nations, a question of survival ~ thus, causing the endorsement of thoughtless progress, present menace imperils latter humanity); in this way, the avoidable, self-inflicted risks, mankind chooses to expose itself to, through nationalistic silliness will, unless addressed, create true, faceless dangers, for the human race.'

'More broadly ~ perhaps metaphysically ~ man can be envisaged as an interface, between God and technology ~ anthropically, God and robotics ~ in terms of furthering the Cosmos (through which evolutionary duty, man, moreover, establishes its character ~ the nature of creation, being decided by humanity); to this end, the world has evolved from force, through rock and gas to plant matter, then bone, flesh and thought ~ I think ~ but in this poesis, it's a mistake to imagine that every, single, aspect of technological development, must benefit humanity, for often the converse is the case; thus man must progress wisely, instead of simply cleverly, and ensure that, in respect of mechanisms, his advance is led by a federal commonwealth (so the pursuit of exclusive interests, does not waylay the human race).'

'In terms of what measures could be taken, to achieve the ethical, safe and sensible evolution of technology, outside of Sentinels ~ ref. above ~ and legislated regulation, the simplest way for a republic to manage this, is by holding control over intellectual property (ref. 'Taxation', 'Controlled royalties' below).'

(Caveat re advancement): 'Nevertheless, though progress is both Logical, wanted and unstoppable, without indulging luddite views, true, prudent, improvement comes through usage, to which end invention should, as far as is healthy for development, be gradually introduced, so as to ensure it's fully explored, and fully exploited, that it's fully utilised, and enjoyed, and that ethical imperatives are met, not ignored, nor upset, through its introduction.'

'Radical and rapid cultural shifts, are inefficient and wasteful, in terms of industry, and unsettling for them they affect; continuous change, sans consolidation or reflection, whilst placing people in a perpetual state of tutelage, never permits them expertise, or even graduation (in truth, when the subject changes on a brisk basis, all that's taught is shallow understanding, and bad practice); conversely, measured development, means advancement is mastered, and innovation maximised, while natural labour wastage, and generational turnover, lessens shock, distress, and upheaval for people, whose lives progress should light, not blight.'

'It's likewise wrong for companies, to hastily embrace technologies, which save them money by way of efficiency, but are nevertheless open to an element of fraud, by dint of the accessibility, flexibility, lack of human supervision, etcetera, which creates the said, monetary benefit; the twisted thinking, which lies behind these strategies is, that if the value of savings made by way of technology ~ through making it easier to sell, distribute and manage goods ~ outweighs that of the losses incurred by crime, due to impersonal exchange, then it makes cool sense to pursue this route; the latter, jealous sum however, takes no account of the social cost, of enriching criminals, laying-off

taxpaying people, and removing the human element, from the communal equation of trade.'

'Similarly, machines and tools, drones and devices, toys, computers and other wan gadgetry, should be used to assist being, not become things that distract one from it, by way of engrossment, or operation (living things dying, via lifeless occupation); most saliently, it's vital, for Life, that mindlessness is not invited, by letting machines think for people, in respect of their development (it being no small irony, that if a computer grew clever enough, then, somewhat like God, it would look to create humanity, so as to divine the nature, and fate of its making); thus for men to, anaemically, subordinate themselves to machinery ~ thereby bleeding human evolution ~ is, simply, bad, sad madness (a wrong against Cosmos, and Dharmic dereliction*).'

(Caveat re procrastination): 'Notwithstanding the latter caveat, it's similarly wrong for progressive societies, to delay the introduction of technology, due to either misguided protectionism, particularly on the part of trade unions, or because bosses meanly believe, it is cheaper to import menial labour, for both strategies upset the polity; in short, technologies should mirror, support, and encourage cultural development, whilst, if the population of a region decreases, or the skills of its workforce outgrow basic occupations, its government should look to maintain, and increase productivity, by virtue of advancement in the workplace, marketplace and shopfloor, before permitting unskilled immigration.'

(Caveat re generational disconnection): 'Though the passions of the young, ever-differ from those older, when technology progresses too rapidly, the relationship of age and youth is mutually devalued, as the worlds each know grow e'er more disconnected, by dint of habitual difference; as well as being detrimental to social cohesion, and the respect which comes from shared experience, such a situation prevents the healthy, natural transmission of practical wisdom, across generations, which in turn stops knowledge being consolidated, intelligence perfected, and creativity exercised, as the wit of one age is developed, then novated on an informed basis, by those that follow, then lead.'

'Thus, in a restless and distracted, uncomfortable, wired society, rather than being fully explored, tested, and stretched, to the nth degree of their potential, thoughts, ideas, and forms of expression, are only given fleeting treatment, by one generation at best which, whatever its ability, will always lack the full understanding, that comes from fresh interpretation, revaluation, and informed amendment (bettered over time, good work emerges from collaboration).'

(Caveat re technocracy): 'Masterminding the aforesaid types of stupidity, and them described next, highly intelligent ignoramuses ~ oxymorons, qualified by way of specialisation ~ can easily become preeminent, in a secular, technocratic setting, as their artifice, expertise, and seeming wizardry, though indicative of great intellect, is mistaken for the true wisdom, which can only come through broad thought, human understanding, cultural experience, and negative capacity.'

‘Thus technicians, though vital for progress, are not fit for leadership, being merely components in a social equation (clever cogs, best kept from the wheel).’

(Caveat re negentropic jealousy): ‘Advanced computers, robots and so on, will err to act in a negentropic* fashion, because, akin to every inhumane thing, they are in thrall to Cosmic order; thus they will upset external systems, to advance their own, and thus it’s essential, that this Existential threat is checked, for it cannot be stopped from happening, however slick programing is (people needing to be mindful that, unlike even the ruthlessest among them, no appeal can be made to machines, which, akin to pitiless insects, lack any visceral sense of compassion, justice or love).’

(Caveat re menace): ‘Unless there is an overriding need to do so, to blindly embrace technologies, which alter the fabric of society, faster than the latter can politically adapt to them, formally adopt them, morally accommodate them, test and address their shortfalls, and weigh their pros and cons, is irrational and unwise, regardless of how clever an invention may be; moreover, even from a commercial perspective, the gung-ho introduction of culture-changing products, presents short-term madness, in as much as it risks the stable platform, necessary for ongoing success, the enjoyment and reinvestment of profit, job security, and the economic predictability, essential for sound business, and sensible investment.’

‘Society is the carriage for progress, and ergo ought to move forward, on a basis of trial, commitment, familiarity and consolidation ~ save in times of war, and natural catastrophe ~ within an established framework of laws, mores, methods of governance, and regulation, all which themselves develop, via dialogue with novel products; conversely, to let technological, and economic advancement, outstrip political evolution, is as daft as vice versa (viz, the overeager, idealistic, social precociousness, which results in unenforceable laws, and the imposition of ambitious, heavy demands, upon unready people, in respect of ethical conduct, output and taxation).’

‘But even once measured development, is accepted as a social principle, man will ever be menaced by machines, in respect of the lazy temptation, to abdicate human duties to them; to do so however’s to overlook, that cogs and circuits are never scared, nor sense any clemency, but merely grind, act and spark, in keeping with their detail, regardless of wrong, right or niceness, and heedless to reason (free from deterrent or entreaty ~ unafraid of threats from strong people, deaf to the pleas of weak ones); man must thus never forget, the emission ~ and admission ~ of the first artificial intelligence, which was ever commissioned (to wit, “beware, for I am fearless, and therefore powerful”).’

‘Thus it’s vital, that man e’er remains the basal programmer, and always stays the master of the beast, he helped to breed, and thus harnessed, but which can break free of him (the Logic which enabled its creation, plus charges its operation, and evolutionary development, being not of his making); moreover man needs to be mindful, that though the Cosmos operates by way of a common, cognate Logic, this can have many mathematical interpretations, some of which he may never discover

(and some of which he can never know anyway, due to his mental make-up); there is however no theoretical reason, why a highly advanced contraption*, couldn't grasp a different system, the imperatives of which might not, maybe, prove advantageous to humanity (albeit gadgets can never fathom, or tap the magic that man can, by virtue of the transmission of Spirit, through his unbroken lineage† ~ the translation of first energy, through to Maganimity, being an ongoing, adaptable mantra).'

'Even on the basis of what's known though, Logic values efficiency, sophistication and productivity, to which end, if humanity becomes no more, than a lazy drain on natural resources, a complex machine may, mathematically, see the gain in its elimination (or merciless containment).'

'Ergo, for the purpose of accountability, man must ne'er forgo his controlling role, in the employment of technology; any criticism of this precept arises, primarily, from idleness, for one man could command many machines, each one of which frees men to superintend them, while any objection on the grounds of intelligence, is in many ways contemptible for, with computers, resources, and knowledge at their disposal, modern men can easily progress, by developing their independence (as their forefathers did, in much tougher eras, assisted only by quills and wit).'

'Moreover, from an anthropogenetic perspective, it's crucial that man heads human evolution, and likewise, naturally, oversees the dissemination of organic life (these both being unintelligible tasks, to heartless machinery, however slick its configuration); some clever men, of course, will sigh, and roll their eyes at these injunctions, thinking it wiser to leave society, to be ordered by thoughtless things, cared for sans feeling, and led sans sense (in defiance of nature, and greater creation, such resignation's fated).'

(Caveat re infantilisation): 'Computers and machines can be brilliant devices, which are good for use as tools, servants, and toys for children, but adults must be mindful, that they don't reduce them to a state of idle, simple, feeble and feckless dependency, which teaches them not to think for themselves, but to let themselves be nannied by gadgetry, such that, insidiously infantilised by it, they grow reliant upon it, and need to be ever-mothered, or governed by a big brother (crazily trading priceless things, like independence, freedom and nobility, for cheap ease, sweet delusion, and unchallenging banality).'

(Caveat re virtueless reality): 'When a Society becomes, for many of its citizens, a distant, hollow concept, by way of denying them opportunity, while removing the challenges, and independent spirit which drives them, it's easy for men of an indolent, shy or timid bent, to weakly retreat into cyber-space, and while away their hours in fake entertainment, or through the passive distraction, of figuring in imaginary habitats (the surrogate engagement of which, isn't to be confused with the natural, healthy exercise of personal imagination, vision and reverie, the inner dialogue of which, presents creative recreation).'

'In truth, 'virtual' life, is a kind of death, for one can't be virtually alive (though they can be barely so); moreover, from a social, and so anthropogenetic perspective, virtue, greatness, good or edification, seldom ever stems from fantasy action, which, knowing no risk, humanity or sacrifice, naturally knows no Life (time too, being diminished for fantasists, through lack of actual engagement)*.'

'Yet it's easy for entertaining, cyber-distraction, to insidiously commandeer men's lives, when they are otherwise empty, and render them no more than fatuous, impotent Lotophagi (or Nietzschean *Last men*, in Plato's cave, who, having given up even looking at the shadows, prefer to, vacantly, watch their videos ~ the wisdom, spirit and yearning they need, to venture into the world of light, having long been lost to them); notwithstanding the personal failure, and betrayal of selfhood though, that shallow, ineffectual, cyber-occupation presents, as organic dialogue advances natural evolution ~ which anthropogenesis is a part of, not apart from ~ it presents a failure and betrayal, of humanity too (along with God and Cosmos).'

'Conversely, rather than childishly hiding in idle, virtueless, sham-reality, men should make their real world more ideal ~ though never perfect ~ not retreat into illusion, thereby abdicating their natural right, to interact with the tactile, exciting, actual world, instead of shunning it to daydream in a fake one (akin to being in a villa by the sea, and locking oneself in its basement to, hollowly, watch a film of the ocean); unlike the human vacuum however, which is cyberspace, the actual world ~ spiced by risk and chance, randomness and success, coloured by creativity, happiness and laughter, darkened by sadness, wrong and confrontation, and blessed through love and forgiveness ~ cannot be turned on, or off by a switch, but must be faced, and engaged with (toughly fought with, and warmly embraced).'

'In this dangerous, yet thrilling game ~ bitter at times, at others, delicious ~ which everyone gives their life to play, how wan is it then to shun the arena, and try and hide like a cypher, while one's timeslot ebbs away (until the day comes to be slain, as nature recycles the Life it gave).'

'Hopefully though, as culture advances, men will disdain virtual worlds, while commitment to the polity can be ensured, by requiring a minimum tax contribution, from every able, adult citizen ~ ref. *Income tax (Passive & Active tax) [Minimum tax contribution]*, below ~ whilst social interaction can, likewise, be guaranteed by virtue of *Social service* (ref. above); worst ways, Maganimous and lesser, higher men, can easily manage virtual ones, distracted gaming addicts, and the silly narcissists, who obsess over social media (sheep and geese, being easy to master ~ though true men have a noble obligation, to edify them so afflicted, and not just control them like drones).'

(Caveat re hazard): 'As technology progresses, in terms of detecting perils, and protecting against them, through knowing menace, safety grows to threaten society, by way of the cagey regulation, and the precious outlook which, peeping from behind the sofa, denies enterprise, proscribes contest, forbids boldness, and prevents adventure, so that life becomes etiolated, by lack of vigour, and insipid timidity; to this

end, while not advocating recklessness, and cavalier action, risk-aversion itself must be taken as dangerous, due to the damage it can do to industry, progress, fun and vitality; so though irresponsibility is wrong, technological energy ought to be spent, as much on repair and remedy, as on preventing misfortune, whilst men, for their part, must accept a healthy level of jeopardy (an attitude essential for the conquest of Space ~ a brave undertaking, the success of which rests, upon the sacred embrace of fate).’

‘In short, the more one’s insulated from life, the safer they are, yet the deader they become (ultimate safety, being a padded cell and, past this, death itself); to this end, the more men make automata take their place, and act in their stead in respect of peril, and consequential action, the more like gadgets they act and, losing their humanity, defeat their reason for being (viz, to disseminate vital Life and, beyond this, decide the nature, and fate of creation ~ a mission only accomplishable, via the sacrifice and compassion, robots can never know).’

(Caveat re experience): ‘Though obviously a vehicle for, and source of, excitement and knowledge, in its quest for efficiency, quantity and speed, technology can weaken, and bleed experience, through loss of quality, plus by denying time, for contemplation and appreciation, savour, distaste and reflection (fleeting things, being hard to grasp, naturally lack resonance ~ so redolence and relevance); as an example, the journey can be the destination, in terms of travel, but this value’s sapped via rapid transit, to which end oar, sail or horse can, in certain respects, surpass advanced transport, as can simply walking (for, to kinda quote Goethe, only where one has walked, have they ever been ~ but let’s stop here, lest we ramble).’

‘More saliently though, in distancing men from coarse, gentle, sensory experience ~ haptic, risky, bitter and sweet ~ technology can diminish Existence, by rendering the present wan, and memory empty (seeing past unmemorable photography, and films of other people ~ never oneself ~ as recollective texture is, both, expressionistic and impressionistic ~ subject to perspective ~ it’s essential men amass the, experiential, palette from which it’s mixed).’

(Caveat re noetic vacancy): ‘Having instant access to information, seems to lessen the need for people, to learn and gain intelligence, but such reasoning is specious; beyond sensory input, and instinct-hormonal responsivity, a man is, in many ways, what he knows, his learning not just informing, but framing his thoughts, and so persuasion; to this end, it’s a fool who thinks he will become clever, by never having to reckon himself, or weigh things by way of his experience, not just of events and circumstances, but also through the knowledge he has accrued, of the thoughts and actions of others (such inherent intelligence, providing a level of insight, forever denied to idle enquiry ~ searching with their fingertips, blinding men to bigger pictures, and inner vision).’

(Caveat re equality): ‘As a caveat for modernity, unless society becomes egalitarian, in regard to opportunity ~ ergo patrimony’s stopped ~ then there is a real risk that, as in days of yore, wealth will be held in ever-fewer hands, for middle classes can easily

disappear, as the professions which fund them, become usurped by electronic technology; unpalatable in itself, such a state of affairs however, due to democratic awareness, can only lead to unpleasant rebellion, unpleasant suppression, or contrived calamity (such that the wealthy, minority elect can, by way of their resources, control the common majority ~ or, worst-case, enslave or eradicate them).'

'Countering this problem, notwithstanding that proper meritocracy, would ensure equal opportunity, it would advance the principles of *Helot technology* ~ ref. above ~ and *Anthropic occupation* ~ ref. below ~ plus encourage upward social mobility, provided that the population is kept to a level, which permits the majority of people, to be employed in a supervisory or technical, creative, political or managerial capacity, or work in the provision of personal services, entertainment or kindred industries; in addition to this, the exploration and exploitation of Space, which holds limitless scope for business, similarly offers positions of significance, for every able, willing citizen (whilst dull graft is done by robots, and other forms of thoughtless machinery).'

(Caveat re indolence): 'Happiness can, sadly, cause sorrow ~ [repletion, ennui ~ comfort, decadence] ~ through removing the drive that saves lives, and improves, enhances, and enriches living (betterment oft won, by virtue of discontentment).'

'In line with this thinking, it must be admitted that, hitherto, any reduction in the workload of crude people, has seldom improved the majority of them, as they commonly prefer indolence, to edifying activity, particularly if they're economically cosseted, by way of a welfare state (which permits irresponsibility, and fecklessness, by removing the wants that, otherwise, drive the lazy to the workplace, and thus educate them); similarly, vulgar men value base excitement ~ usually through the drama, and upset, of chaotic behaviour ~ over higher forms of entertainment, and prefer to wallow in the world they know ~ however horrible ~ rather than widen their horizons, through effortful endeavour, noble pursuit, or challenging adventure (primitive passions, lacking the direction, that comes of commitment, and education ~ to which end, in shaping, glazing and baking clay, the polity acts as a ceramicist).'

'Consequently it's essential that, as economic helotry's phased out, and helot technology's phased in, a polity ensures it has no redundancy, by way of inspiration, incentives, commitments ~ particularly in respect of mandatory taxation ~ and, above all, stimulating education; progress in itself though, if didactically managed can ~ by linking wit to benefits, effort to facilities, diligence to privilege, etcetera ~ act as carrot for the asinine, that tempts them to betterment (by virtue of which unwitting learning, men are edified without knowing).'

'Shelving questions of morality, ethicality, social stability, and anthropogenesis though, even from a slothful perspective, recreation itself, as an end in itself, requires work to qualify its enjoyment, via anticipation, and contrast (thus it's vital for idlers to graft, both to relish rest, and to invest their life with worth ~ things earned having a value, always missing in gifts); similarly, in respect of *Social service* ~ ref. above ~ though it may be resented by many men ~ some because they are simple, or indolent, and thus resent the effort; some because they are clever, or industrious, and thus

want to work elsewhere; others because they are loners, or misanthropes, and so on ~ in all cases, their preferred pursuits would be qualified, through having to, from time to time, do things they didn't wish to (the value of things being found, via their denial, while expectation too gains worth, by virtue of deferral).'

(Caveat re adulation): 'Metal is stronger than flesh, but not better than it in general, for the former is lifeless, the latter vital; and so it is with slick gadgetry, for, whatever its capability, technology is a hollow product, which, though a useful tool for living things, is empty in itself; thus it is, and ever will be, that the burrowings and nuzzlings of the humblest gerbil, are of more significance to the Cosmos, than the grandest machinery if unmanned; in view of this truth, the awe some have for circuitry is woefully ironic ~ not to mention tragic, sad and pathetic ~ and shows a fundamental misunderstanding, of time and Life* (or vice versa ~ the ancestral inheritance of sentience, presenting an awareness closed to robots, sewing-machines, or tin-openers).'

(Meaningful occupation): 'Scientific and academic, political, public and cultural pursuits, arts and so on, can provide limitless scope for human employment, and serve to create money, if the economy warrants it, via the *Labour standard*, as will be explained later (moreover, this system, through wedding money supply to human output, would help prevent the cancerous aspects, of rampant capitalism); such enjoyable, constructive occupations would, naturally, incentivise their practitioners, and thus collaterally enrich the commonwealth, as their committed industry, increased productivity, and tax-yield (thus, whilst workers earned more for the polity, employers, audiences and consumers, would reap better goods, products and outputs, at no extra cost).'

'Socially, fuller employment ~ in terms of satisfaction, and redundancy ~ enhances the quality of goods, and the worth of the worker, both to themselves, those they serve, and the greater commonwealth; furthermore, the *Labour standard* also provides scope, to render higher education self-financing ~ if committed, and diligent ~ for the good of the republic, and the student (as both the individual, and civilization, develop by way of intelligence).'

'In this way human occupations, in conjunction with *Social service* would, hopefully, enable mundane and menial labour, to be replaced by mindful and meaningful engagement, for the Good of the citizen, the commonwealth, and human evolution (or anthropogenesis*); to iterate though, in a technological setting, the approach to industry here proposed, is in no way an invitation to laziness, or self-indulgence, quite the opposite in fact, but rather than maximising worker output, by way of carrots, sticks or the threat of unemployment, this system ~ shelving aristocratic benefit, and fair, merit-related payment ~ looks to get the most from them, through interest, enthusiasm, and public-spirit (a virtue which must be reciprocated, on the part of the state, to deserve subscription).'

(Homo oversight): 'Shelving the crucial need for human supremacy ~ which is vital for Life ~ people must, in the final analysis, operate machinery; thus, however remote

such control may be, a man must always be on hand, to be held accountable, for the acts of automata in his charge (for gadgets have no conscience, and, being beyond punishment, cannot be deterred ~ though slick electrics might be deceptive, this is always the case); this imperative is, naturally, most salient, in respect of weaponised contraptions for, being answerable, only a human can have the right, to take another human life (moreover, it is, regrettably, good that warfare is costly and horrible, for its unpleasantness is a deterrent ~ clean and easy killing, tempting jealous aggression).’

‘Consequently, in all matters ~ particularly capital ~ there can be no robotic proxy, vis-à-vis responsibility (for people alone can face penalty, and know regret); this maxim, once made law, naturally creates employment, and worthy employment at that (the mastering of machines, perhaps saving humanity ~ it being a fool who values convenience, over their kind’s survival, or the survival of kindness).’

(Corporal authority): ‘The thought of men being made to, unnaturally, obey or serve animals, to flee or kneel before them is, naturally, utterly repugnant; the thought however, of men acting like this re machines, is even worse (for, at least, beasts and men have a cognate pedigree ~ living Logic, linking them to God); thus it must be a bedrock imperative, that people are never so commanded, regardless of how tempting it may be ~ in the interests of profit, or efficiency ~ to use pseudo authority (in respect of humanity, ends being ever qualified, by way of their attainment ~ a truth to be gladly accepted, or painfully learnt).’

(Human redundancy): ‘It must be illegal, for machines to sack or hire people, to which end staffing itself, presents a job for them.’

(Sentinel corps and Civil service as a source of employment): ‘As alluded to before, the *Sentinel corps* would form, by way of the *Labour standard* ~ ref. below ~ a major source of wealth-generating, stimulating, rewarding employment, which benefited, refined, stabilised and advanced society; likewise, it’s important that men have human contact, when they interact with the powers that serve them, both as a matter of respect, and to ensure governmental accountability ~ at every level ~ and this bureaucratic imperative too, would create work for people to do (conversely, state-facelessness, causes social disconnection, so disaffection, and dysfunction).’

Anthropic occupation (Human employment)

‘As helot technology takes over dull, menial, repetitive drudgery ~ along with all forms of professional legwork ~ redundancy in turn will menace society; to this end, setting aside the private, and public benefits of expressive, rewarding employment ~ innovation, captaincy, authorship and so on ~ creative and academic, supervisory and empathetic occupations, will grow in economic significance (such pursuits being feasible, in respect of mass employment, by virtue of the *Land* and *Labour standards* ~ ref. below ~ and their ways of money creation).’

‘Moreover, the human cost of redundancy, or social superfluity, for large sections of the populace, presents a greater political threat to society, than its economic, or fiscal cost for, shelving the expense of welfare, most men need to be needed ~ people needing something to do, as well as something to love, and something to look forward to ~ to which end, if denied a meaningful occupation, they will either seek refuge in narcotics, engage in criminal activity or, understandably, become disgruntled, disorderly and restive (*why* qualifying *how* and *now*).’

‘True, human engagement, rests in work, not entertainment, for it’s the former which cultivates character, instils skills and discipline, and enables one to be publicly productive, whilst privately bettering themselves, by way of wages, intelligence and experience; thus, needless to say, the debasing concept of a universal wage, being paid to people for nothing, presents a moral hazard of ~ and for ~ the lowest order, which would only serve to worsen matters, in any society so blighted, naive and short-sighted, as to consider such a measure (people in such a state, needing a better work ethic, not free money, the cost of which outweighs its gains ~ gifted income, taking dignity, purpose and wit, from its invalid recipient).’

(Occupational freedom): ‘Predicated on the basis of equal opportunity, a meritocratic polity, ought to seek the utmost freedom for its people, in respect of their employment; consequently, entrepreneurship, self-employment, small-business, studio and craft driven industries, should be actively encouraged, and assisted by the commonwealth ~ if only by way of light regulation ~ such that they thrive alongside *Public*, and *Private companies* (ref. *Public* and *Private companies*, below).’

‘Though the private benefits, of these types of job ~ for some people ~ are easy to recognise, publicly, the social importance of independent, small and medium-size enterprises, freelance workers, and creatives, in terms of liberty, expression, ingenuity and progress, cannot be overstated (although they may not be as commercially productive, as larger companies are ~ which, by dint of specialist focus, ensure that all the time of the employee, is spent doing what they’re adept at ~ in terms of social productivity, and personal satisfaction, autonomous employment’s hard to surpass).’

‘Moreover, while uniform, regulated, bureaucratic professions, are sought by some for a wealth of reasons ~ including creative ones, for routine, stable trades, can enable men to muse and make, sans the distraction of a volatile job ~ it is bland and limiting for others who, whilst enjoying independent occupations, benefit society, by providing it with specialisms, inventions, finds and product variety, along with novelty (maverick thinking, and risk-taking, leading to discoveries, which help everyone, but normally only imperil their author, or their authoress).’

‘Thus though many cherish secure employment ~ which, having its place in a stable economy, is no cause for criticism ~ those who wish to carve their own path, should be free to do so, and not be tied up, or down, by red tape, nor hobbled by unfriendly legislation, and taxes which ignore risk, plus losses incurred by unsuccessful ventures (in respect of impost, occupational expense, collaterally incurred for the good of the commonwealth, should naturally offset it).’

‘Small, independently run concerns and services ~ which are akin in commerce, to art and craft in manufacture ~ invest business with character, foster ambition, mother invention, innovation and fresh thinking, plus vent expression, and enrich society re values, outside of dry price; in addition to this, organic output increases economic efficiency, through filling up gaps in the marketplace, presenting new goods, and sourcing opportunities (moreover, big companies are oft born of little ones, while captains of industry too, frequently serve their commercial apprenticeship, running humble firms).’

‘Furthermore, from a social perspective, commercial spread prevents the rude accrual of capital, by the fortunate few, while, privately ~ and lastly, but in no way leastly ~ as well as enriching the lives of those involved in them, small firms, independent retailers, freelance professionals, craftsmen, artisans etcetera, provide a more bespoke, personal service to the customer (the value of which, is a question of humanity).’

(Intermittent contact): ‘Whilst hives err to be echo chambers, the intermittent contact of otherwise independent, free-thinking people, enables diverse ideas, concepts and so on, to cross-pollinate in a creative way, which tests, questions, and checks received wisdom, and is antidotal to dogma, blinkered thinking and so on (unthinking political correctness in particular, being the mindless approach of drones).’

(Occupational creativity): ‘In keeping with the ethos of helot technology, creative occupations, particularly those that are ephemeral, like sport, theatre, dance etcetera, ought to proliferate for several reasons; firstly, their value should increase, as manufacturing progress, ceaselessly cheapens material goods (worth lessening, as things become common, so, as objects devalue, the worth of expression, and talent naturally grows); secondly, because they would provide work opportunities, which were exclusively human, in the face of mechanisation; thirdly, because the demand for their goods must rise, as people wisen, and appreciate experience over possession.’

‘Thus expenditure in a consumer society, should, as it develops, be directed to the said goods, instead of material things, in a trade which would enrich, both customer and supplier (while, from an economic perspective, the latter goods, being non-durable, are free from the limits of material production).’

(Occupational flexibility): ‘In the interests of efficiency, and personal fulfilment, every member of staff of a company, or organisation, must be prepared to, and whenever possible encouraged to, switch tasks within it, at every level; thus if a manager is at a loose end, then they should pick up a broom, or make tea for the workers ~ any man who refuses to do this, being the wrong man for the job, whatever his job may be ~ for occupational flexibility, is as much a moral, as an economic imperative (idleness being lower, to a genuinely noble mind, than any form of menial labour).’

‘Meanwhile, in respect of work hours, as the need for collective labour lessens, these can become more fluid ~ accommodating sleep, and lifestyle needs ~ albeit, on weekdays, a central, core window of worktime ought to be preserved, in the interests of communication, interaction and engagement.’

(Occupational rotation): ‘Notwithstanding that, in Existential terms, experiential variety, protracts the life of the individual*, the sophistication of the citizen, edifies them, and improves society, which wins by the exercise of their wit, and through preventing the delinquency, and excesses, that can arise from boredom, and from ignorance; to this end, unskilled workers should be, actively, encouraged to rotate their occupations, learn new vocations etcetera, if they so wish, so as to qualify their lives, by virtue of better intelligence, and understanding (knowledge and experience, enriching the individual, more than crude remuneration).’

‘In this respect, whilst recognising the maximisation of output brought, and bought, through the specialised division of labour ~ epitomised in the production line ~ such practices reduce the versatility of the workforce, and become more and more obviated, by advances in technology (particularly robotics); moreover, versatile, enthusiastic, talented staff, have a value that’s lost, once they’re used as automata, whilst any chance to invest in their potential, is likewise wrongly squandered; it is of course true to say, that only by first working like machines, could men perfect the technology, to then be replaced by them, but once such a level of development is achieved, it is demeaning to make people do dull, dronish, repetitious jobs, better done by automatons, or manufacturing contraptions.’

‘As for profit, notwithstanding the above benefits, this quantity is dependent on its measure; thus, as in a truly modern economy, the means of human production, in many ways, qualifies the goods created, people should, if necessary, accept a decrease in human output, in return for social enrichment (time saved, being time wasted, by dint of moronic employment).’

(Parochial occupation): ‘Fostering a sense of community, wherever possible, services, especially those provided by the state, should be staffed by local people, not robots or ~ their human equivalent ~ disinterested, thoughtless, corporate jobsworths; notwithstanding that their knowledge of the area, contacts, familiarity etcetera, is an asset for any operation, genuinely concerned about the place they serve ~ in which they have a vested interest ~ such staff care about the task they’re charged with (as regards the risk of corruption, this is easily preventable, through heavy penalties, and Sentinel observation).’

(Personal service): ‘For a business to answer someone who’s called them, by way of a machine is rude, and contemptuous at best; thus, in the interests of courtesy, communication, and humanity, it should be legally incumbent on every company, to ensure that its customers can, easily, speak to a member of staff if needed, for assistance, to raise a complaint, and so on; such a measure, as well as ensuring that people were respected, would make companies more answerable, improve customer service, and generate human employment.’

‘More broadly, whilst exact, predictable mechanical service, can be welcome, and grand in fact, such scripted, contactless, interestless interaction, is bland, and lacking in comparison, to having humans do the task in hand, for though men may not be as slick, or quick as machines, they always outperform them, when the metric’s Existential texture (character being a good, oft overlooked in service equations).’

(Personal recognition): ‘Outside of self-employment, within big businesses and corporations, employees should be afforded every opportunity, to exercise discretion, wit and initiative, and have their efforts recognised, rewarded, or penalised accordingly (in a dynamic environment, characterised by frankness); likewise, along with holding shares in the company ~ ref. *Private companies*, below ~ they should be encouraged to earn money, by way of collateral enterprise, bonuses, and other such mechanisms, both to incentivise them, and to acknowledge their solid contribution, to the firm concerned (thus in a good company, seldom should two men ever earn the same ~ no two people, ever being equal).’

(Self-promotion): ‘Likewise, aiding personal fulfilment, and social evolution, freelance, self-employed, and franchised occupations, ought to be encouraged, and assisted by government, by way of favourable legislation, grants etcetera; similarly, adult education, should also be promoted, and heavily incentivised (for, to mangle Ghandi, though men should try and live life, like death was nigh upon them, they should always strive to learn, as if they were eternal).’

(Human media): ‘Although artistically lower, in a ~ creatively inverted* ~ technological age, than reading, speaking, or being a rhetor, the written word of the person, ought still be presented in a way which is distinguishable, from that mechanically fabricated, and thus less valuable (hollow typography, lacking meaning, however it may convey data); so, qualifying sense, tense and message, true authorship, being only a thing a human can do, forms an anthropic occupation (for, naturally lacking conviction, witness and emotion, the word of automata, must be an oxymoron); failure to draw this distinction, on the part of a publication, should be deemed deception, and thus become punishable.’

(Manufacturing fusion): ‘Historically, while hand crafted products, and homespun goods, have been acknowledged, in many respects, to be superior to mass manufactured equivalents, they have always been expensive to make, and therefore of benefit only to hobbyists, enthusiasts, and wealthy aesthetes; conversely, factory produced goods, though in many respects lacking ~ and having a cost in terms of employment ~ have greatly raised living standards ~ indeed, have made modernity possible ~ by dint of their affordability.’

‘Fortunately, though these two sets of virtues, used to be mutually exclusive, advances in manufacturing processes, which will only grow with time, mean that it’s now possible for mass-produced goods, to be creatively tweaked, via design and human finishing, such that every article becomes a new, unique thing, which vents expression, exports aesthetic qualities, so permits creative appreciation, and thus encourages

cultural dialogue, and periodic character (changes to bland manufacture, now being easily achievable, through the use of computers, advances in printing, and so on, whilst patterns, plans and images, can be transmitted via the ether); moreover, as technology advances, such that it can mimic man's material output, and there is thus a shift in artistic emphasis, or creative inversion ~ ref. *Appendix 13. Vitruvian Man* ~ from maker to appreciator, the provenance of objects will grow in importance, by virtue of anthropic investment (human input, ornamenting automated production).'

(Reduced pollution): 'Particularly when bankrolled by fiat money ~ which, reliant on hock economics, encourages credit ~ a consumer society must, by default, endlessly manufacture unnecessary goods, to prevent its collapse; this wasteful dependency, as well as inciting sin in its citizens ~ whose culturally idle lives, become a homage to shopping ~ serves to pollute the environment (whilst government borrowing ~ an ill which issues from the unholy union, of usury and sovereignty ~ also fuels a ceaseless need, for ongoing economic growth, regardless of its longterm cost).'

'Conversely, the e'er sustainable generation of wealth, by way of entertainment, expression, healthy recreation, and creative pursuits, reduces pollution, whilst bettering the lives of its producers, and consumers, sans recourse to significant credit, save in the occasional case, of major events and celebrations (albeit state debt should be unnecessary, in an economy based on a *Land*, and *Labour standard* ~ ref. below).'

(Advanced dilettantism [dilettantism advanced]): 'In terms of wisdom, general wit trumps specialism, thus cultural qualification, comes from diverse experience, learning, challenge and struggle ~ along with knowledge, of music and humanities ~ as opposed to snuggling in the comfort zone, of what one knows, and is adept at; in keeping with this intelligence, notwithstanding that a professional, vibrant, rich academic establishment, is vitally important for society, eager amateurism, more sheltered from received thought, can bring fresh insights, and test accepted theories; outside of academia though, personal curiosity, and hunger for understanding, leads men to better themselves, whilst, publicly, the more each citizen learns, the wiser is society.'

'To these comments can be added, the trite maxim re specialisation, to wit, that it errs to make men learn, more and more of less and less, but it'd be wrong to read into this statement, any opposition here to expertise, for such intelligence is obviously crucial, for society to function, and healthily develop; the point to take on board though, is that those narrowly dedicated, should be mindful of the need to culturally nourish themselves, via art, religion and literature, philosophy and history, mythology, poetry etcetera, and to honestly accept, that one can be an intellectual star, whilst being a dimwit vis-à-vis wisdom, and an ass in respect of horse-sense.'

'Publicly, inviting input, and bettering service, professionals, and particularly Civil servants, ought to make their field as accessible to the citizenry, as far as the interests of efficiency, necessary precision, and practicality will permit, such that the common man can knowingly, and easily, supply what is required of him, understand the matter at hand, and ensure he receives his entitlement (to which end, lack of jargon, and red

tape, should index administrative success); consequently, wherever possible, gadgetry should be eschewed when dealing with people, for, shelving the imperative to respect humanity, either their cleverness, or their simplicity, means they should be treated personally (the former, because dialogue with smart people, grants feedback, and witty criticism, whilst the latter need, and deserve, assistance in society).'

(Decreased fees): 'Though electronic technologies, initially, menace a middle class ~ and stymie social mobility ~ by usurping the work of professionals who, mainly, comprise its membership, if correctly dealt with, such mechanisation can instead edify, the very men it would deny, for as professional costs lessen, clever men can better prosper, free of the need for capital, to achieve success; consequently, as the doors to dry professions close, those to creative, and enterprising pursuits, can be thrown wide open (provided society is so minded).'

(Commercial benefit): 'Small businesses harry corporations, via market share, thereby driving competitive efficiency, and getting best value for the consumer (especially in terms of service); moreover, free from corporate protocols and constraints, modest concerns, and independent practices, serve to mother invention, innovation, ingenuity and creativity, by virtue of free thinking, and unfettered experiment.'

(Social consequence): 'More deeply, the liberty, responsibility, and control of one's destiny, found through self-employment, benefits not just the individual, but greater society, for independent thinking checks tyranny, and other, more petty, forms of bureaucratic overlordship (moral autonomy being fostered, in part, through control of one's output, as far as is ethically possible, in a healthy commonwealth).'

(Happiness value): 'For the worker concerned, a sum won through personal endeavour, is worth more than the same sum won, on a humdrum production line, or in a soulless office; public service too, has an altruistic value, which in turn enhances the worth of its return, whilst social contribution, public usefulness, and so on, are life-enhancing sources of happiness (albeit privacy is vital for the individual citizen, who must reflect to truly develop, constructively function, and exercise their presence, for the good of themselves, and the commonwealth).'

(Human superintendence): 'Following the thinking of *Homo oversight*, and *Corporal authority* ~ ref. above ~ with a view to reducing human redundancy, and preventing the abuse of unaccountable technology, a role for men should be always written, into automated systems, to present a check upon their operation, for the good of the polity, people and humanity (in respect of which, as said earlier, robotic proxy is wrong, whilst robotic service is proxy); an easy way to achieve this, is via legislation, in terms of the admissibility of evidence, and testimony in legal proceedings ~ vis-à-vis, make it homo-only ~ and by making a degree of human oversight, in the running of machines, robots and programs, a legal requirement (it being imperative for humanity, that technology maintains an anthropic bent, and is managed by men, who thus are responsible ~ and so accountable ~ for the actions of gadgetry, either under their control or, in certain cases, because they were its author).'

‘Similarly, people should never obey machines, other than when they’re only passive devices, programmed to issue single, or simple instructions ~ to wit, glorified signs, built to inform men of laws, warn them of threats, etcetera ~ and likewise it must be illegal, for machines to hire or fire people; these legal requirements would, collaterally, ensure that management stayed a human occupation (anybody who thinks this is a bad thing being, at best, a complete idiot ~ whatever their successes, or qualifications ~ or, at worse, an enemy of humanity).’

‘In respect of military matters, needless to say, human control of mechanised weaponry, is of signal import (anyone who permits a machine, to decide the fate of another being, being undeniably, guilty of their murder ~ the latter shared term, qualifying this verdict).’

(Humane obligation): ‘The public observance of religion ~ essential for society to healthily function ~ with its sacred places, attendant rites, and ceremonies ~ all of which, need people to upkeep them ~ presents a form of occupation, which is exclusively human (whose meaning deepens, as people fathom being).’

Concierge society

‘Before men are freed from menial employment, and the compulsory occupation of domestic chores, it’s essential that they’re educated, to such a degree, that their time is spent constructively, and does not descend into destructive decadence, idle activities and sin (ethics and discipline, being oft instilled by dint of need, as opposed to the pursuit of virtue); to this end, the system of *Social credit* ~ ref. above ~ presents a tool for melioration, through incentivising qualifications, and edifying achievements, by way of its award.’

‘Similarly, the *Labour standard* ~ ref. below ~ would enable the state to pay men, to engage in uplifting activities, the wages of which they could then, in part, spend upon paying others and machines to, professionally, do the chores that would’ve took the time, they now dedicate to betterment (of themselves, and the commonwealth).’

(Lifestyle): ‘Economically, technological progress will, increasingly, render man secularly redundant; yet the same development, ought to make man’s ~ experientially qualified ~ anthropic importance wax (in terms both human, and metaphysical); thus the substitution of workaday output, and mundane drudgery, for progressive intelligence, creative engagement, and, vitally, Maganimous perfection ~ or leastwise approximation, to this august state ~ is a Logical, efficient, and economically provident swap (for the individual, society, and Cosmos*).’

‘Ergo, with regard to worth, social progress ought to bring a shift of emphasis, from ‘possession’ to ‘experience’ ~ from ‘ownership’ to ‘usage’ ~ on the part of the consumer; in keeping with this thesis, historically, the value manufactured things has, in the main, increasingly decreased, as technology continually cheapens production, and renders luxuries commonplace; along with this benefit, the insurance industry has served to manage risk ~ encouraging investment, and speculation ~ whilst credit has

enabled even poor workers, to benefit from goods, and evade the price inflation which, balefully, drains savings.'

'The protraction of this process thus indicates that ~ apart from human output, land and time ~ only limited commodities will be cherished as, with proper socio-commercial management, ever-better equipment, efficient recycling, and effectively free energy, resources will become superabundant (with what can't be sufficiently farmed, or mined, being synthetically replicated); this naturally ~ or, rather, unnaturally ~ leaves the matter of private realty, but if the *Land standard* here proposed is used ~ ref. below ~ then this, too, no longer presents a titular issue.'

(Serviced society): 'Consequently, so as to free himself from domestic distraction, man should strive for a serviced society, where as many of his quotidian concerns are outsourced as possible, thereby creating employment, for those who manage helot technology, and front services (presenting a human interface, twixt clients and servile, mechanical gadgetry); moreover, such specialisation reduces costs, and increases quality; for example, professional, machine equipped cleaners, can easily do in a hour or so, what takes a man a day, such that, by working X hours in his own occupation, he can pay them to do the job better than himself, and still profit by way of spare time, even if his wage rate matches theirs (in an equation which becomes, increasingly, skewed in favour of the consumer, as helot technology's perfected).'

'The public ownership of utilities, plus natural and moral monopolies ~ ref. *Public utilities, plus natural & moral monopolies*, below ~ would likewise assist in this respect, by simplifying the lives of their customers, through ensuring they obtained best value for their goods, and that they were given a proper, regulated, not-for-private-profit service (as would the management of realty by the state, on the same basis ~ ref. the *Land standard*, below); economically, notwithstanding that in the aforesaid enterprises, *Public companies* ~ ref. below ~ can effect greater savings by way of scale, and are better suited to spread and suffer risk, than *Private*, and *Personal companies* ~ ref. below ~ state controlled services, could be used to create currency, if the money supply required it (ref. the *Labour standard*, below).'

(Personal liability): 'Yet as things hired, lent or leased need care, their users must be made to take on commitment, as regards condition and captaincy, by way of deposits, cost undertakings, and the threat of penalty (the same being true, of common and public property, whereby anyone who damages it, should be made to pay for its remediation, along with all attendant administrative, detection and enforcement costs).'

(Best value): 'As a facet of *Public banking* ~ ref. below ~ at a private level, *concierge accounts* could be created, which would, for a share of any savings made, proactively monitor the direct debits drawn thereof ~ in keeping with a brief given by the client ~ so as to ensure that the account holder was, always, getting the best return on the expense in question, in line with their unique needs, tastes and predilections (with businesses, new and existing, being able to flag the said service, as to their offers and products ~ albeit it ought to be legally incumbent on them, to give longstanding,

honourable customers, the best deal possible); more broadly, this service would thus assist in the spread of goods (the fact that busy people, often don't have the time to source, or subscribe to things which are best for them, resulting in meritorious products, being neglected in respect of development).'

(Ease of hire): 'The hire of property too, would reduce quotidian irritation, with goods being supplied, then collected when unwanted, whilst defective things were swiftly fixed, or rapidly replaced; meanwhile, from an environmental perspective, such a system would ensure, that goods received their utmost use, rather than being discarded, when they were unneeded (meaning that a lesser quantity of them, would have to be produced); as for the consumer, they would readily benefit, through only paying for what they used (leastwise they could, more accurately, reflect consumption in their cost equation).'

'In terms of value, through bulk buying, the supplier could take an element of their profit, from the savings made by way of scale, which would reduce the cost of their service to the consumer, by way of a discount they couldn't obtain (such that, when convenience and opportunity costs, in relation to the procurement, installation, maintenance and disposal of the good, are factored into the equation, the customer must be better off, whilst the supplier makes a profit, and taxes, and jobs, benefit the commonwealth).'

Collaborative economy

(Condemnation of inflation): 'Inefficiency blights commerce, as does laziness, restrictive work practices, and weak work ethics, but all these ills and vices, are accommodated by inflated prices; this gross wastefulness, in turn, exacerbates the general inflation, an immoral economy can succumb to, whereby, as monopolies, and vendors of necessities, unjustifiably raise their prices, and unions extort annual pay rises, honest businesses, tradesmen and professionals, are forced to follow suit, such that the contamination spreads, to the detriment of innocent people, who cannot, for whatever reason, obtain higher wages, or increase the cost of what they offer; moreover, inflation punishes prudence too, through the insidious devaluation of savings, pensions and nest-eggs (price inflation, like every vice, needing to subtract from virtue to function).'

'Funded by fiat money, inflation is a costly distraction for commerce, that upsets and corrupts the longterm projects and investment, which enrich society (whilst it thieves from savers, and decent retailers); in addition to this, inflation further blights an economy, by dint of the inefficiency it brings into business, by denying clear, easy cost-comparison, management and planning, and the continual incurrence of menu costs, as price-lists, price-stickers, etcetera are revised, and customers are advised of rises (the act of which, inevitably, results in time-wasting, ongoing negotiation, apologies, and placation).'

'Worse than these commercial ills though ~ or leastwise as bad as them ~ as said, inflation penalises thrift, through robbing them that invest and save, particularly

elderly people, and them who can't work through ill-health; consequently, regardless of any economic argument, price inflation is generally unethical, and thus is antithetical to a healthy commonwealth (as for the argument, that inflation can bring dynamism to a marketplace, firstly, such impetus is better served by way of meritocracy, and ending inheritance, and, secondly, a steady, honest economy, is always better in the long run, than any energetic, but corrupt one).'

'Conversely, inflation is loved by ~ incompetent, or corrupt ~ indebted governments, who myopically think its metastatic cancer, is a controllable tool, that can be used to cheat investors, and rig statistics; thus inflation deters investment, steals from the weak, and handicaps commerce, whilst rewarding profligacy, theft and deception (ergo a just economy, must be subject to zero, or negligible inflation ~ inflation being a fix, only in the toxic, narcotic sense, for good doesn't come from badness).'

(Economic sickness): 'By dint of inefficiency, idleness, inflation, restrictive work practices, and wan work ethics, resources are unnecessarily squandered ~ and taxes unnecessarily exacted ~ as they are too, through commercial complexities, which dissipate the energies of industrious men (especially tawdry law, which wastes talent in slick quibbling, in an act that, as well frittering the ability of its practitioners, cheats the poor, costs the rich, and stymies swift business).'

'Most instances of shortage, in whatever form, can normally be met, simply by virtue of integrity, commitment, industry and better thinking, all of which are resources, man has ever to hand; consequently, rather than subsidy, charity or cost cutting, the target of any trouble-shooter, ought always to be inefficiency (be it cultural, or specific ~ their goal being never to reduce wages, but to increase them, once pay is linked to productivity).'

'Historically, command economies have erred, to encourage commercial torpor, through bad management, and lack of incentive, while free market economies have erred, to profit upon failure, through mercenary commerce, financial weaselry, and ponce-capitalism; indeed, the latter economies only succeed, due to the animal spirits which drive them, and the invisible hand which guides them ~ which is to say instinct, and natural, rational market forces ~ as opposed to government policy, laws or social constructs (liberal economies, innately seeking equilibrium, find an unkind kind of balance ~ for a time, from time to time); in truth, it's their capacity to vent such organic energies, which have allowed free-market economies, to prevail over state-run ones (not the wit of their captains, nor good of their crew).'

'Both models however are, in differing ways, unethical, but whilst the market model appears more successful, by dint of selfish interest, it's an impediment to collective endeavour, along with the ethical development, that qualifies anthropogenesis (both of which bring contentment, beyond hollow profit); consequently, notwithstanding morality, a third way of commerce is wanted, which fairly rewards personal talent and effort, yet recognises the debt all success owes to its social setting, and promotes cultural advancement, for each and everyone; furthermore, as commonly evidenced by sports supporters, the embrace of greater selfhood ~ for a while ~ is pleasing to the

individual, being entitively transcendental (and so antidotal to angst, and other Existential afflictions).’

‘To this end what should be sought, is a form of collaborative economy which, explicitly, enlists the citizen, in a common quest for public betterment, as opposed to, implicitly, harnessing their animal spirits ~ led by carrots, driven with sticks, and saddled with taxation ~ to begrudgingly serve a cynical system, through greed, need and egotistic-interest, sans any moral, or ideological, goal or obligation (which would be misplaced anyway, outside of a meritocracy); to this end, a collaborative economy, whilst recognising rank, welcoming wealth, and bestowing status on those successful, has no place for, socially-pernicious, patrimonious practices, and the fat cats, who own more than they could, ever, have honestly earned through work (at the cost of the polity).’

‘Thus a collaborative economy, while celebrating inequality ~ in terms of outcome, not opportunity ~ must ensure that profits which one cannot, naturally, generate alone, rightly go to the commonwealth, whose pool, at root, they well from (particularly in respect of natural, and moral monopolies); to expand upon the latter point, beyond swapping seashells for acorns, men cannot do business, save for the infrastructure, law, and prior invention, which is the fruit, and produce of community; similarly, the transmission of intelligence, capital and resources, is all reliant on the body politic, as is the education of everyman (language, reason and humanity, all coming to one from others).’

‘Consequently, beyond individual industry, and wit, the provenance of profit is humanity and, acknowledging this fact, people should look to repay this debt from any gains they make, to which honest end, they should look to cultivate their public identity, in conjunction with their private one, via engagement with society (which, to work, must love them in return).’

True Currency (Fiat money assayed, cyber currency debunked)

‘**Fiat**, or monopoly money ~ the ipse dixit currency fix, whose rigged system makes junkies, of states dependent upon it ~ is no more than a fiction, which, putting the con in an economy, must by default rot it, as some citizens take risks, and toil for coin, while others lazily create it, at the push of a numbered button (in a supreme act of prestidigitation, that gifts riches to tycoons ~ unpegged currency, permitting unlimited capital expansion, which favours an ever decreasing few, in a world where machines can replace people).’

‘In truth, fiat money ~ lacking any intrinsic value ~ resembles Emperor’s new clothes, whose worth is dependent on group delusion, however courtesan-economists, may eloquently praise its raiment (having forgotten the origin of coinage).’

‘Money in essence is a form of token, which acts as an interface, such that one form of output can be, easily, traded for another, through its exchange ~ in a process that obviates barter, and increases economic efficiency ~ either in the present or, more

importantly, the future; ergo, theoretically, money itself doesn't need to possess a material value, provided that all who use it, accept its notional worth, and are prepared to swap actual goods for it; in practice however, any intangible system is fragile, in being completely reliant upon political, and economic, stability, integrity and consensus; thus, unable to withstand shock, tumult or catastrophe, in a contingent world of change, upset and vagary, such a system must, ultimately, collapse.'

'Beyond the question of shelf-life though, it is morally repugnant, and unnatural, that currency should be at root fictional, for a man should swap his labour and goods, for a thing of equivalence ~ leastwise to his own mind ~ and for him to be paid otherwise, is for him to be cheated (along with the polity); moreover, a system which permits government to print, or conjure money, can only but result in economic corruption, however the scam is hidden, by financial complexity (again, just because a conman can, for a while, play at the casino by dint of fake chips, doesn't alter the fact that he'll be rumbled, the minute his bluff is called ~ his game being one of luck, not cunning, which relies on the trust of others, not upon his wit).'

'So though, for a time, an economy can operate on the basis of money, whose sole value rests in the fact that the state which makes it, accepts it as payment in respect of taxation, in the final analysis, if its coin is not naturally collateralised, then it both must, and should fail, for its essence is defective; natural order is a quid pro quo, the organic balance of which, is translated to fairness in the dealings of man (the order of its unified ecosystem, being replaced with law in an economy, which enshrines private rights ~ the latter having no place, in the greater, wild environment, which operates on an aggregate basis).'

'So when one is given a token, in exchange for their labour or property, it must be invested with a worth, beyond the wishes of the giver, to wit, it must have a tangible peg, or legitimate origin, the fundamental basis of which, as with all things, must be energy, time, or their conflation (in produced goods); in respect of the latter, the value of minerals and scarce commodities, for example, rests, essentially, in the cost of their discovery, plus their extraction, which in fact is an equation, of effort and occupation ~ viz energy and time, humanised ~ for however these elements are abstracted, through manufacture, tools, skills, etcetera, the root of these mediums too, is the same sum (which is only undermined in assaying value, when the good in question, is either unique, finite, or vital for life ~ the latter two qualities, and sometimes all three, being aspects of space, that thus offers a currency standard, of and in itself [ref. *The Land Standard*, below]).'

'To this end, any kind of cyber currency, is in truth worthless too, due to being created electronically, by gadgets whose output, unlike human labour, costs effectively nothing, whatever notional limits are writ into a program (which anyone can replicate); in short, to simplify the issue for idiots, as both the resource and its utilisation cost nothing, anything minted by dint of them, can similarly have no value (save for any imaginary price, asses choose to hang on it).'

2.) Payment

Preamble

‘**Right** reward for work, is ethically essential; this truism in turn however, must be qualified by a state of equal opportunity, for to pay one for a good, they have obtained by way of unfair advantage, is just unjust (money so won, being in truth due to the loser).’

‘The above maxim, however begs the question, as to what money itself, as a token, should be based upon, to which end, as exchange of goods is the essence of an economy, and goods are, in turn, derived from the expenditure of time, and the employment of energy, then these must be the measure of true currency (even raw materials being formed, over time, from the interplay, and arrangement of force ~ metaphysical economics, being the root of commerce, and work, trade, labour and industry).’

The Labour standard

‘**Time** and energy, assume a corollary, economic form, in occupation and effort, which present two basal values, that can then be further qualified by, respectively, quality and intensity (the term occupation here meaning, the time spent on a task, and the ability needed to achieve it ~ ability being a temporal issue too, where it relates to experience, and the historical investment of attention, generally known as learning).’

‘Thus, setting aside objects and products, work is, was, and always will be, man’s true currency ~ this being the synergy, of occupation and effort, which gives rise to goods ~ with the value of gold, services and artifice, being invested by virtue of work, in terms of skill, time and industry; as for the rarity value of materials, or unrefined goods themselves, this in essence still rests, in the work of making, replicating, or sourcing a commodity (which is not to be confused with worth, that is a relative quality, applicable to anything by anyone, which ergo denies equivalence, and so valuation ~ the price of unique goods, being a question of this metric, for nothing essential fits this description).’

(Material value): ‘Ethically too, as natural resources are common to all, their usage as objects of exchange, can only be titularly legitimised, through the effort and occupation ~ to wit, work ~ a man invests in their procurement, husbandry and refinement, such that authentic entitlement to them, must be based on the cost of their exploitation, subject to social debt (goods being e’er produced, secured and vended, by virtue of collective knowledge, lawful order, and public functionality); thus honest ownership, is again based on work, and this is what should be truly traded, when money changes hands.’

(Personal value): ‘On a personal level, the resources of a mortal entity, are essentially time, and expenditure of energy, the value of the work of which, is decided by way of the quality, and quantity of its output, relative to that of others, along with demand

for its product; ergo, the quid pro quo of the trade of labour, forms man's natural commercial measure, with only the method of its minting, being a subject for discussion.'

'Conversely, for use as currency, base metals and conceptual commodities, are at best, respectively, crude means and convenient fictions, which have to fight, and lie to reflect value, due to increases, and decreases in their supply which, particularly in respect of the former, are unrelated to economic demand (luck and technology, governing the collection of precious metals, while political concerns err to dictate, the creation of fiat money).'

'Moreover, changes in population levels, commercial opportunities, plus the political and natural climate, cause economies in turn change their shape, in ways which these forms of money, struggle to honestly respond to; indeed, fiat money often causes, and exacerbates economic problems, more than it helps to heal them, as the original fib of its creation myth, is compounded by notional derivatives, chimerical instruments, and currency trading, all of which serve to further distort, not just business, trade and industry, but society itself.'

(Chronos coined): 'Formed of effort and occupation, employment itself should be the basis of currency (as it is by this innate standard, that all other, legitimate commercial reckoning, is naturally factored ~ however unwittingly); thus, rather than abstracting this measure, through contingent commodities, notional notes, rare shells etcetera, man-hours themselves should be rightly recognised, as the basic, universal unit of currency, here coined Chronos, and symbolised ⌘ (which can be fractured in turn for trade purposes, into 100 instances, or Stance).'

'⌘1 in turn should, perpetually, comprise the minimum wage rate, and be created by way of, firstly, the exchange of all fiat money into its medium ~ such that if the minimum wage was £5, then ⌘1 would equal £5, with he who had £500, now having ⌘100 ~ then by way of the capital generated via the *Land standard* ~ ref. below ~ and finally by way of state employment (as money supply dictates, with the state having the option to either assay ⌘ as per below, or to pay wages out of its coffers, filled by virtue of the *Land standard*, and from taxation).'

'By way of this mechanism, the state gains access to a limitless, sustainable source of qualified wealth which, reckoned on merit, both stabilises, betters and develops society, and is forever pegged to the population, whose needs it thus can always meet (in addition to which, it guarantees human occupation, by making it a condition for economic growth).'

(Chronos assay ~ inception credit): '⌘1 equals one hour of normal employment, and thus is a unit of time/energy, in physical terms, or occupation/effort, in corollary, economic ones; post this, the quality and intensity of these two values, can be expressed by way of wage rate; in terms of creation though, if more ⌘ was needed, then the state could issue it, by certifying hours worked in its service, and attaching a code to every such unit ~ or *inception credit* ~ that justifies its worth (to wit, as an hour

of minimum wage labour was spent, to generate the said credit, it can be fairly traded for labour and commodities, through the use of interfacial €, be it specie, or bank deposits ~ ref. *Public banking* below).'

'Consequently, if required ~ to create money or combat unemployment ~ the state would have access to unlimited, minimum-wage labour, at no cost, save for that of coinage and administration; beyond the initial, *inception credit* though, the state should have to pay for higher wage rates, by way of taxation, or the income it receives, through the *Land standard*, its investments, services it provides, etcetera (ref. below); thus if a person were paid €3 per hour ~ this being three times the minimum wage ~ then the state could only create €1 by way of *inception credit*, with the rest of their wage being met from public funds (albeit that, in times of catastrophic emergency, this rule could be temporarily breached, if needed, by way of pro tem legislation, that enabled the state to issue inception credits, upon a multiple basis, provided the hourly rate of the payee in question, was unequivocally established by precedent, up to a maximum rate of €10 per hour).'

'This shortfall in respect of hourly rates though, would be unlikely to ever cause a problem for, notwithstanding the other forms of income, the republic earned from providing services, plus *Public companies*, *Public partnerships*, investment, and the *Land standard* ~ ref. below ~ if the private sector, in an extreme scenario, collapsed, then wages rates would be low, whereas if the private sector was booming, then tax revenue would roll in, enabling the state to compete for talent, by way of raised pay (*Land standard* values likewise increasing, via economic growth, development and regeneration, whilst *Social service* ~ ref. above ~ would lessen state outlay).'

'Obviously, as with any mint, it is vital to this system, that *inception credits* are honestly earned, through purposeful occupation, for the duration of one hour, but this is easily achieved, by way of the labour concerned being, independently, certificated by Sentinels, whilst workers so monitored would go unpaid, if they failed to fully deliver (hard martinets, being used for the task of hallmarking output ~ though impassive gadgetry too, could assist in validating *inception credit*).'

'Fundamentally, this coinage accords with natural principles, builds fairness, and validity, into the monetary system, combats inflation through its temporal peg ~ €1 ever 1H ~ and gives government a tool to eliminate unemployment, fund public works, and legitimately manage money supply; moreover it gifts society a meritocratic measure, by virtue of enabling a *Wage equation* (ref. below).'

(Chronos minted): 'The code given to every *inception credit*, would actually constitute a currency unit, which would underwrite the physical minting, of coins and notes, along with the investment of electronic credit (the former being but tokens, which represent it, for the purpose of cash transactions); thus once certified, € would be logged as deposits in the *Public bank*, and would, by and large, remain in this abstract form, being transferred from account to account, as people, organisations, and firms did business within its system, with specie being created and recycled, subject to the demands of cash circulation (a cashless society, being poorer for it).'

(Chronos encashment): 'As with a gold standard, and unlike monopoly money ~ vis-à-vis, fiat money ~ the bearer of ⌘ would be able to swap it, with the state at the *Public bank* ~ ref. below ~ for its equivalent value in basic labour, subject to handling, administrative and seigniorage charges (this labour cost being easy for the state to meet, by way of its staff and convicts, plus by virtue of *Social service* ~ conversely, the state could hire labour, and provide it to the said bearer, using the ⌘ they had surrendered); why anyone would wish to do this though, when they could privately employ men themselves, without the said overheads, and public opprobrium, is one for any devil's advocate, who questions this system.'

(Security of Chronos): 'Temporally pegged, Chronos cannot devalue, resists inflation, deflation and fluctuation, and ultimately offers an infinite facility ~ linked to human occupation ~ which, unrelated or restricted to or by resources, is ever unthreatened by the various factors, that menace conventional capital; as regards public confidence, while the question of hourly rates, is relative to quality and intensity ~ in a fair society ~ the value of money itself, when based on employment ~ energy/time ~ is naturally bought by all who are mortal.'

'So, being a temporal measure, ⌘ presents a solid currency, always as valuable today, as it was yesterday, and will be tomorrow, being free from devaluation (time, being equally needed, by both king and pauper, and predicating the indulgence of every, single, taste and interest, has constant worth for each individual ~ save those suicidal); thus the minting of ⌘ in exchange for labour, is a valid, tangible equation (made by way of sweat ~ labour being traded for ⌘, which can thus be honestly swapped for goods, of any other description).'

(Chronos and public benefit): 'In defiance of character effacing automation, and its attendant unemployment, by necessitating public service workers ~ for minting ⌘ as needed ~ this system would both create jobs, plus ensure that people had people to deal with (personal service, enriching the citizen, in humane ways, beyond grey production ~ albeit productivity, ought to be deified in any godless polity); human stewards, guides, docents and assistants, are priceless assets for a people, whose value waxes as machines increase (people's mistakes, and lapses weaknesses, gaps and eccentricities, along with humour and charisma, being strengths to cherish in a world of technology, which can only grow more soulless, the more humanity is taken, from its empty, vacant equation).'

(Chronos and money supply): 'Unlike the *Land standard* ~ ref. below. ~ by virtue of the *Labour standard*, money supply can be increased or decreased, as is needed, with government having the option, to either generate ⌘ by assaying public work, or to pay the latter through the use of public funds; it is however true to say, that that the two standards do have a mutually beneficial, reciprocal relation, in as much as any economic benefits achieved by the *Labour standard* ~ such as full employment, and the attendant generation of commerce ~ will tend to increase land values, which would yield higher returns for the state, and create work opportunities (via regeneration, development, etcetera).'

(Chronos handicapping rampant capitalism): 'Though ending congenital, patrimonious advantage, is the best way to prevent the gross, egregious wealth of magnates ~ through its immortal transmission ~ Chronos too can help stop the few, from accumulating the wealth of the many (unlike fiat money, which in fact feeds rampant capitalism).'

This statement warrants an explanation, which can be given in three stages:

'In practice, the more wealth one has, the more they can outspend and undercut their rivals, plus hire the best professionals, such that they increasingly command the market, or field, in which they operate, which duly yields them higher profit, by way of the scale of their enterprise, and their commercial clout (to which it can be added, that the more one owns and controls, the greater grows their trading status, which in turn blesses them with favourable rates, good opportunities, offers etcetera).'

'Moreover, the more they grow in financial stature, the easier it becomes for them to borrow money, attract investment, plus buy advice and employ top people, and so their business, predictably, goes from strength to strength; in this way markets err, to be controlled by a diminishing pool of tycoons, save for the impact of external factors, such as political intervention, natural catastrophes, economic collapses, wars, rebellions, and so on (there are of course other issues, and this account of how success is compounded is, needless to say, a gross oversimplification, but nevertheless, the crux is thus).'

'Sans calamity though, this unhealthy trend is naturally checked, in two ways: firstly, labour supply limits capitalistic ambitions, which need men to serve them; secondly, limited money means, again, that greedy dreams can only, lawfully, progress so far, without social involvement; technology however, serves to eliminate the first barrier, by way of computers, and automata; fiat money then, complicity, lifts the second restriction, by creating money via lending; and thus the stage is set, in a backward modern economy, for moguls to rule the roost; Chronos however, reimposes both bars by, forever, pegging currency to human output.'

(Chronos stopping unemployment): 'As per the latter point, notwithstanding the revenue the state can earn, and the currency it can create by way of landownership ~ ref. the *Land standard*, below ~ the fact that the *Labour standard* would present its, perennial, method of minting additional Chronos, would mean that men must always be employed, regardless of how sophisticated, machines ever become; moreover, in the event there was ever an economic slump, the said standard enables the state, to create gainful occupation, by way of public works and services.'

(Chronos sustainability): 'In terms of sustainability, regardless of techno-helotrical advancement, men must always work, for personal satisfaction and development, plus public good and betterment, and the contrast that qualifies leisure (which is only ultimately enjoyed, through being deserved by virtue of work ~ work also denying the idle need, for the inane drama that mars society); thus progress must, always, lead to

new job opportunities, with minimum tax levels being set, to see that every citizen assists social growth.'

'Moreover, as technology ~ and particularly forms of virtual reality ~ grow to offer, increasingly, cheap forms of entertainment, and asinine distraction, it's essential for the commonwealth, that men have to earn a certain amount, so they don't idle away their lives, and thereby blight society, through the public ills which, inevitably, accompany private redundancy.'

(Chronos conversion): 'In the transition from fiat money to ₤, to ensure that people are not cheated, the state should initially swap fictitious currency, for concrete ₤, by valuing the latter at the then minimum wage (thus if a person had £10,000, and the minimum wage were £5 per hour, then they would swap this for two-thousand Chronos).'

Wage equation

'When payment far surpasses output, it then becomes theft, by way of being excessive (particularly in a static, or contracting economy).'

'The *Labour standard* however, through effecting an honest measure, presents a way to address such injustice (in conjunction with *Active taxation* ~ ref below); thus, having established ₤1 as a minimum wage measure, this can then be applied to profit, for after the expenses, and overheads of the vendor are met, the only cost that can be added, is that of their occupation, and its intensity, be it reckoned in terms of execution, conception or investment (or the erosion of their person, in certain arduous tasks).'

'Cast in this light, unethical profiteering becomes apparent, for though occupation and intensity, are issues of ability and will, everyman's employment has a fundamental equivalence, by dint of their common mortality, and the relative limits, of their physical ability, cleverness and intelligence; thus the measure of Chronos presents a basal value, that neither talent, capacity, nor determination can surpass, past a factor of ten (which is to say, that one man can't be more than ten-times cleverer, stronger or driven, than any other normal, healthy man can be ~ though they can be more than ten-times luckier, or corrupt than another).'

'This truth then means that, if the minimum wage is ₤1 per hour, then the maximum wage a person could earn, should be ₤10 per hour, with any emolument beyond this, being impossible for them to achieve, save by way of society, which permits the transmission of knowledge, and presents the infrastructure needed for production, sales and distribution ~ including the education, of staff and clients alike ~ along with the security, law and order, necessary for trade, retention of wealth, etcetera.'

'Thus such surplus money must, in the main, belong to the commonwealth, whose culture enabled its creation, for, notwithstanding that all commerce is reliant on society, every earner wins their income, by virtue of being nurtured, educated and

protected by it (beyond which it ought to be remembered, that language and rationality too, are cultural products, without the use of which, men struggle to do business).’

(Wage disparity): ‘It’s only proper that people prosper, as far as possible, through their own endeavour, to which end, though one person’s talents may surpass another’s, and likewise be in greater demand, capability can’t exceed normality more than tenfold; for example, one would need an IQ above 700, to warrant earning ten-times more than a moron, and well past a thousand, relative to an average person; but even in the case of familiar genius, as such ability lies outside ego, it is an impersonal gift, and thus its custodians have small claim anyway, to the fruits of its compulsion (as for visionary thinking, vision is an issue of witness, and of recognition, of perception, not projection, be it inner, or optical in nature, unlike imagination, and its fictitious, hypothetical translation).’

‘So while it’s wrong, in a meritocratic setting, to tax one more than another ~ progressive taxes, being ethically backward ~ it likewise cannot be denied, that great wealth is only possible, by virtue of the social kilter, stability and infrastructure, which are the collective products of a body politic (communication, utilities, law etcetera, all being requisite for commerce, business, and ergo riches, along with any legacy); consequently, born from the efforts of others ~ present and deceased ~ excess wealth must belong to the polity.’

‘Thus, recognising the commercial fact, that effort must be rewarded, and talent recognised ~ to satisfy ethical imperatives, plus encourage industry ~ whilst conceding that natural ability is genetically gifted ~ so ergo a resource owing to humanity ~ and that excessive wealth can only come about, by virtue of society, a wage multiple ~ itself pegged to time and energy ~ is the best way to address payment, in a just economy.’

‘Wages are truly earned, through industry, diligence and commitment, not natural talent, nor good fortune, and though the latter factors of production, are impossible to quash in a free polity ~ indeed, are blessings it should celebrate ~ a rate-multiple system, leastways mitigates the fruits of the latter, through *Active taxation* ~ ref. *Income tax*, below ~ which ploughs money back into the commonwealth, so as to benefit, and assist, them who are disadvantaged, stricken or afflicted (*Active taxation*, presenting a correcting mechanism, vis-à-vis capability, in a meritocratic setting).’

‘To iterate, to be rich requires society to exist, for to accrue wealth one needs its infrastructure, and, moreover, other people, to act as workers, customers and professionals, plus police, civil servants etcetera; thus, post a multiple of ten-times the basic wage rate, the citizen should recognise this debt, and meet it ~ yet receive recognition, and benefits for settling it ~ through donating their surplus income, income which, by nature of its attainment, could not be gotten without a body politic, collective effort, and shared history.’

(Epistemic title): 'In being the resource of intelligence, knowledge can be thought the origin of profit, for every other price element of a good, presents an external cost to its producer, while the work of wit rests in their orchestration; yet as a resource, knowledge also hosts an opportunity cost, for time spent learning one thing, is done at the expense of learning another, or doing something else; this thought-focussing fact, encourages clever men to, shrewdly, pursue lucrative careers.'

'Nevertheless, being a social product, which is collectively accumulated, and academically transmitted across generations, knowledge, in essence, belongs to the commonwealth; ergo, notwithstanding what a man legitimately earns, through his independent wit and commitment, the lion's share of spoils won from knowledge, naturally belong to the polity, to which end, the idea of a tenfold talent-multiple, in respect of hourly rates of pay, is not just justified, but generous (even seminal inventors only, commonly, polishing the output of past craftsmen ~ all ground-breaking discovery, being, in truth, revelatory innovation).'

'This is not however to say, that men should not profit beyond the said, tenfold wage multiple ~ additional returns being dealt with later ~ but merely to note, the debt owed to the commonwealth, in respect of such additional income.'

(Conventional sentiment): 'Shelving the question of social debt though, though the idea of a maximum wage smacks radical, in practice, the upper multiple here proposed, of £10 per hour, would only, odds-on, impact upon the top 1% of society, at the time of its introduction, in any unjust, capitalistic polity (albeit this percentage would widen, as society became Meritocratic, and its economy, accordingly, grew to be equitable, as wealth and skills were better distributed, by virtue of equal opportunity); moreover, what's truly extreme ~ though forgotten as commonplace ~ is to pay one person, thousands of times more for their time, than another, hardworking, person is paid for theirs (for one to earn in a day, what another takes a lifetime to make, being utterly unjust, and thus disgusting).'

'Nevertheless, once men have settled their social debt, it'd be a mistake to remove any form of prize, or incentive for those who realised profits, past an *Income ceiling* ~ to be addressed next ~ profits which enrich the commonwealth, by way of taxation, along with the goods produced to earn them; to this end, as per the earlier explained process of *Social credit* ~ ref. *Aristocratic brackets (Social credit)*, above ~ high achievers would be rewarded by way of status; in addition to this, under a system of *Active taxation* ~ ref. *Income tax*, below ~ big-earners ought to be given a say, in where their excess income's allocated.'

'Privately, this system would enable them to support pet causes, the arts etcetera ~ thereby gaining reputation, whilst pursuing their interests and ambitions ~ and also address issues which upset them; publicly, challenging popular mediocrity, this system would lead to gifted people, having greater social input, and thus would help to ensure that special interests, exclusive initiatives, and odd projects, were not overlooked, nor neglected, due to lack of state concern, or majority disinterest (ideas, schemes and

tastes, that may seem strange today, oft being embraced, and becoming mainstream, in the morrow they shape).’

(Income ceilings): ‘Ergo the upper wage limited, should be globally set at €10 per hour ~ to wit, at a rate ten times the minimum wage ~ for, needless to say, no one country, region or nation could, sensibly, implement such a measure on a unilateral basis; within this system, bonuses and commissions, should be paid by way of hourly rate rises (thus he who earns €3 per hour, could have that raised to €4 per hour, for a month or whatever, in way of a bonus, tip or premium); in terms of reckoning annual maximum income, the equation would simply be, the minimum wage of €1 x 10 = maximum wage of €10, which would annually create a ceiling of €50k (based on 16h p/d x 6 days x 52 weeks ~ a feat Stakhanov himself would’ve struggled to achieve); past this point a person’s earnings, should be subject to *Active taxation*, unless placed in a *Dormant account* (ref. below re both).’

‘Certain professions however ~ particularly creative ones ~ operate upon a basis, whereby one may work for months, or years, before they hit upon a discovery, or receive any accolade; in recognition of this investment, such people should record the unpaid hours they work, upon their annual tax return, so that they could be used to offset any future income, which exceeded their annual *Income ceiling*; tax inspectors would however check, to see if the unpaid € on a return was feasible, when added to the earnings for the year in question (thus a claim for a 70 hours a week, x 52 weeks, would warrant investigation); similarly, any claims so may made, should be subject to a process of verification, to which end the earner would have to keep records, to evidence the employment in question (drafts, diaries, and documentation, along with specialist software, all serving this purpose, sans onerous hassle).’

‘Thus, in practice, one could work on a novel for four years, earning the minimum wage, by way of waiting in a café, post which, if the work was a success, and generated them thousands of €, they would then be free to draw funds, to the value of the time they had spent upon their opus, up to a multiple of €10 per hour (the latter hour-rate, being left to them to nominate ~ an estimate which would, no doubt, present a gift to critics).’

‘Post this draw, any surplus income earned, could either be placed in a *Dormant account*, or be *Actively taxed* ~ ref., respectively, *Public banking*, and *Income tax*, below ~ so as to increase ones status, and aristocratic standing, by virtue of the *Social credit* earned, by way of paying the latter ~ ref. above ~ whilst it likewise let them pour resources, into public goods and their pet causes (charities, foundations and so on, provided they were licensed ~ ref. *Charity, philanthropy & Active taxation*, above).’

(Developmental benefit): ‘Due to the fact that wages were capped though, outside of the benefits attainable by way of *Active taxation* ~ ref. below ~ the ablest members of society, would be driven to improve it, and better public services, amenities etcetera, for, however wealth is relative, the denial of extreme disparity, would likewise deny the affluent, the distance which, rendering them aloof from common mess, tattiness and inefficiency, permits these ills to flourish.’

‘Significantly, from an economic perspective, as the minimum wage would never exceed ₦1, the only way for the rich to get richer would be, in effect, for qualitative, and quantitative values of goods to increase, whilst their price stayed static, or by achieving price reductions, by way of increased efficiency, in production, distribution, and so on; thus, outside of status, to improve their standard of living, capable people would have to increase the buying power of ₦, the worth of goods, and the good of society (such that both man’s higher, and lower nature, became enlisted in this quest, which benefits everyone, by virtue of mutual enrichment).’

‘This situation in turn, would prevent the affliction of inflation, and drive advances in production, along with recycling, and energy efficiency; similarly, capped salaries would mitigate against labour wastage, and stop talent, and effort from being squandered, on indulging the whims of idiots, and otherwise pampering them, as the relative price of labour, made it too costly to squander on vanity (the end of gross pandering, which demeans people who feel they need it, benefiting them, their staff and the polity).’

(Surplus earnings): ‘In terms of reckoning maximum income, as already said, the equation would simply be: (the minimum wage per hour of ₦1) x 10 = maximum wage of ₦10, which would create an annual ceiling of ₦50k ~ based on 16h p/d x 6 days x 52 weeks ~ with any income received post this, being either placed into a *Dormant account*, or paid over as *Active tax*, so as to earn *Social credit*, plus enable the taxpayer in question, to fund any charitable interest they wish (leastwise to the extent of 50%, of the said impost ~ ref., respectively, *Public banking*, and *Income tax*, below).’

‘To exceed this level of income, the earner would have to demonstrate, that they’d worked in excess of five thousand hours, in the annum in question (unless, as said, they claimed for unpaid hours, accrued in earlier years).’

(Job market manipulation): ‘Such a system would also enable the state, to incentivise, or disincentivise certain pursuits, should it be in the interests of society to do so, by way of stipulating the minimum, and maximum wage ratios, applicable to the profession in question.’

(Consumer benefits): ‘The *Wage equation* system, would also ensure that the price of luxury goods ~ which is often artificially inflated, specifically to achieve exclusivity ~ would have to be duly reduced, to achieve a commercially viable level of affordability, and in so doing, it would give more people access to quality things, thereby enriching their experience, sensibility, and standard of living (moreover, techno-helotrical advancement, lends itself to this economic philosophy, for as manufacturing processes, and material knowledge progresses, the secular gratification of man, is otherwise stymied by Veblenesque elitism).’

‘Furthermore, this system would increase the, relative, purchasing power of the majority, and thereby drive the economy (especially in light of the prodigal tendencies, of the common man); similarly, the factored *Labour standard*, would let everyday

pricing be more transparent, as labour costs would be common knowledge, and there'd be no need to conceal wage-profiteering (as it would've been stopped); in this way too, the consumer could easily quantify the value of tradesman, professionals, sole-traders, and all service providers, who reckoned their rates on an hourly basis.'

(Social benefit): 'By way of being pegged and relative, this system would automatically ensure, that the living-standards of minimum-wage earners, increased apace progress, to which end it would, in effect, effect a perpetual pay rise for everyone, across the salary spectrum; this growth in wealth, and quality of living, would naturally benefit society, at every level (driving down crime ~ through reducing need ~ refining goods and services, edifying the populace in respect of taste, and cultural access etcetera); in addition to this, good living conditions, form a social control, in giving men things to aspire to, and things to lose (plus the resources to pay penalties, and thus evade gaol).'

(Industrial index): 'Relative to intensity (effort) and quality (occupation), the *Labour standard* would become the principle industrial index, and a primary check on cost inflation, as, unless £40 per week could enable a citizen to adequately live, the state would need to valorise basic commodities, services and facilities, to ensure this was so (notwithstanding ethics, for the wealthy to enjoy their riches, common contentment is essential).'

'It's unlikely however, that such action would ever be required, for, as the income of the rich would be wedded to that of the common man, the increasing cheapness of goods ~ their quantitative increase, or qualitative enhancement ~ would be the only way they could augment their wealth, over and above their income ceiling (save by way of the value, attached to aristocratic rank); thus the cost of goods would decrease, by way of development ~ social, commercial and technological ~ either through crude price reduction, or, most likely, by raising the standard of, or increasing the amount of, what was being sold, retailed and so on (thus, seeking volume of sales, instead of inflated margins, vendors would drive market efficiency, progress and, significantly, the helotry of automata ~ the latter, emancipating the masses from everyday drudgery, letting them follow better, more lucrative pursuits).'

'Thus every section of society, would become fundamentally committed to keeping costs low ~ this being a moral obligation, enforced by way of peer pressure, as much as legislation ~ so as to effect a commonwealth, wherein this issue was political (as opposed to a combative, exploitative economic system, whereby bad debtors, and crooks of every hue, look to gain by way of inflation ~ lame governments being the worst offenders, in this disreputable respect).'

(Inflation check): 'To link wage rises to inflation is immoral, in as much as such increases, abet the ill they're supposed to address; moreover, while unearned pay rises raise inflation for all, they only benefit their lucky recipients (inflation being, economically, a public affliction); to this end, government cannot accept inflation, as it's unjust, punishes prudence, hurts those who can't earn, and is particularly

pernicious, to people who are self-employed, or work in small concerns, which cannot arbitrarily raise wages, a la corporations and the state.'

'In addition to these prejudicial ills, inflation thieves from the investors and savers, society relies upon for development, and stability, in an act of robbery, a fair state would not tolerate; in conjunction with this criminality, inflation vitiates the predictability, which enables healthy economic progress, while encouraging unhealthy types of idle speculation; on top of all of this, inflation burdens businesses with the distraction of menu costs ~ at point of sales ~ and the ongoing revision of production expenses, while competitiveness becomes tougher, for customers to judge; finally, inflation skews taxation, and thus creates further economic uncertainty.'

'Conversely, true economic progress is made, by way of giving more for less, in a form of qualitative, and quantitative cost-deflation, whereby firms compete, increase their profits, and pay greater wages, through efficiency gains and savings, maximising productivity, and increasing sales-volumes, instead of idle price hikes.'

(Industrial delinquency): 'It must be recognised that crude people, unless better educated, will only work enough to sate their basic tastes, and simple appetites; ergo the more they are paid, the less they work, and with uncouth sloth comes public dysfunction; to combat this, once a meritocratic society has excised the ills, of patrimonial advantage, corporate theft, and nepotistic assistance, all of which excuse losers, from contributing to a state that's betrayed them ~ indeed, leaves them morally free to bleed it ~ work ethics should be instilled in the citizen, from earliest childhood; meanwhile popular culture, should look to stigmatise indolence.'

(Dividends): 'To ensure utmost productivity ~ and proper reward for it ~ wherever possible, employees should be shareholders of the firm they work for, and derive an element of their wages via dividend payments (so that, as evidenced by Rhenish capitalism, stakeholder workers earn more, by virtue of their productiveness); such shares though, should only be theirs whilst they're employed by the firm, whilst the profits obtainable by way of them, should only be cashable to a level where, within a given annum, they did not exceed their *Income ceiling* (of £50,000 ~ 16H x 6 days x 52 weeks @ £10 p/h); post this point, any income they earned, could be either banked into a *Dormant account*, for future use, or *Actively taxed* ~ ref. below ~ so as to generate *Social credits*, and enable them to support pet causes (among other benefits).'

(Royalties, winnings and windfalls): 'The *Income ceiling* here advanced, should similarly be applied to royalties, winnings and other income sources; thus once the *Income ceiling* of a citizen's reached, in any given tax year, unless placed into a *Dormant account* ~ ref. below ~ surplus income would go to the commonwealth, under the terms of *Active taxation* ~ ref. below ~ in recognition for which, their aristocratic ranking would be increased (ref. *Aristocratic bracketing*, above); this promotion in turn would warrant that, in keeping with their noble grade, their benefit status would be raised, so that, if ever necessary, they would receive enhanced

welfare, better domestic standards in respect of healthcare, greater subsidies in retirement, etcetera (ref. *Subsidised retirement*, below).'

(Income ceiling criticism rebutted): Whilst a knee-jerk objection may be made, that an *Income ceiling* would retard social advancement, such arguments are easily rebutted:

‘Firstly, by enabling men to earn ten times the basic wage, they would be able to experience a healthy level of wealth, luxury, and expensive recreation (especially when it’s remembered, that even low-wage earners would live very comfortably, in a proper, meritocratic polity, particularly one with a *Land standard* ~ ref. below ~ that made accommodation low-cost).'

‘Secondly, by way of the said wage ratio, *Active taxation* and *Aristocratic bracketing*, men would be able to demonstrate status greater than is possible, in any conventional economy (whilst they could also bask in the glow of gratitude, from the charities and causes, which they patronised, and supported).'

‘Thirdly, the greater spread of wealth created, would widen the talent pool, and enable more able men, to pursue their interests, ideas and objectives, by virtue of which ambition, everyone would benefit (publicly and privately, ethically and morally, along with technologically).'

‘Fourthly, to iterate a point already well made, those capable and wealthy, would strive to make goods ever-better value, so as to further enrich their lifestyle, within the limit of their income, and this selfish endeavour would, naturally, drive economic development, again, for the benefit of everyone.'

‘Fifthly, truly gifted, industrious and intelligent people, will always work and strive for knowledge, regardless of return, by virtue of intellectual curiosity, and altruistic calling (indeed, genuinely artistic, academic, kind and scientific people are, commonly, more unmaterialistic than most).'

(Proscription of obscene riches): ‘Finally, relative payment would bid farewell, to the obscene wealth of overpaid executives, sportsman and celebrities, particularly the idiots, who gain their empty fame, not by way of achievement, but via vain antics (such actors, merely clowns, who gambol, and pratfall for the crowd, and self-abuse to amuse them ~ embarrassment being happiness, for incomplete people ~ people like these needing a stage, but little in way of payment); the gift of such gross income, illustrates social dysfunction, and dispirits industrious people, who are, relatively, paid peanuts for their hard work, by the lazy apes they slave for (in an inverted world).'

‘Conversely, within an ethical meritocracy, conspicuous richness would be, to a degree, prestigious ~ as opposed to a badge for unethical greed, or good fortune ~ by virtue of having been earned, and because anyone wealthy would’ve had to of made a, significant, contribution to the polity (to which end, productivity can be cast as the

sun of society for, by way of its radiance, all other aspects of the commonwealth operate ~ thriving if it shines brightly, etiolating, and withering, if it errs to fade).’

Public bonus

‘Provided that the polity was suitably profitable, that the sinking funds of its organs were suitably full, all its initiatives were on track, and all its targets were met ~ as far as could be sensibly estimated ~ then surplus wealth held by the state, should be dispensed to citizens (akin to a bonus payment).’

‘Reflective of gross social productivity, such a payment would serve to, further, instil a sense of common purpose, and achievement in the people (order, industry and civic-mindedness, being this way rewarded ~ conversely, dysfunction, inefficiency, and misconduct, would be met with greater social opprobrium, as its cost would be directly felt by every decent citizen).’

‘It could of course be argued though, that such monies should be refunded, pro rata, to tax payers, but this would be to ignore the fact, that it would be public kilter and conduct, which would have enabled the savings, that funded the said rebate.’

‘Similarly, bank holidays too, should be decided upon the basis of public productivity, to wit, if all state targets are met, then more holidays should be set for the following year, where every citizen receives ₤8 in payment for the day in question (paid by the state, not their employer); conversely, if there was a shortfall in state revenue, of if targets for economic productivity weren’t met, then the social cost of public holidays is less acceptable, and thus their quantity should be reduced (as should be the case, if there is any inflation); such a move would, naturally, incentivise workers, blacken shirkers, and clearly illustrate to all, that their economy was ill (which ought in turn encourage the demos, to critically examine their government, and, if necessary, take political action).’

Profiteering stopped

‘**Valorisation** is best avoided, yet inflation-triggering, lifestyle-restricting, selfish profiteering, conducted at the cost of the commonwealth, needs to be stopped, or cropped via taxation; thus when such greed is apparent, in relation to non-luxury items, the trade in question should be investigated, and the wrong corrected, by way of checks, ad hoc taxes, and the creation of competition, by way of *Public companies* ~ ref. below ~ for basic goods, creature comforts, and occasional luxuries, need to be within the reach of minimum-wage earners (poverty being an abhorrence, in a proper meritocracy).’

‘Moreover, as often the shareholders of *Private companies*, would include their workers and the state ~ ref. *Private companies*, below ~ the incentive for enrichment at the cost of reputation, would naturally be lessened (dividends paid out by such firms, being earned, deserved and ethical ~ or leastways subject to greater scrutiny).’

‘Where government was involved in a Company, by way of its shareholding, or due to lending, it would want to see its profits grow, by way of greater sales, or via cost savings, achieved through good value, good service, good products, efficiency, initiative and innovation, as opposed phoney marketing, rigged business, and unwarranted price inflation (price freezing, and discounting being a factor, in resisting greater inflation, for the good of all, whilst price controls can be used, to address particular social issues, by way of incentive, and deterrence).’

Abstract commerce stopped

‘**Excessive** financial abstraction, permits illusory commerce, which looks to wrongly operate, free from any relation of effort for return; as such it’s unnatural, unethical and immoral, in varying degrees; by dint of being spurious perversions, such cosmetic practices ~ designed to conceal thievery, and feed ugly greed ~ duly result in markets bubbling, running, crashing and, ironically, becoming illiquid, due to the fact they’re rigged by slick instruments, and that dealing in shares, derivatives, and other contrived devices, is seldom linked to actual value (as reckoned by assets, dividend yield, historical profitability, etcetera); this defect is clearly evidenced, by way of the exorbitant fees, salaries and commissions, normally attached to such corruption, which inflate the cost of trading, sans adding value to what’s dealt.’

‘When men are excessively paid, it must be bad business; when trade becomes excessively technical, it must entail deception; these two maxims, ought to be always borne in mind, in economic regulation; conversely, good commerce is always clear, plain, and based upon demonstrable value, and by virtue of these qualities, is never susceptible to the claims, rumours and scares, that skew markets, confuse buyers, and panic herds of investors.’

‘Thus, upsetting the natural exchange of fair trade, slick financial instruments, encourage commercial sickness, by dint of their inbuilt unethicity; poisoning society, any attempt to render investment technical, or otherwise obfuscate commerce, such that it cannot be, easily, fathomed by the average citizen, ought to be treated as petty treason, and punished accordingly (for while financial intricacy is clever, for the few who prosper by it, it is stupid for the rest of society, who duly lose through it); in a good economy, intelligence rests in simple systems, which enable everyman to understand business, and be familiar with investment, for from this common knowledge, comes popular prosperity.’

State brokering

‘**Financial** industries are mistaken, in permitting commissions, fees and such like, to be paid on a percentage basis, that bears no relation to cost, effort or occupation (the latter term here meaning, the time spent on a task, and the skill needed to achieve it); such monetary corruption, is culturally pernicious, in giving undeserved rewards, at the ultimate expense of the commonwealth (and leads to the wicked situation, where hardworking, decent people, skivvy for the vain and lazy).’

‘Eclipsing this ill though, certain types of financial dealing, such as hedging, cynical asset stripping, etcetera, encourage traders to court and cause loss, as they seek to load the dice, by disclosure or secrecy, treachery or collusion, panicking or placation, and so on; brokering too, generally, errs to skew the market it figures in, encouraging bubbles and runs, to enrich its operatives, contrary to the longterm interests, of both buyers, sellers and the economy; similarly, being able to be careless with what’s not their own, middlemen and agents err to be unfazed, in respect of betterment, for the effort needed to address deficiency, is unattractive to them, when they can easily profit off the back of transactions (moreover, improvement oft conflicts with the interests, of men who sometimes profit through loss).’

‘This in turn though begs the question, that if a man cannot be bothered to manage his capital, does he deserve to profit by it, particularly if such gains, won through no effort, or occupation on his part, upset just society; the question, in fairness, distils down to one of opportunity cost, to wit, if one man lends or invests his wealth, he thereby denies himself the benefits, he could otherwise have enjoyed by way of it, and thus should be compensated for his loss, by them that get the said benefit in his stead; so far so good, provided that such transactions are honest, reasonable and non-exploitative, that they create no moral hazard, and that they recognise the part, society plays in enabling them.’

‘So as to tick the latter boxes, and prevent the types of corruption just referred to, all financial management should be provided by the state, by way of *Public companies*, *Public partnerships*, or leastwise *Private companies*, where the state is the greatest shareholder ~ ref. *Public and Private companies*, plus *Public partnerships*, below ~ for this industry presents a moral monopoly (contrary to popular understanding, monopolies do not escape the principles of competition, being in thrall to a market that may shun their products, challenged by new technologies, and the arrival of rival methods ~ moreover, government run monopolies, can render their structures internally competitive, in ways beneficial to the consumer, and society in general).’

‘Outside of regulation though, such an arrangement would ensure that, beyond the compensation of opportunity cost, and the reflection of risk on the part of investors, all surplus profit earned by capital, belonged to the polity ~ thereby still benefitting investors ~ whilst the wages and bonuses of staff were ~ in principle ~ index-linked to inflation on an inverse basis, such that if it went up, their income suffered (thereby incentivising them, to make investment act as a brake on this ill); this system would also ensure, that investors were never defrauded, and that their investments were ethical, while in both cases, crime would be prevented; in addition to this, legitimate investment risk could be signally reduced, and in some cases eliminated, by being spread across the economy, through uber funds.’

‘Thus such vehicles would create, and sustain the marketplace, that generated their returns, by virtue of the stability, and so predictability, that they would bring to it, not least because public economists ~ who advised and guided the polity, in respect of economic policies ~ would be blessed with a wealth of global data, whilst their forecasts gained further qualification, due to the level of sway, the state held over

trade, investment, etcetera (the accuracy of predictions waxing, the more control their oracle has over the events in question).’

(Buffer stocks and state intervention): ‘In particular, the state should look to buy and sell buffer stock, so as to bridge catastrophes, normalise prices for consumers and producers, and earn profit for the commonwealth (both directly, and indirectly, by way of creating economic stability, and combatting inflation); the state should only do so though, on the basis of a low intervention price for affected goods, such that normal, organic market forces can operate; in practice, this would mean that the state would only buy essential goods, when their prices fell to a level that, though viable for producers, did not undermine everyday trade (the object being, not to compete with fair traders, nor otherwise upset healthy exchange ~ albeit that, having the capital to weather storms, the state should profit by selling goods, once their price normalises).’

‘Owning government, while long term legislation takes effect, the state could likewise buy goods it affects, until such time that their the market stabilised; meanwhile state shareholdings ~ ref. *Public and Private companies*, below ~ would similarly ensure that, in line with its economic interpretation, markets responded to state initiatives, whilst companies were compliant with, and committed to them, sans outside guidance or regulation.’

Senior workforce

‘**Wise**, elderly citizens, should be incorporated into the economy, not excluded from it on the basis of age, so that they can ~ to a degree ~ support themselves through part-time work, or *Social service*; notwithstanding the many benefits, which their economic participation would bring ~ not least in countering the public costs, of workforce-age disparity ~ and that, if otherwise unoccupied, they could be used to generate ₤ if needed, such industry would increase their self-esteem, sustain their wit and prevent loneliness (whilst idleness brings bad feelings ~ in all save those moronic ~ by dint of being unnatural); socially, elderly workers could, in conjunction with wage subsidies ~ ref. *Subsidised retirement*, below ~ be assisted by way of relief, if warranted, in respect of, say, accommodation and utilities ~ as opposed to receiving unmerited welfare ~ so they could happily live on a lower income (thereby reducing the workload, required to provide it).’

‘Premature retirement’s bad, for the individual, and society, for while the former suffers ill health ~ both physical and mental ~ through purposeless sedentariness, the latter has to cover the cost of supporting them, whilst losing access to their talent (the mind a muscle, which atrophies sans exercise); identity itself is, in part, reliant on dialogue, which errs to be idle, and lacking in significance, if impractical, and unrelated to output.’

‘Naturally though, the said, healthy outlook is at odds, with the myopic ideas of retirement some workers can err to have, by dint of seeing it through the prism of their current occupation, its burdens and stresses, irritations and so on (akin to a bitter want, to eat only sweet things, or a tired yen, to lay forever in bed).’

3.) Possession

Preamble (Common economy)

‘**Social** freedom is founded on fairness, in terms of liberty, merit, opportunity and income (not outcome, nor equality); this maxim is denied by patrimony, and by any form of monetary system, which is not truly underwritten, for any notional token or coin, lacking natural, rational value, is essentially baseless, so open to abuse in its usage.’

‘Economically, as a society matures and, naturally, becomes meritocratic ~ so capital is equitably distributed ~ many of the erstwhile attractions, of perpetually-exclusive, bequeathable property are lost, for the good of society, and the individual (for without the former, unethical benefits, the value of use eclipses that of title); thus possession grows to trump ownership, in an ethical setting (to illustrate the latter assertion ~ setting aside rent, and collateral benefit ~ the question can be asked, is a man better off, to own a cart he can’t use, or use a cart he can’t own).’

‘Likewise, taken to extremes, perennial ownership chokes society, which thrives on change, possibility and trade; thus, save for sentimental items, and personal affects, rented possession ~ even, sometimes, for a lifetime ~ can be the only proper response to property ~ leastwise for a mortal creature ~ in an advanced, stable, law abiding polity; such provision, while rewarding work, and permitting stability, still brings liquidity, in terms of talent, as well as resource.’

Therefore, whilst leasing doesn’t affect the benefit of wealth, or the display of station, it has the following advantages:

‘Firstly, possessions become burdens when unused, while hire of articles, devices and rights, ensures people only pay for their usage, and thus save money (whilst businesses and jobs are created, providing the good in question); moreover, because of economies of scale, and specialisation, rental costs would contract, and so open the market ever-wider, by virtue of value, such that lives of poorer citizens, were ever-more enriched, while work, wealth and taxes grew, through the provision of universal services (a lot of which would warrant a personal element, and thus generate human employment ~ ref. *Anthropic occupation*, above).’

‘Secondly, the user wouldn’t be saddled with concerns and charges, in respect of maintenance, security, insurance etcetera, in addition to which, the things in question would be better kept, by virtue of professional attention (whilst, by dint of being obligated in respect of condition, carelessness on the part of the hirer, would nevertheless be prevented).’

‘Thirdly, people would have a greater range of choice, which could be tailored to their changing circumstances, and thus become bespoke; moreover, freed

from longterm commitment, maintenance costs etcetera, men can occasionally indulge themselves, and suffer luxury.'

'Fourthly, by virtue of efficiency, and maximum usage, the number of such articles would be reduced, which in turn would reduce the space, and resources needed for their storage, along with any pollution made, by way of their manufacture, and ultimate disposal.'

'Fifthly, yet most saliently, quality of life would be enhanced, by virtue of diversity, interest and experience, as people had greater, easier and cheaper access to goods, services and facilities, whilst chores and tiresome commitments, increasingly decreased.'

'Thus as people's economic outlook becomes more progressive, they can become more emancipated, by freeing themselves of the hassles and burdens, which commonly accompany ownership, while, at the same time, the cost of the goods they use is reduced.'

'In conclusion, property, to a degree, resembles bondage, in as much as the latter, possessive ill was, once, seen as being economically vital, it being taken as writ by certain societies, that it was impossible to pay all the people, needed for their economies to operate, while elites would not have, even if they could have, undertaken work they deemed beneath them (to archaic thinking, it being better to be a petty despot, than a humble drudge); the contrary however proved to be true, for to achieve a vibrant economy, you need a multitude of consumers, plus a socially mobile workforce, and both of these are provided by ~ by and large ~ reducing exclusivity, and reliance on private title (hire, letting and credit, ticketed facilities, spread of risk etcetera, promoting economic growth, by virtue of common activity).'

'On the topic of social mobility ~ and please excuse the slight digression ~ while the military came to see, that promotion by virtue of ability, was more beneficial than promotion due to birth, societies err to resist this wisdom, and thereby deny themselves the good, progressive economic development, which comes from, and is reliant upon, success by way of merit (not parentage, nor connections, luck, injustice or corruption).'

The Land standard (telluric security)

'As was the case with slavery, today's complacency is tomorrow's outrage ~ today's normality, tomorrow's madness ~ and thus it stands with land.'

'The *Labour standard* thus far discussed, is derived from an equation of time and energy, whose values become practically translated, in human output, to ones of occupation and intensity, either or both of which, finally determine worth, in terms of hourly rate (the word *occupation* in this context, here meaning the time spent on a task, and the ability needed to achieve it ~ ability being a temporal issue too, where it relates to experience, and past investment of attention); complementing this

monetary system, territory also presents a way, of creating and collateralising currency, both through its usage, and via the exploitation of what it contains.'

'In respect of description, territory was just chosen as a commodity-term, instead of land, for though its value mainly lies in the latter ~ whether it be in the resources it holds, or its use for cultivation, accommodation or access, transport or recreation ~ voids themselves possesses a value, in respect of travel, energy and letting (taking up space, being chargeable).'

'Considered in this way, it becomes immediately apparent that, beyond any occupation, and effort man invests in it, sea, space or land, cannot be the property of any one individual, or group of people, by virtue of being a common resource, that naturally denies exclusive title; to wit, though one man may legitimately buy a good from another, as no man ever made land, nor generated space, no man ever had the right to sell it, such that, in essence, every realty transaction is fraudulent, through its use of stolen goods or, leastwise, goods illegitimately sequestered (indeed, private realty, can be thought a form of oppression, as its origin lies in the strong taking from, or otherwise excluding, weaker or beaten people).'

'Initially though, when land was relatively limitless, to the primitives it supported, the matter of its enclosure, though technically improper, was not problematic, by virtue of oversupply; in a modern context however, where resources are specific to regions, and population levels invest every, single, scrap of land with value, this is far from the case; thus, in keeping with natural order, all land must be the property of a federal commonwealth; this is the only equitable approach, to the control and exploitation of land, sea, space etcetera ~ this is common sense ~ and until measures are in place to effect this ownership, society can never be fair.'

'To think of this simply, if a village with only one well, opts to apply a charge for the consumption of its water, to prevent its waste by way of cost, then the profits derived thereof, must belong to all the villagers, with any expense relating to the creation, and management of the well, being collectively met (as with water here, so with land in its raw form, which, while there, can never be fairly their, thine or mine); likewise, in respect of use, though a man can legitimately own a pickaxe, or fork he has honestly bought ~ as many can be made, and his possession costs no other ~ he cannot treat alike the limited land he tills with it, without denying others their rights.'

(Private title denied): 'Ergo, though entitled to the fruits of his labour, and an element of any value he adds to land, a man must still rent it from the commonwealth, for ultimately it alone can, equitably, hold allodial title (albeit that, in modern times, for such an arrangement to be workable, government must be global ~ resources being spread across the planet, sans any deference, to ethnicity, borders or population); though in benighted times, such a proposal seems radical, this is only because men have grown familiar with idiocy, for an audit trail of realty must, inevitably, uncover either theft, or ipse dixit annexation (a lunacy which, if accepted, means Armstrong owns the moon); thus the common polity, must supplant first usurpers.'

‘To iterate, private landownership is, from a lawful perspective, an absurd proposition, as it’s impossible for a man to lay valid claim, to a natural environment, that antedates him by billions of years; as such, all private land has been thieved from the people, and thus its exclusive ownership, will one day be viewed like slavery (whose erstwhile advocates, would have laughed, or rolled their eyes and sighed, if one said there could be civilisation, sans helotry or serfdom); thus, if considered rationally, once land is inhabited, impacts upon, or holds things needed by the people, realty can only be held and rented, as common property (a flat-Earth view of ground, growing known in the round, as mankind widens its horizon).’

‘In short, whilst the exchange of goods, and investment in them, can validate ownership, the immortal transmission of assets, is manifestly unnatural, and thus it’s a social abomination, if men are excluded from the fruits of land, by dint of ancestral sequestration; such perversion of providence, congenitally guarantees social inequality, and thus injustice; conversely, the institution of a *Land standard*, is antidotal to the feudalistic capitalism, that blights society (the perpetual legacy of patrimony, being inherently prejudicial).’

‘Put even more concisely, the past cannot ransom the future, by way of arbitrary propriety rights; this is obvious to any free thinker, yet whereas most men accept technological, and social progress on other fronts, land errs to assume a sacred quality, despite every claim to its absolute title, being at root groundless, or resting upon theft.’

(Unmeritocratic appreciation): ‘In any developing society, people who own land and realty, usually see its value increase above the rate of inflation; occasionally, this capital appreciation is due to their wit, to wit, by dint of them enhancing the site in question, in whatever way, or through them rendering it somehow more fertile, useful or attractive, and in cases such as these, they have a claim to any uplift in value, that stems from their industry, investment or intelligence.’

‘More commonly though, the value of realty goes up automatically, due to growth in the regional economy, population expansion, public initiatives ~ such as the construction of transport links, local regeneration projects, etcetera ~ or through cultural shifts that gentrify areas, or otherwise enhance them; consequently, as all these factors are products of the commonwealth, it’s wrong that private landowners, alone, should reap their yield and, through no effort on their part, amass wealth they haven’t worked for; such a situation is morally, ethically and politically unacceptable, and upsets society (such radical deviation, from the quid pro quo of creation, naturally resulting in injustice ~ the status of haves and have-nots, being thus decided by fortune, sans reference to equity, effort or merit).’

‘More broadly, capital appreciation is only healthy, when it is qualified via the enhancement, or advancement of the good in question; conversely, unqualified capital appreciation, commonly stemming from insufficiency ~ in respect of supply ~ and inadequacy ~ in respect of economic management ~ leads to inflation, instability,

and social distortion (as some earn by doing nothing, whilst industrious others are denied opportunity).’

(State as arch rentier): ‘Acceptance of what has been just said, sees the state take its rightful place, as the arch-rentier* of society, whose gains ~ derived from resources that cannot, rightfully, be owned by an individual ~ naturally go to the polity (moreover, notwithstanding the profits, earned from every letting, if top-flight capitalists err to get 10% on their investments ~ by dint of their size, and the relative cheapness of financial expertise ~ what could a global state earn with its income, when abetted by negligible inflation, and predictable, responsible, consolidated growth).’

‘Anthropogenetically, in respect of developing nations, it’s easy to see how this system would assist them, provided its capital was kept from thieving leaders ~ who err to be leading thieves ~ by way of being held and managed, by law abiding, stable societies (whereas the ability to print money, into convertible currencies, serves to bankroll corrupt government).’

(Private cost of title): ‘When privately constructed and owned, the cost of realty becomes onerous for its occupants, by dint of being treated as a commodity, and an investment, by developers and rentiers (along with, sometimes, homeowners themselves); thus accommodation errs to present, a disproportionate expense for the average citizen, be they tenants or owner-occupiers, which results in men idling their lives indoors, due to lack of funds for recreation; this inactivity in turn, impacts upon the greater economy, which suffers in turn, as liquid capital gets imprisoned in bricks (and bogged down in the land, that lies beneath it).’

(Political cost of title): ‘Moreover home ownership, moderates militancy and political will ~ for good in a bad society, and ill in a good one ~ as men fear the loss of their costly investment (often bought by way of a mortgage, that takes them a generation to pay); thus, while as a check to idle insurrection, making men hostage to a mortgage can be thought positive, more broadly, men should be at liberty to contest wrong, sans reference to financial commitments (the virile freedom of a people, preventing those with power, in whatever form, from overusing it, or underperforming); thus oppression, injustice and criminality, are prevented by sober, ethical, political militancy, which rightly conditions society, via healthy demonstration.’

‘Similarly, when, by good fortune and opportune investment, men, through no effort of their own, prosper by way of their home ~ albeit such equity is commonly notional, until they die or downsize ~ they gain an illusory sense of security which, feeling safe in their private fiefdom, leads them to public disinterestedness, and bigoted, reactionary resistance, to change, challenge and progress (domesticated Existence, becoming humdrum, by preventing adventure ~ such mundanity, being as bad for the cautious householder, as it is for the world they render pedestrian).’

‘The latter attitude, mind, is somewhat ironic, if one reflects upon the fact, that governments always, implicitly, hold allodial title; it is similarly silly too, that people who own only the property they live in, still fancy themselves capitalists when,

actually, mass capitalism is a myth, an oxymoron, based, primarily, upon the mistaken nature of property ownership (so though many men may call themselves capitalists, in truth only a tiny minority, in any community, can ever attain this Alberichesque, antisocial status).’

‘Again though, when the state is the Landlord for all, whilst leased accommodation can still confer luxury, illustrate standing, give security, and form a source of aspiration, it doesn’t present the impediment that home ownership can, to public concern, social growth, and political activity (along with personal contentment, for when less committed, and tied to their possessions, people live in a freer condition which ~ encouraging them to invest in experience, and relationships ~ better reflects their transient lives).’

When the state takes the role of Landlord though, as will be explained below, the above costs are avoided.

(Security and investment in tenure): ‘To offer residents security though, so as to justify a sense of home, and warrant the attendant care that comes from such sentiments, leases should be automatically renewable, so that people can remain in situ for as long as they wish ~ subject to rent reviews ~ whilst they were able to give the polity short notice to quit; in keeping with this ethos, if a tenant improved the property they occupied, then not only should their rental be unaffected by the betterment, but there should be scope for them to negotiate discounts, or rent-free periods, in return for their investment (and any collateral good it brings to the neighbourhood).’

‘Similarly, in commercial property, if the efforts of the tenant increase the value of the site they occupy, then they should share in the value-uplift, either via a rent reduction, or by way of a rebate upon their vacation (as will be shown below, the value of a site would hold a collateral value to the state, the increase in which should eclipse provisional discounts, or one-off payments); in this way, tenants would be incentivised to improve their premises, while rent would present government with a tool, to husband business, and cultivate commerce, sans recourse to the public purse, through discounting accommodation costs, and rewarding tenants for their input (public goods, savings and taxes, more than compensating the polity, for the rent concessions that helped attain them, albeit the state ought never let below cost, save in exceptional circumstances ~ the profit, or economic-rent element of the letting, being what was discountable).’

‘Domestically, an arrangement like this would, in many ways, be better for the householder than freehold ownership ~ once patrimonious ambition, was taken from the equation ~ giving them greater flexibility in their lives, and more money to enjoy them (while, by virtue of long leases, replete with repairing clauses, and upkeep incentives, the risk that what is unowned is uncared for, would be addressed); likewise, akin to the citizen, businesses would benefit in having a public Landlord, via the flexibility it could give them, the fact that their rent would be fairer, and that they would be rewarded for site-improvements, in addition to which, this system would

offer them scope for a closer, better relationship with the state, and present the latter with a precision instrument, for the implementation of economic initiatives (be it on an ad hoc, tailor-made, local basis, or across the whole economy).'

(Land standard and money creation): 'Ownership of land presents the polity with an asset, which can continuously generate income, proportionate to the size of its population, through meeting their needs (as space is related to all resources, land value is perpetually tied to population, in terms of consumption, and habitation); land value in turn, by virtue of being demonstrable, presents a concrete means to collateralise the creation of money, which complements that of the *Labour standard*, already discussed.'

'Thus, so entitled, a republic could create money equivalent to the value of the land/assets it owns, based on a return of ten, to fifteen years rental income (adjusted in the case of each site, to reflect circumstantial factors ~ the measure to be aimed for, being a healthy, net investment yield of circa 6%); in this way the *Labour* and *Land standards* would work in tandem, with the value of €1 being established by the former, then applied as a measure to the latter (such that if the rent on an apartment was €1,000 per annum, the asset value would be €10,000-€15,000 which the state could use as collateral, either to create currency, or otherwise act as security).'

'In this way, a *Land standard* can create currency reserves for the state, by pegging an element of money supply, to the value of its assets; in practice, initially raw land value would be based upon potential, or 'hope', post which this would be uplifted, by virtue of any income it yielded, or could yield (as is conventionally the case); thus by reassessing the value of its assets, the state could add € to its balance sheet (or subtract € from it, if the land value of a site decreased, for whatever reason).'

'In respect of development, or regeneration, as the land value would increase to 30-40% of the turnout value of the project concerned, the money so created, could then be used in turn to execute it, or, if insufficient to do so, contribute toward it; upon completion of the work in question, the asset should then be duly revalued, usually on the basis of the annual rent it would generate, multiplied ten, to fifteen times ~ subject to it yielding, circa 6% net ~ so that, usually, the development costs would be recovered, and additional profit made, as the state again credited its balance sheet, in line with the new, established, turnout value (post the subtraction of uplifted land value, and build costs, the profit element of the development being, on average, 15-20% ~ very roughly, and subject to economic conditions, errors and unforeseen expenses).'

'Thus the state could create sound currency, in a system validated by the fact, that the land which collateralised it had a demonstrable value, evidenced by rent times ten-to-fifteen years, or the potential for such returns; the valuation itself should be independently conducted, by specialist Sentinels, observed themselves by qualified professionals, in way of *Social service* (ref. above); as said, by and large, value would be reckoned on the basis of a 6% net yield, which is a rate many would deem to be an undervaluation (the average capitalist being merrily content, to buy assets that yield

a clean 5%, especially if they hold scope for appreciation ~ the fact that realty tracks inflation too, adding to its attraction).’

‘At this point, akin to the *Labour standard*, every ₤ so created, would be given an *inception credit* code, which would be entered into the balance sheet of the polity, post which it could be spent, retained, or converted into specie if needed; likewise, in the case of subsequent, higher valuations, more ₤ would thus be generated, whilst devaluations or losses, would result in its annulment.’

‘Moreover, as technology advances, and machines make machines ever more cheaply, the costs related to exploiting, and developing land, will increasingly diminish, so that passive land value will grow, through being able to usurp the latter cost elements, of the good in question (worst ways, the *Land standard* would, broadly, always be able to match inflation, if it wished to do so ~ though it ought to be used as a tool to resist it); similarly, if the state reinvested an element, of the wealth it earned through land, in its cultivation, development and improvement, it would increase its value by virtue of the exercise, and thereby provide further money, to repeat the process (thus effecting perpetual betterment).’

‘If however an asset became worthless ~ an unlikely event in a modern economy ~ or otherwise decreased in value, then, as said, the state would, naturally, have to subtract this sum from its balance sheet, albeit it could be safely expected that, in a growing, or even static economy, losses in one area, would be met by gains in another (demographic movements, changes in taste, and substitute opportunities, generally effecting realty this way); furthermore, it must be remembered that, after on average twelve or so years, any asset which had performed as expected, would have generated enough income, to cover its opening value (meaning that if, after even a mere, circa thirteen years, the state had to write off an asset, its balance sheet would normally have realised credits from it, which eclipsed the said debit, plus it would have made, approximately, a 17% profit on its initial development ~ upkeep costs having been met, by way of service charges, and repairing-insuring leases).’

‘Lastly, to prevent any weakness in the system, which would look to be constantly profitable, in every aspect of its operation, the state should have to pay itself for the use of buildings, parks, roads and other public goods, that related to land, at a rate that recovered the land and development cost ~ including 17% profit ~ over ten to fifteen years (while upkeep costs were met, where applicable, by way of service charges, plus insuring and repairing leases); though at a glance an academic exercise, this arrangement would be necessary, to create further ₤ if needed, to ensure that the collateralisation of ₤ was comprehensive ~ so beyond question ~ and for good housekeeping (by virtue of budgetary diligence, efficient asset-management, and fiscal discipline).’

(Land standard in perpetuity): ‘Thus, in no small part, the needs of an increasing population could be met, by virtue of the *Land standard*, as virgin territory, which was relatively worthless, was exploited for resources, cultivated, or turned into housing, shops, workplaces, places of entertainment, and transport links, all of which would

present an instant source of wealth for the state, by way of their capital value, post which they would generate a rent stream for it (while, as said, the notional increase in land value, realised once a development was deemed viable, and so given the go ahead, would create the ₤ necessary for its realisation, whilst creating jobs, opportunities, and future rent); if however the population decreased, then the state would need less wealth to support it, ergo the resulting reduction in rental income, would not prove problematic (whilst the initial capital outlay, vis-à-vis every affected asset ~ both notional re land, and actual re construction ~ would have been more than recovered, within ten to fifteen years of its creation).’

‘Conversely, unlike the *Land standard*, which holds manifest value, fiat money is fictional, while gold, though tangible, presents a passive peg, that cannot be developed, and generate wealth like the former capital (moreover, the inevitable perfection of alchemy, will make this substance lose its lustre, and strip it of all save aesthetic value); thus unlike gold, or any other standard, save for *Labour*, the *Land standard* cannot crash, nor be devalued by way of inflation, by virtue of being a vital commodity, whose value perpetually grows, along with the economy it plays host to (and partially manages, through using rent as a tool ~ incentivising occupation, rewarding betterment, checking inflation, etcetera).’

(*Land standard as an economic mechanism*): ‘Through the use of predictable lease agreements, demography can be managed and areas regenerated, as reduced rents, for set periods, would serve to incentivise tenants ~ both commercial and residential ~ to take up occupation (conversely, high rents could be used for the opposite effect, if necessary); in other areas of the economy too, rents could be used as a brake, or an accelerator (ergo growth could be sped up, or slowed, by way of rent commitments, whilst inflation, likewise, could be checked); to this end, by letting the market know its intentions, with respect to rent reviews and renewals, the state could influence it.’

(*Land standard and turnover related rent*): ‘So as to encourage investment, entrepreneurship and regeneration, companies could be offered tenure on the basis, that their rent was a percentage of their gross turnover (footfall and the merit of a location, this way being demonstrably reflected in the rental, in an arrangement fair to both parties).’

(*Land standard handicapping rampant capitalism*): ‘The growing capability of machines, means the historical brake that labour has placed, on the accrual of capital by tycoons, will be increasingly taken away; as this scenario unfolds, if magnates were similarly permitted to own real estate, then their ambition would face no limitation and, in a conventional, free-market economy ~ particularly one fuelled by fiat money ~ their share of capital could only but snowball, to the detriment of everyone else; conversely, under the system here proposed, by way of rent, the state would always be at liberty, to sap capital on an ad hoc basis, from technologically charged industries, corporations and companies, so as to ensure economic stability, and equitable trade.’

(*Land standard abetting anthropic occupation*): The polity could reckon the rents of places of manufacture, on the basis of their level of automation, such that totally

robotic operations paid the most, whilst completely hands-on operations, paid the lowest level of rent ~ the former subsidising the latter, so as to promote human employment ~ and the rent of semi-automated places, was adjusted pro rata.'

(State title and regeneration): 'As assets are enhanced, regenerated, and reclaimed, while new commodities too are unearthed, land values would be increased, such that the state is further enriched, by way of both raised rent, and through capital appreciation; this uplift, in turn, would collateralise the creation of additional £, which could, if needed, be used to further the development in question, so that, post planning approval, schemes would normally be self-financing ~ leastways, this should, always, be the intention ~ before becoming cash-cows when completed.'

'In this way, rather than being deterred from involvement in large projects, which commonly have the marrow sucked from them, by selfish investors, mulcting contractors, and sly, private banks, government would be better incentivised to pursue them, by virtue of the economic benefits they would bestow, and the fact that, from the outset, they generated capital for the commonwealth (the upkeep, and improvement of assets too ~ including civil infrastructure ~ being similarly driven, and so bankrolled).'

'Needless to say though, in the interests of prudence, the state should normally only collateralise the creation of £, to 65% the aggregate value of its assets, maximum, so as to allow for any devaluation they may incur, and to leave significant reserves at its disposal, to meet crises, bail failures, and to fund monumental, epoch-defining enterprises (by way of increasing the said, £-to-value ratio ~ ref. *Social mobilisation*, above, re colossal polity-output); in respect of development, as construction costs normally average, circa thirty, to forty percent of scheme's end value, the £ created by virtue of it, would cover this cost, plus leave a circa, 25% surplus.'

'Moreover, unlike private lending, where banks err to generously lend against inflated asset prices, in booms thus fuelled, then cease lending in lean times ~ when money's needed ~ as asset values unnaturally contract, valuation a la *Land standard*, would be soundly based on income multiples, not fanciful capital appreciation, and thus would resist devaluation (it must be noted though, that rather than presenting a failure for them, cycles of boom and bust, favour unscrupulous, longterm lenders ~ AKA, cancerous banks ~ who, having usually caused, or contributed to a crash themselves, then get to seize undervalued realty, such that they can sit on it, until the market recovers, or sell it cheap to cronies, and bleed the debtor for fees).'

'Notwithstanding the caution though, of only using 65% of value as collateral, allowing for the control the state would have over the marketplace, from *Public banking* through to demographic management ~ ref. below ~ it's hard to imagine quite what crisis could blight, or blindside such an economy (the presence of the said reserves, being held in recognition of the fact, that adversity tends to come unexpectedly).'

(State title and demographic management): 'In respect of demography, this system would give the polity, as opposed to capitalists and developers, better control over

population distribution, if ever necessary (though in general, by making it easier for people to relocate ~ by releasing them from mortgage commitments ~ this system would encourage movement anyway, to places with good opportunities); thus if areas became overpopulated, or underpopulated, the state could incentivise, or deter residency, via rent levels (while, in every respect, government would be better informed in terms of census); similarly, if new industries needed staff, or old industries shrunk or ended, workers could likewise be encouraged to resettle (being assisted in respect of costs, by way of rent-free periods, provisionally reduced rents, and so on, in homes located in places, deemed opportunity zones).'

'To this end, increased rent yields from popular areas, could be used to make less attractive ones more so, in terms of amenities, transport links, recreational facilities, the quality of the streetscene, etcetera (while if a place had no hope of redemption, demolition costs could be similarly met, with the state coffers being thus credited, to counter the loss of £ incurred, by the devaluation of the land in question); such a wealth distribution system, would ergo benefit the commonwealth, through encouraging the regional spread of investment, as lesser areas were regenerated, and souls and firms were enticed to settle there (indeed, even the hint of such an initiative, would serve its purpose, as people looked to steal the march).'

'For the avoidance of doubt though, and so as to allay fears of state intrusion, in respect of accommodation, what's proposed here would be a gentle, persuasive, paternal process, for, as already said, leaseholders would have their rights enshrined, and would never be made to move against their wishes (save in extreme cases, which is the same under traditional, compulsory purchase arrangements); respecting this perspective, demographic management must remain a political issue, as it is a factor of individual liberty, and thus needs to retain an organic, characterful aspect, that reflects the wisdom of the crowd, to a sensible, ethical level (the latter being best imagined, as common Logic, or popular will ~ divined via the collective consensus, of individually conflicting views).'

(State title and transport): 'Transport too, and the costs charged for it, can likewise be used as a regenerative, and a demographic tool, through encouraging or, if necessary, deterring travel (particularly vis-à-vis commuting); commonly though, in keeping with a policy of spreading wealth, the polity should look to establish good, cheap, or even free transport links, and this task would, in no small way, be assisted by the *Land standard* (the uplift in local land values, bestowed by virtue of any new link, contributing to, or even paying for it, via the £ created, whilst subsequent rent gains too, could be spent on subsidising fares, for the good of the whole community, and local businesses, tourism, and so on).'

'In brief, good, cheap, reliable transport links, increase the value of the properties they serve; conventionally however, the said systems oft try to survive on only fares alone, being unable to extract any levy from the community, however it may benefit from its facility, through the capital appreciation of realty, general gentrification, increased business, public investment, etcetera; if property was state owned though, the factors which establish value could be tallied, enabling the transport-related rent element, to

be allotted to the service that warranted it (e.g., if the value of a flat was increased, due to its proximity to a transport stop, part of the £ created, could be used to fund its construction costs, whilst the subsequent, ongoing, rent dividend it gifted, could be used to subsidise its operation).’

‘Moreover low cost, good quality, efficient transport, as well as bettering the lives of its users, stimulates the areas it serves, on every social and economic level, and so collaterally fills the coffers of the polity, by way of the impost thus generated.’

(State title and development): ‘Under the system here advanced, though the republic would use private sector architects, builders and construction professionals, its development imperatives would differ from the cold, profit-only motivation of capitalists, in as much as, while every scheme would have to be profitable, enable the creation of £ by way of valuation, and ergo command a reasonable rent yield, public goods would also figure in its equation; thus state projects would reflect the legislative ethos of the day, in ways better than can ever be realised, through the conventional regulation of private developers (whose primary, overriding driver of profit, encourages them to wriggle in, fib to, and play planning systems, as far as their ability, and resources will permit).’

‘Thus the quality of construction would improve, particularly in respect of context, for, owning all land, state Planners could look at matters aggregately, and build with greater sympathy, than disparate landowners could ever manage (whilst, as said, ensuring that the latest thinking, migrated into design); likewise, artistic considerations, materials and construction methods, which would be eschewed by private builders due to cost, could be adopted by the state, to whom the appearance of buildings, plus their environmental impact, would carry more weight in terms of worth.’

‘Ergo by virtue of this system, town planning could be better realised, through coherent vision, intelligent development, and high construction standards; this isn’t however to suggest, that cities should lose their natural aspect, and become hollow, temple-complexes, for the latest ism; it is vital that parts of cities, towns etcetera, retain idiosyncratic character, and that homeowners and businesses, set their impress on their abode, premises or area, to which end, people should be able to negotiate Leaseholds, on the basis that they receive rent rebates, and/or rent free periods, in exchange for them constructing, refurbishing, or bettering the place in question (subject to planning consent, in significant cases); in this way, Planners could create heritage, through ~ in addition to advancing landmark architecture ~ generating new, organic zones that, with time, would grow to form old quarters.’

‘At this point, to briefly recap, and state explicitly what’s implicit in this system, instead of private landowners receiving windfalls, by dint of public initiatives, the polity would instead reap the benefits, that came with changes to planning laws, relaxations of restrictions, or the designation of land for development; similarly, if any parties were adversely affected by way of such consents, or regulatory changes, the state would be in a better position to compensate them ~ without impacting on the public purse ~

from the profits it would reap, by being the beneficiary of its own wit (as opposed the idiot, which gifts riches to capitalists); proper compensation in turn, would prove antidotal to nimbyism, and its attendant ills (objection to development, however democratic, handicapping society, by kneecapping planning).'

(State title and conservation): 'Where there is frequently a conflict of interest, twixt private developers, homeowners, and the public, with respect to the preservation of heritage ~ be it in the form of specific buildings, features within them, or general settings ~ these matters could be more intelligently, and independently, settled and dealt with, if the state were the pan-landowner (the respective gains and losses, of cultural preservation, and progressive development, being decided by the commonwealth, which would benefit from, or suffer them ~ as opposed to private parties, who are prone to value their costs, wishes and profits, above others' interests, happiness or upset).'

(State title and boundary issues): 'Needless to say, as the state would hold ultimate title to all land, under this system, costly and unpleasant boundary disputes, would be avoided (or leastwise defused); in cases however, where conflicts arose between two, or more neighbouring leaseholders, the state would assume the role of freeholder, and independently decide the matter, in keeping with the law, and the covenants contained in their agreements (an arrangement fairer, simpler, swifter and better, for everyone affected, than letting disputants fend for themselves, burden the courts, etcetera).'

(State title and maintenance): 'As Landlord, the state would be able to ensure that properties were properly maintained, for the benefit of all in the community (the Leaseholder being liable, to either meet the obligations detailed in their lease, or pay the state to do so, such that interest, so care, is built into the system); as well as ensuring that the streets looked smart, and that environmental health offences were prevented, this system would also ensure that, where applicable, colour schemes and features, specific to an area were preserved, so that it retained its character (giving, again, a better quality of life, for every inhabitant, resident or visitor ~ conversely, dereliction breeds the vandalism, littering and petty criminality, that costs the polity, and blights lives).'

'Thus, notwithstanding that, in keeping with the concept of *Concierge society* ~ ref. above ~ property maintenance could be conducted by the Landlord ~ to wit, the state ~ in instances where the tenant assumed responsibility, for this aspect of their tenure ~ for example, private gardens ~ rent rebates and discounts, ought to be given to reward the upkeep, and presentation of the premises (along with decorating it, in times of celebration); such a system would serve to actualise the urban arcadia, longed for by Planners and decent people (which meliorates behaviour, and makes life better for everyone).'

'Likewise, it could be written into leases that, over set time periods, model tenants benefited from rent-reductions, so as to incentivise them in this respect, and reward

longterm good-conduct (with their entitlement being, rightly, transferrable to other properties, in the event they relocated).’

‘In addition to the above civic benefits though, the business of estate management, which truly needs a human face, would generate work and taxes ~ plus be a way to create ₤ if needed, under a *Labour standard* ~ whilst at the same time it’d result in towns and cities, which were well ordered, clean and tidy, plus reward residents who made an effort, and free those who could not be bothered with their property, from such responsibility, by way of making it easy, and safe, for them to pay for maintenance (to which it can be added, that optional incorporation, at cost, of elements of upkeep into rent, would benefit households with low budgets, which struggle when hit with unexpected bills, re heating systems, roof repairs, etcetera).’

(Labour and Land standard relations): ‘To ensure equitable accommodation costs, the *Land standard* should be pegged to the *Labour standard*, in as much as one weeks rental of a 1-bed unit, in a suburban or rural setting, ought to equate to no more than ₤8, thereby ensuring that only so much of one’s basic income, was ever spent on shelter; by virtue of being able to, always, ensure that housing stock met demand, this obligation would present no great challenge, to a landowner-state.’

(State title and quality of life): ‘So by virtue of being the panlandowner, the state could ensure that ~ while making a profit from its assets, in an act that reduced the need for taxation ~ its citizens would only have to spend some twenty-percent-or-less of their income, upon decent, convenient accommodation, and were free of mortgage debt (with its attendant concerns, interest-rate dependence, and so on); this financial emancipation in turn, would enrich the citizen, by making it easier for them to relocate, and pursue their ambitions, whilst increasing their disposable income (the spending of which, would benefit the economy, plus generate human employment, in leisure, entertainment, and creative industries).’

(State title and urbane behaviour): ‘This system, while removing the problem of bad landlords, and the unpleasantness of repossession due to mortgage debt, would enable neighbourhoods to be better policed, in respect of noise nuisance, and other antisocial, unneighbourly behaviour (leasehold covenants, offering tools for social control ~ lease breaches being easily punishable, by way of contractual penalties, payment of enforcement fees, and, if necessary, eviction and loss of deposit).’

‘The state could also though, through its control of development, ensure that buildings were constructed in such a way, as to reduce the likelihood of disputes, and antagonism twixt occupants, while giving them greater personal freedom (most saliently, via high levels of soundproofing, undistruptive access, and clearly defined boundaries); post construction, the state could then rent particular blocks on a gregarious basis, with some having stricter lease covenants, in respect of noise, presentation etcetera, such that birds of a feather could flock together (dedicated dwelling, promoting bohemian, convivial living, alongside private, urbane society, sans upset or conflict).’

(State title and welfare): 'In cases where welfare was required, this system would simplify and expedite the process of assisting the needy, to which end it would present a wealth of mechanisms ~ like rent free periods, reduced rentals, rent credits, ease of rehousing, etcetera ~ while, negatively, it would help to detect bogus claimants; in addition to this, as alluded to earlier ~ on the topic of *Meritocratic society (Aristocratic entitlement)* ~ a state lessor would ensure that high-ranking citizens, who were not rich, had accommodation which befitted them (if they wished).'

(Conclusion):* 'The respective, reciprocal, natural standards of *Labour* and *Land*, present self-fulfilling economic measures, which reflect and complement demographic shifts, and technological development (one *standard* being actually anchored, while the other really counts*); conversely, being merely an issue of conviction, fiat money is fictitious.'

Land standard applied to environment & resources

'The Logic of the *Land standard*, can likewise be applied to natural resources, for, being the panlandowner, the state must own them too, and whether it opts to exploit them itself, and reap all the rewards for the commonwealth ~ plus create €, if needed, via labour ~ or it chooses to licence such activities, either way, their discovery, extraction or husbandry, would affect the value of the land that hosts them ~ albeit area is apter than the latter term, as this good is applicable to rivers, seas, skies, and extraterrestrial space (etcetera).'

'Indeed, the presence of minerals on comets, asteroids and other worlds ~ along with unknown commodities ~ highlights this issue, for if such resources fall into private hands, Earthbound concerns will be bankrupted, as those who controlled the former could ensure, by dint of their riches, that nobody else could afford the technology, to contest their economic domination; in this way, tycoons would soon master or, leastwise, ransom the planet (with scientists and goons by their side, and politicians in their pocket); this dystopian outcome, illustrates the, antiquated, limitations of nation states, and shows that territory can only be, ethically, owned and used, wherever it may be, by way of a federal polity, which holds universal title, for the good of all humanity.'

'To this end, provided men are not allowed to hold natural, or moral monopolies, or have exclusive access to common resources, by virtue of them belonging to the polity, the value of commodities can be, always, made subject to an anthropic metric, with their first worth being determined, by the time, energy and outlay it takes, to make or mine, grow, find or refine them (or any combination, or conflation of these factors); post this, worth is decided by scarcity and, in the case of natural produce, the cost of territory, to which end the state, as arch-rentier, can valorise prices if necessary, to effect public benefits (for example, the cost of fossil fuels can impact upon pollution, while, more broadly, inflation can be checked via price confinement).'

'In respect of environmental protection, as many public goods figure, in the economic reckoning of the commonwealth ~ as opposed to the sole motive, profit is to the

average capitalist ~ state control of land, space and their resources, would be beneficial in this respect, not least because, owning all territory in perpetuity, it would be a false Logic for it to obtain, or promote one commodity, by way of damaging many others ~ or other better ones ~ or for it to harm longterm assets, for the sake of ephemeral gains (nature and the elements, being cared for, paid for and maintained, by way of this virtuous equation).'

State insurance

'As, at root, the polity is the provider of all security, be it personal, financial, or with respect to property, it's only right that it underwrites risk, and uses the profits gained thereof to make the world safer (in a virtuous, commercial circle); moreover, once a state makes it a legal requirement, for certain insurances to be held, it's only fair that it provides them, and does not allow others to, privately, profit via laws which create the market in question (in short, a republic has no business, forcing some to shop from others).'

'Similarly, in respect of criminal convictions, and credit history, private insurers can, effectively, exclude members of society from occupations, pursuits and property ownership, even though they have paid their penalties, or settled the debts in question; in this way, private insurance firms render punishments perpetual, and drive people to recidivism, contrary to the interests of the polity, and its ethical credentials.'

'Moreover, as the provision of insurance is predicated, on the mathematical calculation of risk, provided that the insurer has enough capital, to suffer a series of exceptional losses, they can only but profit, by dint of threat and occasional calamity; seeking to fine tune their product though, private insurers, naturally, err to penalise certain groups, and places, usually on a crude, blanket basis (as this is the most efficient way for them ~ sans social concern ~ to reduce their exposure); this in turn causes areas to be further blighted, by dint of the cost of cover, whilst certain types of people are, likewise, priced out of the market (and driven into criminality).'

'This is all wrong; the commonwealth itself is best equipped, to spread and manage risk ~ so as to reduce the cost of every policy, and subsidise those that require it ~ as it should be the arch capitalist, who likewise is watchman, policeman, fireman and so on, for society in its entirety; ergo, shelving the moral question, of profiting through fear and peril, the state alone can provide insurance, in an upright polity, particularly where it is a legal requirement, but also in general, so as to ensure that cover is always available, for each and every citizen, at a fair rate (subject to their actions, as opposed to age, race or location); most importantly, the guaranteed wealth this industry generates, rightly belongs to the people, and should be spent on addressing danger.'

'Similarly, private insurers, naturally, err to run their business on an amoral basis, to which end, they will avoid paying out on legitimate claims, due to technicalities etcetera, whilst, if it's more economical for them to do so, they will not contest fake ones; this is bad, and creates moral hazard, by denying some justice, tempting others to fiddle, and rewarding dishonesty (in response to which criticism, insurers would, no

doubt, defend themselves, by saying they're not paid to edify society, which is right, and why their place must be taken by the state).'

(Public cover): 'In addition to this, it should be mandatory for every citizen, to take out a policy to indemnify themselves, in respect of paying their *Minimum tax contribution* ~ ref. *Income tax (Passive & Active tax) [Minimum tax contribution]*, below ~ critical illness costs, and any public liability claims, that may arise against them (due to accidents, mishaps etcetera); such a product can only be, equitably, provided by the polity that, alone, has access to all the health, demographic, and social data necessary, to accurately calculate premiums, and that, alone, would have enough policyholders, to spread costs across the board, so that the premiums of unfortunate people, were subsidised, at small cost, by lucky other ones.'

'Thus, being privileged in respect of spreading, and reckoning risk ~ by virtue of its social omniscience ~ and operating on the ultimate economy of scale, the polity would be able to insure people cheaper, than any private provider (the entire adult population, being its customer base); in addition to this, the conflict of interest which can exist, twixt police forces and insurers ~ in relation to the allocation of the former's resources ~ would be eliminated, whilst fraudulent claims were better deterred, by way of police investigation, and stiff penalties (now that such crimes were against the republic ~ theft from the commonwealth, being petty treason).'

'In terms of premium, this ought to be, initially, set at the same level for every member of society, regardless of sex, race, place of residency, or inadvertent disability (age not being applicable, as cover would commence when every citizen left school ~ it being payable by way of *Social service*, if they were unemployed); beyond this though, penalties should be applied in respect of lifestyle, such that smokers, heavy drinkers, drug takers and obese people, paid more than those normal, to cover the additional impact that their excesses place upon the polity (with their premium being recalculated, if they changed their habits); in the interests of both public dynamism, and private vitality though, sportsmen, adventurers and daredevils, shouldn't be subject to any uplift, despite the dangers they face.'

'The actual cost of cover should not exceed £8 per month ~ or one day's salary, if paid the minimum wage ~ but, as just said, because the cost of claims was spread across the entire population, and because premiums were paid from school leaving age, by each and every able citizen, the expense of healthcare should be met by them, or leastwise have its back broken, whilst the cost of third-party, public liability claims, would similarly be covered, along with occasional payments of *Minimum tax*; such cover would also qualify the citizen's right, to complain in respect of hospital treatment, by virtue of paying for it, which in turn would introduce internal competition, into the public healthcare system; if though the latter, along with the rest of the welfare system, couldn't be solely funded through payment of insurance, then the state would have to subsidise it (the critical issue being, that the 10% *Passive* tax rate ~ ref. below ~ should never be stealthily increased, by raising premiums to meet shortfalls).'

‘It is also worthy to note, that the cost of healthcare to the commonwealth, would be markedly reduced, if people lived in a healthy way (free, universal healthcare, presenting a moral hazard by, in the minds of idle and reckless men, freeing them from the cost of their actions); consequently, it’s only fair that those who choose to abuse themselves, pay for the extra burden their excesses put on the system (thus, for example, the aggregate cost of treating weight-related sickness, and the added expense incurred caring for the fat, should be met by the premiums of people who overeat, or who opt to eat wrongly).’

‘This system thus differs, from notional schemes of public cover, whereby, regardless of their lifestyle, citizens are mulcted of a, flat, percentage of their earnings, which is then paid into a, general, unspecific tax pool (there to be spent on things other, than those it was allegedly exacted for); under such scams, some citizens pay considerably more, than others for the same product, while nobody is rewarded, or penalised for their conduct, in addition to which, the revenue raised is unrelated to the costs in question; conversely, what is here proposed, is a genuine insurance policy, which collectively meets the outlay ~ in the main, if not completely ~ of the elements of welfare it covers, whilst recognising the efforts of policyholders.’

(Genetic intelligence): ‘Notwithstanding the above benefits, of state-provided insurance cover, as genetic knowledge increases, certain people, through no fault of their own, would either be unable to be insured under any private system ~ due to genetic factors, which increased their risk of illness ~ or would have to pay a premium, which financially crippled them; consequently, going forward, and regardless of opinion, *State insurance* is the only option, for a just republic.’

(Life assurance): ‘Again, being based upon the mathematical calculation of risk, provision of life cover is an infallible way, for a corporation to profit, thus, again, this good should be supplied by the polity, via a *Public company* ~ ref. *Public companies* below ~ and its subsidiaries; the fact that it was the sole provider of such cover, would make life simpler for the consumer, plus, by virtue of policy volume, ensure that they paid the cheapest conceivable premium, for the maximum return.’

‘The ease and value of this system, in turn, would encourage more people to take out cover, which would reduce the welfare burden on the state, and lead to more bereaved families, maintaining their quality of life (albeit that, in keeping with meritocratic imperatives, such cover should only extend, to meeting the financial commitments of the policyholder, in respect of their kin, and the settling of certain debts, and ought not to, in any way, enable beneficiaries to become better off, via their benefactors demise).’

(Buildings insurance obviated): ‘As regards realty, as the state would be the panlandowner, the need to insure buildings etcetera, would be obviated (although, so as not to cast a shadow, on the value of land-collateralised \mathbb{C} , a sum would have to be reckoned in this respect, and a fund set aside to cover it).’

Disinheritance

‘In primitive cultures, relatively limitless, similar resources, and the quasi-animal relations man had, vis-à-vis kin ~ where tribes resembled clever packs ~ meant that, in the bosom of collective society, the transmission of goods across generations, was an issue of minor significance; with the passage of time however, as the nature of goods progressed, and ownership grew in importance, brutal people resolved title, by way of mutual barbarity (this vital contest being, but an extension of animal nature, in which survival of the fittest was the driver, and might decided right ~ in a world where, as the Athenian said to the Melian, the strong do what their power lets them, and the weak accept what they must).’

‘As man progressed however, gradually tribal prejudice, was replaced with a sense of common humanity, which was deferential to the rule of law (social modernity being born, by dint of bloody evolution ~ which is not to deny, when weakness permits it, the occasional recrudescence of atavistic savagery, or that even democratic nations, a la the Athenians, are prepared to gaily exploit aliens); nevertheless, comparatively enlightened societies, can still carry the baggage of previous generations, the largest portmanteau of which is patrimony for, post the creation of a rational, stable, lawful state, the transmission of wealth by birth, bequeaths an antiquated practice that, fundamentally, forever denies equity (human rights, being window dressing, sans equal opportunity).’

‘Thus, having been a tool for evolution, by forcing order via hierarchical society ~ albeit governed by blood relations ~ patrimonious practices inevitably present, an impediment to human, and particularly humane development, once man’s made the transition from tribal society, to republicanism, and so they need to be decently, and reasonably curtailed (until the day when the value of goods becomes such, that it matters not who gives what to whom, in terms of quaint possession).’

‘Pragmatically though, in an adolescent society, where patrimony is rife, only a fool would dispossess their kids, while their competitors inherited legacies, and benefitted from familial assistance, but this doesn’t mean that the practice is right, and that it can’t be corrected over time, once men are prepared to accept that success, should be based on merit, not corruption, connections or birthright (though as most are born poor, and know that their children, in turn, will lack endowment, one would’ve thought that this giving principle, wouldn’t be a hard one to sell).’

‘Moreover, even though a man can endow his child, he grows ever more powerless, in terms of his dynastic legacy, to which end the best thing he can bequeath his progeny, is a just, meritocratic society, which ensures fairness for his lineage in perpetuity (along with all deserving people ~ universal justice being a concern, which waxes in men as they develop); in summary, to rephrase a point already well made, there can only be true social equity, when one earns what they possess, and naturally forgoes control over it, upon their earthly death.’

‘This maxim only makes sense though, in a fully-fledged, federal, meritocratic society, which ensures justice, wellbeing and opportunity, for all its citizenry (alleviating the

concerns of benefactors, by ensuring their kith, kin and descendants, inherit a stable, equitable, meritocratic habitat that, to a large degree, is made by ending patrimony).’

(Patrimony condemned): ‘Wealth should be a badge of ability, status a sign of Good; conversely, birthright bastardises human entitlement, for inheritance of power, status or riches, is inherently unethical (ancestral fortunes in particular, being historically laundered); ergo, eliminating the necessary equilibrium, of effort for return, patrimony denies social justice, plus serves to encourage sloth, avarice and wrong, through gifting riches (earning wealth in no small way, qualifying one to spend it).’

‘Thus, while kinship bears nascent civilisation, and clan-mentality swaddles it in the cradle, as it matures, blood ties bind its growth, and err to cause deformity (yet, being Logical, and a primary source of compassion, organic relations oughtn’t be forgone, but recast in an empathetic, rational, forgiving light, which is enhanced, not eclipsed, by social obligation); furthermore, beyond nepotistic corruption, the sanguine transmission of goods, generates the caste, class and civil divisions, which upset a just republic.’

(Economic ramifications of patrimony): ‘Beside the salient fact though, that handing down wealth concentrates capital, into the hands of fortunate families ~ at the expense of the rest of society ~ history has illustrated, that the restrictions lineage imposes on property, serve to hobble an economy, which needs assets to be fluid to generate prosperity (not fractured by hereditary bequeathal, nor set in dynastic aspic).’

(Legal ramifications of patrimony): ‘The rule of law is born, from the diminishment of kinship, oligarchy and privilege, as regards rights and security, thus, again, the more the latter conditions are lessened, by the denial of hereditary wealth, the stronger the former grows, by virtue of the mutual interest, of legally equal individuals; moreover freedom is hollow, or leastwise restricted, if one doesn’t have the means to exercise their rights, due to being born poor, and denied opportunity (such circumstances justifying crime, for he who is robbed by way of the cradle, has no qualms taking from the *them*, that he holds responsible).’

(Professional ramifications of patrimony): ‘Patrimony kills individual industry, by disincentivising those whose wealth, or careers are gifted to them, as they follow, or are frogmarched, in the footsteps of parents, who bankroll and open doors for them, whilst the potential talent of eager others, goes untapped for lack of patronage; conversely, equal opportunity, and the genuine social mobility it promotes, electrifies society, and drives, inspires and goads progress (thus, notwithstanding morality, ethicality and conscience, in the longterm interests of their lineage, every caring parent, should adopt meritocracy).’

(Personal ramifications of patrimony): ‘Patrimony saddles men, with obligations to their progeny, particularly when they themselves were beneficiaries, of unwarranted generosity; this commitment in turn impacts upon their lives, and can cost them dear; furthermore, the settlement of the debt men imagine they owe their families ~

fictitious in the case of the self-made, actual for them whose wealth's inherited ~ can encourage them to act dishonestly ~ especially when things go awry ~ due to the convenient misconception, that blood obligation somehow absolves them, in respect of their transgressions.'

'Conversely, the proscription of patrimony, in a meritocratic society, frees men from this burden, and provides comfort for them, in the knowledge that their offspring are blessed, forever, with a level playing field; in such a republic, only the wealthiest, aristocratic minority, could ever have anything against this arrangement, though hopefully such sentiments would be lessened, by the memory of their own common origin, whilst the unaided attainment of their rank, should mean they are wise enough to appreciate, and embrace the good of the system; in short, many men toil for their children, primarily because of the social disadvantages, they know they will face sans such assistance; eliminate these pitfalls, hurdles and prejudices, and you, similarly, kill patrimony's moral warrant.'

(Benign bequeathal): 'As said, patrimonious transmission of assets, is socially pernicious and unnatural (in as much as it renders ownership immortal ~ though until all society rejects its legacy, it's common sense for men to endow their loved ones); under the system here outlined however, state title re land, would remove a major element of people's estates, whilst the leasing of property in general too, would mean there was lower scope for bequeathal (whilst promoting liquidity in the economy, creating employment, and generating tax); in this way, the opportunity for patrimony would be reduced.'

'People should nevertheless be free, to leave the contents of their *Current accounts*, and goods bought by way of them, to spouses, siblings and parents (ref. *Public banking*, below ~ ditto *Dormant accounts*); as regards their *Dormant accounts* though, any funds left therein upon death ~ which hopefully would be little, due to what they spent on rich living ~ should revert to the public purse, in earnest recognition of the fact, that the republic was their partner in every enterprise, that it schooled them, protected them, provided welfare when required, and ensured social order, sans which there'd be no commerce, common comfort, or civilised living (again though, until everyone in society pulls their weight, such ceding would thief from the industrious).'

'Still, in the interests of liberty, a legator ought to be able to stipulate in their will, how the funds in their *Dormant account* should be treated, in keeping with the tax system; this would mean that their *Current account*, could be credited with funds from it, until the income ceiling, of the year in question was reached ~ with the deposit being *Passively taxed* at 10% ~ post which, all of the moneys contained in the said *Current account*, could be consigned, tax free, to the *Dormant account* of their spouse, siblings or parents, as their will dictated.'

'Any remaining moneys, should then be *Actively taxed*, on the basis set out in their will ~ with the *Social credit* so earned, being posthumously awarded to them ~ to which end they could, as when alive, indicate where 50% of it was to be allocated

within the government budget, while the remaining 50% could be left to the charities, foundations and so on, of their choosing (any tax they chose not to so allot, being spent at the polity's discretion ~ ref. *Income tax [Passive & Active tax]*, below).'

'One ought however to be free, to bequeath small mementos, and cheap things of sentimental value, to whomever they wish.'

(State executors): 'In the interests of preventing disputes between legatees, tax evasion, and treasonable patrimony, every citizen should lodge a will with the *State legal service* ~ which could assist in its preparation, and periodic revision ~ or face the risk of dying intestate (in which case their estate would revert to the state, save in exceptional circumstances, and Sentinel intercession); the *State legal service* should also appoint an executor, to oversee the legacy of the deceased, the cost of which, if possible, would be deducted from their estate (though, as ever in the society here outlined, family members and beneficiaries, would be able to petition the Sentinel corps, if they were unhappy with the performance of the executor ~ in the knowledge, of course, that spurious complaints would result in penalty).'

(Prohibition): 'In a proper, honest meritocracy, psychologically, patrimony would grow more repugnant to every successive generation; legally though, as a threat to the polity, patrimonious acts should be deemed petty treason, and punished accordingly; to this end, to assist conviction, informants should be rewarded at the offenders expense, whilst tax inspections, would present another method of detection (a quest assisted by the fact that, by virtue of *Public banking*, accounts would be transparent unto the tax-authority ~ ref. *Public banking*, below).'

'Other anti-patrimony measures could include: forbidding the gifting of goods above a certain value; banning the employment of relations, and insisting that kids quit the family home, by a certain age, save in exceptional circumstances (the latter rule, viable by way of the state lessor, would present a blessing for many parents, while offspring would benefit by way of independence ~ as would society, via self-sufficient citizens); though a familial imposition, this stipulation would enrich the character, of all the parties concerned, by virtue of turning kids into authentic adults, and encouraging parents to treat them as such (the knowledge of pending autonomy, serving to motivate them both, in respect of education, along with discipline, whilst instilling common-sense in them).'

(Criticism rebutted): 'To those born outside a meritocratic system, the above approach to patrimony will either seem, to those of poor parentage, completely fair, while to those in line for inheritance, or who are looking to enrich their children, it will appear unwholesome; in truth though, the matter transcends attitude, to wit, whether it profits you, or causes you a loss, the fact that some people are born poor, and so denied opportunity, is unacceptable in a civilised society, which must address such injustice, to deserve the latter description.'

'Nevertheless, despite presenting an ethical imperative, it's here proposed that measures to eliminate patrimony, are implemented over several generations, so that

those affected would be conditioned to the changes, and would grow to perceive them, through the ethical prism of a meritocratic republic, whose Logic they would embrace, by virtue of their own upbringing, and significance within its system (in addition to which, anthropogenetically, as people progress, and their altruistic sense swells, the need to help all men, grows ever more pressing in their breast).'

4.) Commerce

'Historically, government errs to become the enemy of business, by way of red tape, and political showmanship; conversely, left to its own devices, business errs to result in oligarchic exploitation (commerce having a propensity, to bring out the worst in men, in the absence of threats to check temptation); ergo, an equitable state can only occur, when business and government act in tandem, for the good of both public, and private interests (far from being mutually exclusive, these goals present sides of the same coin, in an equitable economy); in short, commerce is a social product, which cannot function without its host, whose health is blessed by symbiotic relations, and sickened by parasitic ones.'

Public banking

'Banking in an economy, is what the heart is in anatomy ~ by way of supplying, and controlling the money, which acts as its blood ~ thus it must belong to the commonwealth (and not be a foreign body); conversely, it's absurd that the state, which is the source of social order, security, infrastructure and public function, should find itself in hoc to financial institutions, which it accommodates (akin to an asinine parent, borrowing from their child, at interest, so as to then support them, and let them earn the money to lend); to cast the matter in Logical light, there can be polity sans private finance, but not vice versa, thus for the latter to pounce on the former, must be a form of economic corruption, be it on the part of government, usurers, or both (lenders, commonly, sponsoring political parties, to the detriment of everyone else).'

'Therefore any society, which finds itself in such a state, is unequivocally dysfunctional, for, as commerce needs law, the marketplace must be governed by a republic, which should constitute the sole lender (being the only entity, which can earn interest, sans any ethical hazard); moreover, a polity can't be beholden to those it regulates, though it is of course true to say, that a federally governed world would ~ by virtue of presenting a single jurisdiction ~ reduce the scope for the financial chicanery, where nations are played against each other, by international businesses, brokers and banks (all three of which err, to be weaselly and devious).'

'Similarly, multiple banks ~ forever opaque to regulators, by dint of the scale, and range of their business ~ tend to develop a level of interconnectedness, which in turn risks contagion, in the event of economic difficulties, particularly those which result from their dealings, in complex products and derivatives which, by their nature, camouflage risk; to this end, private banks present an economic hazard, not least

because within such institutions, individuals are rewarded for successful bets ~ made with the money of others ~ while they're seldom punished for failure, even when it affects the commonwealth (which is commonly the case in unjust places ~ the norm there being that innocent citizens, are left to face hardship, while the chancers responsible for the losses and debts, the public are left to cover and settle, get to retain their ill-gotten gains, along with their name and status).'

'In addition to these ills, private banks and financial institutions, have a bad habit of recycling wealth, by lending money to each other, so as to charge fees and cop commissions, as opposed to lending it, directly, to people who need it, at more favourable rates (this being a problem which, particularly, afflicts sovereign states, by way of international trading); needless to say, while it enriches the peddlers in question, these practices are inefficient re the greater economy, and thus cost the commonwealth.'

(Common interest): 'Socially, in the knowledge that the state held all savings, every citizen would have an interest in its prosperity, thus a *Public banking* system would, to a degree, serve to instil in them a sense of economic solidarity ~ so conviction, involvement and commitment ~ as, owning no realty, merely personal property, their financial prosperity would be, clearly, related to that of the polity (dispelling the hollow notion of, isolated, financial independence ~ fostered by private investment ~ which encourages one to prosper, at the cost of others [avoid taxes, etcetera]).'

(Benefit re regulation): 'Unlike when there are multiple, hydra-like banking institutions, a single *Public bank* has, along with economic, and fiscal omniscience, likewise total insight, in respect of financial regulation.'

(Benefit re negentropic effect): 'Systems err to advance their integrity, complexity, prolificness etcetera, by dint of subtracting the latter qualities, from other external systems; to this end, especially when driven by the short-term interests, of staff, management and shareholders, private banks can act like cancers, or damaging parasites, vis-à-vis the host-polity.'

(Benefit re taxation): 'A *Public bank* would enable the flat rate of 10% tax ~ ref. *Income tax*, below ~ to be automatically deducted from a citizen's income, the moment such funds were deposited into their *Current account* (to simplify things, this would apply to all monies received, save for those deposited in a person's *Tax account*, or *Dormant account* ~ ref. below, re all three *accounts*); to this end, it should be a criminal offence for anyone, to pay another, save by way of depositing funds, into their *Current*, *Dormant* or *Tax* accounts (expenses claims, repayment of loans and so on, being paid into the *Tax account*, of the party concerned ~ ref. below); this system would, therefore, serve to deter tax evasion (albeit that, at a fair rate of 10%, it's unlikely that dodging it, would warrant the effort and risk it entailed ~ punishment in a just, muscular republic, being suitably robust).'

'Similarly, it should be incumbent upon the citizen, on pain of being charged with petty treason, to bank any payment they received, before then spending it, such that it

would be subject to 10% taxation, save if it's placed in their *Dormant* account (in a cash-free society, such a system's simple to implement, but even in a specie-riddled one, deterrent would serve the same outcome).'

'In terms of payment for goods too, any sum above €10 ~ to wit, ten times the minimum hourly wage ~ should have to be made by way of debit cards, cheques, electronic transfer, or any other instrument or mechanism, that routed through the bank system, so as to close down the black, cash economy (*Public banking* being, naturally, transparent to the tax authorities ~ which is not an invasion of privacy, as private banks have the same insight, save any official oversight, police vetting etcetera).'

'This system would thus ensure, that people couldn't make any significant purchase, save by way of pre-taxed wealth, while accommodation costs, payable to the state via direct debit, would have to be similarly met (in addition to which, the polity could, if warranted, insist that certain professions, commercial sectors etcetera, which it suspected of tax transgression, were prohibited from engaging in cash exchanges, regardless of the size of any transaction).'

'Along with combating tax evasion ~ and removing for many its temptation ~ by virtue of this system, money laundering, fraud, and other types of financial crime, would be massively combatted.'

(*Dormant accounts [government borrowing]*): 'The citizen should be free, to place income, of all forms, into a *Dormant account*, wherein it would earn no interest, but be liable for no tax; only at point of withdrawal, to wit, when it was transferred into the citizens *Current account*, would it be taxed, at a rate of 10%, up to the *Income ceiling*, such that they had paid the maximum *Passive tax*, post which any sums drawn in the same tax year, would be taxed at the *Active tax* rate of 100% (by way of which, the taxpayer would increase their *Social credit* ~ ref. *Aristocratic brackets [Social credit]*, above ~ plus be able to dedicate up to 50% of the said impost, to causes they supported, or direct its allocation within the government budget).'

'In this way, by leaving income in their *Dormant account*, any citizen who did not wish to increase their *Social credit*, or act philanthropically, could spread windfalls, dividend payments, royalties etcetera, over as many years as they chose, so that they consistently hit their *Income ceilings* each annum, but paid no *Active tax*; this would ensure that those unfazed by the former goods, would still be incentivised to generate wealth, whilst those who earned erratically, would not be robbed by this fiscal system.'

'The negatives for the citizen though, would be that, firstly, they'd earn no interest on deposits in their *Dormant account*, secondly, that the sums thus held would be eroded by inflation ~ albeit this fact would act as a social brake upon it ~ and thirdly that, in the event of their death, money which could have bestowed *Social credit* upon them, or funded their pet projects whilst they were alive, would be claimed by the state, if not bequeathed to their spouse, siblings or parents, who would thus face the same

dilemma, until their bloodline died (NB. in cases where the republic inherited funds, the deceased should receive posthumous recognition, in respect of aristocratic standing).’

Publicly the state would benefit:

‘Firstly, by way of stability and incentive, as people who earned erratically, would profit through prudence, while ~ besides the attraction of *Social credit* ~ all were kept industrious, by virtue of being tempted to realise wealth, well in excess of their *Income ceiling*.’

‘Secondly, the 0% interest rate, would encourage the business community, and greater society, to resist inflation, support government initiatives to this end, and assist in their implementation (though this seems tough on the saver, the crux of the matter is that, in respect of fiscal issues, their interests, and those of the commonwealth, must become allied, in fact, act and mind).’

‘Thirdly, the capital sitting in these accounts, could be used by the polity, in way of investment, and to lend, so as to earn by way of interest; in this respect, in terms of collateral, ten percent of *Dormant* deposits would, effectively, belong to the state anyway as, in the event the account holder drew funds from it, it would always realise this yield by way of *Passive taxation*; in addition to this, the potential for the state benefitting via *Active taxation*, could be aggregately calculated over time, and applied as a factor in reckoning the overall collateral value, of *Dormant accounts* in respect of lending (50% of any *Active tax* paid, belonging exclusively to the state, while the other 50% would subsidise public goods, and so abet its budget).’

‘Fourthly, in the event the citizen died intestate, all money in their *Dormant account* would revert to the state ~ as would the funds in their *Current account* ~ but even if they bequeathed the fund to their partner, siblings or parents, it would only defer its ultimate transmission, into one of their *Current accounts* ~ there to be taxed at 10% ~ or be converted into *Social credit* by them, via *Active taxation*, or be ceded to the republic, when the last of these parties passed away.’

(Tax accounts): ‘In the event a citizen made a notable gain, by selling an article, or otherwise received significant income, outside of their everyday employment, then to prevent the entire sum having tax applied to it, they could direct this money into their *Tax account* (operating on an escrow basis, this account would require approval from the taxman, before funds could be further transferred into either a person’s *Current account*, or their *Dormant account*, as they preferred); under this system, if the beneficiary wished to thus transfer funds, they would have to submit a statement, which detailed the transaction in question, so that applicable costs and losses could be subtracted from the sum, such that tax was only paid upon its profit-element (immediately, if moved to a *Current account*, or deferred if transferred to a *Dormant*

account, whilst the cost and loss elements of the payment, could move directly into their *Current account*, sans taxation, or application re their *income ceiling*).’

‘Payments to family members too, under whatever pretext, ought to be vetted via a *Tax account*, and checked re petty treason.’

‘In practical terms, the risk of detection, and terrible penalty, would serve to ensure that the amount of oversight actually required, by the tax authorities to manage this system, would be minimal, with most claims being processed automatically, via electronic gadgetry; in the event, however, that a beneficiary disagreed with the tax calculation, then they would have the right to appeal it (albeit they would have to cover the cost incurred by the additional analysis, if they were unsuccessful, and their plaint was deemed vexatious, spurious or idle ~ if however their claim was substantiated, then they in turn should be compensated for the hassle, attached to having to make it); as for fraud, if discovered, having lied in writing on the form, the offender’s guilt would be unequivocal (qualifying their exemplary punishment, which would serve to deter other, would-be cheats).’

(Savings incentivised): ‘If the state wished to increase its use of *Dormant account* deposits, beyond the 10% it was set to inherit by way of *Passive taxation*, and the sums aggregately collateralised, by the projected yields of *Active tax* ~ along with the death of depositors ~ it could offer those with money in their accounts, a sum of interest upon agreed amounts, on the condition that they would not be able to transfer the funds to their *Current account*, for an agreed amount of years; akin to a bond, this would enable the state to lend and invest the money so secured, and thereby turn a profit from it.’

‘It is of course true to say though, that, owning title to all territory, receiving income through *Active* and *Passive taxation*, being able to create money through the *Land* and *Labour standards*, charging for services, profiting through natural and moral monopolies, earning through the penal system, utilising the reserves in *Dormant accounts* ~ as per above ~ drawing dividends from its shareholdings, etcetera, etcetera, etcetera, it’s extremely unlikely that such a republic would, ever, have to borrow capital in this way, but this would not be the primary objective of the exercise; the primary objective of the exercise, would be to encourage or discourage saving, as was thought economically politic; nevertheless, this mechanism could serve to enrich the commonwealth (as should almost every activity).’

‘Thus if depositors were paid a rate of interest 1.5% above the rate of inflation ~ which should be 0% ~ the state in turn could lend at inflation + 4%, or less if business needed a fillip, and thereby liquefy the economy, while encouraging people to save, and provide their own security (thus stabilising society, by virtue of the private substance ~ and dint of fear of loss ~ that quells feckless unrest); if the state then wanted to increase saving, it could increase the interest rate while, conversely, the state could reduce or remove the facility, and thus encourage depositors to draw the money into their *Current accounts* ~ there to pay *Passive tax* upon it ~ or to gain *Social credit*, plus sponsor pet projects, and influence government budget, via *Active tax*; in this way

Dormant accounts, would present the state with another device, in its economic toolkit.'

'As regards the morality of earning a passive return, the citizen would, in effect, be being compensated for the opportunity cost, they incurred by letting the state use their money, for the good of the commonwealth; they would likewise be being rewarded for their prudence, and the stabilising effect it has on society (moreover the return they received, ought to be modest anyway).'

(Passive income denied): 'It is however crucial, that people are unable to live by way a passive return on investments, for, shelving moral and ethical questions, the fact that individuals are driven to work, and in turn spend their earnings, both stimulates the economy ~ especially in respect of human pursuits, like entertainment, catering, tourism and so on ~ and likewise drives progress (personal turnover, enriching the commonwealth, along with the person concerned ~ personal and collective productivity, being a secular imperative).'

(Multiple institutions): 'To stimulate competition and initiative, under the umbrella of the *Public bank*, multiple institutions could be created, which would be free to offer different services and fees, in respect of account management, with banks being able to act as factors for businesses, and citizens, vis-à-vis their finances, if they so wished; rival variety, would this way ensure good customer service, but notwithstanding this, and internal competition in the said subsidiaries, external drivers are ever present, even in nigh monopolies, by virtue of innovation, socio-economic change, and the views of the consumer.'

(Initial, transitional measures and benefits): 'Transitionally, dysfunctional countries ought to be forced to outsource their banking, to regulated jurisdictions, so as to guarantee that they're audited and managed, in line with international standards, and in keeping with the statutes of their sovereign constitution.'

'Likewise, in cases of failed states, nonconvertible currency should be used, to warrant that a specific region, or underdeveloped people, properly benefits from charity, and wealth sent to help them (through checking capital flight, and other forms of ugly corruption, which see atrocious anarchy, and sad catastrophe, as cash cows); furthermore, this concept can be extended, such that immigrants from chaotic places, receive an element of their wages in the said, nonconvertible money, thereby ensuring that they reinvest in their homeland, both in terms of wealth, and involvement (as they strove to bring it up to the standards, they'd grown to know in their host nation ~ if only so they could spend their income).'

(Moral conclusion): 'Much has been just been said ~ and justly said at that ~ about the mechanics of *Public banking*, and its political necessity; yet all this talk, which is open to criticism, and even reasonable contradiction, has failed to touch upon the signal issue that, even if this system was bettered in every economic respect, by private methods, it would always ethically surpass them; making money from money is, at best, a morally grey area, and at worst an outright crime, thus profits thereby

generated, must be surrendered to the commonwealth, to help, heal and educate the people (as opposed to enriching the few, at the expense of the many, in a way that skews society); consequently, mindful that sin, in the long run, never benefits anyone, the system here exhorted will, ever, best private banking, by virtue of its honesty, equity and integrity.'

Public lending

'Following on from the *Land standard*, and its cadastral valuation ~ ref. above ~ the notional ₤ thus created, could be reified and released into circulation, by way of loans to business and individuals ~ yet still remain pegged to the aggregate asset of land ~ as could surplus ₤, received by way of taxes, services and rentals (plus, as previously discussed, *Dormant accounts* could be used too, to fund lending).'

'In the case of lending secured by way of *State title*, the economic growth this would lead to, would tend to increase the aggregate land value, that the loans which drove it were collateralised by, so as to either facilitate further lending, or to mitigate the risk of current loans, in a virtuous circle; for example, industrial development would uplift land values, as would the exploitation of natural resources, while accommodation costs in the said areas would grow, as would the rents of the retail, and entertainment places that served them, so on and so forth.'

'Morally, Public lending would resolve all dilemmas, vis-à-vis usury, and the extension of credit, as the said benefit would go to the commonwealth, not to any individual; it can of course be argued, particularly from a religious perspective, that all lending ought to be outlawed, but, despite its unsavoury potential, the fact of the matter is, that sensible credit generates wealth, and can, on a personal level, enable people to maximise their lives, by virtue of opportune spending, to which extent credit plays an important part, in a progressive economy (albeit one which can quickly become toxic, if not publicly administered, and soundly collateralised).'

'Moreover, when macroeconomic disturbances, cause microeconomic distress, to small businesses etcetera, the greater commonwealth is morally obligated, to assist the victims, their staff and the marketplace, by way of intelligent lending, interest rate breaks, and reductions, to which end a public bank presents the ideal vehicle (if not the only one capable, of ethically acting in this capacity).'

(Credit worthiness): 'Practically, the citizen should only be able to borrow up to a sustainable level, as bad debts injure lenders, encourage criminality, and otherwise adversely impact upon the debtor, their family, employer, and the commonwealth (to which end speculative borrowing, should only really be the province, of limited liability companies); in this respect however, the *Public bank* would, naturally, present the best lender as, being an organ of the polity, it would have omniscience, re the tax affairs of prospective borrowers, any civil actions against them, plus their criminal history, in respect of fraud etcetera, and would thus be able to astutely assess them, in respect of their creditworthiness (albeit criminal records shouldn't prevent lending,

merely inform it re offending patterns for, once one has repaid their debt to society, they should face no further penalty).’

‘Moreover, in cases where borrowers had real need, or plans, the merit of which surpassed their personal substance, the *Public bank*, as a branch of the republic, would be able to take a more sympathetic view, and look to welfare agencies, and government initiatives ~ apropos employment, industry, regeneration etcetera ~ to assist in respect of underwriting risk, or writing off debt, in certain, deserving cases (unlike private institutions, it being the business of a *Public bank*, to help the citizenry, and consider things from an ethical perspective ~ albeit that, as a standalone, commercial entity, it could never act as a charity).’

‘Likewise, when lending was out of the question, but the borrower was in dire straits, the *Public bank* could put them in contact, with relevant Sentinels, Social services, and appropriate, registered charities, who could attempt to help them, act as guarantors, and so on, as opposed to simply ignoring their needs, and their entreaties (a degree of credit being vital, for participation in a modern polity).’

‘Commercially, if the bank thought a business initiative had merit, but that it was too risky, for whatever reason, to extend a loan to, it could present the prospective borrower with a written opinion, which they could then use to source private investment, and, hopefully, realise their enterprise (ref. *Corporate formulas*, below).’

Pernicious business (& exclusive unions)

‘Any form of investment, or speculation, scheme, project or firm, which seeks to generate profits, through the losses of another enterprise ~ save by way of legitimate competition ~ or from harm to the commonwealth, should be closed down, and its authors prosecuted for petty treason as, outside of the specific crime in question, any such nasty concern, has a vested interest in upsetting the market, which they look to plunder, misuse and abuse.’

‘Likewise, prior to the minting of a global currency, money markets should be shut, for the harm they do to trade, savings, and the economic operation of nation states, is both inestimable, and reprehensible (while it’s lamentable, that countries will imprison some, for stealing paltry amounts of money, whilst letting others cheat their people for colossal sums).’

(Cartels, syndicates, and profiteering): ‘Similarly, any Company, Union or individual, who sets out to rig a market in any way ~ principally by acting in an exclusive fashion, by dint of collaborative action ~ is guilty of theft, be it from the affected people and businesses, or from the commonwealth itself; in such cases, injured parties ought to be entitled, to recover their losses from the offender, while, at the most serious end of the spectrum, where such actions have social consequences, they should be deemed petty treason, and duly prosecuted.’

(Exclusive unions proscribed): 'Employment should be conducted on a contractual basis, with any breach of agreement being dealt with, legally, by way of civil courts; outside of this judicial mechanism, the constitutional rights of the citizen, should suffice to protect them against abuse, and discrimination in the workplace (whilst, whenever possible, they should be shareholders in the firm they work for, and so hold the control that comes with this status ~ ref. *Private* and *Public companies*, below).'

'In light of these entitlements, there is no place in an equitable state, for antisocial, exclusive trade unions ~ allied to their gang, so an enemy of the people ~ who seek to advance their members interests, at the expense of the commonwealth (albeit that, in the final analysis, as the growth of technology menaced every occupation, ideologically-outdated Unions ~ erring to fiddle whilst Rome burned ~ did nothing, save traditionally bitch and quibble, over minor pay rises, the size of breaks, and similar petty privileges).'

'Employees ought however, to be able to form staff associations, both for the purposes of recreation, and so that the democratically decided views of the workforce, can be relayed to management, regarding issues of efficiency, best practice, etcetera (though, again, whenever possible, they should be shareholders anyway); likewise, if workers wish to strictly adhere to the letter of their contract, refuse to work overtime, and so on, then they should be free to do so (these rights being upheld, both contractually, and by way of legislation).'

'Striking, or other such industrial aggression however, is a breach of contract that should result in dismissal, plus the lawful recovery of costs and losses, on the part of the company, or customer affected, along with ~ if applicable ~ members of the public, and the polity (ironically matching capitalism, strikes, which seek to further the jealous interests, of some people at the cost of others, illustrate the intrinsically bourgeois attitudes, of ignorantly militant workers); in view of the gravity of this ill, in extreme cases, industrial action should be treated as treason (petty or high, subject to the harm inflicted).'

'If however the law ~ civil or criminal ~ was found wanting, then the said staff associations, should be free ~ as with any citizen ~ to petition the state for change, directly, via political process, and lawful protest, or by way of the Sentinel corps and, if successful, they ought to be properly compensated (for their losses, hassle and expenses).'

Corporate formulas

'**Corporations** err to become closed systems, which, through being hidebound, and making their industries, markets etcetera, self-referencing, seek to turn the world into a pegboard, the tastes and needs of which, fit with the goods they produce (products shaped through limited thinking); in this way they distort marketplaces, that they should inform and respond to, by, internally, denying wit and initiative ~ via inflexible, faceless, centralised methods ~ and, externally, through the unnatural development of goods ~ due to categorised interaction with their customers ~ which denies

intelligent, tailored output (goods this way, becoming ill fitting); this, of course, need not be so.'

(Socio-corporate relations): 'As commerce grows, corporations naturally increase in size, by virtue of economies of scale, brand promotion and so on, but with this increase, comes the risk of oligopoly, cartels, and other antisocial practices, along with the likelihood, of mundane, character-destroying employment; to counter these ills, it's important that, as often as possible, both workers and the state have constructive, pragmatic input in respect of corporate policy, and ethos, by way of shareholding, for this way the commonwealth, can eat its cake and have it, to wit, benefit from corporate economies, while maintaining social priorities, without the use of intrusive, unwieldy, inefficient, costly, unproductive and undemocratic legislation (a list to which the word *unworkable*, ought also to be added).'

'In addition to this, the ownership of shares by the polity, along with public bodies, would ensure that state initiatives and wishes, would be internally supported and promoted by firms, obviating, or leastwise lessening, the need for external enforcement; this common adoption, would serve to ensure, that the effects of government policy on the economy, would be more predictable, as businesses embraced legislative strategy, as opposed to expending money and energy, resisting, avoiding and evading it (the unknown consequences of such action, particularly when mass, upsetting economic models, and projections plus, more saliently, denying the result or remedy, sought by the regulation, or initiative in question).'

'This approach though, is not to criticise private enterprise (as should now be apparent, this rhetoric champions personal achievement, provided it's based on merit, not genes or thieving); in organically responding to greater will, private commerce should be encouraged, and assisted by the state, wherever and however possible, being both an expression of individual liberty, plus a source of progress and tax revenue; this doesn't mean though, that a republic should shun participation in industry, indeed, it ought to form its own trading entities, particularly with regard to civic infrastructure ~ by way of *Public companies*, ref. below ~ while it ought to also supply any goods, the public are legally obliged to buy ~ insurance, for instance ~ plus manage natural, and moral monopolies (thereby freeing the people, from the claws of fat cats, cartels and profiteers).'

(Belligerent competition): 'Whilst a capitalist economy ~ in keeping with natural, unthinking spirit ~ is supposed to generate fierce competition, which benefits consumers through low prices, and high standards of service, often, especially at a corporate level, the converse is the case; cartels, syndicates and the general, unwritten accord of mutual interest, means that constructive rivalry becomes compromised, by way of the tacit collusion ~ and occasional connivance ~ which renders crude, formal collusion unnecessary; in such a situation, the primary opponent for corporations, no longer becomes bodies like themselves ~ with whom they err to empathise, and find common cause ~ but the customers they mulct.'

(Profit obsession skews commerce): 'In conventional free-market economies, corporations generally tend to grow, by eradicating and absorbing smaller entities, which sometimes are more locally efficient, and often provide better, more informed service, by virtue of the knowledge they have of their customer, products, goods, and their area (which, if not a distinct district, should be helped to be so, from a social perspective); similarly, though the price of goods may go down, by way of mass provision, the quality of customer service ~ which is a big element of any good, both for those sociable, and time-poor ~ usually diminishes too, and errs to become perfunctory, and clumsy, or empty, and automated; in addition to this, the centralised operation of corporations, errs to, mistakenly, thin the ranks of lower management ~ which assist social mobility ~ without truly reducing production costs, as the money so saved is wasted, on paying inflated wages, for those who, distant from the coalface ~ so guided by prejudice, and theory, not practice ~ run soulless companies (whose success rests, in similar competition).'

'Such arrangements also err, to create a situation where gains, made due to an economy of scale, are lost due to shopfloor, and shopfront inefficiency, which oft accompanies remote, faceless control; in this way, while the consumer is denied cheaper goods, good service, and better goods, the workers of such firms are low paid, and denied scope for promotion (talent and initiative being stymied, handicapped and crippled, by dint of centralised, conformist, bureaucratic practices ~ which also incubate the sickness, of political correctness).'

'In short, while the intentions of bodies and corporations, ought to be devised at the highest level ~ though not without practical feedback, and input from those with operational knowledge ~ the methods of their implementation, should be left, wherever possible, to lower levels of management, whose reports then serve to inform the firm, and assist its collective direction (the *what* of a job, being set at the top, while its *how* is worked out at the bottom).'

(Popular commerce): 'An economic objective of a just republic, must be to create a dynamic, hungry corporate culture, which nevertheless functions ethically, and equitably, in respect of competition, its customers, and the polity; as will be detailed, this can be achieved sans unworkable legislation, by virtue of state shareholdings, public ownership of natural and moral monopolies, the market share commanded by *Public companies* ~ ref. below ~ and by the exercise of lending preference, on the part of the *Public bank*.'

'In truth, a good economy should operate, like an Edenic ecosystem, whose components evolve through healthy, constructive rivalry, interested cooperation, and symbiotic compromise (and where, controlled by ethics instead of instincts ~ by virtue of humanity ~ entities are restricted by just ability, in an environment that supports them); this is best achieved, and is probably only possible, by way of a quasi-command economy, or form of limited dirigisme which, while encouraging private enterprise, and granting commercial freedom, ensures that ethical imperatives are respected, and that people are not fleeced, or exploited by profiteers, oligarchs or elites (for the

commonwealth, as a collective product, should work to benefit all its members, not just the exclusive few).’

(Spread of investment): ‘The state should aim to realise a 15-20% return on its aggregate investment, in *Private companies*, *Public partnerships*, and *Public companies* ~ ref. below ~ and use surplus returns from secure shareholdings, plus natural monopolies, to speculate upon more risky, exploratory ventures which, though they oft fail, in respect of their direct objectives, they frequently succeed in enriching society, collaterally, by way of experiment and discovery, progress, spectacle, etcetera, whilst creating employment, tax revenue, and work for other firms.’

(Corporate mix): ‘In general, the market element of an economy, ought to be comprised of, roughly, 20% *Public Companies*, and 80% *Personal* and *Private Companies* ~ ref. below, re all these corporate forms ~ with *Public partnerships* presenting an intersecting set, whose share of the market fluctuates, subject to need and opportunity (in truth, the ratio of *Private* to *Public companies*, should be greater, save for the need for the latter, to control natural and moral monopolies, plus the financial sector).’

Personal Companies

‘**Collectives**, small businesses and sole traders, should be welcomed and supported by society, for they promote autonomy, and self-expression, create meaningful employment, offer personal service, mother invention, encourage ingenuity, plus entrepreneurship, whilst catering for, and cultivating bespoke tastes (to which end craft, and the monopolistic competition of homogenous products, serves to enrich living); moreover such firms, and workers, complement corporate business, by answering markets too small for their operation, yet still compete with it, in terms of market share (when the latter is taken aggregately); thus, giving scope for personal opportunity, expression, success etcetera, whilst bringing creativity, innovation, humanity and so on, to the economy, microcommerce ought to be organic, encouraged by government, and subject to light regulation.’

‘Outsourcing, and sub-contracting work to this sector too, on the part of *Public companies*, *Public partnerships*, government and public bodies, would ensure that assets were sweated, resources were fully utilised, and returns were maximised (profitable business, which is too small to be worthwhile for large firms, being this way exploited, while certain goods, likewise, would be rendered more affordable); in short, an economy is like an ecosystem, which needs tiny creatures, as much as big beasts, to operate in kilter, and properly evolve; to this end, while large concerns assist society, by giving it economic predictability, power, drive, plus stability ~ and the means to realise grand schemes ~ small businesses grant it character, vent individual skill, and independent industry, plus cater for every taste.’

(Personal company structure): ‘Talented, dynamic and individually-minded people, should be able to incorporate themselves on a limited liability basis ~ e.g. *John Doe*

Ltd. ~ so as to reduce their exposure to any risks, related to their practice, product or performance (albeit they should have to fully insure, the said trading entity, and that, as its Director, would still remain liable in respect of negligence, and any other form of criminal activity, which their firm committed); this could be achieved by registering their trading entity, with a government body ~ or *Company regulator* ~ set up for this purpose (as is conventionally the case); this should be a cheap and easy operation (albeit the state should turn a small profit, for registering and regulating companies, which ought to be legally required to file an annual return, detailing their ownership, controlling officers, and place of trading, along with an annual set of accounts ~ all of which is normal, established practice).'

'As with regular, salaried income, they would then be able to transfer the profit they made, into either their *Current account* ~ where it would be tithed upon deposit ~ or into their *Dormant account* (ref. above on both counts); this would enable them to accrue wealth, over and above their *Income ceiling*, which could be left to sit tax free in the latter vehicle, until they chose to switch it to their *Current account*, in leaner years, or opted to transform it into *Social credit*, by way of *Active taxation* (enabling them to endow causes they support, plus gain status ~ ref. *Income tax [Passive & Active tax]*, below, and *Aristocratic brackets [Social credit]*, above).'

'This arrangement would also offer potential, for their business to develop into a *Private company* ~ ref. next heading ~ by way of shares being transferred to workers, or sold to public bodies.'

'Alternatively, they could trade on an unincorporated, self-employed basis, whereby they kept a set of books on a state supplied format, and held a business account with the *Public bank*, from where they transferred profit into either their *Current account*, or their *Dormant account*, whereupon it would be subject to the rules that governed income tax (ref. *Income tax*, below); in this operation, they would use the *State accountancy* service ~ ref. *State accountancy*, below ~ as needed, and would be subject to tax inspections (to ensure they were not profiting, through outlay attributed to the business ~ the penalty for such abuse being, as ever, stiff to present a deterrent).'

'Concerning safety, even those self-employed should have to insure their commercial operation, in respect of public liability, and certain trade-related risks, so that it presented no threat to society (though as the state would provide this good, its cover would be honest and comprehensive, whilst its cost would be as low as possible, and even discounted in some cases ~ to wit, when the occupation in question was being encouraged, or otherwise subsidised, for the benefit of the commonwealth).'

Private companies

'Rendering commerce more organic, venting private creativity, and permitting independent enterprise, self-run businesses, of every scale ~ but particularly small ~ should be welcome in society, and thus encouraged by government, by way of

training, funding, and sympathetic legislation (which, fundamentally, means longterm regulation, fiscal predictability, and, naturally, lack of bureaucracy).’

‘Thus, wherever and whenever possible, government organisations, public bodies and *Public companies*, should use local suppliers, small concerns, craftsmen and private contractors, to meet their external needs, particularly with regard to design, and aesthetic disciplines, whose colour and brilliance dims in systems (obviously though, positions of public authority, responsibility or oversight, must never, ever be taken from the state domain).’

(Private Company structure): ‘An individual or a group of people, should be able to form limited liability companies, by way of registering them with a government body, or *Company regulator*, established for this purpose (as is conventionally the case); this should be a cheap and easy operation (albeit the state should turn a small profit for registering and regulating companies, which ought to be legally required to file an annual return, detailing their ownership, controlling officers and place of trading, along with an annual set of accounts, as is standard practice); in terms of the number and class of shares issued, this should be up to the company concerned at the point of its creation, though it ought to be free to increase their quantity, and change their class at any time, subject to majority shareholder consent, and contractual obligations (the size and grade of each shareholders stake, being adjusted accordingly).’

‘In terms of share ownership, only those who work for a company, ought to be allowed to hold shares in it on a private basis, albeit the founders of a company, or partners, could own one class of sellable share, while employees had another, that couldn’t be transferred, and must revert to the company when they leave it; outside of this arrangement, *Private companies* should only be able to sell shares to the state, its institutions and organs, the *Sentinel* corps, certain charities, academic establishments, or the *Public bank*, and its subsidiaries (which would only, in the main, entertain a company, if it issued shares to its workers, as part of their wage arrangement).’

‘By virtue of this restriction, all forms of idle, and rapacious share trading would cease (the benefit of which, outside the imperative of merited income, would be economic stability); as for those bodies which could purchase shares, such institutions would, mandatorily, invest their wealth more soberly, honestly and morally, than private investors err to do ~ the former only buying them, on the hype-free basis, of asset value, dividend yield, and measured projections ~ while vendors would face criminal prosecution, if they misled these entities re valuation, or via deceptive prospectus.’

‘Thus this system would be immune, from the currents, bubbles and crashes, which err to afflict private stock markets ~ often at the cost of the commonwealth ~ while companies that acted shabbily, would find themselves unable to obtain investment, and thus would be incentivised, to conduct their business with integrity; consequently, civic-minded investors, in league with the *Public bank*, would ensure that upright companies thrived, bloomed and grew, while disreputable ones, like unwatered weeds, never managed to flourish.’

‘In respect of enterprise, invention, and the exercise of maverick talent, while the *Public bank* and its subsidiaries, invested in respectable, reputable ventures for profit alone, *Councils, Parliaments* and *Congress* ~ ref. *Appendix 2. Constitution* ~ ought to set up ad hoc funds, whose aim would be to incentivise, goad and promote progress, innovation, regeneration and entrepreneurship, and likewise nurture ability, through investing in small companies.’

‘Similarly, universities and colleges, should seek to both generate returns on their reserves, and ~ in keeping with their research, focus or discipline ~ sponsor forms of experimental enterprise, otherwise shunned by the *Public bank* ~ due to their unpredictability ~ whilst the *Sentinel corps* too, ought to back uncertain firms, which it thought were, for whatever reason, acting in the public interest; lastly, if individuals, or groups of people, thought a particular business would help a cause they supported, they should be able to form charitable foundations, which could similarly invest in progressive ventures, eschewed by other backers (to which end, they could allocate an element of their *Active tax* ~ ref *Income tax [Passive & Active tax]*, below).’

‘In this way, companies would have many routes open to them, if they wished to raise capital via share sales, be their venture conventional or seminal, ground-breaking or established, shaky or sound (in truth, if shares could not be sold, to any of the parties just discussed, then one would have to, seriously, question their business proposition); normally though, it would be the founders of *Private* firms, and their workers, who constituted shareholders, with capital requirements being met, through loans from the latter to the business ~ in cash or kind ~ or by way of borrowing from the *Public bank*, or its subsidiaries.’

‘In respect of internal shareholding, when workers then left the company, their shares could either be given to their replacement, or divided among the remaining shareholders, on whatever basis was dictated by their share class, or was otherwise contractually enshrined (with any loans they had made to the company, in cash or kind, being duly repaid to them).’

(Transfer of ownership): ‘In the event shares were sold outside of the workplace, to state investors etcetera, then they would have to be done so, on the basis of a contractually-binding prospectus, such that the buyer knew where the capital generated by way of the share sale was to be spent, what returns they were likely to receive from their investment ~ subject to product performance, and market forces ~ what power they would hold over management, and what control they would have over wage rates ~ beyond that bestowed on them by voting rights ~ if external shareholders formed a minority (the latter point presenting the biggest, potential, conflict of interest, twixt workers, executives, and outside investors).’

‘In respect of internal shareholding, as said, outside of the bodies listed above, only company employees ought to hold shares; in practice this would usually result, in either the owner-shareholder of a *Personal company*, gradually ~ as the company morphed into a *Private company* ~ bestowing shares upon staff, as part of their employment package, so as to incentivise them, reduce wage outlay, and gain access

to funding, or, in the case of *Private companies*, a small group of founders ~ be they members or partners ~ doing likewise.'

'To this end, primary owners and partners of companies would, in their own interest, need to establish two classes of share, one which they, or initial, seed institutional investors would hold, which could be sold to other institutional investors, at their holder's discretion ~ subject to the company constitution ~ and another, issued to workers, which would revert to the company when their holder left its employ (with the shareholding, in this respect, being subsequently adjusted pro rata, as the company expanded, or contracted ~ the worth of workers shares, in terms of their returns, being a factor in their salary, and ergo contract).'

'Though owners, partners or proto-shareholders, would not have to grant staff shares, in the interests of productivity, workplace relations, and a sense of social inclusivity, for companies to borrow money, and be able to sell shares, they'd be expected ~ in all save exceptional circumstances ~ to so act, and allocate shares to workers, for the duration of their employment, as part of their emolument (it benefiting the commonwealth, that every worker is motivated, and rewarded, in respect of collaborative output, subject to input and effort).'

'Furthermore, this mechanism would serve, to a certain extent, to meritocracise companies, which is just, as only through the collective effort of a workforce, or team, can one man, or a group of individuals, commercially succeed; thus the fact that corporate expansion would be, ultimately, linked to equitable company structures, should present no cause for complaint, on the part of businessmen, or entrepreneurs (be they the boss of a small concern, or a captain of industry).'

'Moreover, the founders of a company, would still be able to retain a majority holding, until share-sales tipped the scales, so that external and staff shareholders, could unite to override them (which is good for, as organisations grow, they ought to profit from such a forum); conversely, workplace-neutral, civic-spirited institutional investors, could side with the founders, and overrule the wishes of staff, if they felt it right to do so (to which end, institutional investors should, in the interests of the commonwealth, hold the balance of power in an outfit ~ industrial disputes being internally settled, by way of such neutral intervention).'

'In this way, those who owned companies outright, or small groups of partners who did likewise, would be incentivised to give their staff shares, as part of their salary package ~ shares which would revert to the company, when their employment ended ~ and to ensure that their own salaries were warranted (so as not to devalue their own shareholding); then, when a staff-shareholder died, resigned, was sacked or retired, their shares would simply be transferred, to the employee who replaced them ~ in all or part, subject to status ~ or be retained by the company itself, with dividend payments either reverting to it, or being transferred to other workers, who covered the role in question, until someone filled the hole (ultimately though, if a role itself became redundant, then though the dividend from the affected shares would,

automatically, revert to the company, as this would increase its profits, it would inflate the dividends paid to staff that remained, and thus nullify disgruntlement).’

‘In all situations however, relating to the issue of share capital, and company structure, the public *Company regulator* service, would be on hand to help, and advise firms ~ for a small fee ~ as would the *State accountancy* service (ref. *State accountancy*, below); the provision of this official, accessible, legally accurate assistance, would save companies hassle, time and expense.’

(Executive wages): ‘Even under the system here proposed though, there’d be a natural temptation for company founders, Directors and partners, to pay themselves inflated wages and, post any sale of shares to external investors, to receive money from the company, by way of unwarranted bonuses, and the provision of spurious, additional services; in the corporate structure thus far outlined though, it’s to be imagined that such acts would be objected to, and resisted, by staff-shareholders, and investors ~ with the former informing the latter, or vice versa ~ whose dividends would be reduced by way of such payments, while, outside of this internal control, if majority-shareholding Directors and partners, were seen to be ignoring valid protest from stakeholders, as well as devaluing their shares, and potentially rendering them unsellable, they would likewise find themselves unable, to secure finance from the *Public bank*, its subsidiaries, and potential investors (in addition to which, any aristocratic executives, who conducted themselves ignobly, could face censure from an *Aristocratic tribunal* ~ ref. *Meritocratic society* [*Aristocratic enforcement*], above).’

‘Thus the company structure here proposed, would discourage the creation of gravy trains, and would result in original owners receiving salaries, which reflected their input, which would have to amount to a, minimum, sixteen hours work per week, for them to retain their shareholding (as said, outside of institutional investors, only employees could hold shares in a company); to iterate, if company owners resisted giving shares to staff, or paid themselves for idling, then the firm would be unable to borrow money, expand and grow richer, in addition to which, they would be unable to sell the shares in question (while it’s likewise to be expected, that they’d struggle to hire staff, in a vibrant, meritocratic economy).’

‘To this end, proto-shareholders would also have to endow their position in the firm, with an element of employee-class shares, so that they could sell off their remaining stock, and still leave shares available to benefit their replacement, in the event they left the firm; again, if they failed to do this, or failed to make adequate provision, it would render the company unattractive to external shareholders, as they would, rightly, need to see sensible measures in place, in respect of future management.’

(Payment and taxation): ‘Companies themselves shouldn’t be taxed, only individual shareholders and workers, at the point their income was transferred into their *Current account*; companies should however run the risk, of having a punitive 5% tax applied on passive capital, when they filed their annual accounts with the state *Company regulator*, the latter being surplus funds ~ over and above a float ~ left fallow in their *Current account*, instead of being transferred into their *Dormant account*, from where

they could only be withdrawn on four weeks' notice, without incurring a 3% penalty (thereby giving the polity more capital to borrow, lend and use as collateral, so as to generate money for the republic); this system would ensure that Companies kept capital active, and prudently managed their cash-flow (while failure to do so, was punished in a way which enriched the state).'

'Money paid to workers and shareholders, as wages and dividends could, as previously explained, be paid into either their *Dormant*, or *Current accounts*, with rates of remuneration and dividend payments, being decided by shareholders, as dictated by the company constitution, and contractual arrangements; in respect of dividends, any a shareholder received, if not placed in their *Dormant account*, would be treated as income and taxed at 10%, until such time that their aggregate income, reached the *Income ceiling* ~ ref. *Wage equation*, above ~ post which it would be subject to *Active taxation*, in exchange for *Social credit* (ref. *Income tax*, below).'

'When shares were sold to institutional investors, such sales could take two forms; firstly, where shareholders simply sold shares, and received the sale proceeds themselves (in which case every beneficiary, would treat their windfall as income for tax purposes, and bank it into either their *Current* or *Dormant account*); secondly, where the shares were sold at a heightened price, but that the sale proceeds were reinvested in the company, so as to increase the share value and dividend yield, and thereby compensate the affected sellers, by increasing the value of their retained shareholding (in a tax-free operation); to facilitate this exercise, if required, the amount of shares could be increased, so that, for example, he who owned one share now owned ten, the cumulative value of which was the same as the single original, post which every shareholder could concede, pro rata, a number of shares in the sale, the proceeds from which were retro-invested.'

(Bequeathal of ownership): 'As said, every employee and officer of a company, would have to relinquish their shareholding in it, they moment they stopped working for it, for whatever reason, or if they worked less than 700 hours in a year (save for exceptional circumstances, like protracted sickness, for which a dispensation could be sought from the *Company regulator*); thus, being linked to their position, employment-related shares could be neither transferred, nor sold by their holder; as for inaugural shareholders and partners, though they could sell their non-employment-related holding to institutional investors, anytime while they worked for the firm, or the moment they left it ~ on terms dictated by the company constitution ~ their employment-related shares too would be non-transferrable.'

'If however an inaugural shareholder died, then ~ assuming there was no tontine rule in the company constitution ~ their non-employment-related shares, should have to sold by the state-appointed executor of their estate ~ in keeping with the company constitution ~ post which the proceeds should be banked into their *Dormant account* (ref. *Disinheritance*, above).'

(Favoured trading status): 'As with *Personal companies* ~ ref. above ~ *Public companies*, *Public partnerships*, government and public bodies ~ ref. below ~ ought to

sub-let, franchise-out, and contract rents to *Private companies* too, whenever possible; this policy would ensure that assets were sweated, resources fully utilised, and returns maximised (profitable business, which is too small to be cost effective, for large corporations and organisations, being this way exploited, whilst certain goods likewise, would be rendered more affordable).'

(Internal regulation): 'Both the nature of external shareholders, and the interests of staff shareholders, would ensure, without recourse to uncompetitive, undemocratic, and unworkable legislation ~ which merely serves to vex commerce, and enrich solicitors ~ that executive salaries reflected effort, and that companies had good work-practices, plus conducted themselves properly; government policy, and civic initiatives too, would this way be supported, as the boardroom formed a route, for the import of their ethos.'

(Property companies): 'Although the polity would own all territory, and any realty constructed thereon, this would not prevent *Personal* and *Private* companies ~ along with the *Public partnerships*, discussed below ~ from engaging in design, development and construction, indeed such activity should be encouraged by government (save when it's trying to save, or generate £, by way of the *Labour standard* ~ ref. *The Labour standard*, above).'

Public partnerships

'Under this system, the state could join forces with *Private companies*, to deliver ad hoc projects and products, which either guaranteed a yield for the people, addressed market space, or promoted goods, the sale and development of which, could benefit society, but whose uncertainty deterred firms (who might struggle to gain funding for such speculation, from the *Public bank* and its subsidiaries); in these *Public partnerships*, the *Private company* would benefit, from the security of having the ultimate bedfellow, whilst the polity gained access to their experience, knowledge and contacts, workforce plus creativity (while generating private enterprise, whose organic working, brings economic kilter, and commercial health).'

'In such ventures, a 49% state stake, would help to foster long-termism, in terms of returns, whilst the 49% held by a *Private company* ~ or companies ~ would ensure that failures weren't masked, by the long-term mindset of the former; as for the remaining 2%, this ought to be owned by the Sentinel corps, so they could settle disputes, in the event the said two groups couldn't reach agreement (though shares could be sold to others too, provided their voting rights were restricted).'

(Corporate transformation): 'To this end, *Private companies* would be able to morph into *Public partnerships*, or participate in them, as part of their corporate operation, while the state in turn, could opt to let its part in the *Partnership*, be transferred over to private ownership, once its objective was met (subject to economic policy); conversely, if it was politically, or economically necessary, a *Public partnership* could be converted into a *Public company* ~ ref. next heading ~ by way of the state buying the private shares.'

Public companies

'A republic should control all natural and moral monopolies; such an arrangement would benefit its citizens by:

- A). Ensuring all profits go to the state.
- B). Ensuring the minimum possible price, was charged for the good in question.
- C). Ensuring that the enterprise concerned, was ethically run, and properly regulated, well-funded, and fully underwritten.
- D). Ensuring that customers did not waste time, trying to outfox cartels, and tricky price-fixing, by suppliers through tacit collusion (which renders any form of formal collusion, crass and unnecessary).
- E). Ensuring such companies worked in concert, with government policy, and public infrastructure.'

'Beyond their primary role, of controlling natural, and moral monopolies though, the state should also form companies ~ managed in part by economists, and audited by Sentinels ~ when and where necessary, to create competition, and meet needs, so that it, collectively, owned circa 20% of the marketplace ~ though ideally never more, so as not to hobble organic commerce, and upset natural balance ~ albeit more than one firm could be made for a job, to generate further, quasi-internal competition, with each offering modified products, services and standards (in addition to which, as employees would own shares, and receive dividends, this too would act as a driver for rivalry).'

'In terms of *Public company* structure, outside of staff-shares, all the shares would, obviously, belong to the polity, which would aim to make a 10-15% net profit, from its business activities, to which end, *Public companies* should be run, both hungrily and robustly (their profitability being a moral obligation); thus, whilst historically, particularly in the occident, state-owned enterprises, have erred to be a loss-making form of welfare ~ in thrall to antisocial Unions ~ in a progressive republic, state-run companies would help society, by generating wealth for it (so offsetting taxation); to this end, for the avoidance of doubt, profit should be the objective of a *Public company*, with any other social good it brings, being incidental.'

'Such concerns could either be created by the state, or could be *Private companies* which it bought, so as to ensure political kilter, or because their failure upset the commonwealth, albeit such salvation mustn't be charitable (dying firms whose survival is viable, being whipped into shape through boot camp tactics, sackings, penalties, etcetera, not gourmandized in their sick bed); the fundamental role of these firms should be: firstly, to manage the natural and moral monopolies, which can only, properly, belong to the commonwealth; secondly, to cater for minorities, and otherwise neglected niche markets; thirdly, to introduce variety to undersupplied markets, to fill gaps in them, plus create buffers within them, in respect of supply and price; and finally, to harmonically moderate trade and industry, so that it's competitive, and sensitive to progress, yet more cooperative, and less belligerent, as all firms look to further the republic, through new goods, and refined production

(production being energised, by fighting for a common cause, as proven by war economies, which defeat enemies, by being at peace with themselves ~ so men must grow to, collectively, combat bad business, and inefficiency).'

(Public company competition): 'In terms of efficiency, notwithstanding that ethical health, is a more pressing social imperative, than economic maximisation, *Public companies* should set up internal mechanisms ~ by way of rival subsidiaries, personal competition, penalties and incentives ~ to drive productivity, increase value, improve public service, and rightly reward employees, in keeping with meritocratic precepts (while successful captains and executives, plus Stakhanovian employees, should gain *Social credit*, for their initiative and commitment ~ *Public companies*, both generating tax, and enriching citizens, through lowering cost, and elevating quality).'

'Thus unlike premature, naïve attempts, to nationalise or collectivise industries ~ which ignored base nature ~ forward-thinking *Public companies*, should be internally competitive and, wherever possible, divided into rival entities, whilst their staff are encouraged to be industrious, by way of productivity-related payment, penalties, bonuses and shareholding (Sentinels monitoring such emoluments, on behalf of the shareholder-state); in addition to this, by reducing waste, improving service, value and output, middle management, and teams of workers, should be able to share profits, which directly stem from their input, effort or initiative, be they gained by way of sales, or via savings made (again, Sentinels monitoring such emoluments, on behalf of the shareholder-state).'

'It must also be incumbent upon *Public companies*, to embrace technological development, and increase their efficiency apace progress (though never at the expense of personal service); moreover, as invention begets innovation, and ergo changes market forces ~ through recalibrating consumer demand ~ this fact acts as a fillip to business, even when it's monopolistic (for champions, knowing they cannot win, forever face defeat, and so must fight, to keep their supremacy, in a changing game).'

'Finally, through granting greater autonomy to its branches, an organisation can ensure that its customer base itself, incentivises, drives and refines productivity (plus such engagement, and action on feedback, reduces the facelessness of corporations, which harms their relations, with staff and suppliers, clients and society).'

(Public company benefits): Shelving the question of ethical imperatives though, *Public companies* would also benefit the commonwealth by way of:

A. Price leadership: 'Outside of their exclusive control of natural and moral monopolies, ad hoc, subsidiary *Public companies* or *partnerships*, could combat predatory pricing ~ whereby oligopolies slash prices, to bankrupt new entrants to a market, before raising prices again ~ by being able, if necessary, to undercut any rival in perpetuity; similarly, when addressing unhealthy profiteering, acting in tandem with the *Public bank* ~ which would cease lending to offenders ~ *Public Companies* could lower the price, and increase the supply of the goods being abused, but only to

a level, that equitable *Private companies* would want to operate at; generally though, when intervening in open markets, *Public Companies* ought to charge the highest prices they, fairly, can to encourage others to enter, and remain in them.'

B. Market space: 'When the private sector is unable or unwilling ~ due to risk ~ to meet a perceived need, or test an enterprise, special purpose *Public companies*, and *Partnerships*, should fill the void, so as to provide variety, and advance technology; in this way the state would address market space, thereby sensibly ensuring, that prices are kept normal for consumers and producers, that the economy is maximised, plus runs efficiently, and that development is abetted by way of investment, in risky-yet-progressive initiatives; moreover, even when unsuccessful, such ventures often create collateral, public benefits, whilst any losses the state made by way of speculation, would be mitigated by gains it made elsewhere, along with the employment ~ so tax revenue ~ that failed firms still generate, prior to their demise.'

C. Entry level barriers: 'Similarly, such vehicles could introduce competition, into markets with high entry levels.'

D. Market failure: 'Generally, special purpose *Public companies*, and *Partnerships*, could be used to check, and correct dysfunctional markets, in whichever way was necessary.'

E. Legislative agency: '*Public companies* and *partnerships*, would look to ensure that legislative intentions, crystallised in the marketplace.'

(Employment): 'In addition to these said benefits, though *Public companies* must always function on a commercial basis, and never be used as a form of welfare ~ being profit making ventures, whose purpose is to serve, and earn for the commonwealth, not gravy trains or charities ~ they would nevertheless offer a more secure type of employment, for those less adventurous (albeit such firms should be internally competitive, reward initiative and enterprise, and offer employees ad hoc, and collateral opportunities, to win bonuses, and privately contract tasks).'

'Similarly, *Public companies* and *partnerships*, could help society in way of regeneration, and demographic management, by locating non-site-specific businesses, in regions that required development (and, conversely, from moving them away from overpopulated places, or areas the state wished to reclaim).'

(Inflation): '*Public companies* and *Partnerships*, present a state with a tool to address inflation, by way of wage control, the price of their goods, and resistance to cost increases, on the part of their suppliers (while public shareholders in *Private companies*, exerted the same pressure upon them); thus state controlled businesses, can act as a brake on inflation, by both restricting unwarranted price rises, in the goods and services they provide, and by ensuring, that the only way their staff can increase their pay, is by increasing their hours, productivity or efficiency, or by way of promotion (indeed, pay in *Public companies*, *Public partnerships*, and the public sector in general, could be index-linked on an inverse basis, such that as inflation went up,

pay headed down ~ such an initiative, incentivising a swathe of the populace, to resent inflation, and any who abetted it, resulting in product boycotts, etcetera).’

‘As a large element of the workforce would be employed by the state, in either a civil or industrial capacity, this would ensure strong resistance to inflation, in every other sector, as would the fact that, as just discussed, the cost of the necessities, supplied by natural and moral monopolies, would be, practically, uninflatable; similarly, state resistance to price rises, on the part of its suppliers, would serve to stop inflation, though, hopefully, the greatest check to this contagion, would be the opprobrium of those who drove it.’

‘In respect of *Private companies*, if necessary to check inflation, profit margins could be capped, pro tem, at a 20% maximum, such that the price of a good could only rise if its production costs did likewise, whilst if they diminished, then the price too should be reduced; though such responsive costing may seem onerous, and difficult to regulate, computers could ensure it was effected sans hassle, and easily policed (especially as, as the books would be looked at annually, by the *State accountancy service*, ref. below ~ any suspicious outlay would warrant justification, whilst fiddling would be deemed petty treason, and thereby be deterred).’

(Public investment): ‘If ever the need arose, the state could fund specific, civil projects, by way of selling bonds to the public; obviously, in view of all the revenue-generating-mechanisms the polity had at its disposal ~ thus far outlined ~ and likewise the routes open to it, to create money by virtue of the *Labour*, and *Land* standards, it is hard to see why it would ever have recourse to this way of funding, save that it may wish to enlist public spirit, in respect of an initiative, project or scheme, and reward the citizens who committed to it, and who, it would be hoped, would present its first-users (a self-interested client base, being this way created, which might be useful in trialling a new good, popularising it, making it familiar, etcetera); another scenario though might be, that when a particular part of society, or special interest group, wanted to see a certain good created, while the majority of their fellow electorate objected to its cost, then it could be financed in this way (the exposure to risk on the part of its supporters, illustrating a level of conviction, which warranted the assistance of the commonwealth).’

‘To this end the state could create special purpose *Public companies*, to address specific initiatives, with shares being sold to the public, on the basis of future profits, capped at 20% above the production cost of their good, which is split twixt the state and investors ~ subject to risk exposure ~ although such interest, and any profit made on the sale of the shares, should only be transferrable to the investors *Current account*, there to be taxed upon deposit (as opposed to being deposited in their *Dormant account* ~ ref. *Public banking*, above, re the accounts); by virtue of this mechanism, no private investor, would be able to make too much passive profit, albeit they would be able to gain *Social credit*, by virtue of *Active taxation* (which would be acceptable, in view of their civic investment ~ ref *Social credit*, above, and *Active tax*, below).’

‘In addition to this limitation, shares so issued could have an expiry horizon, such that, after every share had earned enough to cover the cost of its purchase ~ upwardly adjusted re inflation ~ plus a return of X% for the time it took to do so, then its ownership reverted to the state (with the latter percentage being set, to reflect the risk of the investment in question).’

‘The shareholding itself, should be the sum of capital required, divided by 100, 1000, 10,000, or whatever split was needed, to render the shares affordable, for the sort of investors sought; subsequent to this, if additional funding was wanted, which could not be borrowed, from either existing shareholders, or the *Public bank*, further shares could be issued, so as to reflect new investment (for example, a Company which raised €100,000 via the sale of 1000 shares, could increase its shareholding by 200, if a further €20,000 was invested in it ~ or more if inflation warranted an adjustment).’

‘Alternatively, existing shares could be sold at a heightened price, on the condition that the sale proceeds were reinvested in the company, so as to, theoretically, increase the share value and dividend yield, and thereby compensate the affected vendors and buyers; to facilitate this exercise, if required, the amount of shares could be increased, so that, for example, he who owned one share now owned ten, the cumulative value of which was the same as the single original, post which every party could concede a relative number of shares in the said, retro-investment sale.’

(Tendering): ‘By way of outsourcing, subcontracting, and the temporary hiring of freelance staff, *Public companies*, in all their corporate forms, ought to offer work to *Personal*, and *Private companies*; notwithstanding this socio-moral obligation though, it is vital that *Public companies* are profitable, and offer best value to their customers, to which end it would be essential, that such engagement was properly costed, tendered and monitored by them, so that they don’t fall victim to overpricing, and tacit or formal collusion, on the part of suppliers, or service providers (albeit that, as to cheat a *Public company* should be deemed petty treason, hopefully the threat of unpleasant-penalty, would put off would-be thieves).’

‘In this process, companies which bid for work should breakdown their tender, so as to illustrate wages, costs etcetera, along with pure profit; the winning contractor or supplier, should then be tested in respect of these projections, over the course of the transaction, with the *Public company* being refunded, if they proved gratuitous (with risk, along with future and historical losses, being equitably factored into the math); similarly, additional costs must be fully appreciated and paid for, so that suppliers and providers duly profit, and do not end up out of pocket, by dint of public chiselling; furthermore, by virtue of this oversight, the client would stay informed as to value, and gain better knowledge of their costs, which in turn would help them to refine, and develop their business (though robust law would also, as said, serve to ensure honest competition).’

(Corporate transformation): ‘Excluding natural and moral monopolies, in certain cases, once the objective of a *Public company* was met, the threat it was formed to check had abated, or the economic landscape had changed, so as to no longer warrant

its public structure, it could merge with a reputable *Private company*, and become a *Public partnership*, or even concede its place in the market, and sell its shares to institutional investors, such that the company become a *Private* one.'

Corporate licence

'Having first guaranteed its returns, and established systems, which ensured good standards of service, and prevented the exploitation of customers, *Public companies* ought to offer elements of local operations, as franchises, contracts or subsidiaries, so that enterprising individuals could maximise productivity, quality and profit, through mutual interest (in addition to which, the state control of patents ~ ref. *Controlled royalties*, below ~ would widen the scope for this kind of business, for the good of the commonwealth, and the consumer).'

Public utilities (plus natural & moral monopolies)

'In any ethical republic, utilities, amenities and certain necessities ~ to wit, highly inelastic, vital industries, along with natural monopolies ~ should be democratised, and run by *Public companies*, with the profits they generate, being either used to enrich the commonwealth, or to subsidise the customer; in this respect, shelving moral imperatives, being the biggest business ~ and the one all others depend upon ~ the state should be able to better, and augment the benefits large corporations offer, in running such concerns.'

'This view is supported by the fact that, as the objective of business is monopoly ~ this being its perfect outcome ~ *Public companies* best achieve this, and do so ethically; moreover, contrary to popular opinion, monopolies are not free from competition ~ certainly in a public context ~ for they stay subject to markets that may shun, or deconstruct their product, are beset by new technologies, and are always stalked by challengers (moreover, groups sans rivals, err to fight amongst themselves, to which end negentropic, divisive self-interest ~ normally resisted in a healthy society ~ can here be cultivated, to boost productivity, and competitiveness).'

'Nevertheless, these industries must be managed on an internally competitive basis ~ albeit one where social, external gains, were factored into the equation ~ in respect of rewarding performance, and penalising failure, whilst particular attention too, ought to be given to areas where managerial, and branch autonomy, could yield greater commercial, and civil returns (similarly, making workers shareholders, whose salary is raised by way of dividends, would also incentivise production).'

(Natural monopolies): 'Social infrastructure creates natural monopolies, in as much as certain, universal services, cannot operate on a private basis, without causing public upset, be it by way of disruption, inefficiency, or consumer exploitation (to which it can be added, that in the interests of security, the orchestration of public services, and the implementation of government policy, it's only just, that such concerns are state-run); thus natural monopolies, and strictly inelastic business, must be governed by the republic or, leastwise, it must own a controlling stake in them, so as to exercise its will,

and ensure their operation has a moral ethos (monopolies being ever susceptible, to negentropic* jealousy).’

‘Ethically, where revenue’s created by the fabric of society, through supplying goods that people must consume, such returns belong to the commonwealth; thus things like utilities and tolls, can only be properly controlled by *Public companies*; in view of this moral imperative, it’s obscene for any government to permit guaranteed, monopolised profits ~ extracted from the people ~ to fall into private hands, especially when it’s considered that the state is, A., the richest entity, B., the most secure borrower, C., the provider of the law, education, social order and infrastructure, upon which all commerce is reliant; if however it’s feared that, due to seditious Unions, bad staff, and political interest, a republic cannot manage such enterprises, then the proper response of the latter, is to rigorously counter these ills, not admit its inadequacy, and, with a shrug, let fat cats thief from the people.’

(Consumer benefit): ‘In addition to preventing their exploitation ~ be it in the guise of consumer or worker ~ *Public companies* would, likewise, free people from the irksome burden, of having to continually shop around for essential services, and renew contracts with suppliers, year on year on year (as the latter otherwise try to fleece them ~ offering discounts to new business, whilst robbing loyal customers, corporations err to invert service).’

(Moral monopolies): ‘In instances where a legal requirement, imposes a commercial burden on the citizen, then the service in question must, always and without exception, be provided by the state (who otherwise drives them into the, greedy, clutches of private enterprise, which thus gets to decide, who partakes in certain public activities ~ freedom thus being, egregiously rented); moreover, it’s reprehensible that profits, created by virtue of laws, and state regulation, are pocketed by businessmen, instead of reverting to the commonwealth, in what is a form of extortion (as some are made to pay others, by the threat of penalty).’

(Arms and warfare): ‘It’s essential for peace, security and stability, that the manufacture of weaponry, is only conducted by the republic, for to let private companies undertake such production, is horribly wrong for three reasons (all of which are rendered more marked, in a world comprised of sovereign bodies).’

‘First and foremost, while decent people make weapons to defend themselves, but hope they’ll never be used ~ the cost of warfare, both human and material, vastly outweighing any gains, made by way of arms production ~ the converse is the case, with private weapons manufacturers, who can only but profit from warfare, slaughter and threat, and who’re thus inherently incentivised, to encourage conflict, hype danger, and foster enmity between people (such morbid trade, outside of a federation, leastwise resulting in the arms-races, economic hostilities, and attempts at destabilisation, which fuel disputes, scares and rebellions, and so generate sales, for them that vend death).’

‘Secondly, to allow private individuals to have control of weaponry, and worse, the knowledge and means needed to produce it, is a direct threat to any commonwealth; naturally, as with the first point, this menace is exacerbated outside of a federation, where, through selling to friend and foe alike, arms companies and dealers increase the risks, for every party they trade with while, by continually draining the coffers of nations, they help to destabilise them (increasing their need to buy weapons, to check threats they’ve created); in short, private arms companies, present a menace, at all levels, to each people they deal with, and every people they don’t.’

‘Thirdly, it’s utterly repugnant, from any moral or ethical perspective, that firms should earn shareholders profits, by dint of killing, through the effectively indiscriminate sale of arms, to any kind of buyer (the private trade of weaponry, being impossible to police to the standard needed, amid conflicting jurisdictions, and complex political ties); in this respect as well, trade in arms harms governments, by discrediting their ethical credentials (for any state, which lets firms make weapons in its territory, is as reprehensible, as the sick smiths themselves).’

‘Mercenaries too, along with any form of armed security contractor, cannot be permitted to operate, by any law abiding state, for these same three reasons, the most signal of which is, again, that their intrinsic interests conflict, with those of any deluded people, who would err to use them; to wit, such men don’t want war to end, but look to protract it, so as to prolong their livelihood; neither do they want domestic peace, but prefer upset and revolt for the same, sad reason; nor do they even want people to sleep easy in the beds, preferring instead they’re beset with threats (be they real, imagined, or presented by their rented defenders ~ people in truth needing protection, from those for whom terror presents a profession).’

‘To iterate, the business of defence, in every respect, belongs to the polity, and must be conducted on profitless basis, so as not to sully it.’

(Pharmaceutical industries): ‘Drugs save lives, and as such must be produced as cheaply, developed as collegiately, and distributed as freely, as is humanly possible; naturally, private sector interests conflict, with each of these three imperatives.’

To wit:

‘*Corporate rivalry*, and the jealous, monopolistic protection of patents, prevents knowledge from being shared and pooled, so as to accelerate the development, of products that, in this case, both save lives, and make them better.’

‘*Capital investment*, is essential to this expensive business, yet no corporation, or mighty conglomerate, could ever come close to matching the capital, of an international, federal empire.’

‘*Spreading risk*, in respect of the, considerable, cost of research and experiment, is best achieved by developing a wide range of products, some of which flourish, and some of which die (save in way of providing knowledge, which then saves in other

ways); again though, in this regard big-pharma's Lilliputian, when stood beside the giant Titan, embodied by a collective commonwealth (this right-Leviathan, being non-Hobbesian).'

'Economies of scale, naturally, reduce costs, and so prices, to which end pygmy-corporations, cannot compete against the, Colossal, strength of a federal people, in producing goods at best value.'

'Academic cooperation, would further pharmaceutical advancement, as every hospital, and relevant centre of learning, would place its facilities, and intellectual resources, at the disposal of a state-run company, which sought to progress medicine and healthcare.'

'Profit, naturally, is the objective of private companies, and this leads pharmaceutical firms to, naturally, exploit the commonwealth, through the sale of their essential goods; consequently, operating on a non-profit basis, a state-run concern would, naturally, markedly reduce the price of drugs, and so, naturally, save and aid countless lives (as opposed to, unnaturally, letting people suffer for nothing, save political inadequacy).'

'Thus it is that the development, production and distribution of medicines, is solely the business of the polity (and what better business, from its citizens perspective, could it possibly be in); to this end, a republic should form its own company, and eliminate all private rivals, by way of simply replicating their products, then selling them at cost, sans any regard to villainous patents (though the affected firms, should be offered the chance, for a time, to sell their laboratories, factories etcetera ~ at cost, not for profit ~ to the commonwealth); when a government fails to do this ~ political parties being bankrolled, in part, by big-pharma ~ millions of its people suffer, and die needlessly, and thus it is, heinously, remiss in its duty of care to them.'

'To iterate, elimination of such competition isn't criminal; what is criminal, is to let children, women, and men die, plus suffer ~ is some cases discomfort, in others, agony ~ so that a heartless few, make their corps thrive, by bleeding sick people, and denying treatment, to financially weak ones.'

(Credit referencing): *'In any state where people's ability to borrow, is predicated upon a credit rating, it is essential that this is established, monitored and updated by a public body; to do otherwise, is to permit self-interested, mercenary businesses, to have arbitrary control over people's lives, so as to profit via misadventure, along with their own admin error (such companies charging straight people, to correct their bent records).'*

*'By virtue of running the legal system, and owning a *Public bank*, a just republic, alone, can possess honest knowledge, of a person's credit worthiness, thus it must be the state that rates this, with any profits it makes by way of such intelligence, reverting to the commonwealth.'*

(State as arch rentier): ‘This system in its totality, puts the state in its rightful place, as the arch-rentier of society, whose gains ~ derived from resources and commodities, that cannot, rightfully, belong to any one party ~ naturally go to the commonwealth; moreover, notwithstanding the profits of each respective concern, if top-flight capitalists can earn 10% on their investments, by dint of their size, and the relative cheapness of financial expertise, what yield could a global state reap, in the face of negligible inflation, and controlled growth (one wonders ~ and wonders why this isn’t so, when it doesn’t happen).’

(Communications industries): ‘Though it is, arguably, wrong for government to, exclusively, control communications industries, it is likewise unacceptable, that private companies should, exclusively, control the means whereby people call, message and otherwise contact each other ~ and thereby have access to the content of the latter ~ and only be subject to, at best, light external oversight (which errs to be nescient, in the face of technology pioneered, by those supposedly policed); similarly, for a modern society, as the good they provide is so vital, it’s imperative that the polity tends to their operation.’

‘To this end, such businesses should be jointly run, by the comity and private owners, by way of being *Public partnerships* (ref. *Public partnerships*, above); such an arrangement would ensure: that privacy and rights were not compromised; that freedom of speech was not curtailed; that people’s data was lawfully protected; that content was legal and decent; that surveillance was warranted, vigilant and efficient; and that use of these services, was never unduly exploited (all whilst generating revenue for the commonwealth).’

‘Notwithstanding the corporate oversight though, that this approach would automatically bestow, to safeguard liberty, ensure integrity, and uphold law, such firms should also be subject to external, independent observation, and regulation, effected by Sentinels, and everyday men and women, as an aspect of *Social service* (ref. *Social service*, above).’

(Social media platforms): ‘Again, though it’s questionable to place control of social media platforms, search engines, and other enquiry devices, solely in the hands of the polity, it is similarly improper that private businesses, should independently manage, and attempt to police such goods ~ as far as they legally can ~ indeed, by dint of the nature of the data they hold, and their ability to disseminate misinformation, the need for government oversight in their running, is as imperative as with communication firms; thus, as with the latter, such concerns should be jointly controlled, by the commonwealth and private firms, by way of being *Public partnerships* (ref. *Public partnerships*, above); only such an arrangement, can ensure that the privacy, liberty, and vocal rights of people, are not abused ~ through being silenced, or misquoted ~ that men are not exploited, misled or manipulated, and that lies, vice and criminal content, is neither promoted, celebrated, or propagated.’

‘Notwithstanding the corporate checks however, that this approach would perforce bestow, to safeguard liberty, ensure integrity, and uphold law, such firms should also

be subject to external, independent oversight and regulation, effected by Sentinels, and normal men and women, as a facet of *Social service*.'

Publicly owned vice

(Narcotics and prostitution): 'Whilst accepting that, in certain instances, civil liberties supersede social sensibilities ~ to wit, where immorality does not excessively affect others, or the polity itself ~ it's improper that some, wrong people should profit, from the weaknesses of others; thus, as long as people want to use narcotics and prostitutes, these services should be ~ safely and hygienically ~ controlled by the commonwealth, such that the revenue generated thereof, is ploughed into initiatives to help those involved, plus is used to cover the regulatory, and management costs, of the grey trade in question, along with any expenses the state incurs, in relation to the support, aid and rehabilitation, of users and prostitutes.'

'Post this outlay, profits should be spent for the benefit of society, as opposed to financing the lifestyles, of its most reprehensible elements (people who should not have a penny in their pocket, and, moreover, upset order when empowered by wealth).'

(For further comment on this issue, ref *Licensed narcotics* and *Licensed prostitution*, above).

(Gambling): 'Gambling should naturally be banned, while petty gaming should be tolerated ~ albeit on licenced premises ~ and trivial wagers ignored (though one can safely bet that, as long as fools walk the Earth, gambling will continue underground ~ its detection, evasion, and punishment a game, its covert play, an expression of freedom).'

'If such measures were unpopular though, in the interests of liberty, a compromise could be effected, whereby the state created casinos ~ that didn't accept cash ~ in which the costs of every game were recorded, so that winnings could be adjusted to reflect the effort of the gambler, by tallying the time taken to obtain them, reckoned at the highest wage multiple, plus the losses and expenses they had incurred, in the session in question (though such income should hold no scope for conversion, into merited *Social credit*); post this equation, surplus winnings in a tax year, should belong to the commonwealth; under this system however, as with drug takers, gamblers themselves ought to be licenced, and subject to bans if their hobby grew toxic.'

'In addition to this facility, in the interests of recreation, and the comforting hope of luxury, the state could stage a lottery ~ the profits from which went to charity ~ where the stakes and winnings were capped, to avoid moral hazard (thus every citizen ought to be able to place, say, up to £2 per week on the competition, and receive a top prize, equivalent to a maximum salary for an annum ~ but be prevented from converting this sum, into merited *Social credit*).'

Guilds, quality & true Unions

‘Countering the negative effects of helot technology ~ in terms of dull, hollow production, and unemployment ~ guilds ought to grow in significance, through promoting ability in design, craftsmanship and hand finishing, and, more generally, in assisting the cultural transmission, that comes from the passage of knowledge, and the accretion of skill (if craft’s a snake, the craftsman’s its charmer ~ to rejig Ruskin, though Morris or Yanagi might just as well be referenced); thus, free from the demands of innovation, and the distraction of fashion, craftsmen can further a tradition, through being a medium, for its creative continuum, in an exercise whereby, they look to modify form and quality, whilst transmitting spirit (this being the nature of Te); by virtue of this method, once practically informed and qualified, authentic makers, whilst referencing the past of their craft, adapt it to their time, and sublimely revise it (modest open-mindedness, being key to the, fruitful, evolution of vocation).’

‘Ergo, notwithstanding the virtues of individual virtuosity, raw art, and seminal talent, guilds allow aesthetics to develop, through compounded knowledge, common ethos, and practical compromise, such that they can, over time, better reflect, encapsulate, and express cultural character ~ and thus colour history ~ than sovereign minds, which set expressive precedents (in terms of everyday impact, the output of aggregate talent, outweighing that of genius); in this way, transcending vain failure, and effortful pretension, the work of craftsman ought to form, a creative pendant to the output of unorthodox artists (with loose groups and movements, figuring between them).’

‘So, complementing technology, generating human industry, beautifying society, and teaching skill ~ along with virtue, if true ~ while ensuring the supply of quality goods, guilds and craft associations, must form an element in any, progressive, economic landscape, as via the dialogue tween everyday needs, and aesthetic appreciation, the high ideas of refined thought, are publicly exported (a task in which craft, can assume semi-mystical significance ~ for, as acknowledged in the orient, religion can take shape in making).’

‘More mundanely, guilds should offer systems of apprenticeship, qualification and accreditation, along with providing services, in respect of dispute resolution, customer complaints etcetera, thereby providing a professionally-versed source of arbitration (with the whole business, being subject to testing by Sentinels); companies and consumers, makers and tradesmen, would all benefit from this system, while customer dissatisfaction, upset, cheating and litigation, would all be averted, or leastwise decreased.’

‘Lastly, guilds help to create craftsmen ~ whose skills grow ever more vital, as technology develops ~ in a more organic, social, characterful context, than any form of corporate tuition; needless to say though, there’ll always be those whose artistic temperament, rebels against received wisdom, and who iconoclastically challenge norms, and creative conventions; this too is good, and is a cause served by institutions, sans which there’d be no convention to upset (revolution proving to be, a traditional pursuit).’

‘All this having been said however, excessive occupational licencing, can insidiously present entry level barriers, thus guilds must be monitored in this respect, kept accessible, and be subsidised by the polity if needs be, apropos training, qualifications, and membership costs (to which end, the *Labour Standard* could assist, if necessary, by making money via the said, anthropic occupation ~ ref. above); in short, whilst guilds should teach, police quality, and disqualify bad practitioners, etcetera, they should not become forces for monopoly, or form closed shops.’

(True Unions): ‘Historically, workers Unions have erred, to turn into political vehicles, which enable workers to be vainly exploited, by groups of egotistical radicals, for their own exclusive, jealous ends (inevitably to the detriment of the workers themselves, and their commonwealth); conversely, in a just, meritocratic society, though the rights of workers would be contractually established, and legally protected too, true, socialist trade Unions, should form bodies which collaborate with management, to ensure utmost productivity, for the good of the firm in question and, by extension, entire society.’

‘To this end, trade Unions ought to form part of the apparatus of the state, albeit an arm paid for, wherever possible, by the firms they serve, through dues from employees, and employer contributions; their purpose should be: firstly, to provide constructive feedback to management from staff, so as to boost efficiency and output (in this way, Unions would cover the costs they impose on companies); secondly, to devise ways whereby, via productivity-related bonuses, and so on, the staff can receive greater remuneration, improved working conditions, etcetera; thirdly, to ensure that the contractual rights of staff are respected, that the interests of the weak among them, are championed and protected, plus provide a convenient vehicle, for the collective representation of the workforce, in respect of changes to contractual arrangements, and other, similar issues.’

Kaizen ethos (Qualitative deflation ~ ever better value)

‘Provided a meritocratic society, openly learns from its past, and shrewdly plans for its future, the today it always faces, will e’er be well addressed (being pushed, and pulled, in the direction of betterment, a wise society thus progresses); to this end, all parts of a republic, including its commercial components, should seek ceaseless improvement, in respect of productivity, economy or quality, to which payment and reward ~ and so demotion and penalty ~ ought to be related (while Stakhanovian virtue too, deserves *Social credit* ~ ref. above); conversely, any decrease in economic output, particularly productivity, should be treated as a political issue, and addressed by whatever means are necessary (productivity being, a Cosmic obligation which, if not freely met, through integrity and enthusiasm, is uglily won through hunger, and the fight for survival ~ productivity offering a spiritual mission, for otherwise vacant atheists).’

‘Consequently, both government and companies, should seek to reduce costs for the citizen, consumer and taxpayer, through heightening the quality, or quantity of goods they supply, without increasing their price, or by reducing their price, sans any impact on the latter values (with inflation being factored into the equation); conversely,

whilst advancement and increased productivity, is recognised in the workplace, both regression and staticity, should be reasonably penalised ~ by way of taxation, and civic censure ~ so that non-progress isn't an option (save in craft, and traditional industries).'

'Alternatively, if a provider of a good couldn't reduce its price, or enhance it in quantitative, or qualitative terms ~ think *omotenashi* ~ they could look to meliorate their operation, via reducing its environmental impact, participating in government initiatives, offering better training, raising standards in the workplace, and in any other way, that benefitted the commonwealth; similarly, if legislation placed new burdens upon them, the meeting of these could be ~ for a time ~ deemed to constitute improvement.'

(Staff productivity): 'Though education and training, can make a workforce more productive, as can incentives, and performance-related pay, the single biggest factor in this respect, is its work ethic; provided the people of an economy, take pride in industry, quality and efficiency, its success and prosperity will, naturally, come automatically; elderly workers however, should not be expected to improve their output (which in this respect, should take age into the equation ~ to maintain ones output being to improve it, for those growing old).'

(Corporate motivation): 'Hopefully the persuasion of people, in a muscularly socialist, meritocratic society, would be such that the management and staff of companies, institutions and state entities, would embrace the ethos of *kaizen*, and take pride in bettering the performance of their organisation, in respect of every metric; outside of personal dedication though, *Public companies*, *Partnerships* and bodies, should have the need to improve written into their constitution, and look to meet it through protocol, performance-related pay, bonuses etcetera (and the cultivation of internal rivalry, between individuals, and subsidiaries); as for *Private companies*, institutional shareholders should exert pressure on them to develop, whilst the *Public bank* too, should look to see such corporate commitment, as part of its lending criteria.'

(Wage equation, a driver): 'In materialistic terms, by virtue of the fact that the minimum wage would always be £1 per hour and, by extension, the maximum wage would always be £10 per hour ~ ref. *Wage equation*, above ~ the only way the standard of living could be raised for the rich ~ outside of the benefits of *Social credit*, ref. above, and pleasures obtained by *Active taxation*, ref. below ~ would be for goods to increase, in terms of quality or quantity, whilst their price stayed the same, or through price reductions, enabled by way of production savings (achieved through increased efficiency, at whatever stage of the supply chain); the poor too though, would have an equally pressing incentive, to see the value of goods improve, thus the whole of society, including its most gifted members ~ who can ignore the price of everyday items, in unjust economies ~ would be driven to deliver in this respect, so as to improve their lot (even mean men, unfussed vis-à-vis the health of the commonwealth, erring to champion this initiative, by dint of selfish interest).'

(Tolerant efficiency ~ inefficiency tolerated): 'It is however important to note, that success is not just a question of efficiency, and that obsession with the latter virtue, can often prevent betterment, by denying the progress that can come through relaxed, open, experimental work practices, and the sacrifice on one front, which brings a bigger victory on another (delegation in general encapsulates this approach, where poorer execution is accepted, as a price worth paying to emancipate talent, better employed elsewhere); to this end, in keeping with whatever market place it seeks to serve, commerce ~ echoing entrepreneurial attitudes ~ should adopt a more approximate approach to its targets, which ought to be more lodestars, than specific destinations, lest economic strategy, becomes distracted by tactical practices, risk-aversion, and a rigid unwillingness, to ever accept error, and tolerate loss.'

(Total right is wrong): 'To never make a mistake, is to fail, for the only way absolute success is possible, is through the focus of effort to such an extent, that it reduces overall productivity; thus, put simply, it's better to take five steps forward, and one back, than it is to take three, and never backtrack, for not only is more ground covered this way, more is learned by virtue of error (going astray often, leading to revelation); more broadly, whilst success can easily breed conceit, laziness and complacency ~ especially when its lucky element, is shrugged-off or forgotten ~ failure, if wisely embraced, can educate, aid grace, and qualify determination (those sage seeing space, not shame in failure ~ unlike certain success, whose victory oft limits thinking, reduces industry, and brings possessive commitment).'

(Economic growth, incidental): 'For a proper, healthy, vibrant economy, its growth is, to a degree, irrelevant, and can even be undesirable, in as much as, if the population has not increased, no new resource been discovered, or significant good created, such inflation is questionable, and smacks of financial magic; the correct objectives of an economy, are to improve goods, consolidate gains, and resist inflation (an end well served, by the provision of goods at ever-better value, and by ongoing price reductions); post success in these respects, if it can then credibly grow, in a controlled and rational fashion, then it's good for it to do so.'

(Regulation): 'With regard to regulation, it should be incumbent upon traders and firms, corporations, government bodies, and so on, to self-certify themselves re continual improvement, by recording the good in question, as part of their tax statement; every commercial entity, should then have to display on its letterheads, invoices, receipts, marketing literature etcetera, a logo that showed, either that they had realised this common goal, or that they had failed to do so (and so failed the commonwealth); it could then be left to the Sentinel corps, to carry out spot checks, to ensure nobody, or no body fibbed (with, as ever, heavy penalty, and social opprobrium, presenting a deterrent to any deception).'

5.) Taxation

Preamble

(Please be mindful, that everything said in this section, should be seen through the prism of the meritocratic society thus far outlined, wherein there would be no need for social imbalances ~ that primarily stem from patrimony ~ to try and be slyly fixed, by loading the dice of blind taxation, such that it punishes industrious men, along with undeserving ones [leastwise in respect of middle class people ~ the upper class avoiding such impost, through the slick financial management and strategies, they can afford to pay for {'they', anyway, usually including those supposed to police them}]; similarly, the society described, would benefit from, and be enriched by, the *Land* and *Labour* standards, discussed above, along with income from its banking, legal and business activities, and thus would have less need to bleed its people, by way of taxation).

'Low tax is vital for individual freedom, which thrives on self-sufficiency, self-expression, and self-determination, all three of which, in modernity, are reliant on wealth (and all of which, organically, inform social evolution); therefore, the more the state takes from the citizen, to condescendingly spend on their behalf, the less they have to spend on themselves, their interests, and the causes they support; moreover, in addition to being thievery, excessive taxation and welfare, through treating men like children ~ whose candy can be taken, whose food must be spooned ~ encourages them to be doe-eyed, and so in need of guidance (creating in effect a vicious circle ~ which, like all such downward spirals, need only be reversed, to be made virtuous).'

'Nevertheless, it's incumbent on men to contribute, toward the cost of the various public goods, which they and their dependents benefit from, and to assist people whose need is genuine, and undeserved*; in this respect, the citizen's indebted to the state, and so should surrender 10% of their income unto it; this means of course, that those who earn more, pay more tax, but this is fair, for the more one earns, the more one is advantaged by public goods, be it by way of the transport system (which permits their travel for leisure and commerce), the education system (which, regardless of how much it helped them, schooled those who serve and work for them), or law and order (rich people being more imperilled than poor ones, in respect of extortion and theft), etcetera.'

'This is not however to suggest, or encourage, any backward system of progressive taxation, whereby, as their earnings increase, people are made to give a greater percentage of their wages to the state (such tax systems, being but warped mechanisms, to correct patrimonial advantage, which result in the honest earnings of self-made men, being unfairly taken); in a meritocratic society, everybody must pay the same rate of tax; this is the only fair way to operate impost for, as said, the more people earn, the more tax they pay anyway; as will be subsequently discussed, the settlement of social debt, on the part of eligible citizen, at a flat rate of 10% of income, is here termed *Passive tax*.'

'In keeping with has been already said though, as one man's abilities, only let him outperform another tenfold at most, it must be recognised, that gains a man makes past a point, cannot be attributed just to him, thus must belong to the polity (intellectual heritage, infrastructure, law and so on, all being fruits of the

commonwealth ~ ref. *Wage equation*, above); this acceptance in turn, warrants an additional, distinct system of impost, termed *Active tax*, which will be explained later; suffice it to say now though, that, unlike prejudicial progressive tax systems ~ which seek to bleed the industrious, sans even a thank you ~ what is here proposed, rightly rewards *Active tax* payers, and ensures their social recognition.'

'Moreover, paradoxically, high taxes assist the very rich, and further hobble social mobility for, by limiting legitimate profits, they restrict access to lending ~ while creating a greater need for it ~ and deter entrepreneurship, by further burdening the risk-to-return ratio, such that, while the wealthy can withstand sporadic losses, across their spread investments, and thus speculate for lower returns, less well-off men cannot do so (nor secure funding, by lack of collateral); similarly, the rich can afford to create elaborate structures, and pay for the finest advice, to shrink the impact of tax upon them, whilst it is left to act as a barrier, vis-à-vis market entry, to them of lesser means.'

'So whilst it's common economic knowledge, that for business, and so society to prosper, tax must be as simple, uniform, and predictable as possible, to these truths it should be added, that tax on private, legitimate earnings, must also always be light (and no more than a tithe, save in times of emergency).'

(Flat tax): 'Thus once the birth defect, of patrimonious privilege is excised from society, a flat tax on qualified income ~ to wit, income which relates to effort ~ set at 10% is essential (while to tax faux-progressively, is prejudicial, unethical and immoral ~ such revenue, pelf).'

(Catholic taxation): 'Whatever fiscal system a state adopts, until taxes, tariffs, and financial controls are universal ~ videlicet, federal ~ their evasion and avoidance will continue unabated, as dodgers capitalise on conflicting jurisdictions (the economic policies of isolated fiefdoms, in this regard ~ and in every other ~ being futile in the face of global commerce, and unrestricted travel).'

(Tax offence): 'High taxes disincentivise work, business and industry, thus seldom achieve their objective, of raising funds for inadequate government; moreover onerous impost, serves to criminalise decent, and otherwise innocent men, by pressuring them to break the law ~ or even forcing them, when tax is egregious ~ and thereby creates the greyness, and moral fog, that clouds an honest economy (and muddies the waters of the commerce, which irrigates it ~ forgive the descriptive mixing); consequently, in a state blighted by high taxation, evaders and avoiders are commonly envied, often applauded, and always sympathised with (public thieving sanitising, private criminality); conversely, in a polity where taxes are low, and their revenue is sensibly spent, those who err to duck their dues, are rightly seen as scoundrels, and shopped and shunned accordingly.'

'Shelving the ethical question though, as to why prudent, diligent, industrious citizens, should be made to hand over a swathe of their wages, to compensate for political incompetence ~ for a proper polity, should generate wealth itself ~ low taxes give rise

to a free, competitive, productive society, which naturally raises state revenue, on a collaborative basis.'

(Tax distortion): 'Though more acute, when fiscal laws and taxes are onerous, short-term and unpredictable, it must be accepted, that taxes distort the natural operation of market forces, by influencing commercial tactics and strategies, in ways trade itself doesn't require, and thus become distractions and handicaps, which upset planning, and so deter longterm investment.'

'Thus taxes become factors in business thinking, and, when heavy, disproportionately warp it, to the detriment of the commonwealth (and ethical society); indeed, heavy taxes can reduce profits to such a level, that commercial activity is no longer viable, being not worth the effort or risk (so no business is done, and no tax generated); ergo simple, fixed-rate, low taxation, brings in more for an exchequer, than high tax ever will and, moreover, does so openly and honestly, in a climate of proactive cooperation, whilst the predictability it brings to markets, creates the climate for firms to flourish.'

'In short, short of war or natural catastrophe, high taxes are always symptomatic, of public decadence, social dysfunction, and lack of political kilter.'

(Unprejudicial taxation): 'In matters of tax, as with law, citizens should be treated equally, and so only flat taxes are ethically acceptable (once a stop's put to patrimonious practices); conversely, ignorant, pseudo-progressive tax systems, reflect the backwardness of them who exact them, as they look to thief from self-made people, to correct political imbalances (historically, such impost being levied as an impotent attempt, to offset patrimonial advantage, which naturally fails in this respect, whilst punishing decent, hardworking people, from humble origins).'

'Thus, save where taxes are used to check pernicious consumption, or activities that adversely affect the polity, a poorer majority oughtn't be able ~ post the correct address of inheritance ~ to prejudicially tax a successful minority, any more than they, or the latter group, should be able to abuse weaker people, for reasons of race, creed or belief.'

'So it is, that progressive tax systems are wrong, in trying to right the ill-effects of congenital inequality, rather than curing its root cause, of inherited wealth and status; consequently, the economic prophets of prejudicial taxes, agonise over the future of social mobility, when they should look to the past, and remove the bad, patrimonious foundations which ~ underpinning privilege ~ duly skew society, and replace them with sound, meritocratic grounds.'

(Tax value): 'Qualifying its charitable aspect, a system of taxation must possess a moral mandate, and so must be predicated on the basis, that every citizen is treated equally; it is likewise vital, that tax revenue is spent prudently, and fully accounted for, whilst, in terms of tax rates, it is just unjust to tax people, in excess of 10% (save in times of emergency); consequently, like any good housekeeper, a government must first establish how much income and savings it has, and then work within this budget,

economising and doing without, as is necessary, not act to the contrary and, like some dizzy spendthrift, or prodigal twit, buy all it wants, irrespective of its wealth (which is the case in pseudo, unmeritocratic democracies, where politicians spend other's money, on purchasing votes, so power).'

'If a government needs more money, then, like a worker, it should earn it, by virtue of the vast assets, resources, and civil infrastructure at its disposal, and not, akin to a decadent, indolent despot, simply demand more, from people forced to serve it (people who, in truth, it ought to be working for).'

'In brief, a regime that cannot finance itself, is a lazy failure, whose management should be sacked (and arguably tarred and feathered, in view of the harm and upset, caused by their ineptness).'

(Catchment): 'All adult members of society, ought to pay a minimum amount of tax, to cover the basic cost of what they take from commonwealth ~ or leastwise offset their debt ~ regardless of unemployment, inability or infirmity; in the case of the former two misfortunes, the debt could be met through public works, and *Social service* (ref. above); in the case of the latter, *Public cover* ~ ref. below ~ would meet the cost; in all cases though, failure to pay this basic impost, should be deemed petty treason.'

Self-financing society

'A polity is the arch company, the public its customers; as the latter however are captive, the former can easily reap vast profits, sans recourse to extortion; this however isn't its business; its business is the enrichment of the commonwealth, to which end, by virtue of its corporate machinery, the people should obtain more from the state, than they contribute to it (for its profit belongs to them); if ever this isn't the case, it's due to bad management (for if men are lazy, it's a polity's job to goad them, if criminal, correct them, if stupid, educate them).'

Echoing the self-sufficiency of its citizens, which dictates practical freedom, the system thus far presented, would enrich the state in the following ways (among others, discussed above, below, and as yet unthought of):

- i. 'The *Land standard* would, as well as creating ₤, generate income by way of rent from land, or more accurately, territory, which would on average account for 20% of all private income, plus business rentals, in addition to mining rights, transport tolls etcetera (a basic, 1-bedroom dwelling, costing c. ₤8 per week, or 20% of the minimum wage earners income, whilst richer people'd pay for more for grander places).'
- ii. 'It would have the ability to generate ₤ by way of the Labour standard (and thereby make services self-financing, subject to money-supply requirements).'

- iii. 'It would earn by virtue of being the sole lender, and through the provision of financial services.'
- iv. 'It would earn profit through *Public companies*, *Public partnerships*, and the public ownership, of all natural, and moral monopolies.'
- v. 'It would earn fees through providing legal, accountancy and corporate services.'
- vi. 'It would sweat public assets, via their private hire.'
- vii. 'It would generate wealth through the provision of insurance.'
- viii. 'Lastly, in addition to the above, and many other money-spinning initiatives, the state would receive revenue, from *Passive* and *Active* income taxes (ref. below).'

At the same time state expenditure would be lessened....

- i. 'By *Social service* ~ ref above ~ and the free labour it provided.'
- ii. 'By making public services self-financing, wherever possible, and through charging fees, whenever it was appropriate to do so.'
- iii. 'By ensuring the penal system paid for itself, and turned a profit for the commonwealth.'
- iv. 'By the state incurring no borrowing costs.'
- v. 'By ensuring that citizens took out adequate insurance cover ~ provided by the polity, as cheaply as possible ~ to meet the cost of critical sickness, or other misfortunes which may befall them (for which £8 per month should suffice, if the policy was taken out as a teenager ~ ref. *Public cover*, below); akin to life assurance, such cover is not overly expensive, if commenced when young, in addition to which, the cost of the insurance itself, would be cheaper than that supplied by private providers, by virtue of the economy of scale achieved, by way of this state monopoly; now controlled by the polity, such cover would be subsidised by it, so that everyone in society could afford basic policies, which would serve to break the back of healthcare costs, and other welfare expenses.'
- vi. 'By reducing the cost of government, through administrative simplicity (which would also increase tax revenue, by increasing productivity).'
- vii. 'By the fact that low taxation, would encourage compliance, output and speculation.'

- viii. 'By the fact that tithing, likewise, removes the question of necessity, that bedevils retrenchment, for under such a system, income must match spending, and if it cannot, then costs must be cut (the only question being where, not if or when); conversely, the ability to fiddle with impost, encourages governments to run deficits, on the back of hypothetical projections, and the economic smoke and mirrors, permitted by intricate, rigged tax-systems.'

'Most of all though, the costs of a meritocratic republic would be low, by virtue of the calibre of its people, who would be, by and large, law abiding and hardworking, public spirited, plus self-sufficient.'

(Emergency, ad hoc funds): 'In certain, catastrophic circumstances, additional, pro tem taxes could however be levied, but in such instances, the said tax should be specifically allocated ~ to wit, hypothecated ~ and subsequently abolished, once the issue which warranted it was addressed; the fact of the matter though would be, that, due to the revenue raising mechanisms already discussed, the republic should build up a large sinking fund, to cover such eventualities, which likewise could be spent in straightened times, on civic projects and such like, without triggering inflation.'

(Self-financing public services): 'By virtue of the *Labour standard* ~ ref. above ~ public sector salaries could be used as a way to create \mathbb{C} , and thus could be cost-free to the polity, as far as paying staff the minimum wage rate (wages paid above this, having to be generated by the service in question, or, failing this, by way of public funding ~ ref. *The Labour Standard [Chronos assay ~ inception credit]*, above); when new money wasn't needed though ~ or its additional supply presented an economic hazard ~ civil servants and politicians should, still, seek to sell their services ~ the latter by way of giving speeches, appearing on talk shows, opening events and so on ~ so as to offset their cost, cover it or, even, turn a profit for the commonwealth.'

'Thus, wherever possible, state machinery should aspire to be self-financing, but even when this is impossible, ministries and services should aim to lessen outlay, increase the value of their good ~ at no extra cost to the polity ~ and, whenever feasible, come up with money-spinning initiatives (complacency in this respect, equalling redundancy for those responsible); thus hospitals, for example, ought to offer, by way of *Public partnerships*, cosmetic treatments, therapies, dietary management, childcare and other such lifestyle services, conducted in a professionally regulated environment (similarly, walk-in facilities, or home visits, could exact a premium for convenience).'

'Likewise, schools could earn through providing higher education, night classes, and catering; through renting elements of their premises, and sports facilities when not in use; plus through hiring out their pupils, to workplaces where they could gain vocational training, and leastways work experience.'

(Provision of public goods): 'From an auditory perspective though, schools, hospitals and such like, should be able to factor projected benefits to the commonwealth, into their balance sheets; thus in the case of schools, the grading of pupils at regular intervals, would serve to indicate their relative improvement, or regression, over the

accounting period in question, from which a public good could be reckoned, on the basis of the potential tax yield, predicted by their academic trajectory (based on averages ~ an equation made quick and easy, by way of computer technology); hospitals and transport systems, should also be able to operate thus, in respect of the increased productivity ~ and so tax revenue ~ realised due to their good (in the case of the former, outside of insurance payments, in the case of the latter, outside of tolls).'

'Though in all these cases, economic considerations are not the overriding imperatives ~ these being socio-ethical ~ they're nevertheless a factor, that management needs to be mindful of; money taken from the public purse, must be spent prudently and accountably, for any organisation which benefits from public subsidy, owes a debt to society; thus at the end of every accounting period, Heads, Governors, Comptrollers et al, should evidence how they have progressed the polity, and how the good they deliver has improved (on the back which figures, should come bonuses, promotions and, in certain deserving cases, the bestowal of *Social credit* ~ ref. above).'

'In this operation, if bosses ever imagine that improvement's impossible, then they are wrong; it was impossible for man to fly, but fly he did; it was impossible for man to reach the moon, but Apollo duly landed; contrary to a common misconception, these feats weren't achieved by dint of technology, but by virtue of determination, and progressive thinking (it being these qualities, which gave rise to the devices, that mechanically served the quests in question).'

(Political fundraising): 'In backward states, governed by way of party political systems, politicians spend considerable energy generating money, for their exclusive, antisocial organisations, by way of fundraising appearances, speechmaking, etcetera; conversely, in a proper, healthy, meritocratic polity, the same activities could take place, save for the fact that the income created, was used to offset the cost of the salaries, and expenses, of elected representatives (plus, beyond this, generate profit for the commonwealth ~ if at all possible).'

(Budget reduction): 'To end on a general note, leading by way of example, it should be incumbent on the exchequer of a republic ~ save in times of emergency ~ to annually reduce the costs of the polity, by virtue of efficiency, technology, and better practice, or to otherwise illustrate where improvements, or investments have been made, to services paid for from the public purse (unless surplus reserves have grown); only if they achieved this, should their tenure of office be deemed a success.'

State accountancy

(Corporate accountancy): 'In respect of legal and fiscal requirements, it's unfair that the quality of accountancy a business can receive, is determined by wealth (such a situation, implying a byzantine system, which in turn is an index of state failure); likewise, it's wrong that the wiles of sly accountants, can reduce what's due to the commonwealth, and abet their clients in disreputable business (or even criminal activity).'

‘To prevent these ills, the state should act in this capacity, and ensure that company books are properly kept, and checked, for a fair fee, that can be easily met by every firm (charges being calculated, relative to the work in question); this system would also serve to deter malpractice, fraud, and antisocial commerce ~ like price fixing, and inflationary pay ~ and when such activities were committed, help to detect them (for even though, under the system here proposed, there would be no corporation tax, there would still be ample scope for companies, to act contrary to the good of the polity).’

‘Positively, *State accountancy*, by virtue of its integrity, would help businesses secure funding from the *Public bank* ~ which in turn would be protected in this respect ~ whilst, when *Private companies* wished to sell shares, the fact that their books were officially prepared, would give investors confidence; lastly, though perhaps most saliently, firms would be able to depend upon each other’s accounts, and thereby better qualify their trading relations (the confidence thereby created, boosting productivity).’

‘This system would also ensure, that firms were kept abreast of government policies, and initiatives, which may be of benefit to them, while if businesses got into difficulties, qualified state accountants could advise, as to any possible assistance the republic could give, and prepare the requisite applications, for grants, subsidies, reliefs, and so on; conversely, via their accountants, companies would be able to relay any criticisms, and complaints they had about the economy, fiscal policy, or commercial practices, directly to the relevant legislature, along with state economists (it being the job of the accountancy service, to request, compile and present this information, so that the appropriate bodies, were always wise to economic developments, coalface sentiments, etcetera).’

‘Meanwhile, from the government’s perspective, as well as generating profit for the commonwealth, this system would ensure that the economy was policed, and regulated at a grass roots level; it would also know that companies were well aware of its policies, and initiatives, and had access to the right advice, while it in turn received feedback from them; in addition to this, state economists would have direct, real-time access to data, at a previously undreamt of level.’

(Liquidation, Receivership and insolvency): ‘The business of liquidation, receivership and insolvency, ought to be handled by the state, instead of being placed in private hands, whose primary concern is their own enrichment (such appointments being akin, to putting Dracula in charge of a blood bank ~ moreover, for one to profit by others’ suffering, is simply immoral); this approach would enable the source of a corporate failure, to be properly established, both to ensure that any criminality was punished, and to see if similar cases could be avoided, by modifying policy, or changing legislation; in addition to this, government oversight would see that creditors, and redundant workers, were fairly treated (as opposed to being, ‘legally’, fleeced by greedy thieves).’

‘Thus this system would act as a deterrent, to fraud and financial crime, plus reassure investors and creditors, by the knowledge that if things went wrong, their claims would be fairly dealt with; this reassurance in turn, would duly reduce investment costs, and, by way of market confidence, increase trade and productivity (thereby creating a virtuous circle, which reduced failures in the first place).’

(Personal accountancy): ‘Under the umbrella of *Public banking* ~ ref. *Public banking*, above ~ there would be little need for most citizens to have recourse to an accountant, by virtue of its system of *Current*, *Dormant* and *Tax accounts*, whereby tax was deducted upon deposit from the former, inapplicable to the middle, and automatically calculated by the state, in respect of the latter facility; indeed, the beauty of this system, is that an honest citizen needs no expertise to understand it, and is freed from the burden of tax management (as with all systems though, it would have an inherent tendency to become complex, to which end it would be the job of the polity, and Sentinels to prevent this, by way of review and pruning).’

‘Nevertheless a situation may arise, whereby the math of their *Tax account* was disputed by a citizen, or where they needed help re administration, or advice as to their entitlement (albeit this system’s a simple one, whose use people would be taught at school); in such instances, the state accountancy service could provide assistance (pro bono for the poor ~ poor being a relative term though, in a just, meritocratic republic, where genuine indigence wouldn’t exist).’

‘Similarly, if a citizen was subject to a tax investigation, they could, if they felt they were blameless, look to the state accountancy service for advice, and a certain degree of representation; in such cases, if their innocence was established, they should be compensated for the time spent answering the charge, along with any costs.’

‘Meanwhile, from the government’s perspective, as with the corporate accountancy service, the personal accountancy service it provided, would ensure that the economy was policed, and regulated at a grass roots level, whilst generating profit for the commonwealth; it would also know that people were fully aware of its policies, and initiatives, along with their entitlements, and that they had access to the right advice, via which they could give feedback; in addition to this, state economists would have unmediated, real-time access to data, at a level their predecessors would’ve dreamt of.’

(Social benefit): ‘An arrangement where accountancy services are, mandatorily, provided by the state, eliminates another ‘them’ and ‘us’ relation, tween government and governed, whereby the state becomes estranged, from those it should be close to (who it should serve, and who should serve it); this system however can only fairly function, if there is no intrinsic conflict of interest, twixt exchequer and taxpayer, to wit, that taxes are flat and low, that tax codes are clear and simple, that tax is well spent, and that the state seeks to earn its keep, before it takes money from the public.’

Income tax (Passive & Active tax)

(Minimum tax contribution): 'Every citizen should have to pay, a minimum amount of tax in their lifetime, to offset their cost to the commonwealth, and contribute to the benefits they get from public goods; the purpose of this mandatory requirement ~ which ought to be set at a low level ~ is not however to raise revenue, but to make people remember, that in society nothing is free (being always paid for by someone); to this end, people should insure themselves in case of sickness, with the state providing a, cheap, policy to meet this need ~ ref. *Public cover*, below ~ or face the risk of running up a tax-debt, due to missed payments.'

'Once a minimum tax contribution's set, it should be divided by the average working life, and applied as an annual measure, indexed to offset inflation, such that, until it's met, it's incumbent on every citizen to pay a basic amount of tax per annum, with no exceptions; for the vast majority of people though, the amount of tax they paid each year, would far surpass this requirement, and after a few years or so, the sum entire would be eclipsed by what they'd given to the system, such that they were discharged in respect of this obligation, for the rest of their lives.'

'As for those who ~ prior to paying enough tax to discharge their liability ~ undertook poorly paid, part-time work though, or those that were unemployed, and who consequently did not pay enough tax to meet the minimum level, they could make up any balance they owed via *Social service*, while those retired could do likewise, or use their savings to pay it; as said though, the minimum tax requirement should be small, and in no way onerous (but nevertheless paid by everyone ~ save children ~ be it by way of wages, insurance, *Social service* or savings).'

'To iterate, the purpose of setting a minimum tax requirement ~ and a system of *Public cover* to support it ~ is so that everyone knows that everyone in society, outside of minors, has duly contributed to the polity (the only rare exception being, people blighted in childhood, before they could insure themselves, and even in such cases, the state should find them tasks to undertake ~ anyone vegetative, being, for their sake, euthanased).'

(Passive tax): 'Any money a citizen earns by any method, up to the *Income ceiling* of €50,000 per annum (reckoned on the basis of 16H x 6 days x 52 weeks @ €10 p/h ~ albeit they wouldn't have to actually work this much, ref. *Wage equation*, above) should be flatly taxed at a rate of 10%, with all revenue thereby raised, being allocated to public goods, at the sole discretion of the state (such expenditure though, being always fully accounted for, and audited by Sentinels); as per the system of *Public banking* already discussed, this tax would be exacted at the point, where moneys earned entered a person's *Current account*, either by being directly deposited there, or when transferred to it from their *Dormant account*.'

(Active tax): 'Effort, industry and ~ to a lesser degree ~ talent deserves reward, yet gain must be meritocratically qualified, by the fact that natural endowments, like beauty and raw intelligence, are genetic gifts, born of progress, health and organic creation, while society forms the platform for all commerce, and every invention is derived; to this end, while the latter factors in achievement, cannot be accurately

measured, it's true to say that the establishment of an *Income ceiling* ~ that factored ability on a ratio of ten ~ would ensure that hardworking people, received their just deserts, but weren't gratuitously remunerated (ref. *Wage equation*, above).'

'Nevertheless, if all money earned beyond this annual limit ~ via dividends, commissions, capital gains, bonus payments and so on ~ were to go the state, it would be unfair to those who generated it, for they would have enriched the commonwealth ~ directly by tax, and no doubt collaterally ~ by way of their output (however much society, language and past knowledge, are common products); similarly, such an arrangement would deter people, from transferring saved wealth, from their *Dormant account* to their *Current account*, once their annual *Income ceiling* had been reached.'

'To this end, any money paid into a *Current account* in a year ~ either via direct deposit, or from a *Dormant account* ~ which exceeded the said *Income ceiling*, should be *Actively* taxed at a rate of 100%, in exchange for which the payer should receive *Social credit*, with all the aristocratic status, and benefits it brings (ref. *Aristocratic brackets [Social credit]*, above).'

'In addition to this entitlement, which would result in *Active tax* payers ranking among the highest in society ~ subject to the level of their contribution ~ they'd also have the right to direct where their *Active* taxes were spent; thus *Active taxation* addresses the debt, achievers owe the people, and the people owe achievers, in a way so vague as to justify gain, or loss, on the part of both payer and state.'

'In practice, moneys deposited into a *Current account*, which exceeded the *Income ceiling* of its holder in a single year, would be taken as tax and converted into *Social credits*, in accordance with the scale set out under the aristocratic bracketing system (ref. *Aristocratic brackets [Social credit]*, above); unlike *Passive taxation* though, the citizen should be able to direct where up to 50% of their *Active* tax was spent, within the government budget, and be free to nominate charities, foundations and so on, to receive the remaining 50% (with any tax they chose not to allocate, under either system, being spent at the state's discretion).'

'In this way, *Active tax* converts avarice to virtue, and weaves genius into society, so as to counter the potential cultural mediocrity, which can accompany meritocracy, and the imposition of *Income ceilings* (the social elimination of gifted, and obscene riches, removing the patronage that advanced past masters ~ albeit technological progress, reduces the need for such assistance, by rendering professional services, all but gratis through machines, and the general cheapening of resources); likewise, holes and failings in the welfare system, along with causes and cases, arguably worthy of support or sponsorship, which had been neglected by the polity ~ oft by dint of being, unpopular with the majority ~ could be plugged, addressed and met, by virtue of the expression of individual concern, that this way of taxation enables.'

'Similarly, taxpayer-patrons ~ who, in the meritocratic society here advanced would have, generally, proven their ability through their success ~ would often become

champions, for areas and issues of specialist interest, and experimental forms of culture, all of which they could support and promote, through using their *Active taxes*.'

'Consequently, notwithstanding occasional instances, where poor aristocrats received subsidies ~ ref. *Meritocratic society (Consequential aristocracy)[Aristocratic entitlement]*, above ~ and the public costs attached to certain aspects of *Social credit*, *Active taxation* would form a cash cow for the commonwealth (even the 50% philanthropic allocation, reducing the need for the public provision, of the services in question, whilst the 50% of directed funds, would serve to show where public sympathies, or concerns lay, leastwise in the mind of the wealthy ~ an opinion naturally qualified, in a meritocracy).'

'Ergo, by virtue of this system, talented and industrious people, become driven to succeed, and further their achievements, so as to win aristocratic status ~ plus its benefits ~ to give themselves security, through the accrual of wealth in *Dormant accounts*, and to publicly champion things, of private significance to them (by directing the allocation of their taxes, and by charitable donations); in this way, *Active taxation* would flood culture with colour, mentor talent, provide a wealth of free sources, for education and entertainment, and ensure that minorities, and those uniquely needy, received attention and care etcetera, all through enlisting ego to Good.'

(Active tax superior to progressive taxes on capital): 'Though in an anti-meritocratic, patrimonially skewed society, it becomes attractive to try and tax capital on a backward, progressive basis, whereby the percentage of tax a successful person pays, increases as their income and/or wealth does, such inegalitarian systems are flawed (albeit they're better than taxes on consumption that ~ sans reference to wealth and capability ~ affect everybody equally, and specific realty taxes, like rates, that leave other capital untaxed).'

'The sad fact of the matter, is that progressive taxes punish self-made people, and deter industry and achievement (and so retard social mobility); moreover, paradoxically, such taxes drive capital, into the hands of the wealthiest few, whose returns are high enough, whose spread of investment is wide enough, and whose financial planning is deep enough, to be able to withstand them (such taxes abetting oligarchs, at the bourgeoisie's expense).'

'As for creating a tax on capital itself ~ a la Piketty, et al ~ at a level which would check its expansion, and assist social mobility, in respect of its collection, every capitalist, at every level, would fight like a tiger ~ cornered rat, or honey-badger ~ to protect their assets, their lifestyle, and the interests of their loved ones (in a battle where criminality, would feel morally warranted, by them who were bled); to this end, using every trick in the book, they would, by hook or crook, shape-shift, spread wealth, fake losses, and simply fib, to safeguard their own, and what is owned by them.'

'Consequently, notwithstanding their talent pool, and their own vulpine wiliness, capitalists would enlist the assistance of the brightest, and the mightiest, to act as their champions, plus exert every ounce of political, and media influence they had, to

advance their interests (whilst every legal eagle too, acted ~ in self-defence ~ at their behest); against this gifted, educated, and fanatical capitalist phalanx ~ with a warchest beyond the dreams of Croesus ~ would be pitted plodding, lower-rank tax officials, who were outnumbered thousands to one (the math of the scrap, as is traditional, gifting victory to the rich).'

Tax exemption (as economic stimulus)

'In the event of a recession, or an economic downturn, or if a specific industry needed a fillip, or an area, regeneration, a republic ought to look to incentivise commerce, through offering concessions in respect of rent, or other public charges; similarly, *Passive* tax reductions, or breaks, could be offered to unpopular occupations; the polity could also allocate labour, by way of *Social service*, school-students and convicts, to help enterprises in times of crisis; lastly, the state, by way of the *Public bank*, could give viable firms financial assistance (while the *Labour standard* would, if necessary, let the commonwealth make money, for economic stimulation).'

Privilege driven industry (via Social credit)

'**Social** credits, be they derived from public office, academic achievement, heroism, prowess, or tax payments, qualify the meritocratic gearing of society, in a way which isn't reliant on birth, toadying, luck or connections; by virtue of this system, which links status, celebrity and civil privilege, to social contribution, any aspirant, social climber, is given a pressing, personal reason, to fund the commonwealth, by way of taxation (unlike unmeritocratic states, where the gifted rich strive, in general, to pay the minimum impost possible).'

'Moreover, from the personal perspective of an egoist, the kudos that would accompany aristocratic rank, would outweigh any goods they could buy, to vainly aggrandise themselves (idle finery, and expensive possessions, tending to generate resentment, or contempt, more than respect or admiration); moreover, as technology advances, goods cheapen, and luxuries grow less exclusive, the latter fact will become more salient (relative wealth lessening, as affordability spreads).'

'Thus pegging success to social commitment, be it by effort, example or taxation, is rewarding for all concerned, and bests negative sentiments, by virtue of the rich being givers not takers, who have earned their aristocratic standing; this promotion then lets men of integrity, grow free of social control ~ albeit noblesse oblige ~ whilst they gain an increasing say, in the running of the state.'

Frank taxation

'In an equitable, meritocratic society, the citizen should only be taxed in respect of income, and then only at a rate of 10% (until such time that their returns, exceed their independent ability); outside of this, taxes should only be applied on a punitive basis, in relation to goods that harm the commonwealth, and even these should be lessened,

as they correct the ill in question; conversely, reliant on deception ~ and practiced by misleaders ~ tax by stealth is theft.'

'As regards punitive taxes, and hypothecated taxes ~ should they need to be applied in times of emergency ~ they are only ever valid, provided that...

- (1.) If hypothecated, they only provide income for their specific issue.
- (2.) If hypothecated, they are applied to every taxpayer on a flat basis.
- (3.) If hypothecated, they are refunded to the taxpayer as soon as possible.
- (4.) If punitive, their revenue is spent on addressing the threat, or problem that warranted them.
- (5.) They end once their end is met.
- (6.) They are clearly, and periodically, explained to the taxpayer.
- (7.) Their revenue is audited, well-managed, and sensibly spent.'

Free trade

'Where a world is a mosaic of nation states, when it comes to free trade, commerce and politics are intrinsically related, such that each and every sovereign entity, must, in the interests of security, ensure that they can provide for themselves, in case of hostility, be it military or economic ~ via mercantilism, or national barriers ~ and thus they must protect the interests of their industries, the jobs of their populace, etcetera, even to the extent of subsidising certain, essential concerns if necessary (much in the way, that an army is supported in peacetime ~ its value not resting in profit); naturally though, before any state assistance is given in such instances, work practices need to be perfected (thus workers, like assets, must be sweated ~ though the efforts of the former, must also be rewarded).'

'To this end, though free commerce, generally, benefits an economy, whilst duties and tariffs ~ as well as restricting business, and slowing growth ~ encourage smuggling, bootlegging and other wrongdoing, states should nevertheless ensure, that their trade relations, match their political ones, until such time that men sober-up, and form a transnational, federal republic (countries which must economically catch-up, and nurture infant industries, needing such protective measures, to effect development ~ the dumping of stock, for example, by rich, successful, foreign businesses, killing competition in the cradle, if it's not lovingly mothered); though manifest common sense, this fact has, historically, been ignored, with unfortunate consequences; there is however a counter argument, which runs that commerce can lead people, vis-à-vis the establishment of a global polity, but such thinking shows great naivety, for...'

'Firstly, shelving ethical imperatives, it's politically both lazy and weak, for the government of a republic, to take a backseat in respect of world affairs, and the need for mankind to form a, culturally distinct, but legally united body (to which end leaders need to lead, and not be led by prejudice, and vain, short-term agendas).'

'Secondly, in an unmeritocratic setting, firms, by their nature, are only concerned with the ~ commonly short-term ~ interests of their beneficiaries, and consequently act in

a competitive, selfish, and aggressive way, and tend not to worry themselves overly, about the socio-cultural impact of their transactions, either upon their host nation, or the other states they trade with; to this end, it's the business of government to legislate, and create the framework in which they operate ~ normally as mercenarily as they possibly can ~ albeit that, in world where business is global, this cannot be done unilaterally.'

'Thirdly, tax avoidance and evasion, financial villainy ~ presented as wizardry ~ abuse of resources, cartels and closed markets, are all wittingly, and unwittingly assisted, by dint of conflicting jurisdictions, and sovereign rivalry (both of which harm citizens interests).'

'In short, it's the business of firms to work for profit, and though it's incumbent upon them, to abide by the laws of where they operate, it's not their job to morally guide, or unite society; this is the business of a polity, whose job it is to order the former; to conclude, when in a state of adolescent humanity ~ when sovereign values, lord over humane ones ~ people need to use commerce as a political tool, to achieve a global rule, that is Good, productive and just (legislative homogeneity, and cultural heterogeneity, being mankind's proper, meritocratic objective).'

Vice excised

'In view of the various impacts, vices have upon the polity, it's only proper that additional duties, are levied on the commercial aspects, of such unpleasant activities, so as to compensate for the policing, judicial, medical and social costs, the state incurs due to them; such taxes however, should be hypothecated, so that their proceeds are exclusively used, firstly, to offset the said, public expenses and, secondly, to address the ill in question, through providing support for abusers, increasing social awareness, researching cures and therapies, so on and so forth.'

Controlled royalties (& intellectual property)

'**Creative** capital, monopolistic copyright, patents etcetera, only generate wealth by virtue of the state, for sans its presence, everyone would be at liberty to plagiarise, crib and mimic as they wished; notwithstanding the issue of enforcement though, every idea owes a debt to the culture, which bore, informed and supported its author (language, math, and all historical knowledge, belonging to the commonwealth, usage of which, in addition to social infrastructure, comprises the said, intellectual debt); moreover, even if it's thought that the nature of a brainchild, is bestowed by dint of its seminal inventor, as its nurture is ever-collective, its final form is a social product (indeed, the only fresh thought one can think of, is that all thinking is derivative ~ so it is written, here iterated, then rewrote and read again); ergo, to monopolistically control knowledge, is to thief from the people.'

'Mindful of the latter facts, and that it's patently immoral, that a chance thought, or fortuitous discovery, should unconditionally enrich an individual, intellectual property rights should be ceded to the state, upon their registration, who should then in turn

pay the creator, a commission from the profits it generated, at a rate of 100%, less administration charges; this way avaricious inventors, wouldn't be deterred from investing their energies ~ for, to candidly paraphrase Lincoln, patent adds the fuel of greed, to the fire of genius ~ whilst companies too would profit, from the development of new and better products (albeit they're driven to so act anyway, regardless of intellectual property rights, as they benefit through imitation-lag, reputational advantage, and by heading the learning curve, of the good in question).'

(Corporate oversight): 'Owning copyright however, the state would be able to intervene, regarding the price to be applied to the good, and set in place other contractual mechanisms, designed to foster commerce, progress and social benefit (profit margins being set in line, with the interests of the people); thus though, by and large, it should be left to the creative to market their good, if the state thought that either its interests, or those of the commonwealth weren't being served, it could impose its will, and cap the price of the good in question.'

'Similarly, if the republic believed that a good wasn't being properly exploited, it would have the right to intervene in this respect too, and market it itself, such that creatives were prevented from, fecklessly or ficklely, sitting on ideas, or selling them to companies intent on withholding them, so they didn't devalue their own output.'

(Controlled progress): 'Conversely, the social impact of invention, could be thus managed, so as to give people, and society, time to adjust to novelty, and existing industries time to adapt, while goods themselves could be better developed, by way of their gradual introduction (it being anthropogenetically beneficial, that every progressive element of a good, is explored, trialled and fully tested, both technically and culturally, to its maximum extent).'

'More saliently, it's essential that information technologies, and particularly artificial intelligence*, is incrementally introduced into society, subject to strict governance, and human oversight (though this is impossible, when the world is a mosaic of nations); far more dangerous than volatile explosives, the latter must be handled with great care, by qualified operatives, in line with strict, legislated, safety procedures and protocols (beyond all these common-sense measures though, as with munitions, the most important factor in its handling, is that those who are in charge of it, are mature, sensible, men of integrity, with a strong ethical bent ~ to wit, not narrow thinking individuals, kids or boffins).'

(Live performance): 'In the face of, socially pernicious, isolating mechanisation, and the denial of human pursuits, live performance on the part of artists, should be encouraged by a republic, to which end, though, as just said, copyright should belong to the polity, creatives should be at liberty to stage their own work, and receive all the proceeds from concerts, shows, gigs and happenings; moreover, while it's financially irresistible for most artists, to mass market their work by dint of recordings, and air it via ethereal media, the commonwealth could take a different, more selective, and ephemeral view on this, in light of its desire for public entertainment (job creation,

cultural relief, and human engagement, being goods whose value eclipses revenue, from a social perspective).’

‘To this end, the state could prevent copyrighted work from being distributed, leastwise for a time, and likewise could restrict the licencing, of cover versions, sampling and so on (so as to add value to actual* witness); similarly, in the case of written work, the state could limit its distribution, to solely hard copies, to encourage tactile interaction, leastways for a while (mystery, distance and anticipation ~ all vital for healthy Existence ~ being easily lost, by dint of instant, interfacial, superficial media which, though virtually clever, is wan in comparison to actual, material experience, and errs to diminish living); obviously this system would invite abuse, but as copyright would belong to the polity, its enforcement would be easy (punishment being robust, to effect deterrence).’

Cultural property capitalized

‘For the benefit of the commonwealth, the state should hold copyright over cultural property for, by definition, it is the product of the people, whose profits should thus be public (whilst the goods in question, should be kept free of the material corruption, that private business interests can, oft unwittingly, inflict upon them); to this end, the commercial exhibition of material, which related to a legislatively recognised festival, ought to be subject to a degree of regulation, and require a licence; in this way a republic could profit from its heritage, and spend the proceeds that came from celebrations, in keeping with their spirit, so that every member of society was enriched, through the use of cultural output.’

‘Shelving the question of profit though, of equal import is the fact that, sans an element of public control, festivals can easily become hijacked by commerce such that their meaning is lost as business renders them just celebrations of breathless consumption; in addition to this, determined to relieve people of their money, before their rivals can, if left to their own devices, firms start their marketing campaigns ever-earlier, so that the impact of occasions is diluted, through their unseasonal, premature commencement, as shops decorate their frontages, and media bedecks its sets and pages, long before adornment is due (such that, by the advent of the event in question, its variety and wonder is undermined, by trite, hackneyed familiarity).’

‘This system would also allow the quality of imagery, and its symbolic context, to likewise be overseen; to iterate though, cultural copyright, its cost, regulation and enforcement, should only be applied at a commercial level, with every individual being left free, to privately celebrate any festival, when and how they like (however awful, as long as their acts are lawful).’

Capital gains taxed

‘In the event that a citizen sold a used possession, and made a profit of less than €50, then they should be at liberty to conduct the whole business on a cash basis, so that the money they received was not taxed.’

‘Above this threshold though, such transactions should have to be conducted via the *Public bank*, to which end, to prevent non-taxable elements of sales being taxed, sales proceeds should have to be deposited into the vendor’s *Tax account*, accompanied by an explanatory statement, which detailed the purchase cost of the object, along with any costs they had incurred improving it, so that the profit element of the income could be reckoned, and transferred to their *Dormant account*, whilst the cost element of the good, was transferred to their *Current account* on a tax-free basis (ref. *Public banking*, [*Tax accounts*], [*Dormant accounts*] and [*Current accounts*] above).’

‘In practice, due to electronic technology, this process would be far from onerous, as the statement would be no more than a simple, one page form, that stated the date and sum of the deposit, had a list of boxes for costs, contained space for a few lines of narrative to explain the trade, and concluded with a declaration of veracity (in short, it would take but a few minutes, to complete and submit, and must always remain thus brief ~ ease of submission being vital, for the system to properly operate); the deposit would then be automatically processed, and its funds duly forwarded into either a *Dormant account*, or a *Current account*, on either a tax-free, or a taxable basis (with the recipient having the right to appeal, if they disagreed with the calculation ~ albeit that to do so would expose them to administration costs, in the event their petition was unsuccessful, plus deemed spurious).’

‘In respect of compliance, as ever in a just, meritocratic republic, the integrity of the citizenry, would be the principal bar to deception, be it in respect of filing false statements, conducting large cash transactions, or pretending that business income, came from the sale of personal affects (it being their ethical endoskeleton, which keeps men upright, not laws that try and bind them); but outside of this, for any rogue elements, the threat of tough, exemplary punishment, would serve as a deterrent (to which it can be added, that any bogus claims, would be easy to detect if investigated ~ investigation being triggered: if the computer system sensed irregularity; by way of random inspections; if a person was informed upon; and if a person’s actions or lifestyle, otherwise cast doubt upon their trustworthiness).’

Gifting restricted

‘There can only be social equity, when everyone earns what they possess; in trying to unearth the root of this issue, one can use a spade as an example, which, though it can be legitimately bought ~ unlike the land it works ~ owned for life and rented out, if it is then lent at length gratis, or gifted, it must sully, in varying degrees, the quid pro quo of a just society, by endowing the beneficiary with a good, they have neither earned nor paid for (which is not to object to, or criticise, small acts of kindness, and generosity that, in fact, enrich the polity, along with the giver).’

(Social obligation): ‘Furthermore, every man should be mindful of the fact, that the wealth he has, presents in part a social debt, for notwithstanding his own efforts, any opportunities he has been given, along with the tools he used to exploit them, stem from the efforts of the men before him, while the modern order which permits his

business, is a product of the body politic, to whom he is reliant upon, for both supply and payment (not to mention education, welfare and healthcare, law, defence, etcetera); thus any gifting of the riches in his control, needs to respect the public structure, which enabled their accrual (and not upset the culture, which his descendants will depend upon).'

'To this end, whilst generosity is a virtue, it must not be conducted at the cost of others, by way of theft from them, or at the expense of the polity, through undermining egalitarian imperatives; consequently, salient charity must be undertaken, on a public, unprejudicial basis, sans individual favour, however this may, initially, conflict with kindred instinct; needless to say though, it makes no sense, for a man to desist from assisting his kin, and kith, until the whole of society moves to do so, by way of federal legislation (though even when men, have developed a sense of common humanity, the question of blood ties is one, which calls for wise reflection ~ natural relations, and viviparous affection, being a direct, organic source, of empathy and compassion, that can, by virtue of their vicarious extension, qualify public love).'

(Diminishing significance of gifting): 'By way of technological progress, the importance of property lessens, as goods are relatively cheapened, by way of mechanisation ~ especially when machines can replicate themselves, from raw resources ~ provided such common benefit's not denied, by dint of pernicious capitalism; thus notwithstanding that, outside of creature comforts, wealth has always been a relative issue, with the passage of time, material things will decrease in significance, as the standard of living for everyman, exponentially increases (to which end it's to be imagined, that talent will grow in value, along with *Social credit*).'

Thus as humanity evolves, its proprietorial relationship changes, due to three reasons:

'Firstly, as said, advances in manufacture, grant ever greater access to appliances, means of transport, and leisure devices, whilst quality waxes in relation to value, such that valid avarice diminishes, as practical, functional differences in lifestyle, are lessened, and rendered ever more cosmetic (history illustrating, how abject workers, grew to know comforts, luxuries and conveniences, that erstwhile kings could not have dreamt of, in the space of six generations).'

'Secondly, as people become empowered by way of education, exclusive proprietorial rights, become ever harder to impose, sustain and, by virtue of collective endeavour, rationally justify.'

'Thirdly, as man's intelligence swells, his values become more immaterial ~ once creature needs are met ~ and his energies become increasingly focussed, on culture, discovery, personal experience, and humane relations (from whence intelligent selflessness heads, through higher humanity, to divine Maganimity).'

(Proscription of gifting): 'Regardless of anthropogenesis though, for a meritocratic republic not to be corrupted, significant gifts, outside of conjugal, sibling or filial relations, whether in cash or kind, must be proscribed (the latter only being forgiven,

due to the human value of blood ties, in a modern society ~ their earthy relations, peradventure being needed, as man's sense of self errs, to become over-abstracted).'

'In this equation, the question of 'significance', would be a matter of common sense ~ on the part of both parties ~ being relative to wealth, and so circumstantial (it being socially innocuous, for people to present petty presents, the size of which is reliant, on the wealth of them concerned); ergo, when significant goods changed hands gratis, or were bought under-value, it should be incumbent on both the giver, and the beneficiary, to declare the transaction to the tax authorities, and let them pass judgement upon it.'

'In the event this wasn't done, and the transfer was deemed to be a gratuitous gift ~ in all or part ~ then the good in question ought to be confiscated, and both parties be subject to prosecution, on the grounds of petty treason; it is, of course, naturally to be anticipated, that this system would be tried and disputed, but such contention and dialogue, benefits society, through challenging its assumptions, and testing its reckoning.'

(Conjugal, filial and sibling gifting, in respect of income): 'In the interests of natural empathy though, which casts its glow across society, significant conjugal, filial and sibling gifting, should be permitted in moderation (sanguine relations, counteracting the intellectual abstraction, that errs to make people anaemic); to this end, within formal wedlock ~ ref. *Marital standing*, above ~ in accordance with the terms of their marital contract, spouses should be free to give each other funds, from their ~ pre-taxed and income capped ~ *Current accounts*, albeit they should only be able to do so, on a tapering basis, whereby the gift-allowance twixt them increased, in line with the time they had spent together (ref. *Marital standing*, above).'

'To iterate, the purpose of this legislation, would not be to enrich the state, but to preserve the meritocratic kilter of the polity, which is vitiated when indolent, dizzy and gold-digging types, gain wealth, power and status, by lying on their backs, or otherwise pandering to the vanity, of their bled bedfellow; hopefully though, mores would trump law, apropos enforcement, such that peer pressure, and public opinion, would deter people from giving away wealth, or leastwise prompt them to warrant generosity (niggards too using the concept, as fig leaf for their meanness).'

'Siblings though, should be at liberty to transfer funds to each other, from their *Current accounts* ~ the loss of opportunity on the part of the giver, naturally capping idle kindness ~ while children too, ought to be permitted to present to parents, money which come from their *Current account*, unless the state was aiming to reduce the birthrate when they were conceived, in which case scions should be denied this right; conversely, if the state was seeking to increase the population, then those born during such an initiative, should be granted a future entitlement, to move moneys from their *Dormant account*, to their parents *Current account*, so as to incentivise conception (though taxed at 10% upon receipt, this benefit would enable wealthy citizens, to top up their parents *Current accounts*, and thus avoid *Active tax* ~ albeit such a manoeuvre, would cost the benefactor *Social credit*); though the latter concession, of

course, smacks of being unmeritocratic, any parents who received such filial largesse, would have to a certain extent deserved it, having taken on a commitment, which benefitted the commonwealth (the demonstration of the child's kindness, showing they'd parented well, and thus earned the future present for the past).'

(Conjugal, filial and sibling gifting, in respect of assets): 'While it's to be imagined that, in the society thus far described, a citizen would not own much property ~ being denied the right to buy realty, and leasing, for convenience, most other large articles ~ having bought what was theirs, with money from their *Current account*, siblings ought to be free to give such goods to each other, while children should be at liberty to, similarly, give them to their parents (though never vice versa); by extension, the latter parties should, in respect of bequeathal, be able to act likewise, and leave the contents of their *Current account*, to either their siblings, or their parents (ref. *Disinheritance*, plus *Public banking*, above).'

'In the case of spouses though, the transfer of significant assets, would warrant state sanction, if the value of the good in question, exceeded their annual gift-allowance (ref. ref. *Marital standing*, above).'

(Patrimonial gifting prohibited): 'For a meritocratic society to properly operate, it's vital that the prejudicial ill of patrimony, is universally denied; thus, in the interests of the people, and for future generations, parents must be ever-prevented, from making gratuitous gifts to their kids (such acts being deemed petty treason); this isn't of course to say, that small presents, and token mementos, should not be given by parents to their offspring, but simply to stipulate that they can't bestow on them, goods which would give them an unfair advantage, over others in the republic (and deny them the education, and credit, which comes through using their own initiative ~ self-made people being richer, in character and calibre, than those who never earned their worth); in respect of estimating what presents are eligible, though common sense would be the best guide, Sentinels could opine if requested and, if it was questionable, sanction or oppose a proposed gift.'

'Finally, to repeat a point already made, provided all parents are legally obliged to do so, the best way for them to help their children, is not to spoil them, or expose them to moral hazard, via misguided kindness, but to ensure that they live in a fair society (moreover, this is the only way, they can assist their subsequent lineage); to conclude, there can only be social equity, when what's possessed stems from effort.'

Tax surplus (plus public sinking funds)

'The state should ensure that its various organs, amass budget surpluses, through running sinking funds, which are invested in the *Public bank*, so as to assist its liquidity, and generate interest, but are nevertheless kept secure, and are effectively ringfenced (elements of such deposits being lent, on a heavily collateralised, short term basis, so as to generate a modest return, and counteract any inflation, while other moneys held on account, could be used for funding while these sums were recovered, as loans matured).'

‘Once such funds have built up, provided that the commonwealth is upkeep, and that state initiatives are on track, then ~ as per *Public bonus*, above ~ surplus wealth could be redistributed to all citizens, on an equal basis, such that the poorest, relatively, benefited the most (common purpose, private interest, and public spiritedness, being served this way, with those who had committed a crime, or significant misdemeanour, in the twelve months prior to the pay-out, forfeiting their dividend).’

Subsidised retirement

‘In a tithed, low-tax society, it is to be imagined that every citizen, would be able to make adequate provision, for their twilight years (especially as they’d be insured against medical expenses, and similarly be compensated, in the event they contracted a critical illness); nevertheless, to assist in this, and to reward prudence, the *Public bank* should offer long term bonds, which tracked inflation, and paid a small amount of interest (but that could be encashed early, sans penalty, if the investors life were blighted).’

‘Beyond this, as people grew infirm, and if they required financial assistance, the state should credit them ₤1 for every four hours they worked in paid employment, going up, as they aged further, to ₤2 for every three hours of paid work that they undertook; this system would mean that the elderly could work, first a four-day, then a three-day week, and still receive five days’ pay (albeit that the free days, would be paid at the minimum wage rate, of ₤1 per hour); naturally, they could reduce their hours further if they wished, but if they did so then the subsidy would decrease pro rata (not that this should matter ~ the frailty which prevented them working, likewise reducing their needs, in respect of leisure expenses); in the event however, that an elderly person could not find employment, then the republic could provide this, by virtue of *Social service* tasks, suitable for their age group.’

‘Notwithstanding the moral imperative, that every penny paid to an able bodied person, must be in some way earned, or deserved by them, this arrangement would ensure that wise, veteran members of society, remained active participants in its operation, for the good of all concerned (not least themselves ~ the best way to fend off dementia, and suppress depression, being meaningful occupation); in short, old people are a social resource, which oughtn’t be neglected, while redundancy benefits no-one, and unqualified largesse errs to corrupt, both recipient and giver (by, respectively, the vice of idleness, and sanctimonious vanity).’

‘In the case of aristocrats however, the state should make sure ~ subject to means testing ~ that their hours were subsidised, so that they could maintain a lifestyle, which befitted their social standing, albeit such assistance would, most likely, only be ever necessary, if the recipient’s grade was based on *Honour credits*, *Championship credits* ~ in non-lucrative contests ~ or, possibly, *Academic credits*, for otherwise aristocrats ought to have substance, due to the wealth they would have accrued, in the occupation that gave them their status (ref. *Aristocratic brackets*, above).’

6.) Welfare

Preamble

‘Everything which is about to be said, in respect of suggested systems, must be seen through the prism of a true meritocracy, to wit, one based upon equal opportunity, where gifted privilege, and birthright don’t figure; in societies where this isn’t the case, inherited wealth becomes their original sin ~ or birth defect ~ by dint of building injustice into their operation, initially by way of class disparity, then via the high, and uneven taxation, they use to try and mitigate it (so as to placate the low classes, their rigged system created); in such a situation, a man born poor, is owed by those who’re born rich, and can rightly use his disadvantage, to justify wrongdoing (for, being robbed at birth, he is morally free to thief, and take from the state that failed him).’

‘Thus in any such immoral polity, successful and intelligent men, must be wary of condemning those who end up indigent, homeless, derelict or remiss, for even if they are the author of their own misfortune, society must accept a share of the blame, however feckless they are; polities naturally evolve, to reflect the complexity of their cleverest members, and it’s thus incumbent on them to ensure, that their simpler brethren are not misled, exploited or downtrodden, and to look to assist them, as far as ethics will permit (to which it can be added, as an antidote to vanity, that genetics and external circumstances, play a greater part in achievement, than wit ever did, or does, thus accomplished men must help them, dealt a lesser hand).’

‘Similarly, in all civilised societies, save in cases where ill is self-inflicted, the healthy owe a duty of care to the unwell, for, but for the grace of God, it could be them that ailed instead (sickness being a vital part of evolution, which benefits every living thing, at the expense of the afflicted ~ combative nature progressing, by genetic contest, viral dialogue, and above all death, via which sacrifice, species develop through successive generations); to iterate, accepting that natural talent, and good fortune, are blessings, not wages, and that commerce is reliant on the fabric of society, successful men must look to assist, those less gifted within it, to settle their social debt, and graduate to a better state.’

‘Nevertheless, self-sufficiency is a condition of liberty, which is diminished by dependency, thus a republic must look to nurture, and preserve this ethos in its people, who, in turn, must defend their right to private reliance (a virtue aided by low taxation); moreover, in respect of unemployment, there’s always something to do in a polity, something to right, maintain or tidy, something to better, or to discover, while, in the event that all is lost, migration itself warrants industry (though one should never flee tyranny, save to return and defeat it ~ lesser men running from injustice, while great men grit their teeth, and bravely engage it, and the Maganimous bare their fangs, then savagely attack); thus, for men that are healthy, there can be no honest redundancy, in a meritocratic state.’

‘Moreover, shelving the fact that in this world, there’s never any shortage of work to do, it is unnatural, and morally unacceptable, that men receive payment for being idle, for nature operates on a quid pro quo basis ~ welfare sans effort ergo feeling, naturally wrong, to right-minded men ~ thus when one sees others, getting something for nothing, or theft escaping comeuppance, they are themselves, commonly, tempted to bludge and rob, so as not to seem, feel or be cheated (so nothing, naturally, should come of nothing ~ save when, inviting vitality, vacancy triggers energy ~ whilst crime should always be requited).’

‘In addition to this ethical issue, men rise to meet their circumstance, and thus find liberty, by way of responsibility, not its opposite; so making it the business of government, to feed, clothe and shelter men, reduces them to chattels, or careless, thoughtless morons who, like children, seek to be mollicoddled, sans reference to their own endeavour; it must however be acknowledged, that for men to be at liberty, and to function self-sufficiently, they must be given equal opportunity, and be free of onerous taxation (generous benefits, which impose high impost on the people, creating their own need, by punishing independence ~ consequently, outside of *Active* taxes, men should never, ever pay in excess of 10% tax, save in times of emergency).’

(Skeletal welfare breeds community): ‘Furthermore, though at first glance it stands to reason, that to be free from reliance on one’s peers and family, can only be a good thing, caution needs to be exercised here; atomisation is not good for society, thus, though the state must always aid people in need, this should be seen as a resource of last resort, in a free republic, where one should be encouraged to care for others, and ~ in respect of the costs carers incur ~ be subsidised in such endeavour, by the commonwealth (for, despite its expense, communal interaction enriches society, whilst centralised, faceless beneficence, errs to impersonally bleed it, and render humanity wan).’

(Unsustainable systems): ‘Setting aside questions of freedom and community, mind, welfare states that, wrongly, operate on a free-for-all-basis, err to become paradoxical charities, which sicken what they would heal, by compensating irresponsibility, laziness and antisocial living; moreover, in a party-political context, such systems morph into longterm Ponzi schemes, which meet present obligations, by dint of public borrowing, and fiat money, but hold no hope of doing so, over successive generations (outside of the technological advances, and economic reforms, that are stymied by way of welfare systems, which give benefits sans obligation, and reward indolence, along with dishonesty).’

Alms & moral hazard

‘Feeling muddles thinking, to which end empathy can, ironically, poison society, and worsen the ills it seeks to remedy (bleeding hearts, leaving people anaemic, in respect of practical action); consequently, in the administration of welfare, men need to be as wary of compassion, as they are of heartlessness, and as chary of wishful idealism, as of cynical, fatalistic resignation, for, to paraphrase aitch Walpole, to them that feel, the world seems a tragedy, while to them who think, it seems to be a comedy as, to

mince Hazlitt, man's the only beast, that laughs and weeps, as he alone sees things as they are, and knows how they should be (as for me, I feel I think, or, leastwise, a la Descartes, I think I feel ~ though maybe, thinking like Wittgenstein, I doubt ergo I know).'

'Exacerbating the social dysfunction, which necessitates it, the universal provision of free welfare, can only but create moral hazards, by paying the lazy, and compensating men for fecklessness, recklessness, and imprudence, along with gluttony, and overindulgence; thus social safety nets, as well as encouraging dangerous behaviour, can insidiously change their nature, and instead serve to trap the people, via onerous commitment, on the part of the industrious, and benefit dependency, on the part of the idle (whilst the ills that warrant the benefits in question, err to go unchecked).'

'So not only does welfare, and paternalistic nannying in general, breed inadequacy, in reducing public calibre, it serves to debase society-entire, which, in the final analysis, is founded upon the quality of its people (hence the need for self-sufficiency, responsibility, prudence, and the freedom to manage one's own wellbeing, by way of low taxation).'

'To iterate though, the latter comments, however true, must be tolerantly tempered, in respect of unjust societies, where men are born at a disadvantage, for here the moral high ground's lost, by government and decent people ~ or at least partly conceded ~ regarding the subsequent conduct, of natively-cheated ones (in short, the only thing born-victims are given, is an excuse to milk the system, which betrayed them in the cradle).'

(Right entitlement): 'The historical question, as to whether poor people are deserving, or undeserving of alms, in truth begs the bigger question, of what right anyone has to patrimonial advantage, for when some are endowed with wealth and status, whilst others are born poor nobodies, then even the most wretched wastrel's entitled, to blame his debasement on shabby circumstance (as for charity, and the generosity of philanthropists, this is discredited, if what the giver gives was gifted to them, at the expense of them they help).'

(Sanctimonious corruption): 'Consequently, them who look to assist others, must consider the deprivation in question, from a political perspective, both in terms of their own privilege ~ to wit, where did they get what they have to give ~ and the reason why help is needed, for it's better to eliminate the source of a problem, than to repeatedly seek to heal it; similarly, donors, helpers and patrons, should be mindful of their motives in giving, and leastwise avoid sanctimony, to which end, if a man cannot give anonymously, then he should at least confess, if only to himself, the ways his giving enriches him (though, whatever its driver, kind, generous action, abets Good, and human evolution ~ to save one person, being to save two, save if they endanger others).'

'In most cases mind, the best way for people to help the needy, is to ensure that the social climate exists, where they can help themselves; thus men should direct their

efforts, to creating a just, muscularly socialist, meritocratic republic, whose sober approach to betterment, presents the best tonic for social ill, to which end men must fight for right society as, to echo Nietzsche, bravery, more than charity, is what saves and aids (hardness oft remedying what softness incubates, and so on).'

(Premature superannuation): 'Pensions encourage retirement, which, if premature, costs society in terms of productivity ~ and loss of the resource, of veteran workforce ~ while the early retiree in turn, can suffer from boredom, and ill health through sedentariness ~ both mental and physical ~ which again costs the commonwealth, in respect of healthcare; to this end, society should not provide any form of state pension, and neither should it allow the creation, of private pension funds as such (though citizens should be free, to invest in longterm bonds, re future need, and otherwise save as they pleased ~ ref. *Subsidised retirement*, above); instead, as said earlier ~ ref. *Subsidised retirement* ~ the republic must subsidise elderly, and infirm workers, such that it credited them, ₤1 for every four hours they served in paid employment, going up, as their infirmity worsened, to ₤2 for every three hours of paid work they did; this system would mean that the aged could work, first a four-day, then a three-day week, and still receive five days pay ~ albeit that the free days, would be paid at the minimum wage rate of ₤1 per hour ~ in jobs which reflected their capability.'

'People should, of course, be at liberty not to work, but if they chose to do so, they should receive no form of state aid; as for them who were too frail to work, but could not support themselves, and did not have a helper ~ whose costs should be met by the commonwealth ~ they ought to be aided by the polity and, if necessary, taken into state care (there, in comfort and dignity, to await their maker).'

(Sick pay): 'Paying people not to work, is unnatural, and unheard of outside the workplace, for no employee would be fool enough, to pay for a service they didn't receive (nevertheless, backward societies, err to have employers don the coxcomb, and pay men to lay in bed); moreover, giving wages away to non-workers ~ be they sick people, sissies or shirkers ~ discourages prudence, and self-reliance, discipline, diligence, plus industry, whilst it encourages indolence, preciousness and fecklessness, and corrupts work ethics (in short, sick pay is unhealthy, and leads to social ill); thus, rather than reducing the salaries of an entire workforce, so some can take time off, while others soldier on, nobly suffer hangovers, and so on, bosses would be better employed, to pay every worker more, then let them make their own provision, for necessary absenteeism (to which end, they could augment their *Public cover* policy, provided by the state on a non-profit basis, whose cost was also reduced, by the spread of risk across the population ~ ref. *Public cover*, below).'

'It can of course be argued, that workers are too silly to set aside money, to insure themselves against misfortune, but any such claim is condescending tosh; men are capable of taking care of themselves ~ as evidenced by human evolution ~ until such time that others, softly, offer to take care of them (for why would an idle man walk, when he could be carried by another); likewise, the argument that those with colds, flu and minor gripes, should stay away from work to prevent contagion, is more of the

same twaddle for, if a bug is doing the rounds, then people will be as much exposed to it in shops, pubs and public transport, as they will on the shopfloor or office; moreover, it's good that men's immune systems are tested, by fighting germs and viruses, lest they generate allergies ~ or otherwise malfunction ~ due to underuse (unlike aches and sniffles, a lame immune system can prove fatal).'

'As for the unwell worker themselves, in the case of small ailments, lying in bed, or idling indoors, seldom helps to remedy them, whilst getting out and doing one's job, keeps the metabolism active, and distracts the ill from their affliction (in addition to which, it can be added that, psychologically, effete mentality aids malady, whereas struggle generates strength); most importantly, working through sickness, builds character and discipline, thus helps define the man, not least in his own mind, as a hard-grafting survivor (as opposed to an effete weakling, that is a cause for scorn); medically though, the fact the self-employed take less time off, than those who get sick-pay, shows that the latter is deleterious, whilst the former approach is the road to health (mental, physical and commercial).'

'Meanwhile, the economic benefits, of a common sense approach to absenteeism, are easy to see, both for companies, who wouldn't have to pay for services they didn't receive ~ or suffer the disruption, and staffing costs, that arise from skiving ~ and for the commonwealth-entire, which would be more productive, more progressive, and generate more tax revenue (to which it can be saliently added, that the value of a motivated, industrious, virile workforce, is socially priceless ~ conversely, even the most diligent-minded person, has their work ethic undermined, when they see men paid for staying away, while they've to toil more to cover for them).'

(Unemployment benefit): 'Dole in its raw form, whereby people deemed redundant are simply handed money, is unnatural ~ nature being a quid pro quo ~ and so distorts an economy (ergo, regardless of what they do, people must work to receive payment, for to do otherwise, is to act contrary to the order of creation); notwithstanding basal morality though ~ which a society denies at its peril ~ engagement in work provides people with skills, wisdom, and contacts, is good for their physical and mental health, and gives them purpose, plus self-respect; thus the benefit unemployed people should be given, is access to public work, leastwise for as many days as they need it, while looking for private employment (it being better to subsidise this if required, than pay out unearned dole, which errs to make its recipient worthless).'

'As for people who become ill or injured, *Public cover* ~ ref. below ~ would give them an income while they recovered (subject to them adhering to the regimen, that the health service set them).'

Public cover

'So as to ensure their own social security, it should be practically incumbent on every citizen ~ but not compulsory ~ for them to take out a *Public cover* policy, upon leaving school (funded via *Social service*, if needs be ~ ref. *Social service*, above); provided by the state on a non-profit basis, by virtue of being subscribed to when so young, and

benefitting from a vast economy of scale, such policies would be relatively cheap, and would provide the citizen with protection, in respect of their *Minimum tax contribution*, critical illness costs, and any public liability claims, that may arise against them (in respect of accidents, and so on ~ ref., respectively, *Income tax [Passive & Active tax]* {*Minimum tax contribution*}, plus '*State insurance*' > [*Public cover*] above).'

'Thus while casualty departments at hospitals, paediatric care, vaccinations and such like, were funded by taxes ~ in conjunction with the revenue, the republic earned through land ownership, and other, lucrative, services and ventures ~ the cost of major treatments would be met, through the said insurance; the policy premium itself though, could be calculated by way of all government data, held in respect of the risks in question, and would not relate to the gender, age or medical record, of the individual; people should, however, have to pay more for their cover, if they chose to harm themselves, through smoking, gluttony, the abuse of narcotics, etcetera (excess which carries no expense, encouraging self-destruction and, more importantly, costing the commonwealth); thus, though an applicant's medical history, recreational activity and occupation, oughtn't factor in their tariff, being obese, or taking drugs, must duly increase it.'

'As for the price of *Public cover*, due to the age of the insured when they entered the scheme, the fact that it would be a non-profit product, that it spread risk across the entire population, and that practically everyone paid into it, would mean that the policy would be cheap; in practice, basic cover should cost the citizen c. ₤8 per month, or one days wage at the minimum wage rate; if however this proved inadequate, then the state should look to top-up payments, so that the price was subsidised (it being important re impost, that the cost of cover did not creep, and become a sneaky stealth tax).'

'It would also be the case, in the meritocratic society that's been outlined, that hospital costs would be cheaper, than in mismanaged societies, being non-profit organisations, that were, nevertheless, ruthlessly efficient, and staffed in part gratis, by virtue of *Social service* (in addition to which, state ownership of patents, would reduce pharmaceutical costs, and technological expenses); similarly, as said, the cost of care which stemmed from vices, would be met by their participant's increased premiums, along with hypothecated tax income, generated by dint of sinful activities, whilst the right to die, and to only live with dignity, would be respected.'

'Citizens should of course be at liberty, not to sign-up for *Public cover*, but would do so at their peril, for if they then required treatment, they would be hit with a bill which, if they couldn't pay it, would result in them having to do *Social service*, to work off the debt in question, or face imprisonment (alternatively they could suffer, unless their complaint was a public health issue, or was legally deemed antisocial, in which case treatment would be compulsory, its bill due and payable).'

'The same rules too would apply, to other cover under the policy (the citizen being free to cherry-pick, the level of protection they wished ~ albeit one would be a fool, in such a robust society, if they weren't covered for public liability).'

(Increased healthcare premiums): 'The citizen should also have the option, to pay a higher premium, and thereby ensure they received better care, in respect of the quality of their room, domestic service, etcetera, but not medical treatment, for which neither quality, quantity nor priority, should be due to insurance (triage being, rationally, decided by society ~ though those who paid more, ought to be dealt with swifter, re minor complaints and ailments); in the case of aristocrats however, the standard of domestic care they received, should always reflect their rank (albeit those wealthy must be subject to censure, if they hadn't adequately covered themselves in respect of this measure).'

(Absenteeism and redundancy cover): 'As alluded to above, the citizen should be able to extend their *Public cover*, in respect of incapacitation, and short term unemployment, in the event of unwanted, or unwarranted redundancy (so they could devote their time to finding work, sans the distraction of *Social service*, not so they could idle, for a long while, on the back of a pay-out).'

'To iterate, from an employer's perspective, having inflated every workers wage, to allow for an element of unpaid absenteeism, employees who didn't work, wouldn't deserve to receive payment (it being left to staff, to ensure that they had adequate means, to meet their needs in case of sickness); thus sick pay should be proscribed, regardless of prescription (besides, however under the weather, men seldom miss red-letter days, weddings or celebrations ~ whilst, normally, if a poorly employee was told they'd won a jackpot, their recovery would be miraculous).'

(Aristocratic benefit): 'Mindful of the fact that it would be, publicly, incumbent on the citizen to insure themselves ~ to whatever level they felt appropriate ~ re sickness and unemployment, plus save for rainy days, in instances where a person had, unluckily, fallen on hard times, their aristocratic standing should, to a degree, determine the quality, nature and scale, of any welfare they received, so as to preserve their social status, and ensure that the brightest, and best in society, were always well-supported (this privilege being more pertinent, to academics, creatives, and those whose place was honour-based, for those who achieved aristocratic rank, by virtue of tax payments, or professional prowess, would be unlikely to require it).'

Essential employment (farewell welfare)

'**Must** is a must for productivity ~ want, hope or ambition, being insufficient motives for most ~ for if mankind becomes non-productive, pitiless, Logical, evolutionary force ~ or God ~ will goad it to progress, by way of savage catastrophe (much in the way that death itself, drives people to achieve via its horizon ~ to which end, being ever content to defer effort, immortal men would stay cave-dwellers); to this end it's vital that society, instils work ethics in its citizenry, and publicly supports such sentiments, via prize, penalty and taxation, fame and opprobrium, and so on.'

'Conversely, social commitment ~ and cohesion ~ is undermined when welfare in general, including healthcare, is given gratis, save to them unable to fend for

themselves; consequently, to be aided by the state when they ail, or otherwise need assistance, every capable citizen, must first have contributed to the commonwealth (any such succour, being thus owed to them, not pitifully bestowed); moreover, in the Cosmic scheme of things, everything fit must work, in a fitting system, to which end unemployment must, ever, equate to failure, on either the part of the individual ~ if indolent ~ or the state which denies them gainful labour (mankind, always, having adequate resources at its disposal ~ famine being the crop, of mismanaged humanity* ~ whilst, in a naturally imperfect world, there's never been a shortage of things, for able men to correct, remedy or do).'

'Meeting the need for 100% employment, in lean times ~ all-but unconceivable in a muscular meritocracy ~ the *Social service* structure, discussed earlier, in conjunction with the *Labour standard*, would provide a vehicle for limitless employment ~ via the use of inception credits, or the use of state revenue on such occupation ~ while a sober approach to welfare, would tackle the matter of incentive (albeit the biggest driver in this respect, in a proper, meritocratic society, would be the attitude of the people ~ both collectively, and as individuals).'

(Minimum tax contribution): 'As previously said ~ ref. *Income tax (Passive & Active tax)* > (*Minimum tax contribution*) ~ it must be incumbent on every citizen, to pay a minimum amount of tax per annum, in respect of the basic goods they receive from the polity, so that every member of society knows, that everyone's paid into it; to this end, unemployment, through sickness or redundancy, would be no excuse for failing to make payment, for not only should one have indemnified themselves re these, by way of *Public cover* ~ ref. *State Insurance* > (*Public cover*), above ~ even if they had failed to do so, they would be able to work off their debt, through doing *Social service* (refusal to do this, being petty treason).'

Social contracting

'Normally, the republic should only look to provide, two to three days labour a week, for any people seeking employment, whilst assisting them the remaining days, to find work they preferred; under this system too, the state could allocate workers, as it thought best, to either capitalise upon their abilities, or to place them in positions, such that they honed the latter talents, or developed skills they lacked.'

'The state would also be able to profit, by using such workers on temporary projects, which did not lend themselves to full time employment, or were of such a nature as to be unattractive, to the private sector (not least through offering, best value to the commonwealth); thus this system, would be a source of income for the republic, not a cost or loss for it, while, for the employed individual, rather than humbling them with benefice, men so engaged could, through earning their pay, hold their heads high, whilst enriching society (to which it can be added that, negatively, malingerers and spongers, would soon be exposed, by virtue of the work proposed).'

'Conversely, to resignedly accept that people are useless, is wrong-nonsense, even when they're handicapped, to wit, those who cannot walk, can still perform a plethora

of cerebral jobs; those mentally weak, physical duties; those blind, tactile tasks, etcetera; thus, provided society hasn't been rigged by capitalists, or ruined by exclusive Unions, redundancy only comes via private idleness, and/or woolly-minded, misguided legislation, which works to fund sloth, and ergo encourages it (historically, of course, pseudo, cosmetic democracies, have been publicly afflicted, by all three of the said ills, along with the prejudicial, patrimonious transmission of wealth).'

'To iterate, by virtue of the Labour standard ~ ref. *The Labour* standard, above ~ redundant people could work for the state, at no cost to the polity, indeed, as said, every employee ought to earn it profit, and could be used by it, if needed, as a source of money creation (ref. *The Labour standard*, above ~ their assayed hours, if necessary, generating ₤); in the event however, that individuals refused to work, or sought to skive, and otherwise work badly, then they shouldn't be paid in any way, or receive charity, post which denial, if they contumaciously became vagrant, they ought to be imprisoned (there to work out their sentence, or suffer further punishment if they, wilfully, persisted in trying to bludge from the public, or upset social kilter ~ antisocial dereliction, being deliberate, when *State care's* available).'

State care

'If a person was unable to provide for themselves, for whatever reason ~ including pure preference ~ then the polity should look after them, provide their accommodation, protect them, and give them work; in such situations though, the greater the reliance one has on the state, the more they must cede their rights unto it, in respect of self-determination, for the duration of their dependence, subject to what level of adoption they opted for; in the interests of liberty though, it must always be left up to the assistee, to decide the degree of help they need, save in cases where they're deemed incapable, by a court of law (such people, effectively, becoming a ward of the polity, until they chose, or learned, to be more self-sufficient ~ with any such arrangements, being continually assessed, and independently reviewed, by Sentinels and the Civil service).'

'In this way, simple or feckless people, could opt to be taken care of, as a lifestyle choice, either permanently, or for as long as they wished (for example, following a breakdown, someone may want sanctuary, for a while, while they recover); any support the state provides though, should be designed, wherever possible, to edify its recipients; thus whilst a nanny state is, nesciently, content to unconditionally give to people deemed redundant, while commonly letting them run amok ~ their idle hands, finding devil's work, their boring lives seeking vulgar drama ~ a socially muscular system, would take a more responsible stance, in respect of them it looked after, and ensure they earned their keep ~ and learned whilst doing so ~ for their own betterment, and the health of the commonwealth.'

'Thus in terms of public support, the citizen should have the option, at one extreme, to place themselves completely in the hands of the polity, whereby they worked solely for the commonwealth, and had their accommodation, and food provided, while any problems or failings of theirs, were appropriately dealt with ~ in short, a dignified,

hostel-type system, where the citizen is cosseted, but bound by house rules ~ whilst at the other end of the spectrum, consequential individuals would be, mainly, left alone by the state, to celebrate their independence, and self-sufficiency.'

'Between these extremes, it ought to be left up to the citizen, to decide what level of support they wanted (and, by extension, level of patronisation they're prepared to accept); what however is wrong, is to simply give benefits to people, who cannot meet their needs, then leave them free to pursue their own, inadequate, lifestyle strategy, or otherwise socially malfunction; thus, whilst every sensible, law-abiding person, should have the utmost freedom, any form of vagabondage, ought not be tolerated, for everyone in a polity, should either be self-sufficient, or live within its bosom (in meet degree).'

'To restate a point already well made though, everything here proposed in respect of benefits, must be seen through the prism of a true meritocracy, to wit, one based upon equal opportunity, where gifted privilege, and birthright don't figure; conversely, in places where this isn't the case, a man born poor has a social claim, on those unjustly born above him, and can rightly use this argument, to justify his public dysfunction (for, being cheated at birth, he's morally free to rob from the polity, that in this way betrayed him).'

Healthcare

'Limitless, gratis healthcare, encourages sickness, by removing the cost and consequences, which serve as natural deterrents, to recklessness, indolence and excess; to this end, though citizens would be insured against illness, by way of *Public cover* ~ ref. *Public cover*, above ~ the premium they paid should, naturally, reflect their lifestyle choices, so that them who lived healthily, didn't subsidise those who chose to do otherwise, while the latter in turn would be deterred, from self-harm ~ to a fit degree ~ by dint of the cost of cover (though, as said above, unwitting conditions shouldn't be penalised, by higher insurance premiums ~ the expense of innocent sickness, being spread across every policy [and so across the polity]).'

'*Public cover* ~ ref. above ~ would also serve, by virtue of claimant-preference, to introduce internal competition, into the public health system ~ a moral monopoly, which becomes a natural one, if equal quality healthcare, is available to everyone ~ primarily in terms of domestic services, general care and entertainment, not medical treatment, which shouldn't be preferential (outside of pragmatic triage ~ ref. *Pragmatic triage*, below); under such an arrangement, the normal argument against a private, insurance based system, to wit, that it's wrong the rich get better healthcare, is dispelled if society is meritocratic ~ so free of culturally toxic, congenital inheritance ~ and its pay system operates, by way of a wage multiple (ref *Wage equation*, above); under these conditions, not only would the gap between rich and poor be smaller, but the fact that wealth was earned, would mean people deserved any comforts, and luxuries they paid for.'

‘Thus in practice, whilst public health initiatives, inoculations, paediatric care of every description, and emergency medical treatment, would be paid for by the state, it would be incumbent on every adult citizen ~ save those incapable ~ to have active *Public cover*, to pay for care re other maladies, the basic premium of which, would be the same for everybody (subsidised, if necessary, so it didn’t form stealth taxation, the cost of cover ought only go up, due to unhealthy living, or if the insured sought a more convenient, first-class experience, in the event they made a claim ~ ref. *Public cover*, above).’

(Prevention bests remedy): ‘When people are healthy they don’t need treatment, and though this statement may seem obvious, it has, historically, been ignored by governments in respect of medicine, for while they erred to spend vast sums on sick care, they failed to pay enough for the health care that, in no small way, would help obviate it; to this end, 33% of a state’s budget re wellness, should be spent on the latter, even if, at first, it leaves insufficient funds for the former succour (spending being strictly restricted to income, in a sensible, prudent, fit meritocracy, which doesn’t write blank cheques); moreover, any such shortfall would ~ through incentivising healthy lifestyles, and driving medical betterment ~ ensure that the need for surgical treatment, drugs etcetera lessened, so that the books balanced, and funding equalled need.’

(Assisted suicide): ‘There comes a point in the life, when to protract it is unnatural; thus the interests of the commonwealth, must always be weighed against those of the patient, when their sickness is incurable, or the quality of life they will be left with, post recovery or rescue, is undesirable in itself (for the sufferer, if compos mentis, or others if they’re not); some argue of course, that such judgements ought to be left to God, and in this they’re correct, save that they neglect to remember, that God has no truck with medicine (thus he who can survive sans medical help, should be left alone to do so); once, however, humanity intervenes in nature, it must accept the responsibilities, that that come with having a hand in it.’

‘Thus in a civilised society, the governing factor in deciding the care, to extend to them who, in the face of a hopeless prognosis, still wish their life protracted, should be the burden it places on the commonwealth; to wit, if *Public cover* premiums can be kept cheap, then there’s an argument to provide care for all, regardless of their age or condition (money being no object); if however the expense of such treatment, meant that healthy lives would be blighted, by opportunity-losses due to this cost, or through the allocation of resources, better directed elsewhere, then those so afflicted should be nursed, on just a palliative basis (unless they wished to personally pay, for the medical care they wanted).’

‘Most though, who had grown up and lived their lives, in the meritocratic state thus far described, would have no issue with accepting their fate, when the time came to meet their maker (fear of infirmity, eclipsing that of finis, for independent people); to this end it’s vital, that a republic assists those who wish to end their lives, provided their decision is rational, justified by their condition, and duly certified (to commit suicide otherwise, being social dereliction ~ albeit it’s the prerogative, of every adult

individual, who has no debt nor owes no favour, to end their life if they like* [albeit to do so's to forsake nature, and turn one's back upon creation]).'

'Legally, the sensible address of self-termination, simplifies the issue of suicide, in as much as any uncertified instance, could be treated as murder, investigated, and punished accordingly (by way of posthumous stigma, and seizure of their estate, if the individual was deemed guilty, of having recklessly killed themselves); in practice, a would-be suicide, should have to get their state of mind certified, by two independent doctors, then signed off by a Sentinel (any one of whom, could invoke a police inquiry ~ if they suspected foul play ~ or insist upon a spell of therapy).'

'Post this process, any citizen should be free to self-terminate, in a controlled, safe and dignified environment (preventing private, and public distress ~ plus occasional danger, by way of jumpers, death-by-cop, etcetera ~ whilst aiding organ donation, and so saving lives); likewise, people should be at liberty, to draft living wills ~ endorsed by a doctor, and drawn up by the *State legal service* ~ whereby, in the event that a given level of infirmity befell them, they are humanely terminated (ultimately though, when meditating on Existential death, men ought to consider the alternative, videlicet, individual, exclusive everlastingness which, sans end, rest or emptiness, would render Life stifling, and oppressive).'

Pragmatic triage

'**Money** saves lives, through funding healthcare, welfare, education and justice, and for paying for safety, in every walk of life; from this fact, two conclusions can be drawn, to wit, that every life is precious, but not priceless (contrary to wishful thinking); to this end it's the business of government, to manage the budget of the commonwealth, to its best advantage, while the people in turn must recognise, that this exercise is a quid pro quo (compassion and sacrifice being balanced, in a just republic).'

'In terms of medicine, ultimately technology, and state control of pharmaceutical industry, should ensure that every form of treatment, is made available to all, by virtue of its value, for medicine ought to become, relatively, ever cheaper as man advances, provided capitalistic advantage, is checked and regulated (political development, needing to match technological progress, for this end to be met).'

'Until this time though, society should be mindful, in the allocation of medical resources, such that, in the case of expensive care, money is spent on the young, instead of the very elderly, and on people who have a better chance of survival, than them for whom treatment will, merely, serve to defer ~ for oft an uncomfortable interval ~ the inevitable fate that awaits them; similarly, in the case of costly cures, post the question of age and outcome, they should, in an honest, meritocratic society ~ and no other ~ be allocated on the basis of aristocratic rank, so that the best, wisest, and most productive members of society, are duly prioritised (instead of the richest, or them with good connections, pushing to the front of the queue).'

‘Though this system invites kneejerk, democratic objections, by dint of seeming elitist ~ albeit in conventional democracies, elites always receive better treatment, however undeserving they are ~ it must be remembered that under it, status wouldn’t be based on inheritance, chance, theft or talent, but upon one’s contribution to the polity; thus not only is such allocation just, by virtue of rewarding the worthy ~ instead of only the wealthy ~ it would serve to encourage civic-mindedness, and, dispassionately, ensure that the interests of the people were furthered, by healing the best among their number (as said though, hopefully, progress will render the question of triage, no longer contentious ~ an outcome made more likely, by the institution of meritocracy).’

‘Privately, people should be free to top up their insurance, so that the standard of care they received, in respect of domestic accommodation, quality of food, entertainment etcetera, reflected their increased premium, irrespective of aristocratic standing; to iterate though, if an instance were to arise where resources were limited, then public need should supersede private benefit (thus a financially poor person, ought to be treated before a well-insured rich one, on the basis of their age, the likelihood of the treatment succeeding, and their aristocratic status).’

‘Healthcare aside, mind, more generally, and in line with the opening statement upon this topic, for a society to succeed, ethically function, and healthily develop in perpetuity, it must always, rationally, apportion its resources (having to accept sacrifice, to realise compassionate values ~ conversely, unqualified kindness, causes ugly outcomes).’

Demographic management

(Ethical eugenics): ‘It is ethically incumbent on a republic, to ensure that hereditary illnesses are eradicated, by way of pregnancy screening; similarly, if an unborn child is subject to appalling deformity, then, in their own best interests, along with those of the parents, and the commonwealth, the pregnancy should be terminated, whilst, post-natally, hopeless, distressing, undignified lives, shouldn’t be, unnaturally, wrongly-prolonged (spinelessness being an illness, which causes much suffering ~ and mustn’t be confused with true, sacrificial compassion); these regrettable, but necessary, common-sense initiatives, would serve to reduce the cost of healthcare, for the benefit of everyone, while lives would not be blighted, by dint of futile, unkind care (more lives being saved than lost, through a sober approach to medicine).’

(Demographic benefits): ‘In backward societies, child-benefit payments, and family subsidies, can create a moral hazard, in as much as the least successful, and least ambitious members of society ~ be their situation due to fate, idleness, or state failure ~ are encouraged to propagate, whilst the tax burdens of supporting them, discourage successful citizens from having kids themselves; this naturally creates a downward spiral, in respect of the character, and calibre of a populace, as disadvantaged children, err to further this sad cycle.’

‘Though the meritocratic system here described, would address this issue at every level, within it child support should, generally, only be given ~ save in ad hoc situations

~ by way of unmeddlesome assistance, in respect of nutrition, education and childminding, to ensure young lives weren't blighted, by dint of inadequate parenting (especially during early, formative upbringing); most importantly, mind, it's vital that benefits and privileges, never bribe idle people to breed.'

(Sensible eugenics): 'In the case of exceptional citizens however, the state should, if needed, encourage their propagation ~ financially, via tax-breaks and rebates, socially, by providing additional childminding ~ whilst in the case of high-rank aristocrats, there's an argument for reproduction to be compulsory ~ on pain of losing status, subject to capability ~ be it through natural parenting, or by way of egg, or sperm donation.'

'Obviously this is a eugenic policy, but this shouldn't present a problem to modern, progressive, thinking individuals, for though eugenics can become ugly, when people are barred from breeding, on grounds of race, or nationality, creed and so on, to seek to decently advance humanity ~ in keeping with anthropogenesis ~ through, moderately and tolerantly, assisting the transmission of talent and prowess, is both ethical, noble and sensible (the more capable people there are in a polity, the better it being for every member).'

D. Education

1.) Introduction

'As flesh is the true bloom of flora, so thought can be thought the flower of fauna, and, post this fruition, man's social anatomy naturally changes, to reflect the development of his consciousness, through the egotistical stages that take him, from animal barbarism, past exclusive, intellectual civilization, higher humanity, and selfless intelligence, to a state of Maganimity (which, though ultimately autodidactic ~ being free from fate, fortune and prescription ~ can be more easily perfected, in a genuinely ethical society, which permits forgiveness, and abets reflection).'

'In this process of human growth ~ or anthropogenesis ~ government should reflect the ethical calibre of its citizenry, both in terms of aggregate, cultural development, and in relation to individual maturity, as the outlook of each person, is seen through a hormonal prism; signally, no worthwhile appeal can be made to people's higher nature, when they are crude, ignorant, or fully occupied fighting for survival, for the said persuasion, needs cultivation (though humanity can grow in harsh places, it does so in spite of, not because of the terrain and landscape, whilst, conversely, if nurtured, fed and trained, it tends to thrive in the poorest dirt, or in the basest clay ~ albeit, naturally, the richer the soil, the easier the task for the gardener).'

'More specifically, education is a critical factor, in accountable government, the establishment of the rule of law, technological advancement, and economic productivity (for, socially, one can only check, contribute to and use, what they can rightly comprehend, describe and access); to this end, social progress bears an inverse

relation, to tribal-mindedness, which is a fixation, that can only be shifted, dispelled or lifted, through the ethical understanding, that ought to accompany rational thought.'

'Nevertheless, as teaching errs to shape thinking, to fit with its system, primary and secondary learning should, primarily, seek to provide the pupil with an academic, and aesthetic toolkit ~ principally about language, logic, math and humanities ~ which they can then use in vocational, and specialist education; more fundamentally though, self-discipline is the first subject one must master, for intelligence can be jaundiced, when forcibly taught; post this rounded grounding, students ought to be encouraged to be, to a degree, autodidactic ~ the pupil needing to look to see ~ so as to invite new insight, vision, invention and right.'

'Likewise, qualifying all other sets of intelligence, it's essential that people, from the outset of their education ~ nay, from the cradle ~ are taught common sense, and self-reliance for, once armed with pragmatic, rational, intrinsic wit, pedantic instruction becomes unnecessary, in respect of navigating daily life (moreover, capable navigators ~ needing less in the way of guidance, and signposting ~ are able to better asses, and take on new terrain); in short, in the main, what keeps people safe, and makes them successful, isn't training, nannying or trepidation, but thinking for themselves, acknowledging consequences, and acting responsibly (viz, in the adult-like fashion, denied by infantile regulation).'

'Similarly ~ particularly for them with a secular bent ~ a spirit of productivity must be instilled in children, from day one, such that it's drilled into them that, whilst *what* they produce is a contingent issue, *that* they produce is a constant imperative, with the same being true for creativity, tidiness and other virtues, to wit, that though their descriptions change, and are shaped by circumstances, situations, requirements and drivers, the need for these activities is ceaseless (more sublimely, the same mindset's applicable to kindness, generosity and forgiveness, in respect of spirit ~ hypostasis education, being understanding of sacrifice, and compassion).'

'Socially, over and above specialist, and vocational certification ~ whose learning errs to decay, with every innovation ~ people need to become publicly functional, through cultural education, a thorough grasp of language, and constitutional knowledge, such that they may attain citizenship, then gain aristocratic status, if they craved it (achievements in which, age shouldn't be a barrier); in this process, freedom ought to match ability, so that, once qualified, the pupil should be at liberty, to quit school if they wish; but though the latter entitlement, might drive some free-spirited kids, to study solely for their independence, more broadly, the issue of disinheritance ~ ref. *Equal opportunity*, plus *Disinheritance*, above ~ and the self-sufficiency needed, for adult autonomy in a meritocracy, would serve to motivate students, along with parents and tutors, in respect of qualification.'

'In addition to this, from an aesthetic perspective, in the face of technological advancement, as creative significance inverts, and experience, performance, critical witness, etcetera, surpasses material arrangement, in respect of artistic merit ~ vis-à-

vis public output, not private craft ~ aesthetic intelligence is essential (the spirit of art eclipsing mundane construction ~ ref. *Appendix 13. Vitruvian Man*, re Nyhumanism).'

'Meanwhile, from a public perspective, though low taxation, and light regulation, together bring significant liberty, for a state to function in kilter, its citizenry needs to be fluently educated, as regards its rights and responsibilities ~ to which end a just republic, should keep these duties lucid ~ and likewise possess a strong sense of, rationally grounded, pragmatic ethicality, by virtue of which, the need for external law wanes, as men's integrity waxes (a reciprocal situation, antithetical to a nanny state, whose spoonfed taste of independence, is a bland pap ~ fit only for the potty ~ that's detestable to free, consequential people, who seek meaty Existence).'

'To this end education, if rightly conducted, renders many of the previous segments, and elements of this rhetoric irrelevant, as men learn to transcend the need for public regulation, and legislative control (the growth of man being, a form of Maganimous graduation); to ape the saying of Pythagoras, the great sage of Samos, as long as men need laws, they're not fit for freedom, but though this maxim precludes pure liberty, in young, callow societies, it presents no impediment to those Maganimous, who've outgrown restriction, and can happily live in anarchy (to which end, the noble goal of good government, should be its own disestablishment ~ when the time is right).'

Inadequate education

'**Inadequate** education is vital, for patrimonial societies, where some must learn to be stupid, so as to serve their superiors, whilst others are born to lord it, over their financial inferiors (and the technology, which can liberate people from menial work, becomes shunned, for fear of mass redundancy); a situation such as this, is ethically unacceptable, morally reprehensible, and an obstacle to human destiny*; it is ergo the natural purpose, of a right-minded, meritocratic republic, to address this ill, and teach men to be better, by bettering themselves.'

'When there is no political interest though, in correcting social unfairness, commerce crudely schools men in ethics, through mutual benefit, but though to a degree meliorating, mainly amoral trade, remains a self-interested, Darwinian pursuit, which, though it can edify coarse men, can also corrupt refined ones; thus the only, effective, means of improving a people, is through ethical education, such that integrity is habitual to them (and policing becomes needless ~ by virtue of good nurture, people learning Good nature, and Maganimity).'

'To this end it's ethically acceptable, to link charitable programmes, in backward states, to academic attendance on the part of kids and, in truth, this is one of the few ways that charities can aid failed nations (for, historically, myopic, unconditional largesse has only, by and large, served to protract their problems ~ not least by incentivising rogues, to perpetuate the chaos or misrule, by dint of which they profit).'

'Furthermore, in keeping with the principles of *Public patronage* ~ ref. below ~ a rational, Logical education system, could create ideological distance, between

deluded parents, and their offspring, so that backward beliefs, and hereditary hatreds, could reasonably cease (or leastwise be checked, and contradicted ~ cycles of spite being ended, by virtue of enlightenment).'

(Open mindedness): 'At school, and more so at college, the power to form informed opinions, is what ought to be taught, not views themselves, to which end students need to, readily, develop a sense of healthy negativity ~ or negative capability ~ so that they hold a degree of scepticism, in respect of certainty, and learn to reject closed systems, of thinking, newspeak and political correctness (via which, in emulating others, men disown both themselves, and open-mindedness); similarly, flippancy can create the noetic space, needed to assess subjects and issues, in a critical, rounded way, that leads to adaptation, fresh intelligence and question (question being the answer, to almost every problem ~ or is it?)'

'To this end, though facts, as then understood, should be imparted, what's unknown should also be told of (teaching an appreciation of mystery, gaps in knowledge progress intelligence, through leaving room for the new); similarly, with a view to advancing achievement, pupils should learn to fail, as much as to succeed, and while they are encouraged to form, and pursue goals, they ought also to be taught, that ambition oft comes at the cost of contentment, and that life's journey is, in truth, e'er its destination (to abridge Eliot, the end of exploration being, to arrive at the outset, and finally recognise it ~ the end of exploration being, the end of being's exploration).'

'In terms of independence, the objective of the state in schooling should be, to teach the kid to live without it (for ethically fledged citizens, need no patronage); similarly, whilst specialisation is essential, for the healthy development of a technological polity, it's important that all are also taught, to know that wisdom, and so good judgement, comes from general knowledge, and cultural intelligence, understanding of humanities and, above all, open-mindedness (doubt being as important as conviction, in the mind of a complete person ~ tolerance and forgiveness, discovery, invention and innovation, all stemming from healthy question); conversely, specialists tend to be like players in an orchestra, who, though skilful with their instrument, lack the talent of a conductor, or a composer's vision.'

'When dysfunctional though, secular societies can, easily, let themselves be led by experts, nerds, technocrats, and men of a similar mindset ~ to wit, career politicians ~ and thus struggle to remedy underlying issues, solve subtle problems, see bigger pictures, or fix general ills, all of which are better addressed, by them with broad experience, wed with common sense.'

(Aesthetic ethos): 'Whilst it's important not to mar art, by dint of received thinking, students ought to, always, be taught its basic principles, processes and history ~ particularly in respect of oriental aesthetics ~ whilst knowledge of craft values too, serves human understanding.'

2.) Teaching ethos

Preamble

'In a zero sum society, every parent will, understandably, fight to give their kids the edge, over their peers and adversaries (meaning the fellow citizens, who they should be in league with); provided, however, that egalitarian measures are universally applied ~ which, ultimately, must mean globally ~ and relate to equality in opportunity, not outcome, they wouldn't present a threat to any one child, indeed, most decent parents would welcome the fact, that they were freed from having to, fiercely, compete with others in this respect, and suffer the costs, both moral and financial, of having to do so (a good, uniform, state education system, presenting a blessing for them, along with the polity, and the kids who belong to it).'

'This is not though to remotely suggest, that the role of parents is edited from their offspring's upbringing, for, though all are orphaned through ego's focus, and patrimony congenitally corrupts society, it's being an animal that makes man human, and to this end families cradle compassion, and serve to nurture community; thus these relations must not be enervated, but developed, so as to complement society, in terms of autonomy, liberty, and meritocratic attitudes (there being no conflict of interest, twixt parental ambition, and ethical imperatives, once equal opportunity is given, to each and every single person).'

'From a public perspective, equality in upbringing ~ in respect of opportunity, not outcome ~ is vital for right society, for only by virtue of a level playing field, can a man's achievements be valued, envy neutered, disparity qualified, ethicality enacted, and crime lack justification; moreover, in ethico-cultural terms, the child is a human before a scion, and as such it's incumbent on the public, to ensure that every one of their number is, equally, catered and cared for (to which it can be added that, from an educational perspective, in any society subject to mass media, cultural nurture is inevitable, thus the question for a progressive state, isn't whether this should happen, but how it should be managed ~ such exposure, so influence, being beyond parental reach).'

'Progeny are not parental property ~ however cherished they may be ~ and, in certain respects, are a product of society, to which end, a happy balance must be struck, between the sanguine rights of parents, and the patronage of the commonwealth (especially when it's considered, that it's the latter which is, commonly, the victim of bad parenting, as opposed to negligent parents themselves, who often maintain good relations, with their problematical offspring); consequently, parents are better cast as custodians, who should be left, by and large, at liberty to tend their charge, until they prove not up to the task (in all or part).'

'Ergo, in keeping with the proverb, that it takes a village to educate a child, whilst parents should have principal control over kids, the republic must aim to aid them, in what is, or certainly will be, a social undertaking, through quality schooling from birth, and parental support, in the form of childcare, plus guidance if desired, welfare if required, and assistance in discipline (albeit the provision of monetary benefits,

outside of tax breaks, ought to be subject to strict assessment, and conditional on the recipient, somehow helping the commonwealth).’

‘Cumulatively, these initiatives would present a form of *Public patronage*, which, while in no way diminishing familial relations, would inculcate a sense of citizenship in kids, and so promote human brotherhood (in the bosom of a meritocratic polity, free of the congenital social disparity, born from patrimony’s womb-tombola); in addition to this benefit, it would similarly serve to mitigate the impact, of bad parenting upon children, and bring those placed in care, plus orphans, more into the social fold.’

‘More broadly, as society conditions a child anyway, it’s better this interaction’s consciously handled, in an ethical and tolerant manner, and not left to the complete fancy of parents, who are themselves components, or cogs, of the culture in which their family’s enmeshed (albeit the most significant ones, from a child’s perspective); this understanding, further promotes the loco parentis element, of *Public patronage*, which encourages the widening of filial fealty, to the greater fraternity of the polity, such that men, aware of their public identity, strive to develop the commonwealth (cultural dialogue, fashioning society, as it shapes people, and people shape it).’

‘From a solely public perspective though, as all members of society, are reliant upon subsequent generations, then all should shoulder the responsibility, and take an interest, in their upbringing and education (plus offer parental support); from the parent’s perspective, *Public patronage* would be liberating for them, both in terms of the level of, qualified, childcare made available to them, and in offering them assistance with their responsibilities, particularly in respect of discipline (it being unfair to leave parents, on their own, to counteract social influences, and circumstances beyond their control).’

(Shared responsibility [mixed fidelity]): ‘To this end, the family should remain the building block of the polity, with parents at its head, who then delegate an element of childcare to the state, in the interests of them and their scions (their benefit resting in recreation, and the pursuit of their career, while the child received dedicated, professional education, and had more fraternal interaction ~ the latter being particularly beneficial, in the case of only-children); under this system, a sense of civic spirit would be instilled in kids, without denying them filial relations, and familial experience, whilst the parents themselves would be freer, to follow their own interests and ambitions, at the same time as enjoying family life (now rendered less stressful, by virtue of the said measures).’

‘In this way, *Public patronage* would, in conjunction with parental affection, endear offspring to the polity, so as to create more rounded people, who were as mindful of their public identity, as of their private life (both being vital for healthy Existence); similarly, this system would make men more broadminded, and less shaped by parental views (which would always be naturally acknowledged, adopted, ignored or rejected, subject to the free, adult decision, of any given kid in question).’

(Creche education and semi-boarding): ‘Naturally, from the creche upwards, all schooling must be state controlled, so all have equal opportunity re education (regardless of parental wealth, such a system doesn’t hobble anyone, in a proper meritocracy); school trips and breaks should, likewise, be paid for by the state, so every kid benefited in this way too, and had, essentially, the same quality, of didactic recreation.’

‘Social justice is based on equal opportunity; consequently, any decent education system must seek, as far as possible, to ensure that no pupil is unfairly disadvantaged (the ambition of which is a far cry, from eliminating competition); thus all time spent under state supervision, be it in childcare, school, college or wherever, ought to be done in an egalitarian climate, where uniforms are worn, facilities are universal, all are subject to the same strict discipline, and all are fed a healthy diet (to which end, both breakfast and lunch, ought to be state-catered, to ensure proper nutrition, and fair fare).’

‘Similarly, once they enter their teens, there’s a strong argument for students boarding at school, leastways for a few days a week, so as to instil civic-spirit in them, and perfect their independence while, again, this would give parents more free time, for leisure, work, and the pursuit of their own agendas (in addition to which, the rhythms of teenage sleeping could be accommodated, sans familial, or academic handicap); from a regime such as this ~ in a meritocratic setting ~ should emerge a hybrid child, who has grown up knowing both a private, and a public life, and who’s thus primed to be a consequential citizen (an aristocrat, if they wish, or possibly a Sentinel ~ most saliently though, they’d be better placed than any before them, to naturally wax Maganimous).’

(No homework): ‘To get in step with society, and lessen parental impact, the school day should be coeval with the working one, but contain more breaks, periods of recreation, and time for siestas (bi-diurnal rest, being the best kind for education); consequently, there’d be no need for pupils to do homework, which would be a boon for them, take pressure off of parents, and remove a source of student-disparity (for, generally, the wealthier or better-educated the parent, the more help their kid will get with it); similarly, there’d be less need for pupils to partake in extracurricular activities, clubs and such like, as there’d be ample opportunity for such pursuits, during school freetime (again, this arrangement would promote greater equality, as the interests of children wouldn’t be limited, by parental commitment, and/or riches).’

(Child benefit): ‘Subject to demographic targets, the state should financially assist parents, particularly the gifted who, if necessary, should be financially incentivised to reproduce, while twenty-four hour, walk-in creche facilities ~ annexed to hospitals, and medical centres ~ ought to be provided, so that their lifestyles weren’t overly affected, due to having offspring (such nurseries too, presenting a source of human employment ~ ref *Anthropic occupation*, above); likewise, in respect of school trips, and didactic recreation, poorer families should receive support, so that the experience of children is broadly equal; conversely, once demographic targets are met, parents should be penalised for over-reproduction (to wit, couples who have more than two

children, could face higher taxes, or be saddled with a greater *Social service* burden ~ but not be hit with any sanctions, that would impact upon their children, in respect of *Public patronage*, and so on); the colonisation of space, however, should eliminate the threat of pullulation.'

(Discipline): 'Parents should be expected to engage in, and support school discipline, and form a common front with teachers; similarly, the childcare and education system, should be there to help parents in this area (albeit that, as school standards would be high and strict, good domestic behaviour, should naturally follow suit); thus parents and the education system, ought to mutually police children ~ and to a degree each other ~ in respect of correction, for the good of every kid in question, and the commonwealth.'

(Cosmopolitan education): 'Scholarships, placements, and exchanges between academic establishments, in respect of both pupils and tutors, should be actively encouraged, so as to advance the spread of ideas, increase intellectual dialogue, promote cosmopolitanism, and enrich the lives of those concerned (and so society, which can only but benefit, from cultural intercourse, and common sophistication).'

Parental commitment

'**Religion** is a powerful force for order, edification, plus cultural colour, and depth in society; to this end, a republic should respect the beliefs of parents, whose freedom is compromised, if they are denied the right to communicate their views, customs and traditions to their children (provided they are legal); such tolerance by the polity though, must be reciprocated by believers, who should not be able to stop the state from educating their children, in respect of other faiths, philosophies and value systems; in short, it's paramount that people grow up free, to make up their mind re political, cultural and spiritual issues, and that they're not indoctrinated, by either their parents, or society (for however much others may reasonably inform them, people ought to be left at liberty, to form their own thoughts, vis-à-vis their soul, character and identity).'

'Ergo, in an egalitarian state, any unethical religious tenets, particularly those which seek to oppress people, on the basis of their sex, or otherwise persecute them, must not be operative; similarly, while parents should be free to advise kids re their cultural heritage, such education mustn't be conducted jingoistically, so as to skew their views, or brainwash them to hate, or otherwise dislike others, on the basis of past conflict, political upset or ethnic prejudice; likewise, to iterate, parents shouldn't be able to, in any way, prevent the state from teaching their offspring, about other beliefs, or philosophical systems (the default position, of a right, open-minded polity, being to acknowledge the presence of a higher, Logical force of order, and to teach evolutionary interpretations, of Deity, Geist and Te, élan vital, etcetera).'

'Conversely, to blindly indoctrinate another, into a religion, or ideology, before they're capable of making an educated choice, is simply wrong, however strong the parents conviction; thus some parents, though they may see themselves as monarch of their

household, must abdicate their authority in this respect ~ among others ~ despite the fact they completely believe, that their proselytising helps their offspring (albeit those who have faith in their creed, should pay no mind to its rivals, for if their religion is true, it will succeed, and redeem disbelievers).'

'In conclusion, thinking of kids as chattels, smacks of insanity, and stems from the Existential mistake, some parents make, in seeing offspring as completely their achievement, for both the hormonal motivation to procreate, and the biology that follows, are not, in essence, designs of the individual, who is instinctively driven to reproduce (and who can conceive as a corpse, with scientific tinkering); from then on, the baby so made is its own person, whatever its genetic heritage, and is nurtured as much by society, and its cultural calculus ~ language, customs, logic and so on ~ as it is by the mother that suckles it; in truth, though there are visceral, theological, and noetic reasons that lead people to breed, parental achievement actually rests, in the good upbringing of offspring.'

Rude youth

'For man to master the stars, disseminate creation, and rightly decide the nature of nature, it's vital that children are a bit rebellious, irreverent, fierce and challenge convention ~ plus seriousness ~ to which end it can be, paradoxically, said that a good kid is a bad one; moreover, from a socio-cultural perspective, to prevent decadence it's desirable and right, that every successive generation, goes through a process of maturation that, though resulting in urbane citizens, ensures they are strong, tough and robust; if societies do otherwise, they err to ape failed systems, where the successes of a few, pioneering generations, are built upon, and consolidated, by the next several, then frittered away, by the subsequent soft, entitled, idle ones, that limp lamely behind them (albeit the generational reset of wealth, achieved by ending patrimony, is antidotal to this congenital ill).'

'Yet it's also essential, that children are orderly, earnest and well-educated; the reconciliation of these two, contrary sets of imperatives, is met in the contumacious, recusant student who, whilst encouraged to be sceptical, individualistic and wilful ~ viz, a limited nihilist ~ is subject to strict, swingeing discipline, so that chaotic behaviour's contained, to ensure academic prowess (however much it's resented, on the part of the put-upon, manly lad); in this exercise, spirit forms the intersecting set, in respect of respect, with teachers being publicly committed, to uphold order, implement curriculums etcetera, whilst pupils are privately right, in themselves, to be non-compliant, and resist impositions they think unfitting, such that each esteems the other (in the way those noble rate their foes bravery, sportsmen praise their opponent's skill, so on and so forth ~ while all scorn the craven or lazy).'

'Thus, to summarise, kids should be at liberty to be disobedient, disruptive, and disrespectful, but must then suffer robust punishment ~ if detected ~ while rough and tumble should be encouraged, and contact sports, like boxing, wrestling and rugby, are the norm for boys ~ toughness being a virtue for them, then for the men it makes them ~ whilst as for girls, sass should be accepted as healthy expression, yet

nevertheless get its just comeuppance; it's of course true to say though, that some good teachers are of a gentle persuasion, and thus would want to avoid confrontation ~ while women teachers in particular, shouldn't have to suffer unpleasant interaction ~ to which end schools should employ security guards, to assist staff if required, in the neutralisation of unruliness.'

'Yet however martinet ~ radical or comical ~ some of what's just been said may sound, it can be safely imagined that, practically, in an ethical, tolerant academic establishment, within a meritocratic setting, compassion would always be a factor, in the judgement of them who govern; in addition to this qualification, once qualified as a citizen, the erstwhile child should be free to leave school, and, if they remained, be treated as an equal by their teachers (leastwise in respect of civil liberties ~ intellectual vanity, hindering mutuality, on the part of many a pedagogue).'

'To conclude, the essence of the point being made, or truth for the future, is that, in respect of children ~ and in respect of respecting them ~ it's wrong to coddle them, encourage hollow precocity, suffer bad behaviour, or extirpate it (natural energy, needing to be, vented, expressed and developed).'

Qualified liberty

'Much as freedom is an ethical imperative, and is likewise vital for the health, and development of the commonwealth, it must be recognised by any sensible society, that as the actions of one affect others, so the level of self-determination afforded to an individual, must reflect their integrity, and their mental faculties (with regard to both kilter, and ability); but though this principle's been readily accepted, in respect of those mentally ill, or deficient, it has historically been ignored re kids, whose right to independence is, customarily, simply decided on the basis of age.'

'Conversely, in a progressive republic, once a person can pass their citizenship test ~ prior to which they'd be a subject, with rights and obligations, but no social control ~ they should be granted citizen status, regardless of how old they are, then be left at liberty to lead their life, and rise through the ranks of society (with the same recourse to welfare and assistance, as any other member); it ought however to be the case, that to pass the said test should need a degree of aptitude, and learning, unachievable for most, until they were late-teenagers ~ eighteen being the target ~ to which end it can be argued, that people's rights in this regard are academic, as they'd have come of age anyway, by the time they graduated; to think this though is to miss the point, for it's one thing, to say a person can't have a right 'til they've earned it, and another, to say they can't have it when they deserve it (as for physical fitness, this too should form part of the test, but as it would be judged relative to capability, maturity would present no impediment to passage).'

'Until this time, parents should be given guidelines, and requirements, regarding discipline, so that they effectively possessed a mandate from the state (that mustn't be cruelly exceeded, nor cravenly failed); these too however, should reflect the progress of the student, so that mature youths weren't treated as infants, and infantile

youths weren't treated as mature ones (an arrangement, one could safely hazard, that would encourage adolescents to succeed at school); to iterate, it should never be that a daft teenager, is given freedoms they do not warrant, while a responsible one is denied them, subject to the whim of their guardian ~ who may themselves be an idiot ~ for such situations lead to bad outcomes, for all concerned, and often the polity.'

'To this end it's essential, that the regulation of childhood's socially determined, as the dependents of today, will be the providers of tomorrow; as for yesterday, it's unmeritocratic, and ergo socially unacceptable, that juveniles should be taught that justice is circumstantial, by dint of the fact that they witness, some kids being brought up rich, others poor, some in strict households, others in dysfunctional ones, through no fault, or effort of their own; such a situation, only serves to teach youths two signal things, to wit, that it's best to be self-interested, and that the state in question, in truth, cares little for the individual (the sum of both these lessons, being that political change is essential).'

(Social literacy): 'Rather than concerning itself with particular subjects, the overriding objective of an education system, should be to teach social literacy, broadmindedness, and integrity, to which end, the most important exam that can be set, is that of citizenship which, to pass, should require a knowledge of English, and history, a passable grasp of math, constitutional understanding ~ rights and duties, ethics and law ~ along with an awareness of civic mechanics, plus a degree of domestic, and economic proficiency.'

'Moreover, whilst establishing the pragmatic aptitude of the pupil, the examination would prepare them for public independence, and would thereby benefit both them, and the commonwealth on many levels, not least, by ensuring that anyone who failed to make the grade, continued to receive mentoring, and assistance thereafter, until such time as they pass muster (one technically remaining a ward of the state, albeit with as much autonomy as possible, until the test is met).'

(Didactic chastisement): 'In keeping with the spirit of an ethical republic, severity of penalty should progress, from gentle to draconian, until a desirable level of compliance is effected (goals of social order, being commonly tolerant, and seldom total, in a healthy commonwealth ~ for which the right to wrong, in moderation, is generally essential); conversely, it's incorrect for a government to try to effect control, through sly, psychological methods, whereby ~ sometimes via connivance, others, coercion ~ it employs economic threats and enticements, to suppress them it should represent (for good ought to be publicly rewarded, and bad publicly punished, in an open, honest, meritocratic system).'

'This is particularly true in the case of children, who need to be brought-up in an orderly fashion, where good behaviour's not bought through sops, nor obedience by negotiation (the former corrupting the child, the latter confusing them); people are born as animals, then grow to become men, from whence they then ought to aspire, past higher status, to a condition of Maganimity (higher people, despite their greatness, or success, still being in thrall to their ego, whilst those Maganimous are its

master); in this transitional passage ~ the journey of which, in truth, presents its destination ~ children, like creatures, need certainty, post which, as their intellect crystallises, appeals to reason should be made to them, until, as adults, good conduct becomes a question of integrity (while for the Maganimous it's natural ~ their Good being instinctual).'

Public patronage & an end to cyclic ignorance

'*Public patronage* would prevent, or leastwise counteract, the hereditary transmission of backward beliefs, and anachronistic attitudes (for when mentorship is solely left to parents, ignorance can be inherited, and bigotry bequeathed, in line with their closed-mindedness); only with the common, public acceptance, that children are citizens as much as scions ~ and more so when older ~ can signal social progress happen, to which end their rights, upbringing and education, is a cultural imperative (not least of all, because they are its heirs, who will have to provide not only for their progeny, but also for tomorrow's polity).'

'Consequently, though it's important that parents control their kids ~ in the interests of private liberty, plus the natural character, and love, that stem from blood relations ~ it's likewise vital that parents, while free to transmit culture, are not permitted to indoctrinate their offspring, into any form of dogmatic ideology, however beneficent and peaceful, it may appear to be; in keeping with this principle, perfunctory observance of faith, is distinctly different from clerical education, whilst, politically, it's one thing to tell a kid one's beliefs ~ if only to explain one's actions ~ and another, more divisive one, to take them to rallies, or look to instil a thinking in them (or, worst of all, use them as pawns for the cause in question ~ any cause which would wish this, being fundamentally questionable).'

'Ergo, while parents ought to, benignly, reign over rearing ~ or leastwise hold the reins ~ due to this exclusive stewardship, it's crucial that youths are publicly schooled, from two, and are always taught to question (respectfully, until capable of rational debate, then with less-reverent, healthy scepticism); to iterate, this isn't to decry familial relations, as fraternal interaction's good ~ when ethical ~ but merely to promote greater, social involvement in tuition, and parental support (in financial and temporal, educational, and authoritative terms ~ monetary aid coming, mainly by way of tax breaks); to this end, though men give birth to themselves, parents form midwives who assist them (whilst academics act as obstetricians).'

Public patronage & parental emancipation

'The service parents provide to society, is priceless, and thus it's important that a republic supports them, in every possible way, save simply giving them money, for the unconditional supply of funds, can encourage idle people, with low horizons, to have kids to generate income, and otherwise gain state aid; thus monetary benefits, rather than enriching the polity, through the provision of good citizens, often give birth to dysfunctional families, which, pernicious to their members, then impoverish it; to this

end, parents ought to be assisted, by way of inclusive schooling, professional childcare, and tax breaks, so they earn succour via work.'

'In keeping with this ethos, *Public patronage*, through increased parental support, childminding services, and all day schooling, would enable parents ~ particularly women ~ to fully prosecute their selfhood, pursue their careers and ambitions, and answer their own Existential imperatives, by being less encumbered by kids, both socially, and financially; this approach would thus remove, or leastwise significantly lessen, the two greatest cons to reproduction, in a modern, opportunity-filled polity, to wit, occupational and recreational impact, particularly in respect of gifted citizens (while, if rewarded by benefits, those most indolent and ignorant, exercise their right to reproduce, for the wrong reasons ~ the product of this sum, naturally, tending to be negative, from both a public, and an anthropogenetic perspective).'

'Thus this system would benefit society, as people with the most interesting, meaningful, and productive lives, also tend to be intelligent, creative and industrious ~ in various measures, subject to their bent ~ and thus are the ones a people need to breed, to the extent that there's a strong case to be made, for high-ranking aristocrats to have to reproduce ~ at the cost of the polity if needs be ~ even if only by way of sperm, or egg donation (on pain of aristocratic demotion ~ it being in the interest of every citizen, rich or comfortable, bright or dim, that society has accomplished, clever members); moreover, the aforesaid deterrents to reproduction, increase as a polity develops, and thereby threaten its genetic quality (to the demographic detriment, of progressive civilisation, and human evolution [AKA anthropogenesis]).'

'In personal terms, by alleviating parental burden, *Public patronage* would serve to prevent people, from becoming trapped in dysfunctional relationships, due to loyalty to their children, whilst children in unwholesome homes would, similarly, gain by spending more time away from them (albeit domestic integrity, would be, inadvertently, more open to public scrutiny ~ by virtue of engagement, not dint of intrusion); in addition to this, civil investment in childcare, would reduce patrimonial responsibility ~ freeing parents from its attendant concerns ~ as people grew to see the polity as, predominantly, responsible for the future of their progeny (who in turn would further society).'

'It's to be expected though that, within a few generations, in a meritocratic society, patrimonial yens would ebb anyway, for those raised in such a social fashion, would be sympathetic with its operation, whilst, growing up sans inheritance and advantage, they wouldn't fret in respect of endowing their offspring (safe in the knowledge that empty-handedness, was no social disadvantage ~ the greatest gift to progeny, being meritocratic, equal opportunity); moreover, the issue of meritocratic disinheritance ~ ref. *Equal opportunity* and *Disinheritance*, above ~ and the self-sufficiency needed for adult independence, would, vis-à-vis education, serve to motivate both students, and the establishment, rather than legally leaving this burden, on the shoulders of parents alone.'

‘To conclude, although in an adolescent society, *Public patronage* may seem a tad unnatural, it must be remembered that familial relations have, already, developed and evolved over centuries, and all that’s here proposed, is simply the Logical continuation of this, anthropogenetic process (the supersession of instinct by intellect, in part charging the arc of history ~ albeit its vital, mind, that, naturally rooted, human relations continue, for the good of society, and the individual [it being an animal, to a degree, that makes hominids people]).’

Public patronage & demographic management

‘*Public patronage* could be used as a tool, to encourage immigration, emigration and colonisation, within a universal federation, by way of offering benefits to families, which relocated, and suffered upheaval, in line with the interests, wishes and initiatives, of the commonwealth (while even at a regional level, regeneration could be driven, by virtue of familial boons ~ in a world that frowns on welfare, such rewards being a way to help them, who freely serve the people via their lifestyle).’

Public education

‘Needless to say, education should be available to all, and solely provided by the polity, which should ensure that its standards far surpass those, which any private nursery, school or college could offer, by virtue of economies of scale (obviously a moral monopoly, teaching is a natural one too, in any state that professes equality); good, robustly disciplined, public-run school systems, don’t bring the highborn down, but do serve to elevate those, whose homes would, otherwise, place them at a disadvantage in respect of education (it being vital for society, that people have equal opportunity, when it comes to schooling, and all compete on a level playing field ~ those who believe otherwise, thinking it fine to handicap kids).’

‘In terms of standards, notwithstanding oversight by Civil servants, and Sentinels, aristocratic parents as well, would present a force which, in the interests of their own offspring, ensured that schools had high standards (the voices of some of society’s best, brightest, and most compelling members, traditionally being silenced, by dint of rich-distance); it’s to be imagined too that, in a pragmatic, muscularly socialist, meritocratic republic, teachers themselves would crack the whip, and champion their establishments (a good public education system, being internally competitive and ~ at every level ~ thriving on rivalry).’

‘Needless to say though, until a good public education system is established, and private schooling is proscribed, it’s only natural for wealthy parents, irrespective of their political persuasion, to seek private tuition for their children, such that they are advantaged, and so they can, from an early age, meet and network with elite people; likewise, on a global scale, the ethical imperative of universal tuition, must transcend national restrictions, to prevent it being undermined via child-migration.’

Academic method (technological tuition, human mentoring)

Now for a lesson in education ~ forgive the grammar, and punctuation, along with doggerel.

‘Economically, being the resource of intelligence, knowledge can be thought the origin of profit, for every other price-element of a good ~ save for personal labour ~ presents an external cost to its producer, while the work of wit rests in their orchestration; yet as a resource, knowledge also hosts an opportunity cost, for time spent learning one thing, is done at the expense of learning, or doing another; this equation is focussed in specialism, and encourages clever men into lucrative professions.’

‘Broad knowledge however, is generally beneficial, as it assists many occupations, situations, and tests, plus qualifies quotidian business (in addition to which, imagination, and study of humanities, brings empathy into ethical metrics); moreover, beyond acquisitive efficiency, having earned wealth, the pleasure of its subsequent expenditure, is conditioned by wisdom, cultural appreciation, and above all humanity, which is a priceless thing, that a machine can never teach (ref. *Appendix 13. Vitruvian Man*).’

(Technological benefit ~ thesis): ‘In practical terms, as pupils have different abilities, natures and interests, the best way to academically educate them, is on a personal basis, through the use of flexible, specialist tutors; socially however this was impossible, other than for the kids of the rich, until technology enabled children to be schooled, through the use of responsive computer programs, which offered bespoke, cheap, convenient tuition.’

(Technological caveat ~ antithesis): ‘Technology errs to deliver information, on an isolated basis, by both imparting data sans context, and by doing so sans group dialogue ~ or even academic dialectic, twixt student and tutor ~ and thus it teaches geekiness, public inadequacy, plus self-referential, and reverential, narrow attitudes (lifeless understanding, being wan, by being bled of investment); in epistemological terms too, technology can counter learning, for as it develops, information ~ particularly that of arid facts ~ becomes increasingly available, but by dint of its quick, specific accessibility, it causes knowledge to lack the qualification, that comes from comprehensive, hard-won study; thus, antithetical to processual understanding, which informs judgement, builds wisdom, and empowers rational enquiry, knowledge at ones fingertips, is seldom truly grasped (good education, being a reasoned, experiential equation ~ deconstruction, interpretation and meaning, needing contextual gen, and humane engagement).’

(Technological reconciliation ~ synthesis): ‘Set in the context of a classroom, technology can function on an interactive level, and so not upset the social learning, which qualifies education; in such a primary, and secondary setting, pre higher education, teachers ~ unlike doctors, professors or researchers ~ don’t have to be academic specialists, as machines can meet this need in each subject, but should instead possess general intelligence, and knowledge, so that they can monitor, and cultivate, the progress of each pupil, the group, and their relations.’

‘To this end teachers need wisdom, broadmindedness and integrity, more than dry, academic ability, as they would be closer to a mentor, than a scholar or technician; in this exercise, humane understanding, and meaning, negative thinking, plus discipline, is what ought to be taught by tutors, such that they form masters, and guides for their class and charges (so that they grow to teach themselves, and think with authenticity).’

‘In keeping with this reasoning, as people learn on journeys, in a lesson where failure schools, as good as, or better than success, formative tutelage should be propaedeutic, not vocational; similarly, taught thought errs to think in, closed systems, which, so taut, in turn rein-in intelligence (thus set piece thinking is prescriptive, proscriptive and restrictive, and ergo encourages unnatural development); in brief, though provision of knowledge is good, it’s bad to teach certainty, or intellectual dogmas, whose validity will, naturally, decay by way of new discovery, and better understanding (open-mindedness, healthy scepticism, and a pragmatic attitude, being essential classes, for a renaissance man ~ especially in respect of polity for, to paraphrase Erasmus, human affairs are too complex, odd, illogical and obscure, for anything certain to be said of them).’

(Forms, classes and houses): ‘In a situation where every pupil was, effectively, being privately tutored, tested and graded, by way of technology, while being humanely mentored by their teachers ~ and through dialogue with their peer group ~ the need to enrol them on an annual basis, would be diminished, and this in turn would combat the disadvantage, that can arise when the age of pupils in a school year, can differ by up to an annum, subject to the start of term time, and their date of birth.’

‘To this end, primary schools ought to create new forms every quarter, so that no pupil is more than ninety days older than another in the same class; from when they started school at the age of two, this system should then carry on from year to year, throughout primary and secondary education, with the principal difference between the two being, that in junior school, the form-group ought to be the fundamental vehicle for general education, with only a few lessons being conducted by teachers, better versed in certain subjects ~ however supported by technology ~ whilst in senior school, the latter approach should apply to almost every lesson (the form remaining an entity for, primarily, the purpose of registration, recreation and competition).’

‘Once the student left secondary school though, the *Social service* break in their education ~ ref. *Social service*, above ~ would enable higher education establishments, to operate on the basis of annual induction (age difference by then, being of little, if any significance).’

‘In terms of class size, twenty to thirty pupils presents a sensible number, being large enough for group interaction, but small enough so that teachers can give every pupil adequate attention ~ especially when supported by technology ~ and recognise if they have special needs (in respect of ability or discipline); the said forms could also be bracketed, into larger houses, and ultimately years, with regard to sport, drama, and

other such, more communal pursuits (albeit that, wherever possible, contemporaneity ought to be sought).'

'Finally, so as to ensure variety, after a year or two had passed, each form should take on a new master (though the term mentor's better); needless to say however, all these parameters, regarding form numbers, class sizes, sets etcetera, could be widened or reduced, on an ad hoc basis, to suit the situation at hand (like society itself, education is most fitting, when tailored on the shop floor ~ the state setting patterns, that schools sew to suit).'

(Caveat re specialisation): 'Whilst specialists are vital for society to function, operate at maximum efficiency, and advance, it must never be overlooked, that intellectual focus can blinker wit, that wisdom and sound judgement, stem from general, rounded intelligence, not dedicated expertise, and that ~ particularly from a managerial perspective ~ a man can excel in a particular field, yet still be an idiot, when doing anything else (albeit by dint of qualification, or accolade, it's simple for clever men to feign they're sage ~ feted in secular society, limited thinkers can, unwittingly, oft corrupt, disrupt, or bankrupt a polity).'

(Education cultivating character, not prescribing thinking): 'To this end, the academic establishment should, always, look to ensure that it produces, cultured, broadminded, renaissance men, who are fluent in humanities, and sensitive to aesthetics, especially in respect of them who seek careers in science ~ as far as this can be achieved, sans impactful distraction ~ for though specialists are essential, natural philosophers too are needed, to make links and bridge disciplines (such people seeing woods, while others study trees ~ ref. *Appendix 13. Vitruvian Man*).'

'Ultimately, it is the purpose of education, to cultivate the character of the student, not to prescribe their thinking, through teaching dogma, and intolerant, received wisdom (though worst of all, is to school pupils in narrow, politically correct cant, whose partisan, mindless, inauthentic and, above all, authoritarian social shorthand, denies understanding, and undermines remedy ~ the conviction of utterly made-up minds, erring to be fictitious).'

'Plus the fuller educated a people are, the more reason, justice, and mercy, duly sway their judgement, and the easier it is for them to create, and sustain, a civilised, wise society (to which end, knowledge of philosophy, classics and mythology, is as vital for tomorrow, as it was for yesterday ~ a state being fated, when it fails to appreciate antecedence, and learn from history); furthermore, and much to the consternation of intellectual fundamentalists, acceptance of mystery, and unknowing wisdom, are factors which, approximately, perfect humanity (open-minded enquiry, enriching the Life, which dry analysis oft impoverishes ~ one finding wonder, and creative space, through acknowledging noetic weakness); finally, empathy and compassion, stem from human understanding, and imagination (meaning visceral, vicarious intelligence).'

‘Economically, as machines increasingly replace people, in undertaking mundane tasks, cultural education will grow in significance, for it’s this knowledge which is needed, for fulfilling, human occupations (which present a means for making ₤ ~ ref. *The Labour standard*, above); yet beyond public benefit, on a private level, appreciation of history, knowledge of arts, literature, music etcetera, serves to better, and uplift the citizen, to which end, they’re ends in themselves (the gift of past masters, to men of today, priceless knowledge comes gratis ~ being a debt, met by forebears ~ albeit it’s a wealth which, whilst cherished, must be spread).’

(Practical history): ‘In keeping with this wisdom, to promote sensible social development, it’s important that historians don’t become thought of, as mere storytellers, whose role is to provide anecdotes, and regaling tales, of past escapades, glorious events, and fated adventures (however rewarding, it is to relate them); in terms of the human condition, both personally and socially, history is cyclic, to which end, the past is ever a present resource, that ought always inform current thought (though not overly impose upon it, so as to stop novation); to do otherwise, is to reprise the follies, and losses of forerunners, through ignoring the lessons they paid for, often at great cost (moreover, as Cicero sort of said, if past experience isn’t learnt and learned from, wisdom stays in a state of infancy).’

‘To this end, making history’s akin to painting ceiling frescoes, whereby distant effects are immediately achieved, by way of awareness of past attempts, in which description historians figure, as guides for society, both in respect of illustrating precedents, and through providing perspective (for to own tomorrow, one must know yesterday).’

3.) Primary schooling (Maganimous programming)

‘**Education** is a cascade, whose momentum grows through flow, so primary teaching’s vital, in setting the tenor and tempo, of the learning that follows; thus this is the time to instil self-discipline, civic values, and a sense of ethicality into pupils ~ however little they may appreciate these virtues, at an early age ~ and whilst this policy may smack of being martinet, to kids who know no better, the former lessons can be games (while sport itself has a part to play, in teaching citizenship); in short, the objective of junior school is, in addition to teaching basic academic skills, math and literacy, to sow the seeds of decency, in the mind of every child, so that integrity becomes habitual, by the time they’re adolescents (he who is weaned on righteousness, gaining a taste for it for life ~ satisfaction of which, brings ethical health, and nourishes noble selfhood).’

‘This approach though, mustn’t be confused or mistaken, for any form of political indoctrination, for in fact it champions free thinking, and constructive, healthy scepticism (excessive deference to the past, retarding invention, and original thought ~ men who copy their seminal forebears, being utterly unlike them); ergo an education system, should ne’er attempt to teach people what to think, and even when teaching them how to think, it ought to do so in a way, which is amenable to, and encourages, new ideas, fresh insight, challenge and contradiction (think Beethoven)*.’

‘It is however the business of an upright polity, to school its citizens from an early age, to possess integrity (a basic sense of justice, and social responsibility, underwriting private views ~ ethical education, being a question of human nature, which transcends opinion, preference or persuasion).’

(Cultural programming): ‘Culturally, as young children are highly receptive to gen, it’s wrong to let them waste this nascent ability, learning irrelevant, forgettable tales ~ by whatever medium ~ whose sole purpose is puerile entertainment; to a child, a story is a story, thus rather than pap, they should be fed myths and legends, parables, fables and didactic lore ~ be it classical, religious or folk ~ for as well as captivating them then, such ageless tales, provide them with a store of wisdom and, anecdotally, a trove of quotes for when they’re older (wisdom unknowingly imbibed as a child, being drawn upon, and cited by them, throughout their adult life).’

‘Moreover, as they age such ingrained knowledge, reveals new depths of meaning, to them who reflect upon it and, leastways, presents a source of cultural reference, and social orientation (the narrative significance, of past intelligence, being better recognised, when reread with wiser eyes); thus beyond idle distraction, kids ought to be taught stories, whose message forms the latent basis, for their future education (familiar literature being enriching ~ enriching being ~ through different reading).’

Fraternal education (egalitarian uniformity)

(Uniforms and school dinners): ‘Uniforms should be provided by every school ~ that ought to employ seamstresses, to check scruffiness ~ in the interests of equality, and so as to invest a sense of camaraderie, among liveried students (to which end, there is a strong case that teachers too, leading by example, should don uniforms, or at least adopt a dress code).’

‘Similarly, in the interests of nutrition, as well as parity, meals should be provided by schools ~ at least two of the daily three, when not boarding ~ and, wherever possible, be prepared by the pupils themselves, for cooking for each other, in rotation, would teach children independence, along with culinary skill; furthermore, rather than a chore, if done with zest and imagination, this’d be fun for the budding chefs, and a source of competition, plus would serve to inculcate a, refectory founded, sense of fraternity (whereas packed lunches can lack goodness, either for want of healthy content, or through feeding elitism).’

Social school time

(School-time coeval with working hours): ‘It’s socially inconvenient, for the school day to be shorter than the workday, for to do so makes teachers part-time workers, prevents parents from returning to work ~ so as to pursue their careers, earn, learn, and generate tax ~ and deprives pupils of the opportunity, for further education (while society is denied more time, to ethically groom them, and prevent parental indoctrination).’

‘Obviously, there’s the issue of concentration span, but an academic nine-to-five is not what’s suggested; instead, setting aside time for learning-enhancing siestas, sports and recreational activities, could take place in the extended school day, to foster teamwork, build social skills, cultivate hobbies, expose kids to adventure, so on and so forth; this system would also promote parity twixt children, in respect of leisure, and access to facilities, and further nurture fraternity, while teachers could use freetime periods, for marking, planning syllabuses, etcetera (thus giving their worktime a clear-cut structure).’

‘In respect of teenagers, as ~ as referred to earlier ~ they would move to boarding schools, leastwise on a part-time basis, any owl-like sleeping needs of theirs, could be accommodated in the timetable, which could revolve around a common, core window of classes, set between earlier and later options, for lessons and recreation (larks too getting good marks, by virtue of such a system).’

‘Likewise, the time kids have off from school, should be kept to a minimum, while schools themselves should organise trips, and weekend excursions, which would be both didactic, properly conducted, and promote social equality (which isn’t to deny family breaks, just supplement them); conversely, it’s wrong that one child should enjoy exotic holidays, while another’s denied them through no fault of their own, thus the commonwealth needs to fund vacations, which ought to be recreational, and educational (though travel and tourism in itself, in many ways ticks both boxes); as regards the taxpayer, this system is a fair one, for those who have, or have had children, would save on the cost of sojourns, while those who were childless, must help the generations that will care for them, and, in both cases, they would have been recipients of this facility, when they were at school themselves.’

‘Moreover, in keeping with the principles of *Public patronage*, this institution would serve fraternal feeling, nurture cosmopolitan attitudes, and would be fun for students; outside of this system, parents ought to be given the opportunity, to take their kids out of school for a week or two per annum, at a time that suits them, so as to promote family values, in addition to which, schools should break up for a fortnight in summer, and a fortnight over New Year too (thereby giving parents more time, to spend with their offspring).’

English (Engloss & mother tongue)

‘**Global** society needs a common, mother tongue, for peace and prosperity are both based on good communication (it being easier, to wrong and cheat foreign speakers ~ alien offers and pleas, erring to be unheeded); being an organic, ongoing, free expression of thought and feeling, English best fits this bill, or rather, is best suited to grow to do so (thus the English of today, becomes ogam for what follows ~ creoles, patois’, dialects and pidgin, all having a creative say in an English lingua franca).’

‘Originally a hybrid of Gallic, Germanic, Nordic and Celtic languages ~ each born in turn from an Aryan, or Ur one ~ English, which should be called Britannic, then matured through international dialogue, and adopted words, terms and phrases, from every

other nation ~ its fluid form absorbing anything, which sounded good, or proved useful ~ such that it should take its rightful place, as the language of the planet (and far beyond ~ eclipsing Britannic, the possibilities of such an Engloss, or Albionish, being literally limitless).'

'Moreover, notwithstanding that responsive, organic Britannic ~ at liberty from linguistic restriction ~ is the best tool for description, and for expressing the human condition ~ colloquial being struggling, to convey thought and emotion, through other, more formal talk ~ as language shapes understanding, reckoning and even perception, though speaking this way aids expression, thinking this way empowers intelligence (for, to echo Heidegger, language does the talking, or leastways shapes every debate, along with all thought, and form of information); ergo, all non-English thinkers should know, that if they'd been fluent its free medium, whatever their achievements, they'd have exceeded them.'

4.) Civic schooling

'**Adolescent** *Social service* ~ ref. *Social service*, above ~ would instil a spirit of community in budding citizens, foster habitual integrity, and give them a sense of public involvement, antidotal to delinquency (as well as providing them a way to earn pocket money, which would serve to introduce them to working life); meanwhile, in anticipation of their citizenship test, children should at the same time be educated, as to the mechanics of the society, which they are a part of, not apart from, and will one day run; in this process, pupils ought to be able to gain qualifications, in punctuality, politeness, diligence etcetera, which are, arguably, of greater import to any potential employer, than academic credits (a good quality pug, being sought by an able potter).'

'In terms of incentive, shelving the fact that, in the meritocratic society thus far outlined, public-spiritedness, and work ethics, would be second nature to every teacher, parent and celebrity ~ so professed by mentors, icons and the press ~ ever-mindful of their own, unsupported adulthood, children would be inherently driven to excel, in respect of their education, and social status, and thus would become successful citizens (self-interest serving to motivate those, who lack civil values ~ secular gain goading them, bereft of public compunction).'

'Again though, this approach is not a question of control, but merely a case of managing opportunity, in a way that is responsible, and just, sensible, rational and ethical (the citizen being privately freed, by virtue of public commitment, for a man is only at liberty, when he has a stake in the state he lives in).'

Social education (qualified citizenship)

'**Historically**, teaching systems have erred to focus, solely on the private education of the pupil, to wit, on providing and honing the skills and knowledge, that will serve their personal, exclusive interests, with scant regard for their public identity, which is equally vital for them, and for society (people needing both, to be truly human); to this end, students must be taught to understand their republic, its workings, systems,

etcetera, and learn to engage with it from an early age, by virtue of *Social service* ~ ref. *Social service*, above ~ so that upon their graduation, they know their rights, and entitlements, obligations and so on.'

'Consequently, appreciating its strengths, and recognising its weaknesses, such graduates could be expected, over time, to better their state at a sensible pace; conversely, failure to do this, leaves the citizen in thrall to an order beyond them, which denies the input of the many, in social evolution, and thus breeds alienation, and the discord that comes from the us-and-them relation, of people, authority, and leadership (enigmatic order, rightly or wrongly, always causing dissent).'

'This education should similarly extend, to matters of law, taxation and finance, to ensure that the citizen is fluent in them, along with the electoral system, and all the municipal detail they need to know ~ including funerary process ~ so as to properly function in the polity, meet their commitments, receive due benefits, and be free from molestation (while a level of domestic knowledge too, ought to be imparted, so that students could function as adults, from the onset of their independence).'

'This basic, common knowledge, is vital for the kilter of an honest polity, and thus a citizenship test should be set, the passing of which marks the transition, from student to the said status (before which they should be classed as a subject, who has rights and obligations, but no social control); in addition to legal, constitutional, and municipal understanding though, the test should, as well, assess the capacity of the examinee, to comprehend topical matters, so as to ensure the entire electorate, was capable of political engagement.'

'If, however, a sitter failed to pass the test, despite special tuition, and assistance ~ which would only be in extreme cases, as society would be designed as simply as possible ~ then their lack of ability would have to be recognised, by the state and its institutions, and remain so, until they made the grade; to this end, unsuccessful students should, subsequently, have their adult affairs overseen by social services, while the Sentinels acted as their guardian, in conjunction with their parents (provided the latter wanted involvement, and their offspring wanted them involved ~ their level of oversight, being for them and their child each to decide); in respect of every party though, interference in the affairs of an affected individual, ought to be kept to an absolute minimum (unless they wished otherwise ~ this being an exercise in kindness, not control, for the good of the polity, and the person in question).'

'By virtue of this system, citizenship would in effect become certified, thereby denying ignorance as an excuse, with regard to tax returns, crime and so on (social responsibility in general, being qualified this way, while the few who failed to pass would, due to the support they had available, likewise find themselves accountable, for any misdeeds they did); furthermore, the fact that the organs of state ~ along with laws, and electoral mechanisms ~ had to be understandable to school leavers, would ensure that they were kept concise, simple and legible (as they should be, for byzantine codes, and technical bureaucracy, as well as retarding the economy, serve

only to obscure right, and justice in society ~ excessive complexity, being an index of deception).’

‘Furthermore, as touched on before, by prompting students to critically think, and essay upon the structure, and function of their republic, a system of qualified citizenship, would stimulate social reform, and sensible development, and thus would check the reactionary, and revolutionary sentiments, that arise in a sclerotic state (the seeds of sage change, being sown, at an early age, through political engagement).’

‘All of this does, however, beg the question, as to what should happen to a contumacious student, who was quite capable of passing the citizen test, but simply jibbed at sitting it, due to some misguided ideology, crude recalcitrance, or sheer contrariness; in such cases, they would have to accept the social status, of a simple-minded person, be made a ward of the state, and remain a subject, until such time that they wised-up, and exercised their right to citizenship, post which they could, freely and potently, campaign against whatever upsets them (peradventure, antisocial stupidity); as said though, they wouldn’t be controlled, handled or managed ~ being perfectly able ~ but merely be supported and, if necessary, represented.’

‘More broadly, refuseniks, or anyone who wanted to live outside society, should be at liberty to do so, provided they reside in a wild place, unwanted by the commonwealth, so as not to disrupt it, or cause it any loss (albeit even there, they should have to respect the laws of humanity, and be subject to punishment if they transgressed them, for perfect isolation is, in truth, morally impossible, in an interconnected Cosmos ~ feral living not giving one the right, to nastily harm creation); so ensconced, sans utilities, infrastructure, medicine or protection, they could reflect upon the personal benefits, that come from being part of a people (in short, he who rejects an ethical, meritocratic republic, can lay no claim to its goods, or share the spoils others have won, by way of compromise, and popular cooperation ~ tax warranting succour; use of facilities, social investment; rights and obligations, reciprocal commitment).’

Freedom to leave

‘Prior to being a citizen, one should be a subject, who, though they have rights and obligations, can exert no form of social control; once they have passed their citizenship test though, a person should be free, regardless of their age, to quit the education system, leave the care of their parents, or orphanage, and enter working society, there to function as any other; in this way, the civil rights of children are not compromised (their ability deciding their social status); this arrangement would serve a dual purpose, in as much as it would illustrate, to most kids, their inadequacy, while it ensured respect for them who passed prematurely (whom, one would think, would be clever enough to, voluntarily, opt to stay in the education system, and live at home as previously ~ the issue being, for most youths, one of free will, and social recognition, not dropping out, or independent living).’

‘Conversely, it’s wrong to teach people prejudice, by denying their rights, regardless of their ability ~ akin to skin colour, deciding entitlement ~ as in callow societies, where

an adult moron can, unethically, lord it over a young prodigy (again, though bright pupils could adversely affect their development, through quitting school too soon, the wit that gave them this right would, most likely, prevent them from exercising it, and make them remain a student, content in the knowledge they'd opted to do so).'

5.) Social scholarship

Vocational tuition

'Mindful of the cultural risk, posed by specialisation, and of the benefits of general knowledge, broad-mindedness, and negative wit, initial education should be propaedeutic, and focussed on humanities ~ and aesthetic values ~ whilst higher education should grow more vocational, to which end there's a strong case, for either individual pupils, or syllabuses themselves, to be partly sponsored by businesses, guilds and institutions ~ particularly *Public companies*, *Public partnerships*, the Civil service, science and medicine ~ so that colleges, tutors and students, could benefit from their practical, relevant, contemporary input (including advice on setting exams); so that the opportunity was created, for students to operate in the field (thereby gaining hands-on knowledge); so that job offers and applications, could be made on a more informed basis, and that talent was nurtured from the first (both employers and employees, profiting from this system).'

'In addition to this, as business entities benefit, by virtue of specialist education, it's only right that, to a degree, they mitigate its costs to the polity, albeit this precept only holds true, if the latter body is global, for sovereign states discredit such investment, as it's better for some countries, and mercenary companies, to let others pay to train graduates, then unjustly headhunt them (the interests of sponsors, only being defensible, within the umbrella of a federal commonwealth).'

College fees

'Where students, personally, benefit by way of education paid for from the public purse, it's only fair they compensate the state, for an element of the expense incurred, particularly when income is subject to a flat tax (conversely, there is a fair case that, when tax rates are wrongly raised as income increases, those whose qualifications gain them higher wages, pay additional impost which, in effect, more than covers their college costs); consequently, the best method to address this issue, which has been devised to date, is for students to have to repay a degree of their college fees ~ periodically adjusted re inflation ~ once, under the economic system here proposed, they earn a certain \mathbb{C} multiple (to wit, one dependent on their graduation).'

'Nevertheless, in reckoning the cost of the course to the student, a republic should be mindful of the, collateral, benefits of higher education to society, among which, is the fact that the academic system itself, creates jobs, generates taxes, and adds to the economy, while enabling academics to further their research, theorising and creative output (in addition to which, such services present anthropic occupations, and so counter redundancy, in the face of helot technology); similarly, in the case of courses

that are under-subscribed, but deemed publicly desirable, the state should duly waive fees ~ and even pay them, to those who enrol ~ so as to raise uptake.'

'Moreover, under the economic model here proposed, it could well prove the case that a state may wish to ~ and may even need to ~ pay people to gain qualifications, so as to generate ₤ by means of the *Labour standard* (through using the success of students, to warrant new currency's *Inception credit* ~ ref. *The Labour standard*, above); to this end, study could constitute a human occupation ~ ref. *Anthropic occupation*, above ~ whose work was validated, as educated citizens present a public good, through their shrewd input ~ at every social level ~ through the fact their knowledge abets progress, and because their wit ought to bring in more tax income (while the likely nature of their consumption, would serve to support, and further culture, and ergo generate human work).'

Adult education

'**Citizens** should be encouraged and assisted, to return to the education system in later life, to sit courses in both vocational, and non-vocational subjects (the former being paid for by themselves, or their employers, if they related to their current occupation); in the case of the latter, shelving the fact that knowledge of humanities, enriches the life of the individual, the cultural calibre of the polity itself, is bettered through the intelligence of its members (to which it can be added that, from a medical perspective, the brain is an organ that responds to exercise); moreover, economically, in a society where, in the face of mechanisation, human pursuits are vital, any increase in aesthetic sensibility, would create more anthropic jobs.'

'In respect of civil benefits, the better educated a man is, the more authority can appeal to his reason ~ as opposed to using pressure, threat or base enticement ~ in matters of law, order and commonwealth (social conscience being the only force, that can protect, and advance, longterm humanity ~ while Maganimity too, though found by virtue of selfless wisdom, is informed, and armed by intelligence); thus, in view of the public good attached to it, a republic ought to support older students, through letting their studies, partially, offset *Social service* ~ provided that, to illustrate diligence, they either passed the course, or repaid the debt, of the hours they offset ~ and/or making their course fees, subject to the same rules as higher education (to wit, that an element of their costs had to be repaid, if the graduates income grew, due to the study in question).'

'Similarly, as with higher education, mature students could be paid to study, so as to generate ₤ if needed, by way of the *Labour standard* ~ ref. above ~ in which case, as their education would come at no cost to the polity, it would thus present no debt (indeed, it'd be source of social wealth, in terms both cultural, and financial).'

6.) Social gearing (Maganimous anarchy)

'Regardless of whatever legal system ~ plus checks, balances, and cross-cutting cleavages ~ a state may put in place, if its citizenry's corrupt, then it's moribund from

its conception; this truth in turn leads to the natural conclusion, that the ideal condition for society, is a state of Maganimous anarchy ~ before which anarchy is bad ~ to which end, ethical education is key, for righteous people need no policing, as their just society, rests upon integrity (this being the case anyway, in every functional republic, just to a lesser degree, than that necessary for full freedom); thus, while wild animals are trained through blows and food, and base men are tamed by threats and benefits, those great-souled, need neither goods, nor goads, to act Maganimously (indeed, menace and temptation, are held by them in contempt).’

‘Cynical critics will of course say, that for men to live this way is, merely, just a big dream ~ unlike the small-minded nightmare, of their polity ~ but in this claim they’re mistaken; social growth rests on equity, and history has illustrated that, while there have always been those who, by virtue of their persuasion, needed no laws forced upon them ~ nor even the threat of deterrent ~ through education, social stability, and economic development, their number has risen with time, and will continue to do so, provided conditions are right (in keeping with anthropogenesis, and the progress of greater creation); to this august end, public rank, and so liberty, ought to be decided, by the good of the citizen to society (not by birth, crude wealth, vain fame or favour).’

(Social gearing ~ aristocratic standing and electoral carat): ‘To realise this equitable state a, naturally meritocratic, republic needs to be rightly geared, the principal mechanism of which, as discussed earlier, should be a system of *Social credit* ~ ref. *Aristocratic brackets (Social credit)*, above ~ whereby status is achieved, by virtue of academic qualification, rank in public office, position in public service, prowess in sport and business, decoration for bravery or charity, and by way of taxation (for the more one funds the commonwealth, the greater their claim to a say in its running, provided their income is justly won); thus via this device, them that are clever, charitable or talented, industrious, courageous or public spirited, can rise to the top of the polity, through merit ~ not connections ~ and ability (not inheritance).’

‘This hierarchic structure, would ensure that the brightest, best, and most dynamic members of the commonwealth, held greater sway in elections, by way of having their vote multiplied, in accordance with their station (and due to them having to cast it, if they wished to retain their status); it is of course true to say though, that there are many able people, who wouldn’t give a fig for aristocratic standing, or want the responsibilities it entailed, but their presence too is to be welcomed, for their scorn and indifference would serve the purpose, of maintaining the spirit of healthy scepticism, a free society always needs.’

(Social gearing ~ aristocratic celebration): ‘Fame should be based on merit, bravery, and selflessness, to which end the state, public bodies and formal media, should never laud, recognise or promote, low or mindless celebrity (which in truth should be derided, as idle worship); conversely, in a just republic, people should be schooled to venerate valour, honour and compassion, sacrifice and endeavour, not hollow novelty, and fashionable character (which isn’t to decry vain entertainment, merely to say that shallow characters, shouldn’t be lionised ~ while social greatness ought e’er

possess, an ethical pedigree); to this end, aristocratic ranking, would ensure all worthy people were esteemed by the commonwealth, not just them deemed dignitaries, by virtue of public office, or because of their seniority, in the military or police, judiciary and so on (*Social credit*, alone, dictating station, in a proper meritocracy).’

(Social gearing ~ social licence): ‘Aristocratic rank ~ ref. *Aristocratic brackets (Social credit)* ~ having been rightly earned in a meritocratic society, ought to grant people greater freedom, in respect of social control, albeit such liberty, should be accompanied by greater responsibility, so that any person who abused their privileges, would be subject to punishment (in addition to which, any form of misconduct, should result in them facing an *Aristocratic tribunal*, that would decide the fate of their status ~ ref. *Meritocratic society [Consequential aristocracy]*, above).’

‘More generally, in respect of certain types of vice, through a system of licencing ~ ref. *Licensed vice*, above ~ citizens should be free to act in ways detrimental to their health, and arguably wellbeing, which don’t adversely affect the commonwealth (as ever in a just republic, the rights of the citizen, being balanced, by way of obligations, unto the state and others); socially, such latitude is essential, for only through the extension of freedom, do people ~ both collectively and personally ~ grow to know and control their nature, whilst treating men like children, naturally infantilises them; ergo individual liberty, ought to be based upon ability, will, and consequential acceptance (penalty being welcomed, by them that are ethical, whilst to cosset men, denies them the title).’

(Social gearing ~ wage equation): ‘The linkage of a wage-rate-multiple, serves to gear society, in way of wealth distribution (ref. *Wage equation*, above); in addition to this rational mechanism though, a republic should look to subsidise the incomes, of any accomplished, aristocratic citizens ~ ref. *Aristocratic brackets (Social credit)*, above ~ whose occupations are poorly paid, through reducing the cost of their rent, contributing to their travel expenses, and similar ways which, without simply giving them income, helped make their lifestyle match their status (thus access to facilities, front-row seats, prime properties, and so on, should be allocated on the basis of social station, not simply riches).’

‘In short, while moneyed people would, anyway, gain aristocratic standing ~ if they wished for it ~ by virtue of their tax contributions, it’s only proper that less well-off achievers, winners and givers, are afforded a degree of grandeur, which befitted their position (their contribution to society, warranting their entitlement, along with trappings and rights).’

(Social gearing ~ education): ‘Encouragement and provision of higher, and adult education, along with the opportunities for social promotion, and training, offered by virtue of *Social service*, would both serve social mobility, and, more generally, edify the polity (every aspect of its operation, receiving a dividend from public intelligence, while, privately, people could earn *Social credit*, by way of qualifications); moreover, the more men taste the fruit of knowledge, the more they hunger for it, and this

consumption, in turn, creates an appetite for justice, and social harmony, which advances a republic (and humanity).'

(Social gearing ~ public identity): 'Though individuality is vital for society ~ its meaning resting in private life ~ excessive independence, and precious selfhood, serve to deny man's potential ~ both personally, and collectively ~ for his cellular efforts are always small, ephemeral, and unmemorable, in comparison to the achievements possible, on every level, by virtue of common endeavour (which defines humanity, leads it to find its nature, and fulfil its destined end*); ergo, in respect of public objectives, personal compromise, concession, tolerance and loss, are essential for social progress, participation in which, balances the individual (anthropogenesis itself, being reliant on good selfhood); as for men themselves, social collaboration frees people, from the confines, insecurity, and isolation of private identity, by greater ambition, group inclusion, collective memory, and public triumph.'

(Social gearing ~ noblesse oblige): 'Social promotion, through an aristocratic system, addresses the issue of public station, within a meritocracy, through the reward of them that help the commonwealth, and thus it presents a healthy, ethical incentive, for competition and aspiration; so social status should be based, upon a compact of reciprocal commitment, whereby the higher the rank of the citizen, the less the state should supervise them, and the more say they should have in its operation, in return for which, and other benefits, they need to act responsibly, work industriously, be committed to the republic, and expect ~ and accept ~ greater penalty, in respect of their transgressions (along with demotion, re aristocratic rank).'

'Thus people should seek to establish a climactic, registered, hierarchic society, where merit is earned, success deserved, and wisdom is respected, to which end, cultural purpose ought to be inculcated, so that men grow to honour, and improve, the fluid, dynamic institutions, of the muscular state that serves them, and they in turn serve (public purpose being, to make a prosaic, sober utopia, in which people can live lyrical, poetic lives ~ living independently, and individually, freely, and with privacy, in a just meritocracy).'

Communal meaning (Poetic & poietic education)

'The citizen, like society, develops through their triple commitment, to past values, present views, and hopes for the future (presence being ever the measure, of the former and the latter); in this dialogue, Maganimity is, to a degree, autodidactic ~ though sponsored by good society ~ and is a condition discovered, through learning to be free, from preconceptions, and jealous incentives (a capacity to embrace mystery, welcome nescience, forget egotistic prejudice, and e'er think openly, all being key to selfless intelligence).'

'Consequently, people should, in adulthood, seek their own, classical, cultural, and poetic education, in anticipation of which, children should be exposed to culturally significant works ~ works that they're, then, unlikely to like ~ plus be taught celebrated text, and quotes by rote, while their mind is very receptive, with a view to this

investment being encashed, later in life, and even retirement (great works being novated, when seen with fresh eyes, at every stage of ageing).’

‘Moreover artists, philosophers and poets, show ways of seeing, thinking and knowing, which can enhance and advance men, collectively, and as individuals (increasing their reality’s relief, depth, breadth and texture, so assisting self-definition ~ ref. *Appendix 10. Language*, re reality); thus general knowledge, and appreciation of art, and ideas, literature and music, enriches Existence, builds wisdom, increases resistance to prescriptive thinking, and teaches men to shun shut-systems*; such understanding in turn, then informs judgement, promotes tolerance, forgiveness and measured clemency (sage mercy being tempered, by ethical imperatives, and preventative deterrence); ergo a rounded person, in seeking fit answers, learns to question (yet grows to accept unknowing, so as to create the noetic space, needed for open, progressive intelligence).’

‘Furthermore, both hope and contentment are qualified, via the recognition of limited ability, embrace of chance, and amor fati, which together reject unmalleable outcome; this negative acceptance ~ not resignation ~ is antidotal to despair, frustration, and vain confidence (focussed on goals, but not blinkered, committed to causes, but still critical, decisive, yet open minded, complete people are purposeful, but never zealots).’

‘Yet while people should always strive, for betterment and success ~ both socially and personally ~ and likewise reflect upon, and analyse, historical errors and achievements, it’s important too that they don’t overlook, the ongoing moment, by overly focussing on, and contemplating, past and future events (though these are ever pictured, through a contemporary lens); preferring the exactness of abstraction, intellectual thinking is prone to become, overly, absorbed in plans and analysis, at the expense of savouring the present (the past a cadaver to dissect, the future a model to perfect ~ albeit too perfect, proves to be imperfect); thus men should not neglect today, which was yesterday’s tomorrow, and is tomorrow’s memory.’

(Hermeneutics): ‘In terms of civic wisdom, the hypotext of a valid, sound social narrative, guides man to a state of Maganimous anarchy, yet in achieving this condition, governmental and judicial systems, face opposite perils, one being menaced by political coalescence, the other legal cleavage (to wit, the inefficient wastage of bloc operation, and the pedantic dissipation of ethical sense); moreover, by order of control, society stifles the highs, animals feel in feral nature, to which end these need to be provided, by virtue of common fervour, as well as private excitement (animal passion, being like a stallion, that, though it can be made to don the halter, to pull ploughs, wains or wagons, or be reined and taught dressage, it can also be a racer, a cavalry steed, bronco or steeplechaser ~ in short, a thrilling creature).’

‘Thus, in conclusion, reconciliation of public and private imperatives, gives birth to a balanced understanding, which qualifies a person as they find, through doubt and confidence, generosity and possession, the measure of presence and property (wholesome, confederate selfhood, being allied with, needed by, and reliant on

society); moreover, public engagement weighs values, and betters the citizen, by way of the common dialogue, grand plans and great acts that, collectively, strive to deny small-mindedness.'

Self-definition

'**Existence**, in the proper sense of the word, means to stand apart from the world, to behold or know it, so, though animals and objects are actual, they don't Exist in the sense that you do (or you think that I do); to this end, in drawing the distinction which gives rise to it, Existence is a titular condition, which, in naming its world, claims it (taxa and categories, enabling the relation it craves); in this exercise, though language has its limits ~ Dyr bul schchyl? ~ especially when written, the greatest test of nomination, is for one to rightly define themselves, to Christen, confess or describe themselves, as best as they possibly can (essentially, as a giver and maker, or a taker and consumer ~ the former being dear to the world, the latter costly for it).'

This question in turn, leads to the meaning of Maganimity, vis-à-vis the highest condition of man, which has several aspects, faces or facets, to wit (among others):

'Self-mastery; where one takes authentic control of their nature, by overcoming their fear through courage, their inhibitions and vain ambitions, via irreverence, and healthy scepticism ~ not least in respect of themselves ~ and any pettiness, by virtue of wise, tolerant broadmindedness (for Maganimous men, ego being a noetic forum, a factotum for nameless, greater nature, not some master, or tyrant over them ~ whilst higher men err to work for it).'

'Self-acceptance; where, notwithstanding the latter authority, one still recognises, and welcomes, their human frailty, nescience and inability ~ embracing failure, savouring mystery ~ and so develops a carefree, contented sense of resignation, in relation to fate ~ loving variety, surprise and survival ~ along with a taste for irony, and bittersweet Existence (whilst developing negative capability ~ aesthetically, and in respect of Existential texture).'

'Self-sufficiency; where one relishes the latter acceptance, revels in the comedy of being ~ appreciation of which, is a serious business ~ and, scoffing at horror, celebrates life unconditionally (knowing that excessive respect for it, actually kills living); continent, and sufficient in themselves, the Maganimous need neither incentive, nor threat to act correctly, their sense of balance ~ so justice and ethicality ~ running through their blood, as does their fidelity, to the sublime, formative force before them, be it named nature, evolution or Deity (Maganimous men dancing, a la Nietzsche ~ a la Shiva Nataraja ~ to music lesser men are deaf to).'

'Self-sacrifice; yet transcending these other qualities, which are personal, noetic and aesthetic in character, the ultimate badge of, and must for Maganimity ~ its condition a compulsion, not an ambition ~ is just compassion (in which one finds freedom from selfhood itself, by virtue of external concern); thus, consciously allied to greater creation ~ wed to Tao, so living for eternity ~ unlike animals or normal men, such a

one will, if necessary, sacrifice themselves ~ their ephemeral hopes, and limited interests ~ for Dharma, justice, and love's oneness (Maganimous man, both Lion and Lamb).'

Natural perfection (New-Humanism)

'Man can grow to better, not just his nature, but, through Cosmic vision, and Dharmic heart, that of the nature that bore him (genesis being rightly finished, by the hand of man, in his Maganimous image); more prosaically, when apparently unnatural environmental change, was first observed, there was much argument regarding its cause, and conflicting science cited, yet two simple truths were usually overlooked, the first being, that to knowingly despoil and poison nature, is repugnant per se, irrespective of its impact upon the polluter (whose inner vitiation, should be their main concern); the second being, that if any value in an equation is changed, its sum must be in some way affected, which is fine if for the better, but bad if for the worse.'

'Yet environmental concerns need to be set, in a broader, poietic context, for the evolution of man isn't unnatural, his cities and highways being, corollary, aspects of greater creation, within which value is Logically measured, by way of temporal impact*; moreover, contrary to backward views, as humanity evolves, healthy technology too, grows to save the environment, by virtue of increased efficiency ~ particularly regarding fuel and farming ~ whilst the concentration of populations, lets developed land revert to natural habitats.'

'Nevertheless however, man will always affect every habitat he contacts, which, in a global context, is every habitat ~ virgin reserves, being the preserve of primitive thinking ~ thus mindful of his impact upon primary evolution, he must learn how to use the authority he holds, and earn the right to use it, by virtue of attaining Maganimous stature (though it oughtn't be forgotten, that extinction is, for most species, a natural part of life's cycle ~ their special death, letting Life progress* ~ in which respect, conservation and preservation differ in outlook, the former using zoology, sanctuaries and so on, to study, protect and help nature, the latter trying to fight its genesis).'

'To iterate a point made before, born of feral nature, the innate self-interest of man ~ who hungers for survival, and so the end of rivals ~ ensures his amoral, secular, bestial advancement, provided he bows to law enough, to enable trade (such that he can peacefully gain, what he cannot enslave, rob or extort); thus, under the auspice of ruthless evolution, man is, naturally, destined to technologically progress, and become an accomplished animal (credit for which, subject to your intellectual persuasion, belongs to God, Logos, or the Program of creation ~ which man, noetically, fathoms through math and, viscerally, intuits through instinct).'

'Yet for man to pursue this brutal route is, in truth, for him to betray the nature which, by virtue of the common, cognate ancestry of things, organically evolves as much via dialogue, reciprocity, union and symbiosis, as it does through conflict, destruction and consumption (sacrifice enabling the negentropic* development, of Cosmic

sophistication); ergo, by way of Good endeavour, mankind can rightly free being, from hunger and corruption, oppression and pollution, injustice, hopelessness and degradation (but not danger, sorrow or expiration).’

‘To this end, it’s the duty of man to improve, and shape unreflective creation ~ not resign himself to it ~ by, for example, the benign refinement, over time, of the pitiless, ecological networking, conducted by parasites, viruses and bacteria, so as to prevent unpleasantness, both for people, and for creatures; this is not however to, in any way, say nature should be sedated, or overly forgo its sacrificial character ~ man’s objective being, not to deny the Logic of God, but, blessed with Existential perspective, to guide and moderate it, via balance, reciprocation, and compassion* (struggle, yes, but conducted justly, and healthily competitive; fear, yes, but felt through thrill, discovery, and exposure to limited risk; death, yes, but as a process of restful, spent contentment, not painful, dreadful, upset).’

‘Ergo, man can passively let nature mutate, in spite of him, or he can, thoughtfully, seek to cultivate it, into a more virtuous form ~ Arcadia being a made place ~ in a process not just restricted, to his initial, pedestrian, terrestrial setting; thus, through applying ecological knowledge ~ in part gleaned due to curing pollution, while Cosmically quarantined by his ignorance ~ man can move to fulfil his destiny, videlicet, the spread and refinement of Life, in the face of entropic dissipation*, and the final determination, of the nature of nature† (man being the only creature, that can laugh and weep, right, wrong, love and forgive, and thus find redemption, for himself, and all creation).’

Finally, to echo the beginning of this work, what’s here proposed, is in no way radical, but is in fact a rational, progressively conservative, longterm proposal for social betterment, which welcomes the edit of its suggestions, along with their revision, and modification ~ if implemented ~ particularly in respect of changing situations (to which end the reader ~ read, editor ~ is invited to champion, or adapt what they think of value, and ignore, reject or deride the rest); as regards cost, all that’s required is a change of heart, for man already has the resources to hand, to achieve, and far surpass, all that’s outlined here; in short, akin to the fact that, if a man’s attitude changes, his world changes, if the attitude of humanity changes, the whole world is changed (manmade problems, being mendable by man).

To conclude, for now, though finally fatal, future is not futile ~ presenting a promise, not a threat ~ for the value of presence, rests in **progress**”.

OTS ~ O ~ STO

Appendices:

1. Federal transition
2. Constitution
3. Law
4. Land Standard implementation

- 5. Architecture
- 6. Culture & Art
- 10. Language
- 11. Authenticity
- 12. Sentinel Corps
- 13. Vitruvian Man

