



PUPPET MASTER

The Capitalist
Manifesto



ZALOZBA
CHIARA

UNNAMED AUTHOR
PUPPET MASTER
and the CAPITALIST MANIFESTO

Workbook

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The author, an influential and successful individual in his field of work, wishes not to be named due to the reasons explained in the book. He will occasionally support the content presented in the book on his website www.lutkar.si with comments, analyses and suggestions for improvements as regards current social phenomena.

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PUPPET MASTER

Part I

This book gives a simplified analysis of social relationships and systems through time, suggesting clear and easily attainable solutions to preserve the possibility of human society's survival in the natural world and to restore the dignity of all people in a balanced, "personal-collective" capitalist form of social order.

The story is not presented as a "scientific work" but rather as a "workbook". The content is not directed against any person, political organization, business company, social or national order, or leader.

Any similarities with real situations in the natural world and human community are, lamentably, not incidental, and the mentioned examples are used solely as examples.

This is a socio-political thriller that applies to any time and space in history and touches on all the spheres, all the people, and the whole natural world – or at least what remains of it.

Additional explanation: THE CAPITALIST MANIFESTO and possible solutions.

Unnamed author

BIODIVERSITY
LOSS AND
SPECIES
EXTINCTION

CLIMATE
CHANGE

RECESSION

COVID-19

THE CURRENT CAPITALIST
ORDER IS NOT IDEAL, BUT IT
IS DEFINITELY THE PICK OF
THE BUNCH!

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Part I

PUPPET MASTER

1. Who is a Puppet Master?

Dear Mr. or Ms. Puppet Master,

Even though you are most certainly convinced that a “Puppet Master” surely is not you and that the “real Puppet Master” must be someone else, this is not, in fact, the case.

The only real Puppet Master in human society is precisely you.

The only question that remains is whether you are a mere Puppeteer or whether you have already become a Puppet Master!

The difference, really, is profound. An ordinary Puppeteer does not yet understand his role and pulls his strings as dictated by others.

The Puppet Master, on the other hand, pulls her strings by drawing on the wellspring of her own knowledge and insight, as opposed to what is prescribed by the media or other influential Puppet Masters.

Maybe you are not aware of this yet. Maybe you are still not aware of your real role. Maybe you do not yet know how to correctly play your role and use the power within your reach.

Or perhaps you are still playing ignorant. Playing ignorant or living in denial is actually one of the basic pitfalls of human society.

A Puppet Master is each and every individual in a human society who is “fit for work”. This means that he can take full responsibility for his actions in front of a community.

Every individual takes part in a web of social, economic and political connections which we could call “strings” or “feedback connections”.

Some individuals can pull many weaker strings. Others can pull fewer of them, but they might be stronger.

We are all, however, bound together in a community, and we co-create this day, hence, the entire history of the human society or community, in the natural world, here on planet Earth.

We have to understand from the get-go that it is not “capitalism” or “communism” that pulls the strings.

Neither are strings pulled by a “state”, “corporation”, “municipality”, “police”, “government”, “mafia”... or any other “organized community”.

Only a “capitalist”, “communist”, “president”, “dictator”, “minister”, “citizen”..., i.e., an individual, can pull the strings.

Individuals are woven into different communities: family, household, friendship, party, municipality, nation, business, and, unquestionably, a human and natural community.

Individuals therefore comprise smaller communities which together form larger communities and, ultimately, the whole natural world.

Every community always behaves like the majority of individuals in this community behaves.

In terms of combined power, any community of individuals always prevails over an individual.

A larger community can always overpower a smaller community.

It follows then that if a society were well organized, the right solutions for everyone could triumph. If, of course, the majority of individuals would desire and know how to find such solutions, they could, but they do not want to. They do not know how to do this, or maybe they are not even aware that such a possibility exists.

It is important that an individual understands what power or which strings she has at her disposal, how she can use them, and how she must use them to really achieve the best possible outcome for her.

If an individual does not know how to use the strings at hand or otherwise does not want to use them or refuses to use them correctly, it is logical that the entire community cannot behave in a way that would be best for either the individual or the community.

A community can also behave in a way that is “bad” for the community but “good” for certain individuals.

And here, we stumble on issues regarding the understanding, knowledge, behavior and ignorance of an individual.

“I didn’t know, I don’t understand, I don’t know how, I don’t want, I refuse to do it, it’s not in my interest, let someone else do it...” are undoubtedly the answers that a large majority of individuals would give. In essence, these answers portend a future toward which the whole natural world and human society are headed today.

They are heading towards the dying out of animal species; irreversible loss of ice; rising sea levels; extreme weather; conflicts; traditional, biological, chemical and atomic wars; and the extinction of human society.

This book covers questions and answers about the “strings” that are available to you – the only real Puppet Master in human society.

The book explains how individual strings feed back to you, how you can use them correctly, and what the current and yet-to-be repercussions are because most individuals are not using their strings – or do not even want to use them – correctly. Instead, they prefer to pull them to their own immediate advantage and to the detriment of others and the shared natural world.

How can you therefore “correctly” use the strings that are available to you? Even though today – and throughout all of human history – this is considered a “complex and unsolvable question”, and capitalism is deemed “the best approximation of an ideal solution”, we can say with certainty that this is not a complex question at all.

It is a naked truth that none of the “unlimited -isms” (either dictatorship of an individual or a “more or less democratic” dictatorship of a minority over a majority) is, by any stretch of the imagination, the best approximation of the best solution for a community.

If we want to establish what is “right” and what is “wrong”, we first have to explain “how it works”. To this end, we will henceforth replace the term “string” with the terms “economic power” and “individual’s social influence”.

An individual can positively use her own social power and influence in only two ways: for individual benefit or for community benefit.

A correct “use of an individual’s influence” thus refers solely to such use that benefits both the individual and the community, and **only to the extent where the benefit increases both for the individual as well as the entire community.**

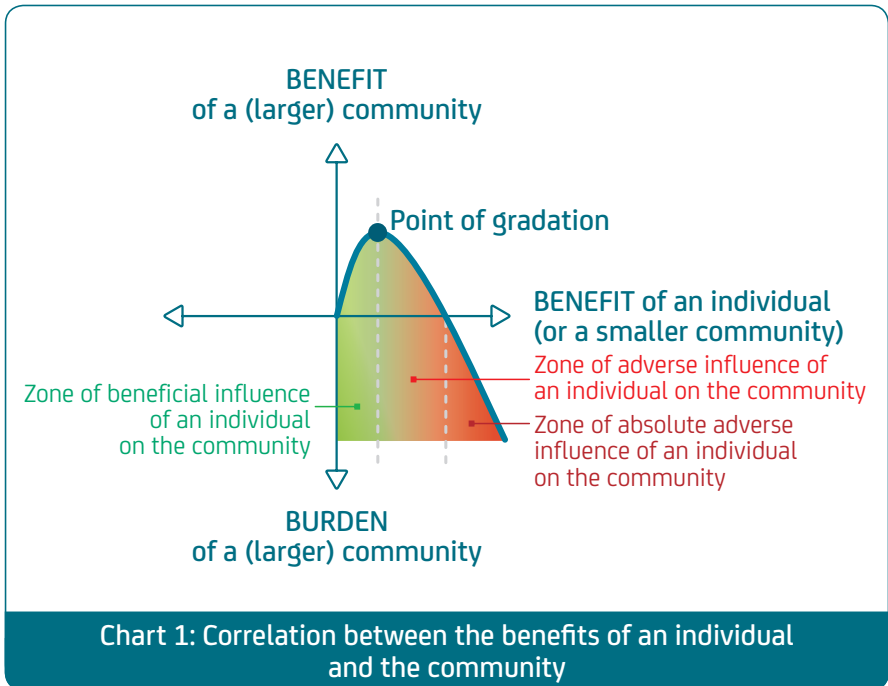
Conversely, any use of individual power and influence that benefits the individual but hurts the community is not only wrong, but is also detrimental.

Every relationship between the “individual benefit” and the “community benefit” can be presented uniformly, as in Chart 1, and can also be applied to the relationship between a smaller and a larger community.

Up to the point of gradation, an individual’s influence on the community is beneficial because both, the benefit of the individual and of the community, increase.

From the point of gradation onwards, the benefit of an individual or a smaller community still increases, while the benefit of a larger community decreases.

When community benefit turns negative, the individual’s negative influence on the community becomes absolutely negative.



As is clear from the following pages of the book, the imbalance of using power for the benefit of some individuals “at the expense of” all other individuals or the entire community is the very thing that is constant in all forms of human social order. This has always been the case; it still is, and most likely it will stay this way as long as the human race exists. But it will not exist for much longer – considering the speed and scope of environmental degradation and the extinction of other animal species. And “much longer” does not mean millions of years, but rather only a few more years or, in the best-case scenario, decades.

This book does not only discuss the manner in which you, the Puppet Master, can use your power and influence correctly. It also speaks of you.

Do you use your power both for the benefit of yourself and the community – or do you abuse it for your own benefit to the detriment of the community?

Are you even aware of your actions, that every action counts and that actions are cumulative?

Do you know how you can really change your actions?

Do you even want to understand the consequences of your (almost certainly or, in any case, too frequent) erroneous actions?

Do you believe that someone will force you to change your existing wrong actions?

Do you understand, yet still refuse to change, your actions?

Regardless of how you answered these questions, in this book you can find an answer to the question where our behavior to date has led us and where it will lead us in the near future.

If every single individual, including you reading these lines now, and hence the majority of individuals in a community, does not change their actions accordingly, we will be forced to do so due to the imminent and severe changes sweeping the natural world.

Every individual in the human community is reciprocally connected with every other individual against the backdrop of the natural world.

Deforestation and the burning of forests in Asia and Brazil are already causing the most widespread heat waves and fires in recorded history.

The pollution of oceans with plastic and other waste is already resulting in the extinction of animal species, pandemics of diseases and genetic modifications of living organisms.

Maybe it is already too late for action to resolve these issues. Changes happen rapidly, and in the meantime, the waves of ramifications are rising and will be greater still, as well as increasingly vast and violent, into the future.

We, the people on Earth, have no other natural enemy but the natural world.

We are the only ones who are real enemies to all other living creatures, as well as to ourselves.

There is no such depth on the scale of moral and ethical values below which some of the most influential individuals would not be willing to descend in the scramble for their own financial gain to the harm of the community.

Albert Einstein said, “Two things are infinite, the universe and human stupidity, and I’m not yet completely sure about the universe.”

Sadly, it is true that the “unlimited rights of an individual” pose the greatest danger to the entire community and also to the natural world.

Ask yourself a simple control question:

“Would you agree with changing the speed of vehicles on the road in a village to unlimited?”

Let us assume that you do not agree with this. Is it because unlimited speed “kills”?

It is not the “speed” that kills.
An individual speeding is the one who kills.

If you agree that the speed on the road in a village must stay limited, would you also agree that an individual’s influence and economic power in a community would also have to stay relatively limited?

Well, this presents serious difficulties for most individuals.

The fact that most individuals seriously struggle with this is clearly seen in all the consequences described on the following pages.

All the repercussions in the natural world, in various social orders, and in the lives of almost all individuals in a community prove that the “relatively unlimited influence and economic power” of an individual in relation to the community is the ultimate reason why, as a human species, we are going into free fall towards the complete destruction of the natural world, the die-off of the vast majority of animal species and, inevitably, also the extinction of the human race.

As a “Puppet Master” you are thus left with only two options:

1. You continue your “business as usual”.
2. **You change your own attitude about the unlimited rights of an individual with respect to the community. You demand and actively support “political changes” of a social order which favors relatively limited economic and political power and individual influence.**

In the first scenario, you have to grasp that, be it because of your passive attitude or active support for the current state, you are also shouldering your part of the responsibility for all the consequences of increasingly violent actions and events that will ensue in the near future.

It is only in the second case that we could maybe still turn the tide of human savagery, the raging of natural phenomena, extensive destruction of the natural world, and the extinction of the human race.

The choice is all yours.

Actions are, as well.

And it is your responsibility.

Do not expect someone else to do it in your stead.

Do not expect someone else to do it for you.

Someone else will only do it for himself, likely at your expense.

Dear Mr. and Mrs. Puppet Master, wake up and rouse yourself into action while there is still time.

If you persist in maintaining the status quo only a while longer, the violence of upcoming events will catch you completely off guard.

Another question springs to mind: **When will you wake up if not right now?**

...When your house is swept away by rising meteoric waters or consumed in the flames of a nearby forest fire?

...When you are informed that the bees and the Great Barrier Reef are finally extinct?

...When you find out that there is no more ice, neither at the North nor the South Pole?

...When they come for your child, arm him with guns and send him to fight the rising wave of refugees, “terrorists” or “rebels against the regime”?

...On the rising wave of refugees that is also a by-product of your support for individual rights to limitless economic power and influence?

At any such point, it will definitely be too late.

All the solutions suggested in this book are written with the purpose of a relative limiting of the power and influence of an individual with respect to the community.

The suggested solutions are not only “options” of how to remedy the “wrecked” situation our society is in today.

The suggested solutions are the only options and, at the same time, exactly those options which human society has steered clear of throughout its entire, albeit very short, history.

Bearing in mind how long the natural world and the universe have already existed, 10,000 years of human history are a mere trifle.

Be that as it may, you are invited to dive into the contents of this book. Take your personal stand. Support the ideas herein, challenge them, or contribute your own views. And above all, clean up your act.

If you really get a good grasp of what the book suggests, you can use it as an aid to achieve common goals and also share it with others. Only together can we change the state of society and the natural world.

It starts with each and every one of us – we must all first change ourselves. Anything is better than nothing; better than remaining passive; better than be(com)ing a puppet.

So, learn how to be a real Puppet Master. Take charge of “your strings”.

But – a word of caution.

When managing the strings, the right balance must be struck. The lack of balance in the pulling of strings is exactly what led us – down the route of two great world wars – to the point where we are today.

The suggested solutions will not bring the expected result if they are introduced in an uneven and unbalanced manner.

2. Can you briefly sum up the workbook’s content?

It is possible, but for most readers such a digest would probably be “overly simplified” and thus “too complex”.

Even if you fully comprehend this abbreviated version, I invite you to continue reading these lines.

On the following pages, individual definitions are explained in more detail, including how they are interwoven.

- In a human community, an individual's freedom = an individual's economic power.
- An individual's economic power = the ability of carrying out human labor as the basic personal capital + property + influence on the property of others.
- Uneven economic power = unequal individual freedoms.
- Today, economic power (freedom) is still distributed exponentially among individuals – instead of being distributed normally (Gaussian curve).
- An individual who does not have access to the labor market, does not own property or does not influence the property of others is not free.
- An exponential distribution of economic power is unsustainable due to the finitude of the natural world.
- Because of too great an influence of individuals on the natural world, the exponential distribution of economic power is harmful not only to the community, but also to every single individual.

The detrimental effect of exponential distribution – reflecting an overly large influence of the individual on the community and, inevitably, on the natural world – is seen in the widespread and irreparable destruction of the natural world, the dying out of virtually all animal species, and, ergo, the total extinction of the human race.

The exponential distribution of power is basically a result of unrestricted and erroneous relationships in the human community:

1. Unrestricted relationship between private and common property.
2. Unrestricted relationship between the return on capital and the return on human labor.
3. Different locations of creating added value, generating energy and depleting natural resources, energy consumption and strain on the environment, and the payment of income tax.

In a human community, all these relationships are determined (regulated) with tax rates.

Tax rates are determined by politics.

Wrong tax rates lead to an exponential distribution of economic power in a community.

When individuals strive to maintain and increase an unequal distribution of economic power, this leads to:

- Interracial, interfaith and international violence
- Enslavement of most individuals in a human community
- Disappearance of animal species
- Irreparable destruction of the natural world
- Wars for natural resources, water and food

To prevent the reverberations of an erroneous distribution of economic power, it would be necessary to adopt systemic balancing measures.

Systemic measures should have a feedback effect on a human society's system so that this system would regulate itself automatically or operate such that these measures would form "self-regulatory, negative feedback connections".

Balancing measures would flatten out the rising curve of exponential distribution of economic power and of an individual's influence on the society and natural world, so that the distribution would again become normal (or natural).

We could make an evolutionary (not revolutionary) change with the simple introduction of certain additional, general tax (contribution) rates.

The main additional, regulatory and balancing tax rates that would bring about change are the following:

1. The sizes of the human labor market and the market of return on capital should be equalized in the long-term with a 100% equalization tax.
2. Imposing a relative limit on the income of individuals on the labor market via a relative limit on the minimum and maximum wage (pension or scholarship).
3. Equalizing the accruals and contribution rates for the return on labor and the return on capital.
4. Balanced tax rates on an individual's return on labor and return on capital should be limited to a maximum of 50% for everyone in a human community.
5. The proportional share of all tax (contribution) rates for the return on capital should be paid by all individual owners of capital where income is generated; this is also where added value is created, where the owners of capital place strain on the environment with their energy consumption and where these owners acquire energy and put pressure on the natural world by plundering its resources.

Tax rates can only be changed by changing the politics of a dictator or dictatorship or by the politics of a democratic society.

Because, in practice, it is impossible to change the politics of a dictator or dictatorship, it is thus only possible to change the politics of a democratic society.

A democratic society is always represented by the majority of individuals in a community.

If a community is represented by a minority in the community, then it is not democratic but dictatorial.

Thus far, we have not supported – neither as individuals nor as a community – the suggested changes that we should make to preserve the natural world for the community’s benefit.

There is a variety of reasons for this, and there is no shortage of historical evidence that this really is true.

The fact that individual motivations prevail over community motivations proves that humanity does not manifest collective intelligence. The human race most often behaves as a virus. To each his own in a dog-eat-dog society.

Future consequences for communities and individuals are predictable:

- Spiral of poverty
- Even faster die-off of animal species
- Interruption of food chain cycles
- Food shortages
- Growing unrest, violence and resulting migrations
- Increasingly severe weather phenomena
- Increasingly destructive and large-scale wars for natural resources
- Fast disappearance of the human race

The spiral of violence against nature and society can be halted only by individuals changing their attitude towards the unlimited relationship between the private and the collective.

This “workbook” is intended as an aid to assist individuals in changing their own attitude towards the relationship between an individual and the community.

I suggest all this with the purpose of stopping the spiral of violence against nature and society and with the intention of preventing the ever faster and total disappearance of the natural world and, hence, humanity.

The Individual and the Community

3. Who is an individual?

An individual is each living person.

4. What is the main schizophrenic dilemma of an individual?

The main schizophrenic dilemma of every individual has two layers. An individual first faces a dilemma about what share of the value of the work carried out he wants to claim and about what share of the invested capital value he wishes to appropriate.

Then, an individual confronts the question about what share of the appropriated value he wishes to keep only for himself and what share of this value he is willing to share with the community. As regards the latter share, he only keeps his ideal common share and thus has less influence based on his part of co-ownership, and, as a result, also has less influence on the entire community.

The dilemma is schizophrenic because the total appropriated value is obviously divided among four parts, which means that each proportion can only increase at the expense of the other three parts.

Anyone who is in a decision-making position must therefore decide what ratio to split between the return on labor and the return on capital, and what ratio to split between private and collective property that he will actively support and advocate.

5. What is the main issue for the human community?

The main issue is two-fold and stems from the schizophrenic dilemma of every individual:

1. The completely collapsed proportion between the sizes of private and mutual property; and
2. The completely collapsed proportion between the sizes of the human labor market and the return-on-capital market.

6. What is a community?

A community is a group of individuals who share common traits and motives. We also usually refer to a community of individuals as “society”.

All people, for example, belong to the human community because they trace their origins to the same natural species.

A “community” as an independent unit, however, does not really exist. What actually exists is only a group of individuals with common traits or motives. Just as an independent “community” does not exist, neither does an “economically conditioned community”.

For example, a state, international corporation, company, fund, parliament, government and similar entities are, in fact, only entities in terms of being an “accounting category”.

The relationship between the motives of individuals or a smaller community and the motives of the entire community is a basic element of every community.

There are also communities that are not conditioned (only) economically, but which are also bound by other shared characteristics, such as immediate and extended family, village, religion or a similar community.

Regardless of the type, motive, or the glue that binds communities together, all of them nevertheless always represent only individuals. Every community is always composed only of individuals with their personal

motives and traits, and each is also defined by power relationships between individuals, and, hence, between individuals and the community.

The purpose of all communities is to express individual motives “within the framework of community motives”.

Every individual participates (can participate) in several communities and, in each community also has different or even entirely conflicting motives.

7. What are some of the main (global) issues of the entire human community today?

From the perspective of the largest known human community – at species level, the main and largest global issue is an irreversible destruction of the natural world. This is seen in the following (not necessarily on the mentioned scale or in this order):

- Intentional and unintentional slash-burning and similar destruction of rain forests and other forest areas
- Burning of toxic waste
- Cultivation of monoculture crops
- Across-the-board use of herbicides and the resulting irreparable destruction of fertile soil
- Permanent pollution of the environment with plastics and heavy metals
- Contamination of drinking water and all other bodies of water with microplastics, sewage and heavy metals
- Pollution of global oceans with waste oil, oil spills, nuclear waste (Fukushima), general waste (floating islands of trash), old sunken ships, etc.
- Air pollution with hard black carbon particulate
- Greenhouse gas emissions
- Global warming due to the greenhouse effect
- Ice melting due to global warming
- Rising sea levels as a result of ice melting

- Frequent and increasingly extensive and permanent flooding of lower lying areas and larger coastal cities
- Flash floods as a result of extreme weather
- Increasingly frequent extreme weather phenomena in terms of scale, number and locations around the world
- Migration of invasive alien animal and plant species in the wake of global warming and global vessel traffic.

Furthermore, global issues which are extremely worrying and of a massive scale include:

- Overall excessive consumption of natural resources with respect to Earth's regenerative abilities (locally even up to eight times greater consumption than necessary)
- Rising numbers of chronic diseases and obesity
- Local wars for reserves of oil, rare materials, fertile soil, drinking water, political or religious views
- Excessive increase in energy consumption per capita
- Emergence of new viral diseases and bacteria resistant to antibiotics
- Unbridled focus on and promotion of consumerism
- Boosting of mass tourism, etc.

8. What are the main issues that are plainly a result of the above global events?

- Rapid mass extinction of animal species and in the Great Barrier Reef, in total more than 66% of all natural species are extinct
- The Great Pacific Garbage Patch that spans about three times the size of France, and space debris orbiting planet Earth
- Shrinkage of rain forest areas
- Increasingly more frequent and large-scale local wars
- Migrations of swelling numbers of people

- Stronger motivations for the spread of covert and overt, increasingly slave-like relationships around the world
- Stronger motivations for the spread of organized crime, violence and terrorism
- Growing social alienation of individuals from the community
- Rising social isolation of individuals within family communities
- Lower birth rates in the economically developed parts of the world
- Interracial, interfaith, and international violence
- Unlimited and rampant economic stratification within the human community in terms of scale and speed
- Lowering of the relative poverty threshold (in absolute terms and when compared to the most affluent)
- Soaring rates of poverty around the world (the number of economically poor individuals is on the rise)
- Economic collapse of the middle class and the emergence of only two classes: the super-rich and the poor, etc.

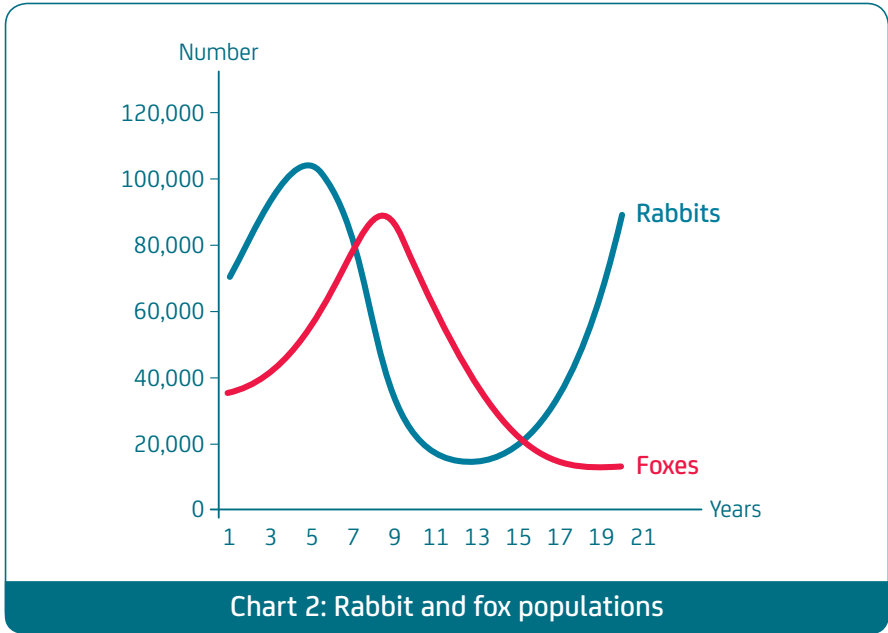
9. What are the foreseeable consequences of the main issues?

You are probably already familiar with the interdependence of rabbit and fox populations in an ecosystem.

Foxes are the natural predators of rabbits and rabbits are the food for foxes. The chart below shows the number of rabbits (blue line) and the number of foxes (red line) in a certain time horizon. The shift in the number of individuals in each species is called a phase shift.

If we use the same chart but have the blue line represent all other animal species instead of rabbits, and a red line to represent the number of people on Earth, the dotted lines displayed vertically in Chart 3 paint a picture of the natural world in its current state.

The number of people on Earth is rising, whereas the number of animal species is in sharp decline or going extinct.

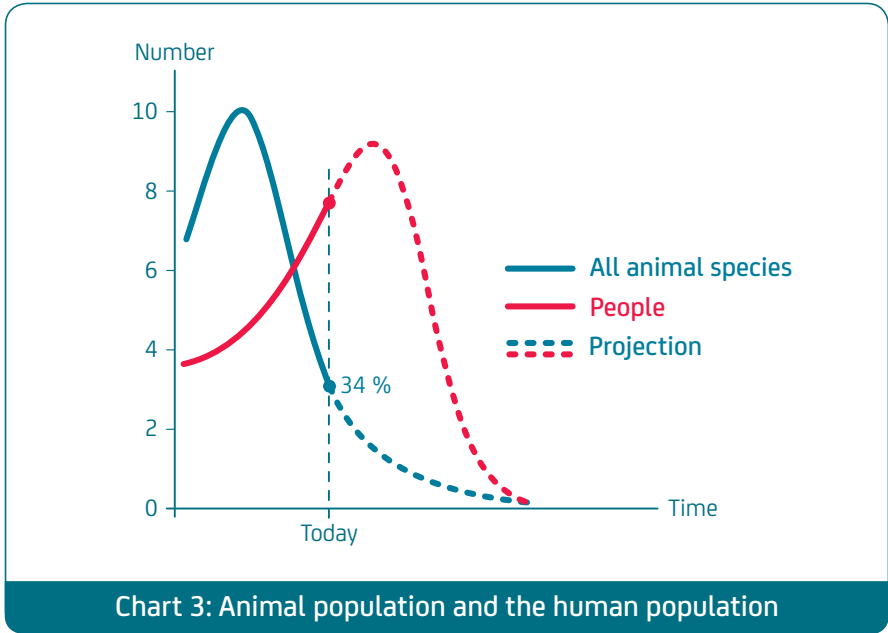


We can easily see that humans are the natural enemies of all other animal species; the animal species, however, are what guarantees the survival of humans and, above all, what supplies food and preserves the natural world.

It is thus easy to conclude that, according to the phase shift of fox and rabbit populations, the current dying out of most animal species and the extinction of other natural species in the not-too-distant future will be followed by the disappearance of the human race.

As more species die out, some of the natural cycles that are paramount to the survival of the natural world and food production will also be disrupted.

Inevitably, we can expect the proliferation of riots, local wars and a global



war for the remaining supplies of drinking water, reserves of fertile soil, food and natural resources, as well as living habitats where it will still be possible to survive.

10. Why extinction and not merely fewer people on Earth?

Animal species extinction means that the number of animals belonging to individual species is close to zero or zero. When the number of animals equals zero, individual species can no longer rebound and multiply.

The natural world needs several million years to nurture a new animal species into being. In fact, scientists still fail to see eye-to-eye on this subject because the timeline is so vast, and the manner in which species are created is so unclear that a discussion can only take place at an academic level. Be that as it may, the die-off of natural species will be followed by the number of people on Earth dropping close to zero or zero.

11. Could we still prevent the disappearance of the human race?

We probably could, but we almost certainly will not.

12. Why will we probably not prevent the extinction?

Primarily because a large majority of individuals within the community that today lives in an economically developed and affluent world, (still) does not believe that this is happening and (still) does not fully grasp these issues.

Most people's convictions as regards "the unlimited reserves of natural assets" and "the unlimited human resourcefulness in tackling all the challenges" are so widespread and so strong that most people completely bury their head in the sand as regards the issue of environmental degradation, and they refuse to believe it exists at all.

13. What does this tell us about the intelligence of the human species?

The human race, in all its history, has only shown that fraction of personal intelligence which facilitated its supremacy over other species, the superiority of an individual over a community, and the domination of an individual over other individuals.

During the course of history, the human race has sadly still not demonstrated group intelligence, except maybe in some limited context and indigenous cultures.

14. What will the repercussions of this fact be?

The lack of a clear natural enemy to all influential individuals who control the community today will be replaced by nature, which will destroy the

human community through food scarcity. The human community will then “self-destroy” through conflict and wars.

Regrettably, this will only happen hard on the heels of total or near-total destruction of the natural world, and the human community will be the sole culprit.

15. What is group intelligence?

Group intelligence is the will of the majority of individuals in a community to change the system of human society in a timely fashion, so that they can prevent the unrestrained extinction of natural species and, hence, the human race.

As it stands, it could not be more obvious that an individual belonging to the (heretofore) current human species threatens, by abusing the system, the very existence of the natural world and, consequently, all individuals and the entire community.

16. Are there any other species that also fail to exhibit group intelligence?

Viruses and parasites are a great example of both the efficiency and the lack of intelligence because they cannot stop themselves when faced with the danger of killing their “host”.

17. How could we prevent the dying out of the human race?

To put it very simply, we could only prevent the die-off of the human race by additionally and systemically “self-restraining” the individual with respect to the community.

This requires limiting the historically and presently still “unlimited rights” of every individual to further his influence and motives via community motives.

18. What is the biggest issue of the human community?

The biggest issue facing the human community is that an individual enjoys unlimited “rights to appropriate property and (political) influence” with respect to other individuals and the community.

Today, an individual (can still) appropriate “entirely unlimited influence” and “unlimited” available personal capital in any form. This she is allowed to do largely (or solely) at the expense of other individuals and the entire community.

19. What is the second biggest issue of the human community?

The second biggest issue is that the unlimited rights of an individual to appropriate property or influence at the expense of community are largely or entirely separated from this individual’s responsibilities towards the community which stem from the appropriation of property or influence by the individual.

The rights resulting from the appropriation of property and influence, thus, currently belong to the individual, while the responsibilities towards the community stay with the community or another individual.

20. How does the right of an individual to appropriate unlimited property and influence manifest in human society?

This right manifests in the rising proportion of economic power among individuals in the community.

Today, 1% of the wealthiest individuals in society already owns 45% of all assets, and the richest 10% of individuals already owns 82% of all assets, while, on the other hand, 50% of the poorest individuals together own less than 1% of all assets.

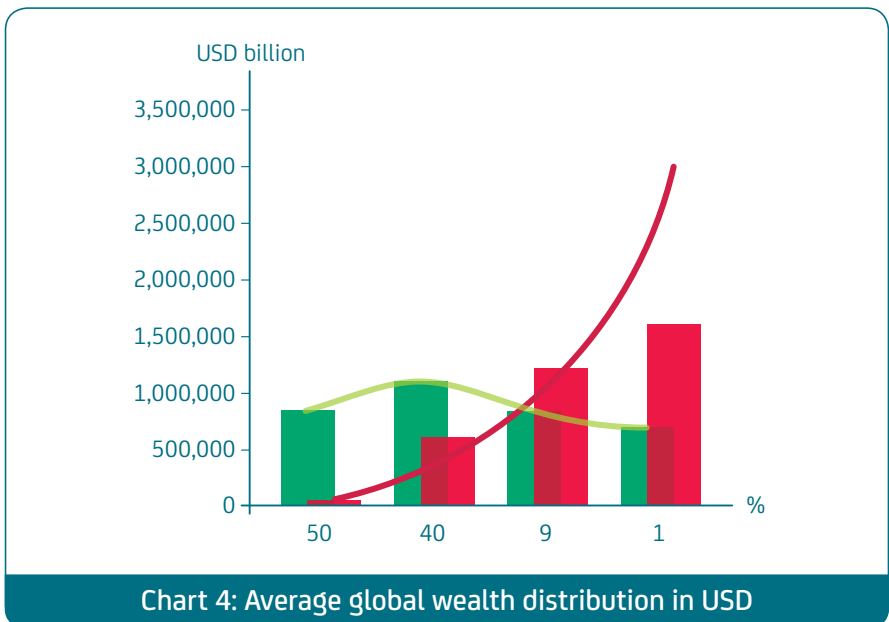
The red columns in Chart 4 show current wealth distribution.

Accordingly, the red trend line shows exponential wealth distribution.

The green columns display (the ideal Gaussian) normal wealth distribution.

The green trend line illustrates natural wealth distribution per percentage of the number of community members.

The y-axis shows the average total value of assets, while the x-axis shows what percentage of adult inhabitants has at its disposal.



The red (exponential) line reveals that the smallest proportion of individuals has the most assets. Most people have essentially nothing, many are very poor, many are a little less poor, there are few who are rich, and only a handful are super rich.

The green line shows a “naturally sustainable” situation where no one is left with nothing, there are very few who are either seriously poor or extremely rich; the super-rich are non-existent, and the majority of assets belongs to the largest portion of the population (the middle class).

As shown in Chart 4, economic power distribution is clearly exponential (red line) as opposed to normal (green line).

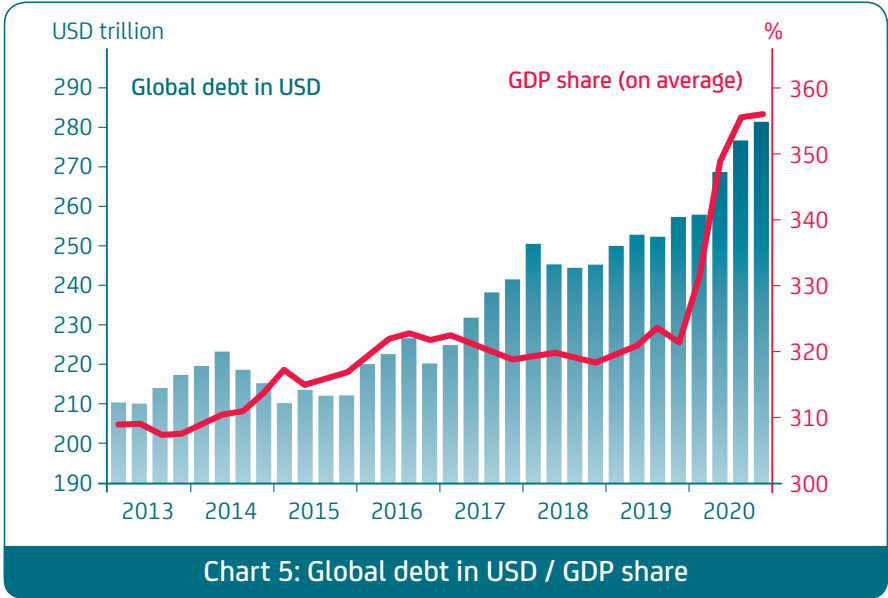
The proportion of economic power between individuals in a community is currently effectively unlimited, especially in light of the fact that most people who have nothing today are actually also in debt, so together they are also indebted to those who currently have “virtually” everything.

And this debt is not only personal, but also collective. The average debt per adult citizen already amounts to USD 55,000 (Chart 5).

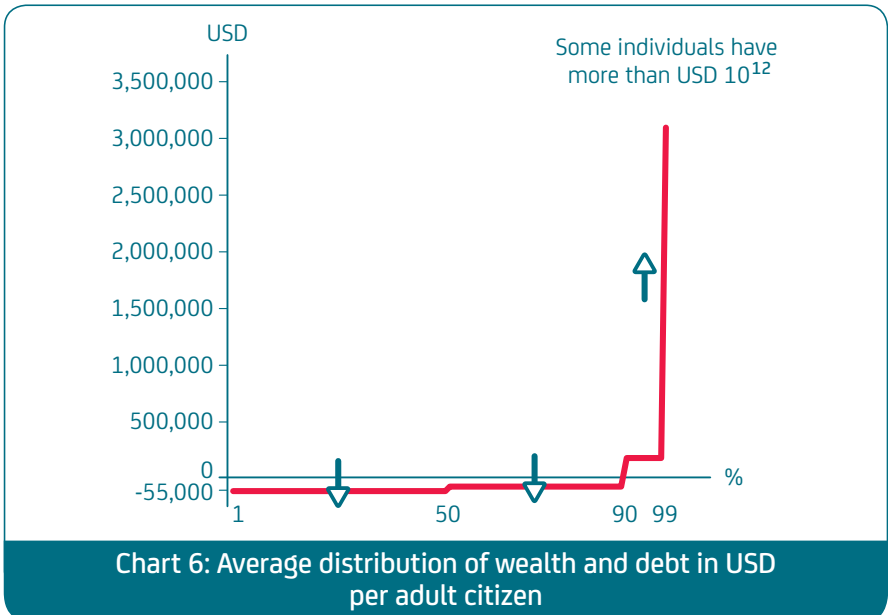
Some individuals in the community have by now appropriated almost all of the assets, whereas total collective debt that grew after this privatization of formerly common assets is borne by the rest of the community.

In Chart 6, it is visible how wealth distribution functions in practice. The y-axis shows the average value of assets per individual, while the x-axis reveals what proportion is in the hands of adult citizens.

50% of adult individuals do not own assets (they are only in debt personally and/or at the level of a community or state), while every individual in the wealthiest 1% owns on average more than USD 3 million in assets.



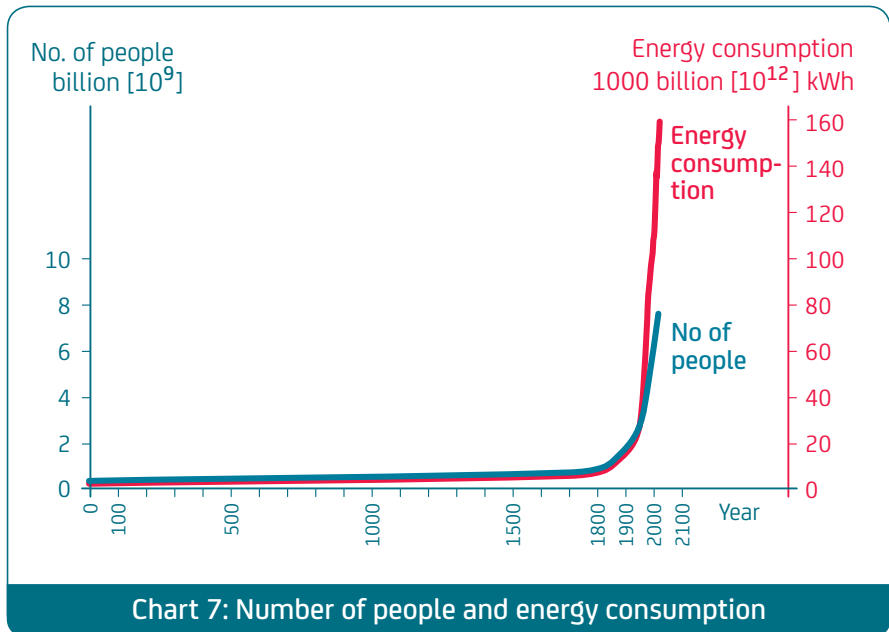
Source: Institute of International Finance: Global Debt Monitor



Since property in a developed society constitutes the main leverage for controlling the entirety of society and the natural world, the Chart also reveals how an individual influences the natural world and society, as well as who today, based on the concepts of property and social power, really appropriates the entire store of value and the total added value created.

21. Do any other charts show similar exponential growth?

Unfortunately, energy consumption per capita also traces this exponential curve. When talking about energy, we need to understand that energy, together with the work performed by a machine, “can” replace personal human labor. But this merely involves another form of capital, both as regards energy and a machine. From the perspective of claiming a part of added value created, energy is therefore not a new or different category, but merely one type of capital.



Source: SEEDS@Surplus Energy Economics 2020

Hence, energy consumption has a significant negative feedback effect on the natural world. The higher the energy consumption per capita, the worse the feedback effect on the environment.

As can be seen from Chart 7, in the last 200 years, energy consumption per capita increased exponentially by a nearly unimaginable factor while rising far above any proportion that the natural world could possibly sustain.

The consequence of naturally unsustainable energy generation and the consequential unsustainable use of natural resources and waste disposal in nature is the die-off of all other living beings, which necessarily leads to the extinction of the human species.

Regrettably, human society's technological development is still not at the level where it would be possible to produce energy without affecting the natural world, and the reason lies precisely in the excessive protection of return on capital by individuals who appropriated natural assets in the form of fossil fuels and who systematically hinder all alternative forms of energy generation and savings.

We need to understand that today nearly 80% of all produced energy is generated from fossil fuels (gas, oil and coal) and only 20% from other types of energy sources (nuclear, hydro, wind and solar). Moreover, there are no signs that this proportion will change to any meaningful extent in due course such that it would favor non-fossil fuel-based energy generation.

We must also understand that if "green energy" would be available to humankind in unlimited quantities, this – due to the currently unlimited proportions intrinsic to social orders – would pose an even greater danger to the natural world and the entire community.

The economically and socially most influential individuals could use the unlimited quantities of energy only to encroach faster and more aggressively on the natural world, thus plunging the entire community only deeper and even more effortlessly into subservience.

22. Are there any other charts with similar shape in nature?

Sadly, there are. Recorded temperatures across the world are rising according to the same pattern. Furthermore, global warming is triggering the melting of increasing quantities of ice at an exponential rate.

23. Is the loss of ice problematic only because of rising sea levels?

Loss of ice is linked to another issue: ice functions as the stabilizer of global temperatures on planet Earth.

To melt ice, as much as 83.5 times more energy is required than to warm up an equal amount of water for just one degree.

When ice is gone, global temperatures will shoot up even faster than now when ice is still preventing the surplus energy in the atmosphere from being converted into rising temperatures, i.e. this energy is currently spent on melting the ice.

For the same reason, replacing lost ice is absolutely impossible.

We can only (over)heat the Earth unnaturally, but we are unable to cool it down with unnatural means.

24. Does consumed energy therefore also reflect the power asymmetry among individuals in a society?

Consumed energy per capita is the best possible illustration of how imbalanced the power of individuals in a society is. As opposed to calculating power in monetary units, the example of energy used in kWh is directly linked to the natural world.

It is as impossible to produce energy outside of the natural world as it is impossible to return used energy into it. Energy consumption is inextricably linked to changing the living environment.

The more energy we consume, the more we change the natural world. The more energy an individual uses to survive and maintain his quality of life, the larger his environmental impact or footprint.

25. Should something be done as regards increased energy consumption per capita and what?

Of course. Urgently. Right now. Without introducing changes, everything will only deteriorate from here – at a blistering pace.

First, we should introduce the energy balance of every product and service.

In other words, every product and service should display, in addition to price in a monetary unit, the calculation of kWh consumed from its creation to complete recycling after the end of its life cycle.

Then, every individual and company should also submit, along with their tax return, their balancing energy tax return. The difference in energy consumed by an individual or company could (or should) become the basis for the corrective taxation of the added value created that they acquired.

Compared to a tax return in monetary value, a tax return based on consumed energy would be significantly more just towards other individuals in the society.

Tax rates would also be substantially more balanced, while people would be more keenly aware of their footprint than they are today.

It is a fact that, from money alone, an individual cannot glimpse the direct feedback loop between his actions and the ensuing environmental impact. Let us look at one example: an individual who catches a commercial flight to a different continent three times per year uses as much energy as does an earthbound individual in three years. Yet they both share the same planet Earth.

Can you really come up with a valid reason why the first individual should be entitled to such an unlimited right to put strain on the environment compared to the other individual?

26. Could we interpret the current state of nature and society as proof that human society is not intelligent?

The unlimited proportions in terms of economic power in themselves are proof enough that human society as a community, since it started cultivating the land, has yet to show group intelligence.

If the human community would indeed possess group intelligence, such stratification of society could never have happened.

But it did, and those (dis)proportions continue to increase while the natural world is losing its battle for survival. This also naturally places communities and all individuals on the losing end.

27. What should we change about the social order?

We should change some basic economic principles of the current “group” or “social order”.

28. Has human society not already tried and tested all conceivable forms of social order?

Certainly not all of them, no.

More specifically, human society has never tried a “balanced capitalist society”.

This is interesting. Why? Because a balanced capitalist society is the most “natural” and hence the only sustainable form of human society in terms of preserving the natural world and human society, itself.

29. What does a balanced capitalist society mean?

A balanced capitalist society establishes:

- a limited proportion between the rights of an individual and the community, and
- a generally limited proportion between the labor market and the return-on-capital market.

Only a balanced capitalist social order could re-establish a naturally balanced system of human society, where people could enjoy relatively equal freedoms in terms of their own abilities and their own willingness to actively participate in the processes of creating added value.

Only in a balanced capitalist society are none of the individuals robbed of their freedom or an independent chance of survival, nor do they remain or become enslaved by other individuals or a part of society.

30. Are (Were) the heretofore social orders not balanced?

None of the social orders known to date have ever been balanced.

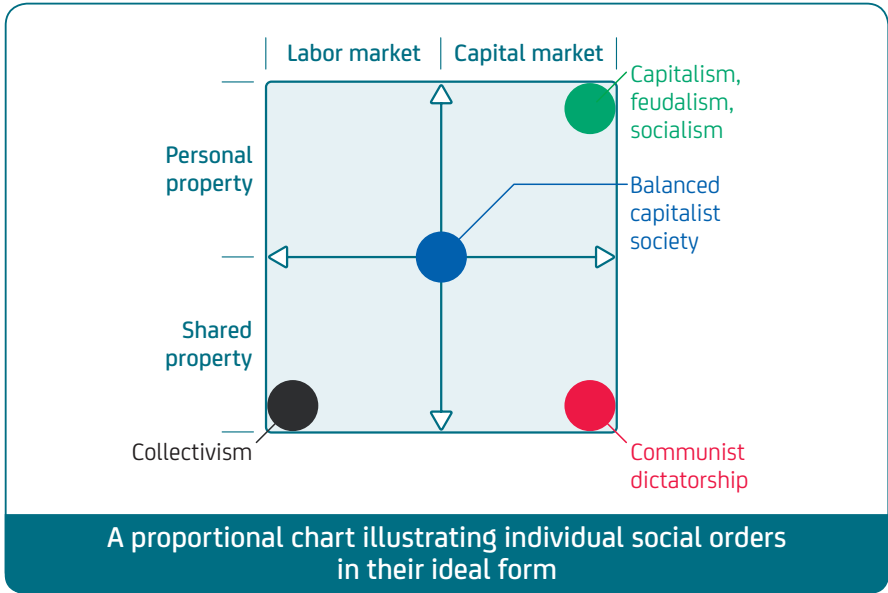
Even though all main social orders are known by different names, and some of them even desire to be perceived as centric and balanced, their common characteristic is exactly this: none of them are balanced and all of them are ruled by some form of capital.

In capitalism, feudalism, slavery and socialism, alike, society is governed by rights arising from a predominant form of personal property – thus the right that is based on invested capital and not on invested personal human labor!

In an idealized communist social order, as defined by Karl Marx, society should be presumably ruled by “work”. In a communist dictatorship, however, which sprang forth from suggestions defined by Karl Marx, society is again dominated by the personal political (or social) capital of an individual that occupies the position of a leader. So, again: capital, not work.

What all social orders known to date share, nonetheless, is that relationships between the personal and the collective, and between the human labor market and the return-on-capital market, are pushed to their extremes.

The history of human community has never known a balanced capitalist social order. If we try to illustrate this with an area chart, it would look like this:



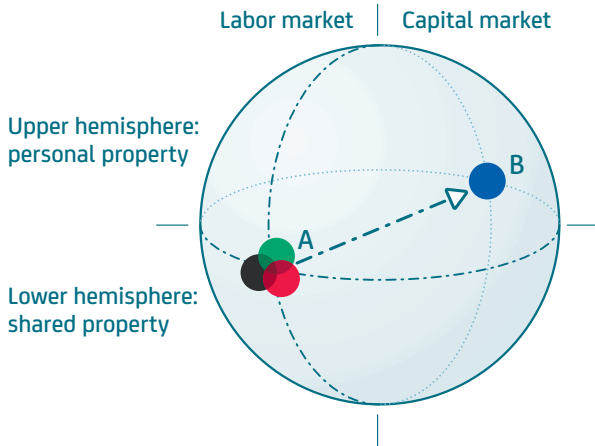
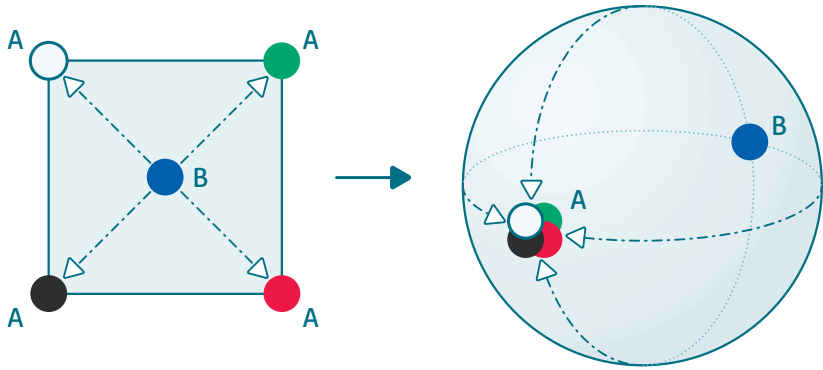
If we put the same data in a spherical chart, where points A are linked into one common point, all social orders cluster together on one side, while a balanced human society (B) takes a solitary place on the completely opposite side of the sphere.

31. What does it mean that all social orders are bunched together?

All social orders in their ideal extremes – from a community’s perspective – converge in the same point.

What all social orders have in common is that, in their extreme, the entire community is overseen by one sole individual.

The power of an individual who holds omnipotent sway over the community primarily or even exclusively stems from one or two mighty instruments of political and economic power, i.e. property or a



- Capitalism, feudalism, socialism
- Collectivism
- Communist dictatorship
- Balanced capitalist society

Spherical chart

leader's social status. The second instrument is entirely aligned with the first one.

Another aspect that all extremist social orders share is that, to maintain their extreme versions, they exploit and destroy the natural world to extremes.

32. What are other consequences of radical economic and social orders?

Throughout history, the political and economic extremes of every social order to date have been generating recurrent and severe frictions among individuals – within every social order.

Radical polarities among individuals on any rung of the social ladder and in all social orders always turn in against themselves and engender violence, terrorism, revolutionary leaps from one social order to another, as well as local and global wars for food, space and natural resources.

33. How does a historical cycle repeat itself?

A historical cycle repeats itself in three steps. At its core, a society is a community, and a community is ruled by the concept of collectivism. Nature does not hold enough quantities of available personal capital to allow every individual to independently survive and raise his quality of life. Because of a basic need to survive, every individual is forced to conform to collectivism.

Thanks to the development of tools, the ability of an individual and the community to produce more than what is needed for basic survival is strengthening. On the one hand, this increases the community's available capital, while on the other hand, it promotes "motives to acquire resources" in individuals.

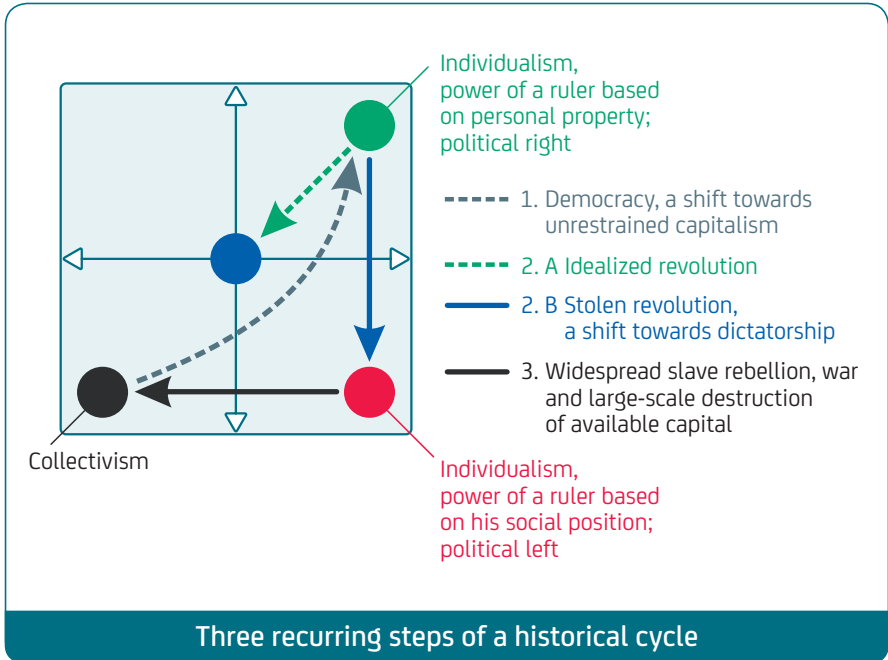
The power of the individual in relation to the community thus begins to grow. A community develops more or less “democratic” methods that enable individuals to appropriate the community’s available capital – in a more or less morally and ethically controversial, albeit legalized manner. In a society ruled by unlimited proportions, the social order moves from the bottom left side (collectivism) to the upper right side where the society is dominated by individualism undergirded by ownership rights.

Because property becomes consolidated in the hands of a few, a large majority of individuals in the community is stripped of property, the prospect to live a quality life, and a chance for survival. The social situation eventually foments a revolution that beguiles most people into thinking that they support such a movement. After all, it is supposed to lead them into an amplified collectivism, i.e. in the direction of a sustainable society.

As a rule of thumb, what every revolution really does is vault everyone from the frying pan into the fire. Why? Because by means of such stolen revolution, the domination of society that is based on the ownership of stores of capital only degenerates into an even more individualistic social order where the violence of the minority controls the community. The rationale behind this violence is the status of the society’s leading dictator.

This society therefore remains largely individualistic, and it is only the regime that becomes significantly more vexing for most people. The dictator at the helm of the regime, based on violence and his social status, now potentially has many more enemies, which in turn makes him far less “tolerant” of anyone who dares oppose him in any way.

It is only in the third step that collectivism can be restored. Alas, the third step always revolves around a total rebellion of all slaves that breaks out into war, produces heavy casualties and wreaks massive destruction of available capital in all forms. Only all-out war can bring a society to the



point where no one has any other choice but to again participate in collectivism as the precondition for basic survival.

Such a point of prevalent collectivism has fortunately been a rare occurrence in history.

The probability of survival of either human society or the natural world after a third world war is, thanks to modern weaponry, virtually zero. A possible transition from a “right” to “left” political option is thus avoided at all costs – at least by the majority –, whereas the route from a “left” to “right” option is always shortened or sped up as much as possible.

Precisely because of these transitions from “left” to “right” and the other way round, history unfortunately repeats itself in cycles, while in the course of every such leap, as well as during the “battle” between

the left and the right, most of the population usually gets the short end of the stick.

The chart of this historical cycle is shown on the previous page.

34. Why is a balanced capitalist social order presumably the most naturally sustainable?

Unlike all other social orders, the basic characteristic of a balanced capitalist social order is that it contains the basic and vital **element of natural limitation** which is inextricably linked to the abilities and actions of every individual.

None of the social orders known to date contain such an element.

This natural element that is the prerequisite for a balanced capitalist society ensures that only the relationships which could be called normal or “natural” according to Gauss can be established among individuals.

The relationships are called natural because they can be found in nature. And only those relationships that can be found in nature can exist in harmony with nature.

35. Are the relationships among individuals in other social orders not natural?

Considering the distribution of economic power, it is patently obvious that they are not natural.

Today's economic power relationships among individuals in a community are exponential and, not only that – they are entirely unlimited.

There are no such relationships in nature. Can you even begin to imagine an encounter with a representative of a species that would be as much as 200 billion times larger than the average representative of the same species? Like a spider for example?

This is only possible in economic relationships that are underpinned by property and influence. They are also invisible to the eye, since an individual's economic power is hidden in plain view.

From afar, all people seemingly look much the same or conform to the “natural distribution”.

The natural world, however, is being destroyed by the most influential individuals with their unlimited influence and economic power. Not only that, it is also being destroyed much faster and more forcefully than by any other individual who does not possess such economic power.

For that reason, an individual with larger economic power is “freer” than other individuals deprived of such power.

Freedom

36. What is individual freedom anyway?

Freedom is a notion which basically means that no individual can prescribe, limit or determine what another individual can or must do.

A free individual can independently decide what, when, where and how she will do something or not.

It is important to understand, however, that freedom is limited only as regards conflicting motives.

On the one hand, conflicting motives can mean that all living beings can spend countless hours gazing at the moon. Moon-gazing does not affect the freedom of all other individuals to gaze at the moon.

On the other hand, conflicting motives can mean the freedom of every individual to eat the last apple is naturally limited by exactly the same freedom of all other individuals because there is only one apple but many individuals.

Freedom is therefore limited in all areas where there is only a limited quantity of resources available and when the exercising of individual freedom directly (negatively) affects the freedom of another individual.

The free choice of one individual diminishes the free choice of another individual.

37. Can an individual be fully free?

Only an individual who does not live in a community can be fully free. This means that the exercising of his freedom in any way whatsoever neither interferes with nor diminishes the freedom of another individual in any community.

The freedom of an individual can otherwise bump against the freedom of another individual who lives in the same place at the same time, thus it automatically shrinks. For example, if someone is exercising the right to sing loudly in a room, this is not compatible with the right of another person to sleep in the same room in blissful silence.

Freedom is additionally “curtailed” when there are more than two individuals in the same place at the same time. There are approximately eight billion individuals on Earth today – that is if we only count people. When we also include animals and plants which are also entitled to “freedom”, the tally of living beings rises to hundreds of billions.

It is a simple fact that one individual’s freedom ends when another individual’s freedom begins.

Excessive freedom of one individual is possible only at the expense of another individual.

Unlimited freedom of one individual is achievable only at the expense of the entire community or most other individuals. There is no such thing as community freedom because a community exists only as a “virtual” group of individuals with shared, interchangeable motives or traits.

It follows then that the freedom of all individuals equals the freedom of the community.

38. What does individual freedom rest upon?

The possibility of attaining individual freedom hinges upon the choice and ability of an individual to participate in the labor market with his voluntary human labor. That means the individual needs to participate in the creation of added value and, hence, to acquire a part of the added value created, which is in fact a prerequisite for basic survival, for relatively improving the quality of life, and thereby also obtaining personal freedom and free choice. An individual who does not have access to the labor market is not and cannot be, become or remain free. The size of the labor market should therefore be defined by taking into account the size of the market of return on capital, while the proportions on the labor market must be limited.

39. What is the freedom of a community?

The freedom of a community is merely a sum of freedoms of all individuals in this community, but only if none of these individuals is completely robbed of their freedom (if their freedom equals zero).

40. How could we calculate the theoretical factor of freedom?

If we try to calculate the freedom of a community, we could assume the following: If there is only one individual in a community, his freedom is absolute and thus equals one (freedom = 1).

If there are two individuals, the ideal share of individual freedom is only a half, whereas the total freedom of a community remains the same, i.e., $2 \times \frac{1}{2} = 1$. Even if we assume that one individual is freer than another, community freedom still remains the same, for example, $7/10 + 3/10 = 1$.

The same also applies to larger communities. Community freedom equals 1, whereas individual freedom is distributed among individuals. One thing that is certain is that freedom is not distributed equally among individuals – and has never been.

41. How is it even possible that freedom is not equally distributed?

To establish unequal freedom among individuals, humans came up with basic concepts of property, economic debt and social influence – in terms of one's personal identity and status.

All three of these concepts add up to the economic power of an individual and allow him to increase his freedom at the expense of (imposing a burden on) another individual and at the expense of (imposing a burden on) the community.

As an individual's economic power increases, so does his freedom, while relationships of economic power among individuals reflect how the increase of an individual's economic power curtails the freedom of other individuals.

42. Can individual freedom be nullified?

Individual freedom is totally nullified in a social order based on enslavement. A slave is not even entitled to keep his life if his master so decides.

Even though this might sound strange, slavery has actually always been an economically-oriented term. People are (were) simply treated

as another form of capital. Slavery is (was) possible because it is (was) enshrined in law. Anyone who dared to oppose this acted against the law.

Modern, extremely stratified capitalist and communist dictatorial societies share strong parallels with slavery in its most basic form.

Those wielding power and influence still partake in proprietary relationships and thus indirectly influential relationships, not only as regards capital but also – indirectly through other leverage inherent in capital – as regards other individuals who do not possess enough capital or influence.

And if these individuals do not have access to the labor market because it is destroyed, limited or plundered, or if they are also in debt, then they are entirely in thrall to others.

A fully dependent individual is, by definition, a slave because she cannot refuse the tasks imposed on her by others to guarantee her basic survival – if she wishes to survive.

43. Is freedom of one individual possible if the freedom of another individual equals zero?

Freedom of an individual in a community where freedom of another individual equals zero is not possible.

Even though the freedom of a slave holder seems complete at the expense of a slave whose freedom equals zero, the slave holder is not and cannot be free.

He can only be utterly immoral, unethical and apathetic with respect to an insufferable relationship he imposes on another living being. Such a person is also a slave.

Either a slave to his own greed, envy and flaws, or a slave to social relationships – in terms of one’s personal identity and status – which do not let him re-establish harmony with nature and the society and stop the spiral of violence.

If the freedom of any individual in a community equals zero, then the freedom of all other individuals also equals zero.

We can only pretend that we can be “free” in a time when, for example, leaders systematically “re-educate by force” millions of individuals only because they “think wrongly”, “speak wrongly”, belong to a “wrong nation”, have a “wrong skin color”, are of a “wrong sexual orientation”, practice a “wrong religion” or simply refuse to “get the job”.

These are the basic characteristics of slavery and fascism. But here is the rub. This is orchestrated by those members of the human community who acquired great economic power and even greater influence in a very short stretch of time.

In truth, no Earthling can be free while such acts are being perpetrated. The only thing anyone can do is to brush it aside, pretend this is not happening, wait, and hope that tomorrow it will not be her, her family or community in the crosshairs.

44. Can individual freedom be increased?

The freedom of an individual can be increased only at the expense of another individual by appropriating a proportional share of individual freedom within the entire community.

Up to a certain point this makes sense for a society or is even necessary for the survival or development of a community.

If everyone would be absolutely equally free, they would compete on an entirely level playing field and be equal in every possible way. This, however, is the basic characteristic of radical collectivism.

Conversely, absolute equality precludes altogether the development of human society because it nips in the bud all the motives for individual and community development.

Some individuals in the community have always been and will always be more (or less) able and more (or less) interested in developing and actively participating in human society. It follows then that the more able and more interested individuals should also have relatively more freedom compared to others. It is vital to preserve the entrepreneurial initiative of an individual, which means that proprietary arrangements and the right to relative wealth should remain in place (a completely level playing field is a mistake), yet do so in a relatively limited manner with respect to the community. The greater the wealth, the greater the responsibility towards the community.

One thing is for certain though: less able and less interested individuals would generally accept less freedom in favor of more freedom of a more able individual, but only up to a point where they still get “a slice of the pie” or, in other words, when the progress of one individual gives rise to the progress of other individuals and the community as a whole.

45. Is there a point of gradation for the benefits and harms of individual freedom?

As we have seen in the introduction, from a certain point (of gradation) onward the increase in relative freedom of a more able individual compared to other less able individuals and the entire community is harmful to the development of a community and the natural world.

From this point of gradation onward, the larger the share of freedom between individuals, as well as between individuals and the community, the more harmful individual freedom is to other individuals and the entire community.

The larger the proportion of an individual's (relative) relationship beyond that point within the community, the more the success of other individuals and the community decreases as the success of that one individual increases. This means that an individual increases his freedom at the expense of others and the community, which harms the community, as well as the natural world, and is, consequently, entirely unacceptable.

46. Can we illustrate this with an example?

If there is a talented person in the class and the entire class can hitch its wagon to her work and results, for example in sports, this is evidently beneficial. Such a person can certainly enjoy more freedom, for example by choosing the time when she wishes to prove her knowledge.

However, this same person can use her results and physical prowess, further facilitated by greater freedom, to become the biggest bully in class

and can start intimidating classmates, teachers, parents, the school, municipality, state and the whole world. In this case, this person obviously transgressed the benefits of additional freedom, and the community must trim the unlimited, additional freedom of such an individual.

This, it must do as soon as possible, because the longer this extended freedom lasts and the more the violence towards others and the community grows, the harder it is to re-establish balance and to re-impose general limitations.

47. Does the human community understand the issues implicit in too great a freedom?

The current (and past) human society does not know – let alone wants to hear about – any kind of limitations on personal freedom, even though unlimited freedom of an individual actually means a limited freedom for everyone else.

In Western societies, anything that smells even remotely like limiting the right of an individual to acquire unlimited economic power is instantly labelled as communism and the proponent must be at once burnt at the stake.

Moreover, anything in the Western world that could limit the right of an individual to permanently subjugate the entire community politically and economically, is also swiftly proclaimed as anti-state, and the proponent must again be at once burnt at the stake.

And both cases do, in fact, actually happen.

So, no – **modern society neither knows nor understands or does not want to understand the issues that are at the heart of unlimited individual freedom.**

48. How are such big discrepancies in individual freedom even possible?

Economic power and influence of an individual are not plainly visible, externally. Nowadays, practically no one knows who the most affluent movers and shakers are. They neither feature directly on any charts nor occupy any official positions.

Their influence and power nonetheless stem from their societal and social positions, which – more or less surreptitiously – dictate how stores of value will be used and how added value is created.

If economic influence and power were visible to the naked eye, they could not exist.

Can you imagine someone “only” one hundred times taller than the average person walking the street? What about 1,000 million times taller than everyone else?

“Personal data protections” are also intended to keep economic power and influence under wraps. Systems currently in place could easily make connections between individual transactions and reveal who indeed wields the greatest economic power or influence.

However, this book does not revolve around unmasking such individuals, since this would not make any sense.

It focuses instead on how to limit the power of an individual because there are no limits to how much the unlimited power of an individual harms the natural world and the entire community.

49. Can too great an individual freedom become “generally accepted”?

If generally accepted means that freedom applies to everyone, then the answer is “no”. This, however, could be abused by a minority.

Because we do not want to impose any limits on any individuals, all individuals thus adapt (or those who can) to the system of unlimited appropriation. A select group can then appropriate anything and everything that can be appropriated.

It is precisely the right to unlimited appropriation that engenders extreme and exponential stratification of economic power.

We can again illustrate this with the above example: if the schoolmates and the school do not stop the influential individual but go as far as to foster and support her violence, the whole class as a small community then becomes the biggest bully and eventually subdues the entire community.

A parallel could be drawn here between Adolf Hitler as an individual and the German nation. The support of Germans for this individual precipitated a situation where a small community wanted to bring the whole world community to heel. We know where this led: World War II.

50. How could we again establish connections between individuals in the human community?

There is only one way of re-connecting individuals in the human community to each other and to the natural world – or at least to what remains of it.

The majority of conscious individuals must demand “general self-limitation”.

Only if – or when – the requirement for self-limitation becomes accepted at large and, consequently, by the majority, can become systemically binding for everyone and the entire community.

And by this I do not (only) mean limiting oneself as regards spending money.

What I mean by self-limitation is the requirement for self-limiting the right of any individual to appropriate someone else's or a community's economic freedom to an unwarranted degree or by any means possible.

What is chiefly meant by this concerns limiting the right of any individual to unduly acquire natural resources, to exclusively control these resources, and to excessively increase his energy consumption.

51. Can “self-limiting” one’s freedom imply more freedom?

”Self-limitation” is an oxymoron in itself. Nevertheless, it unveils some degree of collective intelligence.

Across the ages, human society has been familiar with a form of self-limitation originating in the Ten Commandments from the Old Testament.

Even though today nine out of ten commandments are being broken as though they did not even exist, the sixth commandment “Thou shalt not kill” is commonly used in most all current social orders and is even the backbone of all criminal law regulations and all basic human rights.

52. How does the limitation “Thou shalt not kill” limit an individual?

The commandment “Thou shalt not kill” limits the freedom of any individual (especially of individuals with unlimited power and influence) to kill another individual.

This limitation thus clearly limits the “freedom of every individual” to “freely” kill another, less powerful or less influential individual.

53. Is this limitation self-limiting for an individual?

Yes, it is. Yet, simultaneously, it actually signifies more freedom for this same individual.

Why? Because he can also not just be killed by other individuals.

It follows then that even statistical probability is on the side of every self-limited individual.

The probability that one individual would kill everyone else is thus much smaller than the probability that someone else from the community could kill this same individual.

Self-limiting individual freedom therefore implies more freedom for every individual.

54. What does self-limitation mean for the community?

Owing to self-limitation, an individual can move more freely among other individuals. He can socialize, converse, negotiate, collaborate and trade with them.

Thanks to self-limitation, every single individual is unmistakably freer and hence more efficient. By analogy, the entire community is also freer and more efficient.

The self-limitation “Thou shalt not kill” also became the basic foundation for modern trading and the socio-economic development of the broader human community.

While even this rule is too often flouted, the human community has been, at least by and large, adhering to it since its existence. As a result, it is precisely this rule that constitutes the sine qua non for the development of civilization and democracy.

55. How can we express this concept as a factor of freedom of the individual and the community?

If we express community freedom as a factor of freedom, it still equals 1 despite self-limitation, whereas without the limitation “Thou shalt not kill”, individual freedom equals 0 and, hence, community freedom also equals 0. The relationship between zero and one is, mathematically, infinitely large.

56. What does a limited ratio of individual rights mean in relation to the community?

A limited ratio means that the “economic success” of an individual is also directly and proportionally linked to the obligations of this successful individual to the community.

Freedom of any individual must not become 0, which also means that the freedom of any other individual should not become 1.

Economic relationships between individuals must become (self) limited.

57. How can we express the degree of individual freedom in a social order?

In any social order, the degree of individual freedom can be expressed both absolutely and relatively, with the economic power held by an individual.

58. How can an individual hold economic power?

An individual can hold economic power via the concept of available capital ownership which he personally owns and via the concept of political (social) influence over the available capital owned by the community and other individuals. This confers decision-making powers to an individual that are proportionate to the value of available personal capital in any form, either owned or under one's influence.

59. Does this mean that today most people are not free?

Considering the current, practically unlimited distribution of economic power, it is easy to conclude that **today not even one sole individual in the community is free.**

Data on the distribution of global assets reveals that, due to poverty, presently as much as 50% of the global community has already been pushed into dependency and into a concealed, colonized and enslaved position

compared to the wealthier factions of society, including the influential and affluent individuals who previously caused their poverty.

We can unequivocally conclude that the current global community is neither free nor just. Needless to say, it is also unsustainable due to the finite nature of the natural world.

60. How can we re-establish a sustainable society?

Technically, it is “relatively simple” to create a sustainable society.

A sustainable society could be shaped with only a few additional, systemic, economic and political self-limitations of the individual in relation to the community.

For example, we could build such a society by introducing a generally limited ratio between the labor market and the market of return on capital, as well as a comparable ratio between the right to acquire added value based on private property and the same right based on common property.

Economic system

61. What does a generally limited ratio between the labor market and the return on capital market mean?

A limited ratio means that the market of human labor, as regards its scope and size, should become and remain in the long-term at least the same size as the market of return on capital.

This is not how the present situation looks. The market of return on capital is now substantially larger than the market of personal human labor, which is illustrated by the current exponential distribution of total assets among individuals in human society.

62. What is the labor market anyway?

The labor market is actually a special form of capital market. When talking about labor, it refers exclusively to personal human labor. The work of machines is not included in the labor market.

63. Why is the work of machines not included in the labor market?

A machine and its fuel are capital and cannot perform personal human labor.

It is of paramount importance to understand this because of what follows in the book. **Robots, machines, artificial intelligence (AI), power plants, and other devices which carry out "machine work" represent capital.**

By capital ownership, an unlimited return on capital, and the technological destruction of the labor market, individuals will only polarize faster and further, while society will become increasingly stratified as regards an individual's economic status, hence, his freedom.

64. Why is it important to distinguish between personal labor and machine work?

Personal human labor and capital represent two distinct categories for acquiring a part of any added value created.

65. What is personal human labor then?

Personal human labor is the activity of an individual which is directed into changing one form of capital into another.

It is the only way for an individual to convert her ability of carrying out human labor, which constitutes her own personal capital, to another form.

Personal human labor is therefore also the only way for an individual to acquire a part of the added value created, consequently ensuring his own survival and quality of life.

It is also the only fundamental way for every individual to secure the necessary economic basis for her own personal freedom.

66. Can personal human labor refer only to present labor? What about labor in the past or in the future?

Personal human labor has three basic time periods: present, past and future labor.

Personal human labor is work carried out by an individual who is able, trained and competent to work.

Labor in the future is work that an individual will carry out in the future, but all the necessary steps to do this work are already being taken, like learning or training for it.

Learning and training are also directed activities or work that an individual does with the intention of becoming more competent and capable for carrying out more complex work in the future.

The ability of an individual to carry out human labor is strengthened through education or training, thereby also increasing the personal capital of an individual, i.e. the ability to carry out personal human labor.

Past work is work that an individual carried out in the past, thus using a part of one's personal capital or ability to carry out personal human labor.

All three types of work classify as personal human labor and represent an independent foundation for an individual to acquire a part of added value created.

67. What is personal human capital?

Personal human capital is an individual's own ability to carry out personal human labor.

An individual is born with personal capital, and when he dies, his personal capital dies with him.

An individual cannot transfer the ability to carry out human labor to another person.

Carrying out human labor requires physical and psychological effort from an individual.

When carrying out personal human labor, working ability is being used or spent.

An injured, sick or old person has temporarily or permanently, partly or entirely, lost the ability to carry out human labor and, as a result, he has also lost a part or all of his personal human capital.

Based on the direct link between a person, the ability of that person to carry out personal human labor and the actual personal labor carried out, it is possible to conclude: **personal human labor is in fact a return on basic personal human capital, i.e. the ability of an individual to carry out human labor.**

A person who, outside the framework of an individual's agreed involvement in creating added value, caused another person, intentionally or negligently, to lose a part or all of her personal capital, should replace such loss to this individual or her family unit.

68. How then are personal human capital and human labor connected?

Personal human labor is the one and only way for every individual to change his personal capital to another, materialized form of capital.

Personal human capital is being spent through personal human labor. When a human being entirely depletes his personal human capital, he dies.

69. Why does a human being carry out human labor?

An individual carries out personal human labor with the intent of creating added value.

70. What is added value?

Added value is the increased value of capital as a result of changing its form (or location). **The difference in the value of capital between the original and the new form is “added value”.**

71. What is value anyway?

Value is the characteristic of capital that allows its owner to ensure her basic survival and to enhance her quality of life.

The greater this characteristic, the greater the intrinsic value of the capital.

72. What is capital?

Capital is everything that can be changed into a material form and that can have its own value.

73. Why must an individual create added value in the first place?

Firstly, an individual must create added value to survive and, secondly, to improve his own quality of life.

By creating added value, an individual brings into existence conditions that guarantee his basic survival because the altered form of capital, which he found in nature, provides him with better chances of basic survival.

An individual can exchange the surplus capital in an altered, materialized form, which he does not need for his own survival, for another form of capital, thereby obtaining those forms of capital which he does not know how to or is unable to produce himself but nevertheless needs for his own survival.

Over time, by accumulating the available personal capital in any form, an individual can also raise his quality of life.

74. When exactly is added value created?

Added value is not simply created when capital changes its form.

It is created only when capital is used in its new form or when an individual “exchanges” it for another form of capital, including “selling” it.

Added value can be measured at the point in time between the purchase or acquisition of capital in its basic form (purchase) and selling or exchanging the capital in its new form. However, it can also be measured at another location or even a different point in time.

75. What is a store of value?

A store of value amounts to the total value of capital which an individual or a community owns personally or collectively.

A store of value constitutes only that part or form of available personal capital which an individual does not necessarily need for basic survival.

In addition to a material store of value, the store of value of an individual or community also includes all forms of natural resources owned personally or collectively by individuals. Furthermore, the store of value also refers to the entire personal human capital or the ability of an individual to carry out human labor in the future.

76. What is the feedback effect of added value on the value of capital?

The right to acquire added value created on the basis of invested capital has a considerable feedback effect on the value of capital.

Capital only has value if it allows an individual to survive, raise her quality of life, or to create and acquire added value. No form of capital that does not possess any of the above four characteristics can have its own value.

77. Where can an individual obtain or exchange different forms of capital?

An individual can exchange various forms of capital on the market. There she can also trade her ability to carry out human labor.

78. Is it possible to exchange forms of capital only in kind?

To avoid exchange in kind, people “invented” money.

Money is a “materialized asset” and, simultaneously, a social agreement that guarantees to every individual in the community that all the individuals in this community accept money as something with a generally accepted value.

The easiest way to illustrate this is with a joker or a wild playing card. Just as the card with the figure of a jester can replace any card in a card game, money can also represent capital in any of its forms.

It is also important to understand that just as a joker can substitute only one card, a limited amount of money can also represent only a limited amount of capital.

79. Is money a measure of value?

Money has several properties.

At its most basic, it is a means of exchange that is easy to transfer and trade for other stores of capital. It also represents something precious or a store of value and, yes, it is a measure of value.

Money is a measure of the value of available personal capital just like a meter is a measure of distance, a kilogram a measure of weight, or a second a measure of time.

With a unified “unit of money” we can thus express the value of any other form of capital or the quantity of available capital. This then helps the community and an individual to determine and calculate the values of available capital in various forms.

80. Can “cryptocurrencies” become money?

It is a fact that if it had not yet existed, we would have to invent money. It is also a fact that in its efforts to rapidly appropriate the lion’s share of the collective stores of capital, humankind keeps inventing novel forms which are supposed to become money.

The issue inherent in all these new forms is always the same: none of them can become money if they are not generally accepted by the whole society.

This means that all individuals in a society must – and not only be allowed to – accept the new form of money. What is more, all values must be expressed (and this cannot be optional) in a certain quantity of the monetary unit.

”Cryptocurrencies” do not have all the necessary characteristics of money. One of the basic characteristics of the value of an individual cryptocurrency unit is that it can change in response to demand; this already proves that a cryptocurrency cannot become money. It could, but only if this cryptocurrency value were precisely defined and limited, and then if it would become generally accepted.

These characteristics of money are in direct opposition to the basic interests of cryptocurrency issuers – to appropriate someone else’s stores of capital.

The prospect of a currency value being changed in response to demand for this currency is analogous to 1 meter equaling 1 millimeter today and 10 kilometers tomorrow. What is the distance between two places then? Does it depend on the day? Is it based on the demand for meters (in terms of a physical measuring unit)?

In theory, cryptocurrencies could become money only if the general value of individual units were fixed. But this is precisely when they would stop making any sense – even the maintenance of cryptocurrencies in comparison to the maintenance of familiar forms of paper or electronic money would be too expensive just due to energy consumption itself. Most likely this will not change any time soon.

81. How does the printing of money impact its value?

When talking about cryptocurrencies, a change in the value of money arising from an increased demand for a limited quantity of cryptocurrency and an unlimited possibility of splitting the basic nominal value are – in terms of measuring value – one and the same thing as printing too much money.

Let us imagine the following: If four people play rummy, they need one deck of cards for the game.

If forty people play rummy, they need ten decks of cards.

Most often, two decks are used for a game. Each game contains two times three jokers (money replacing other cards) and two times 52 other cards (a different form of capital).

Printing money in the right proportion means that we only add six jokers to each game and the total number of jokers is pegged proportionally to the number of other cards.

If we were to add eight or ten jokers to each deck, there would be too many jokers. As a result, the value of each and every other card would, of course, decrease because, suddenly, there would be many more jokers in the game. It goes without saying that entirely different players would be winning the game if it were not so heavily contingent on the knowledge and skills in playing cards with only six jokers.

Printing too much money presents an even bigger issue if the newly printed jokers are not divided equally among all the players but are rather handed time and again to the same players during the game. With a constant stream of new jokers, these players can turn winning all the games into child's play.

By analogy, a limited quantity of cryptocurrency with an unlimited possibility of splitting its nominal value also means an unlimited total number of jokers in all decks of cards. With every additional split driven by “demand”, the number of jokers in the game increases disproportionately fast, while the additional jokers are given to players who entered the game ‘earlier on’, which is also the basic feature of every ‘Ponzi scheme’.

From the perspective of the owner of all or most jokers, this is, needless to say, highly lucrative in terms of acquiring other players’ stores of value. It does not, however, do much good for the game of rummy itself. If we try to impose either limitations or the excessive printing of money on such an unlimited game, it stops being beneficial or even becomes detrimental.

82. What is purchasing power?

Purchasing power is the total value of available capital which an individual does not need for basic survival.

Purchasing power can increase with the ability of an individual or the society to borrow money. This ability is evaluated by the entity that lends the store of value to an individual.

83. What is borrowing?

Borrowing is a relationship between an individual or a community (the borrower) and another individual or community (the lender). The former receives available capital from the latter.

The borrower receives the resources for a limited time period and must return them in full to the lender after this period expires.

As a rule of thumb, the borrower receives the available capital because, at the time of getting it, he is not able to buy the available capital and pay for it or exchange it for another form of capital that is available to him personally.

84. What is real borrowing?

An individual can borrow money even when she has capital available in a different form, but does not wish to exchange it, or because she does not have capital available in any other form and thus borrows “from the future”.

This entails the real borrowing of an individual or a community which places the borrower in a subordinate position, where she has to create a store of value with the purpose of returning the borrowed funds to the lender. In doing so, she becomes dependent on the situation on the market

of return on capital at the time when she has to return the borrowed value to the lender.

85. What are interest rates?

In addition to returning the borrowed value of available capital, the borrower generally also repays to the lender interest rates or, in other words, a form of “added value”. The lender creates this added value by lending his available capital to the borrower for a certain time period.

The interest rates that a borrower must pay to the lender for the borrowed available capital represent an expense for the borrower, i.e. a pre-agreed loss of the borrowed value of available capital.

Conversely, interest rates are supposed to represent the lender’s compensation for the risk of never retrieving the lent resources as the borrower could go bankrupt.

The problem arises, however, with excessive printing of money. It occurs in the name of community, and inordinate amounts of printed money are issued to those individuals who already own disproportionately large stores of capital.

This means that the “affluent individual” receives additional resources at the expense of the entire community, while the resources were issued without any real basis in overall growth of the total added value of capital in the past period.

Then the rich individual “lends” these resources to a “poor individual” who then has to pay off the money lent and respective interests.

The wealthy individual then “returns” the newly printed money to the “community as the issuer”, while keeping the accrued interests.

Who then really takes the risk? Essentially, it is the community as the issuer. The affluent individual would not return the principal amount if the poor individual would fail to return the principal and interests. The interests,

however, remain with the rich individual and do not belong to the community as the issuer.

86. Does the described model need to be changed?

Clearly yes, but not necessarily the way in which this model works.

The way in which interest rates work is not essentially wrong because they encourage an individual to take the risk of lending capital, as well as contribute to other individuals' endeavors to create added value with their own work and the money borrowed.

It would nevertheless be necessary to change how this works in a way so that the interests received by the wealthy individual for the capital lent should oblige the receiver to dedicate a proportional share of received interests to the development of the community and the labor market. Furthermore, this should be done in a country (society) from which he receives that interest.

87. What are “usurious” interest rates?

Usurious interest rates are rates above the level that advances the development of a community.

Like all other forms of payment for work and for the capital invested, interest rates also have their own point of gradation. Up to the point of gradation, interest rates foster the development of a community, whereas when they exceed this point, they thwart it. We need to understand that in a time of printing and handing out new money any negative interest rates work in a manner such that new joker cards are being printed and handed to rich players. At the same time, those jokers (money or stores of value),

which have to be kept in a bank according to law, are being taken away from other players if they have “one too many”.

The sole purpose of such excessive printing of money, besides charging costs for deposits, is to further enrich the richest individuals at the expense of the entire community and also to the detriment of other individuals. This only leads to an even deeper stratification of society and further environmental destruction.

88. Which interests can we definitely designate as usurious?

In a time when a so-called negative rate of return on capital exists in the form of money in banks, which in practice means that the interest rates are decreasing the amount of principal or are “negative”, all interest rates that are “higher than zero” are consequently usurious.

In a time when a so-called negative rate of return on capital exists in the form of money in banks, which in practice means that the interest rates are decreasing the amount of principal or are “negative”, all interest rates that are “higher than zero” are consequently usurious.

Adopting the social concept where the debtor must pay positive interests, while the creditor must pay negative interests, serves only the intermediary that receives income from both parties without its own investment or risk-taking.

Usurious interest rates are also defined by the relationship between the interest rate on borrowed funds, which the borrower must pay to the intermediary (bank), and the interest rate on a deposit, which the intermediary (bank) approves for the owner of funds lent to the bank.

If this rate is too steep, interests on a loan given or received are usurious.

When a bank charges interest rates for a loan, yet fails to pay any interest on the funds on the owner's account, the relationship between interest rates is infinitely large because "something" is divided with "nothing" on this account.

If the owner of funds does not receive interests on his funds which the bank lends at an interest rate higher than zero, in addition to paying deposit costs or negative interest rates to the bank, this means that the account is divided with zero twice:

Firstly, this regards the relationship between positive interests on a loan and zero interests for the owner of funds, and secondly, it regards negative interests on the deposit of the owner of funds and non-existent approval of negative interests on the borrower's loan.

All positive interest rates on a loan in a time when negative interest rates are charged on deposits on the same market, are therefore not only usurious, but rather doubly usurious.

Usurious interest rates are considered a criminal offence.

89. Is it possible at all to create added value without a buyer's purchasing power?

Without the purchasing power of the end individual or the community that is in need of a basic or a processed materialized capital to maintain their own survival or raise their quality of life, it is not possible to create added value.

90. Can purchasing power be cancelled out?

If we illustrate purchasing power with "Stealing land" or the "Monopoly" game, we can see that both games involve a knock-out system.

In the game, one of the players collects everything (either land or other content) with the purpose of “winning”, while all the other players are knocked out or left empty-handed during the game. And then it is “game over”.

91. What do we call the time before the game is over?

In a community, the situation before the end of the game is called the great (global) recession.

During this time, some individuals own the majority of available capital, while everyone else – neither as individuals, nor as a community – no longer own anything that could still represent purchasing power, or they are even indebted to those who claimed everything.

As a result, it does not make sense for the “owners of everything” to invest in anything because nothing can be sold any more. Everyone else is left with nothing, including purchasing power.

Everyone else already lost everything and cannot even keep their head above water. The labor market collapses completely, while the entire society – except rare individuals – is humiliated into slavery.

92. What follows the great recession?

Recession is ideal fertile ground for a “violent revolution”, seeds of fascism, Nazism and all other forms of terrorism, violence and crime. Violence rapidly spirals into a local and potentially global war.

Nowadays, arbitrary ideas are cropping up that the number of people alive today is too high and should be reduced. It goes without saying that the redundant ones are the “poor”, not the “rich”.

History has repeated itself in this regard many times, at least twice in the last hundred years of contemporary human history, while the number of casualties and violence victims was in the hundreds of millions. The ones who made a fortune in the aftermath of war were precisely the ones who were already rolling in money. Not all of them, of course, but mostly those who displayed the lowest personal level of moral and ethical standards.

Probably everyone can figure out by themselves that the basic purpose of every single war and crisis is nothing but further paving the streets of the wealthiest with gold.

93. How would a third world war look?

Albert Einstein once said that this is unknowable, but that the fourth world war would plainly be fought with stones and clubs. We could probably add that, beyond any doubt, the fourth world war will not happen as there will be no one to fight anyone else or for any cause.

The third world war is therefore not a solution but could only be a swansong.

94. What are the conditions for an individual's basic survival?

Living space, health, drinking water, clean air, food, nominal energy and quality of life in a natural environment. Due to the need for survival, some forms of capital will always retain their value as long as there are individuals who need them for their survival.

Amidst the struggle for survival, basic elements such as air, drinking water and basic food have virtually "infinite value". Without them, a human being dies – in a few minutes without air, in a few days without water and in a few weeks without food.

95. What are the conditions for quality of life?

All other materialized forms of capital which are not necessary for basic survival enable a quality of life.

The value of all other forms of capital depends upon several factors, for example, the store of natural resources and the ability of individuals and the community to efficiently develop tools for changing natural forms of capital into second, third and further forms of capital. It therefore depends on the purchasing power of individuals and the community.

96. Is personal human labor also capital?

Labor is the personal activity of an individual with which she expends her ability to carry out human labor. When she depletes this ability, she dies.

Labor is the personal activity of an individual with which she expends her ability to carry out human labor. When she depletes this ability, she dies.

Personal human labor is inextricably linked to an individual. No individual can transfer her own ability to carry out human labor to another individual. An individual's ability grows with education and experience, while it diminishes with burn out, illnesses, injuries and the resulting (premature) ageing and death.

The ability to carry out human labor is the basic personal capital of an individual.

The basic personal capital of every individual should be protected as the basic category of capital.

97. Does the current society consider personal human labor as capital?

Never in history has the human community treated personal human labor as capital and still fails to do so, let alone recognizes it as a protected form of capital.

This fact, in itself, is surely reason enough that no human social orders to date have proven to be just or sustainable in the long run.

Social order

98. Why does the status of personal human labor carry such importance for the social order?

Personal human labor is, by nature, “limited”. **Not any one individual can do more than what is the naturally limited amount of personal human labor.**

On the flip side, an individual can claim virtually unlimited amounts of capital in a materialized form.

Personal human labor and capital are also socially recognized, independent foundations for acquiring a share of added value created.

Labor is limited in terms of being the pillar for acquiring added value created, whereas the capital in other forms is unlimited. Hence, the community stripped human labor off the properties of capital because labor does not allow excessive and unlimited acquisition of added value created.

Or to put it differently: **with one’s own work one cannot get rich to an unlimited or excessive degree at the expense of others or the community. This is only possible by owning or influencing capital in other forms.**

Naturally, this is also possible by acquiring a share of the added value which should belong to the individual who invested personal human labor

in creating this added value. This individual, however, does not have to be credited with this value because the “price of labor” on the “labor market” is lower due to the struggle for survival on the limited and/or destroyed market of human labor.

The second reason why capital is a more suitable basis for acquiring a share of added value created compared to personal human labor lies in the fact that some forms of production capital represent a recurring foundation for acquiring a share of added value created. Conversely, the same human labor is involved in the creation of added value only once.

If labor were to gain the status of capital and if the participation of an individual with human labor in the creation of any added value were recognized as capital and not only “work”, the individual’s foundation for acquiring the share of added value created by the participating individual would be recurring and perpetual as opposed to being limited only to a one-off event and payment in the form of a “wage” or “salary”.

The form of capital that is most suitable for using the acquisition of a share of added value created multiple times is the ownership of land where a factory is located or, even better, of copyrights over “intellectual property”. Furthermore, the most efficient form of capital for the acquisition is the so-called “individual’s social capital”, which equally applies to the lowest ranking individual who has nothing and to the highest-ranking individual who is either an elected or self-proclaimed leader.

This is why the very rights of an individual arising from intellectual property are, for example, the main reason for prohibiting the methods and means

of treating illnesses which cannot be “patented” and thereby used for acquiring an individual’s rights to always use these methods and means for acquiring a share of added value created.

Natural remedies cannot be patented. But because they improve a patient’s health nonetheless, and perhaps even better than official medications, they are often debased and prohibited.

99. Why can prices on the labor market be lower?

Prices on the labor market can be lower because an individual who has no other available capital has to carry out work for any price if he wishes to work. If he does not want to work, he cannot survive because he has no means of survival. The struggle for survival of an individual who works for a living lowers the price of labor to the level of basic survival.

Because, unlike the market of return on capital and a protected majority owner, the labor market is not protected, the difference in value above the level of basic survival of a worker who struggles for survival and competes against another worker is appropriated by an individual who invested his own capital in the process of creating added value.

100. How is it possible that capital in other forms can constitute a basis for acquiring added value?

Capital in other forms is just as important for the process of creating added value as is personal human labor.

Without capital in some form, the process of creating added value is not possible.

With his own work, an individual can only provide services. Any service, however, is also always connected to capital because in order to do the work, an individual uses production capital. With his work an individual also changes that capital into consumable capital, the value of which then rises.

If production capital as the basis for acquiring a share of added value would cease to exist, capital available in a form different from that found in nature could no longer exist.

Consumable capital can be either consumed or used as production capital for a new cycle of added value creation.

Without the right to acquire a share of added value created, however, an individual would no longer be motivated to change consumable capital into production capital or to even create and maintain available capital.

Without production capital, the process of creating added value would, hence, grind to a halt, while the community could develop only to the point of basic survival in a natural environment.

Raising the quality of life would therefore be out of the equation, and this is the basic characteristic of radical collectivism.

101. Has human society ever attempted to establish a system where capital was not the basis for acquiring the creation of added value (a “non-profit society”)?

Of course. The instructions for this kind of society were laid out by Karl Marx more than 170 years ago in the Communist Manifesto.

In one of the ten points therein, he abolished the right to bourgeois private property.

By the same token, Marx also abolished individual motives for creating quantities of available capital above the level of basic survival in a natural environment. He therefore had to introduce a work requirement for everyone in another point.

In yet another point he then calls for a forcible and revolutionary overthrow of all existing ownership of stores of capital, land and factories, thus converting them into “collective property” but managed by revolutionary state leadership.

The communist narrative did not transpire according to Marx's romantic ideas because people failed to develop an unbreakable sense of solidarity, egalitarianism, and comradeship, but rather remained competitive by nature.

Communism thus morphed into dictatorship under the baton of Stalin in the Soviet Union and cloaked itself in yet another version in China, North Korea and Cuba, if we cite only a handful of countries. It gave rise to famine, caused the violent deaths of tens of millions of people, enslaved all individuals but the Party leadership, suppressed and killed human beings, prohibited the use of common sense and banned articulating one's thoughts and words.

From a social perspective, approaches to Marxist communism turned out to be a complete ideological fiasco.

102. Why are forms of Marxist communism an ideological fiasco?

Just as a capitalist society is an extremist society, so is a communist (or nationalist or fascist) dictatorial society.

At its core, not any one radical society can be sustainable or just towards the community, since every radical form of social order subjects the community to an individual, as well as to the regime tailored to this individual.

103. So is communism, then, extremely bad?

Communism or collectivism is not bad in itself. On reflection, communism is in fact the nucleus of any social order – in any time and space.

The family nucleus – mother, father and child – is a perfect communist organization. Each family member contributes as much as one can, each receives what one needs (within the economic means of the communist nucleus, of course), and they make decisions together, i.e. based on consensus.

Furthermore, communism is nothing unusual. Communism is a recognized bedrock for marriage between two individuals in virtually all “-ist” countries around the globe, and it is also the backbone of creating the basic family nucleus, which is then formally recognized as such before the law.

Hence, communism is nothing bad. It is, however, a governing ideology that completely missed the point by spreading the concept of “communism in the family nucleus” to the entire population by applying incorrect and immense tax burdens, as envisioned by Karl Marx.

104. What does the Communist Manifesto have to do with tax burdens?

“Abolishing bourgeois property” has, in fact, the same effect as (if it were allowed) imposing a 100% tax on returns.

Hence, it is no longer possible to own property because it does not make any sense. An individual no longer has any motive to create a store of property if he has to dedicate the entire added value acquired, beyond his use for basic survival, to the community, and is then left only with the “ideal common share” that is determined by the majority manager of mutual property, i.e. the dictator.

105. So is capitalism, then, extremely bad?

If we reflect on this, every communist family nucleus “does business” with all other family nuclei in a capitalist fashion.

Family nuclei exchange one form of capital produced by one family for another form of capital produced by another family.

Goods are exchanged for money on the market, while capital, market and money constitute the main elements of the capitalist system.

So, capitalism is also not bad, and without it a society cannot exist, just as a family nucleus cannot exist without communism.

Yet, what is extremely bad for most individuals and the whole natural world is every capitalist society that sets tax rates to enable one individual to acquire, through the leverage of capital, the entire or the majority of added value created while another individual who contributes personal human labor acquires little or nothing of this value. In this case, capitalism rapidly approaches slavery or dictatorship.

106. What are today's social orders?

All human communities have always been – and still are today – communist nuclei that weave capitalist ties among each other. Only the relationships that govern the ratios between the private and the collective, as well as between the return on labor and the return on capital, are different.

All extremist social orders have always been capitalist and none of the current social orders around the world have ever recognized human labor as capital.

In all these social orders, capital as the basis for acquiring a share of added value created is merely capital in all other forms except human labor.

(Through) Today, all (extremist) forms of capitalist social order are actually one and the same thing.

Differences between a presumably “democratic society” and “state capitalist dictatorship” lie solely in the strategy for controlling a community: in the former, it is “**capital ownership**”, while in the latter, it is the “**social status of a country’s leader**” who is “entitled” to influence capital that is owned collectively and, by implication, also privately.

One of the distinguishing features of current society is that the dictatorial countries also began systematically appropriating stores of capital to use as leverage for their rule. They no longer justify this rule strictly with social status or a God-given status of dictator (king, emperor, general marshal, etc.), but also with the leverage of property.

An individual's influence on the community

107. What is property?

Property is a socially agreed feature of capital that confers on its owner an exclusive right to manage tangible capital.

This exclusive right means that only individual owners can freely manage their property, while others cannot and are not allowed to make decisions about an owner's working capital.

During the times of slavery, an individual could also become the owner of another person, but with the abolition of slavery, this ceased to be the case – at least at face value.

108. What is the basic purpose of property?

Property enables an individual to survive and then to raise her quality of life. The actual and main purpose of property, however, is as a basis of an individual's influence on another individual and the community.

In a capitalist society, an owner directly influences his property and also, indirectly, the community. The greater the property, the larger the influence of individual owners on the community.

An individual's influence on the community is one of the most significant motives of an individual to appropriate property. Property, itself, without influence would only be a burden. One individual influencing another and the community therefore represents the ultimate purpose of appropriating property.

109. What are the basic forms of property?

There are only two basic forms of property and one special form of property.

The two basic forms of property:

1. Fully private property;
2. Common property in an ideal common share and in the ratio of 1/number of all individuals in the community.

The special form of property is private co-ownership by two or more co-owners who, by agreement, own differently sized ownership shares (as opposed to an equal common share).

110. Why are the basic forms of property important?

An individual with private property does not have to divide influence, whereas this influence is divided beforehand among all the co-owners of shared property.

The basic individual motives that guide the work of an individual and the community arise from the form and purpose of property.

The type of property is also the source of the ultimate motive of an individual: endeavoring to appropriate the largest possible share of mutual property to make it one's own private property or to gain one's influence over it. An individual is driven by his need to survive, to live a quality life and to wield influence, as well as by his competitive nature – which has always helped him survive in the natural environment.

The motive for influence unequivocally transcends by far the primary motive of an individual to create added value by transforming capital in order to survive and maintain quality life.

The motive for influence, of course, drives the creation of added value by acquiring excess stores of value, while the motive for acquisition translates into guaranteeing one's own quality of life.

111. What is the fastest way an individual can create added value?

Appropriating collective property is one of the fastest and most efficient ways of “creating” added value. In truth, however, this appropriation does not constitute the creation of value, but rather merely redistribution or appropriation of someone else's stores of value.

This special form of ownership with varying ownership shares entails the same common motive of the individual.

112. Why is excessive appropriation the main theme of a social order?

Excessive appropriation can be successful only under one condition: it has to be “legal”. And what is legal is written in the legislation.

An individual thus does not strive to only appropriate common assets, but also to promote legislation which allows him to appropriate common stores or someone else's stores in accordance with the applicable law.

Appropriation above the point of gradation where one individual's “success” means a loss to another individual and the community, and where, as a result, the ratios diverge, could simply be called “theft” or, when the legalization process is concluded, “legalized theft”.

113. What is an example of a general, legalized and excessive appropriation?

Motives of an individual to increase his personal share at the expense of the community or another individual are reflected in the social order that protects the owner of a majority share.

This is first evident in the right of an individual who owns the majority co-ownership share to also gain influence over labor, which is minority owned by a minority co-owner, and to then have control over the entire ownership as though he would be the sole owner of everything.

At the extreme end of relationships between co-owners, this allows a majority owner to simply drive a minority owner out of co-ownership and to compensate him with some artificially designated value.

114. Is the protection of a majority owner also mirrored in the social order?

The threads of a majority owner's protection are also woven into political parties that dominate the entire community.

With the voice of a majority, a party and the individual at its helm gain influence over the entire community's capital and indirectly also over privately owned capital which is socially subject to the sway of leading political parties.

Despite being called “democracy”, it is really an institute empowering a majority to implement “dictatorship” over minority.

Dictatorship by a majority over a minority is still more acceptable for the entire community than the tyranny of a minority over a majority.

This problem occurs when “a majority” turns out to be “a minority” that subjugates the entire community via more or less rigged elections or – what is even worse – rigged election results with a minority support and a mathematical projection calculation.

We could describe this as the dictatorship of a minority that gains control over the stores of capital of the entire community in a “legalized” manner and then continues to formally appropriate these stores in the same, legalized way.

115. What are the consequences of protecting a majority owner and not recognizing human labor as capital?

If we consider the two facts: labor not being recognized as capital and the protection of a majority owner,

- the first logical consequence is that capital can acquire a larger share of added value created than labor,
- while the second consequence is that a majority owner, on the basis of invested capital, can acquire a larger share of added value created than a minority owner.

Because the process of creating added value occurs multiple times, both facts converge into one consequence: over time, capital is accumulated, collected, centralized or “consolidated”.

This in turn sets off all the previously mentioned processes of economic stratification and wreaks systematic and rapid havoc in the natural world.

116. Is such appropriation legal?

Perhaps it is legal, but it is certainly neither moral nor ethical.

Thus far, all leading individuals in all social communities strive to do one thing: to enact as efficient models as possible that would enable them to appropriate the largest possible share of the “remaining” common assets – as fast and as legally as possible.

Naturally, they do all this with the intention of appropriating, based on capital ownership, the largest possible share of newly created added value. Legalizing such behavior is the basic purpose of all so-called free-trade agreements, global trade and international open trading.

This translates into siting company headquarters in a tax haven and creating an open market around the globe, while the “workforce” locus moves to where the struggle for survival is the fiercest.

In the contemporary world, a successful appropriation is called a “success”. The success of an individual means that he succeeded in appropriating common property and in bypassing the payment of taxes and contributions to the community by virtue of legal loopholes.

Achieving success in a short timespan also has a name. It is called the “American dream”.

117. What is the American dream anyway?

The American dream is a social concept that presupposes the viability of social coexistence between an individual's limitless success and a democratic social order, but in essence, it implies a “game of chance”. How can an individual with a negligible amount of their own invested capital acquire the largest possible share of common stores of value? **The American dream hinges upon a “democratically” devised mechanism that provides an individual with legalized options to create a fast-growing foundation for acquiring stores of value or a share of added value created.**

The American dream is a systemic issue that stems from the very concept of unlimited ratios as regards an individual right to obtain economic and political power. If these ratios were systemically limited, the American dream would still provide an effective motivational basis for the development of the human community.

In the developed part of society, a handful of competent individuals with the lowest moral-ethical threshold “developed” the concept of the American dream, i.e. the possibility of achieving unlimited “success” overnight, to an extreme degree.

Due to this limitless prospect of “success”, virtually all business models – which were originally developed for faster and more efficient technological and social development of human community – in due course morphed into a game of chance that shakes hands with extortion and corruption.

118. How can such appropriation be legal?

The majority of “less competent individuals” around the world “adopted” the concept of the American dream. Most individuals today systemically support and affirm all the “political” measures of leading individuals who are paving the way for increasingly faster and vaster privatization of formerly shared environments and stores of capital, i.e. the appropriation of previously shared stores, which are implemented by certain “successful” individuals.

With a low turnout for elections and lukewarm support for opponents of appropriation, a community generally indirectly “supports” the legalization of privatization, or what is called “neoliberalism” in expert economic terms. The majority of people either supports this or otherwise does not oppose it out of personal conviction that they themselves will “make it” someday. That they will also one day step out of an ever-wider segment of community that no longer owns anything except the proportional share of the collective public debt and start rubbing shoulders with that part of society

where they could wield great economic power and influence, whilst their own debt would be hoisted upon others.

As a result, the “elected” individuals continue to adopt laws and measures which only further accelerate the mentioned global issues and ramifications, propel people into even deeper extremes and widen the chasm between rich and poor. Meanwhile, the natural world is being irreversibly destroyed.

119. Is the American dream the only issue?

The concept of the American dream is a systemic issue enabling the legalization of unlimited theft.

All other legalized forms of theft have also always been a major issue, but they are being, at least in principle, negatively acknowledged and therefore do not constitute a systemic issue.

The common trait of both types of theft, either “legalized” or “non-legalized”, is the appropriation of stores of value and a share of added value created by someone else, or an individual’s appropriation of collectively owned stores of value.

The motive for increasing economic power and influence also gives rise to another issue – it is called corruption.

120. Is the “rule of law” the right solution?

As long as the law does not take into account the community’s rights and does not limit the scope of individual’s rights so that they do not harm the community, the rule of law is also detrimental to the community because it protects the “individual’s right” to harm the community for one’s own benefit.

The rule of law could therefore amount to a solution only if and up to the point where it would fully encompass the principles of “justice for the community” and “natural sustainability”.

Evidence that this has never yet happened abounds. For example, all the current and well-known free-trade agreements are diametrically opposed to these principles, so, by analogy, the rule of law protecting these agreements is also in direct opposition to the motives of a community and most individuals. Hence, the rule of law – whenever it legitimizes individual actions for one’s own benefit and harms the community – is part of the problem and not a solution.

121. What is corruption?

Corruption is an act by an individual who – as part of one’s official duties – occupies an influential political position in a society.

Such an individual – instead of making decisions for the benefit of an individual and the community – makes a decision for the private benefit of one individual or group, but at the expense another individual or the community and thus imposing a burden on them.

This individual is then rewarded for actions that are deleterious to the community or another individual by being granted a relevant share of additional proprietary economic power or personal political power.

122. How could we solve the issue of corruption?

Corruption, theft and the legalization of theft could be curbed solely by adequately and systemically curbing the motives for such actions.

If every individual who “succeeded” would also have to assume the proportional share of responsibility for the society, this feedback link would effectively do away with all the motives for corruption, stealing and legalizing stealing.

If an individual wanted to “succeed” (take over a store of value, market, company, etc.) – which should remain possible so that society’s development would not grind to a halt – success would have to become contingent on the relative increase in responsibility for the success and development of community in the location where a company harnesses natural resources, creates products and services that generate its income, consumes energy and puts a strain on the natural environment.

Only this could become the right way to succeed and not the typical “self-made” stories where an individual usually makes it at the expense of the community or another individual.

There is simply no other way to rein in the corruption, theft and legalized theft. All other attempts at solving the issue of corruption would only become another pursuit of corruption.

123. What are morality and ethics, and what place do they occupy in the current social order?

Morality – a general borderline between what is acceptable or not – and ethics – the division of society in different segments with the purpose of applying various criteria and acceptable values – are like two elastic strings that weave individuals together into a community. The aim of morality and ethics is to connect a dog-eat-dog multitude of self-serving individuals into a community of individuals with shared goals and values.

Consistently, whenever the relative economic power and influence of an individual compared to other individuals and the community surpass a certain point, morality and ethics can no longer perform their connective role.

Every string of morality and ethics snaps the very moment an individual can influence other influential individuals (ministers, presidents, members

of parliament, prosecutors, presidents of courts, etc.) with his economic power so that they must or even want to collude with him in further economic stratification, instead of stopping him which is supposed to be their primary task.

If economic stratification in a community is too deep, it precludes the establishment of morality and ethics in the widest possible scope.

The spiral of appropriating previously common assets and the natural world thus spins ever faster and engulfs ever more of its surroundings, consequently contributing to an even more rapid and vast destruction of the natural world.

Even if economically unlimited imbalances are reversible in a relatively short period of time, the destruction of the natural environment is still, quite the contrary, entirely irreversible.

The time needed to restore an entirely destroyed natural environment is measured in hundreds of millions of years.

124. What is another issue that stems from the spiral of stratification?

If morally and ethically controversial individuals are “successful” in legally appropriating virtually unlimited stores of capital and disproportionately large shares of added value created, then all other competent individuals are left with no other choice but to also engage in the same appropriation processes and demand higher returns on their work.

Consequently, the prices of services carried out by doctors, judges, teachers, lawyers, policemen, MPs, directors and all other officials in important

public (collective) posts rise because the relative economic and free relationships among individuals grow further and further apart.

The poorest then inevitably lose access to services, their ranks swell, and they descend deeper into poverty, whilst the circle of the richest grows narrower and increasingly “economically free” by the day.

A society that is becoming limitlessly segmented can no longer be either moral or ethical, let alone free.

Here we need to understand that the issue is not in the relative ratios of 1:10 or even 1:100 as regards the relationships between individuals, but that these differences emerge hand in hand with the development of the community and in cooperation with it.

The real issue is ratios in the range of 1:1000 and higher. The higher the ratio and the faster it increases, the bigger the problem for the community. In terms of money, a ratio of 1:1000 means that a “poor” individual can acquire €1000 a month for her work, whereas a “rich” individual can acquire €1,000,000 a month – more with a more extreme ratio – for his work and return on capital in the same time period.

Furthermore, the “poor individual” is additionally burdened by all forms of contribution rates (taxes), while the “rich individual” has at her disposal multifarious legal ways to entirely evade these rates or to even receive subsidies from the overseers of the collected rates.

This only further exacerbates the stratification of society.

Regulation

125. What are taxes and contributions?

Taxes are contribution rates that define the ratio between an individual's right to acquisition and the community's right to acquisition.

The term “tax” is fairly clumsy because it does not revolve around “taxing” an individual, but instead entails “an individual's contribution rate” for maintaining and using one's ideal share of property in common ownership with all the other individuals in the community.

An individual therefore deducts a share of his own assets with the intention of keeping an equal share of these assets which he owns together with other individuals.

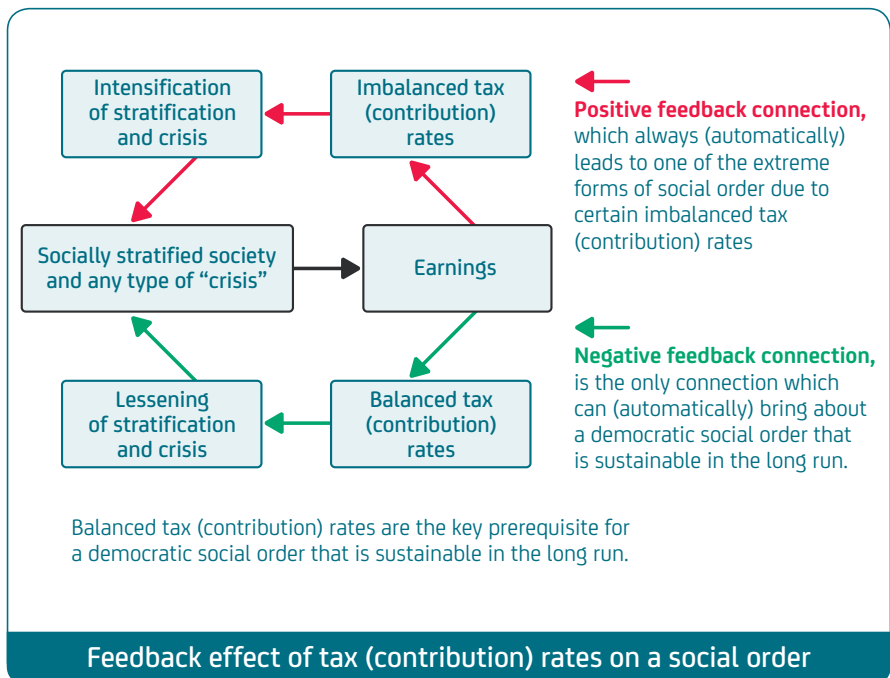
126. What is the basic purpose of taxes?

Taxes are the only possible social regulator and serve a double purpose. In essence, taxes represent the ratio between the share of added value created which an individual can keep for herself and the share of this value which an individual has to allocate to meeting community's needs. Taxes are therefore used to define and regulate the rights and obligations of individuals with respect to all other individuals in the community.

Another purpose of taxes – or funds collected with them – is to provide the political steering wheel of society’s development.

As a regulating effect, generally applicable taxes have a feedback effect on everyone’s motives and either encourage or limit individual and community actions, thus providing guidelines for the entire community.

Incorrect or imbalanced tax rates have an “automatic positive feedback effect” on individuals and this always affects society’s social order, and indirectly also the natural world, in a way that further widens the rifts in a society and aggravates any type of crisis.



Only balancing and balanced tax rates with their “automatic negative feedback effect” can influence individual motives in a manner that would still nurture everyone’s motives for individual and community development,

yet simultaneously maintain a beneficial, limited stratification of the entire community. This would inevitably spur community development in the direction of lessening any crisis.

127. What are taxes not?

Running counter to a widespread belief, in a democratic society taxes are not something that an individual “pays to someone else”, which is typical for undemocratic social orders.

Primarily, taxes are something that an individual allocates for the community in which he is also a co-owner and participant. It follows then that taxes are allocated to this same individual within the context of an ideal share of mutual property.

The feature of shared ownership is that it involves vast stores of capital. For example, roads, power plants, sanitation, primary schooling, health care, public administration, police, an army, etc. are all systems that require a scope of resources which is economically entirely unattainable for a sole individual living in this same society.

All these systems can exist only if they are shared, meaning that everyone has to contribute the same relative share of added value created, which is defined by taxes and tax rates, regardless of the basis upon which an individual acquires a share of added value created.

Taxes are therefore not essentially bad but are necessary and beneficial for the existence and development of a democratic human community.

128. Can the non-payment of taxes be harmful?

Not paying taxes is always harmful. It precipitates a situation where an individual can evade taxes and increase his benefits to the detriment of community, inevitably harming himself in the process.

If a taxpayer fails to pay his part of community contribution by not “requiring an invoice” or proof that the tax was indeed paid, he has to give an even greater contribution to the community in some other way.

Tax evasion further exacerbates the unrestrained differences in economic power. This includes tax evasion as well as inadequate spending of funds collected with taxes.

129. Can tax rates also be harmful?

Incorrect tax rates and an inappropriate distribution of funds collected with taxes or of stores of capital undoubtedly have an extremely pernicious effect on the entire community and the natural world.

Tax rates that enable excessive appropriation are damaging to the natural world and social community in all relevant fields.

Equally harmful is to politically distribute the funds that were collected with taxes on the basis of “social statuses” among individuals who are able to work but choose not to, instead of systemically protecting the labor market.

130. What basic types of taxes do we know?

All social orders to date essentially know only six different types of taxes or social regulators. In light of what has been said, we would have to expand this collection with another two types of corrective tax rates.

We classify tax rates according to their feedback effect on society.

1. **D1** = Tax on added value created. It requires that the creator of added value allocate a share of this value to the community.
2. **D2** = A share of added value acquired and arising from carrying out hu-

man labor that an individual must allocate to fulfilling the needs of the community.

3. **D3** = A share of added value acquired and arising from investing equity in the process of creating added value that an individual must designate to meeting the needs of the community.
4. **D4** = Determines whether the system protects only a majority owner or also a minority owner as regards investing personal capital in the process of creating added value.
5. **D5** = Taxes levied on consumption. These taxes take the form of excise duties, contributions for roads, media, schooling, health care, etc. In short, they include all types of duties that are not directly connected with the manner of acquiring added value created.
6. **D6** = Taxes that an individual must pay because he owns stores of capital in material form. These include taxes on real estate, inheritance, gifts, transforming capital such as purchasing real estate, a decreased value of assets due to excessive printing of money, negative interest rates and other similar taxes, contributions and duties.
7. **D7** = Corrective and balancing tax on the return on capital, the purpose of which is to establish and maintain equal-sized labor and capital markets.
8. **D8** = Corrective, progressive and balancing tax on the acquisition of a share of added value created, either based on labor or capital, and either based on personal or a company's balance of energy consumption. An individual's below-average energy consumption or the use of return on capital would progressively decrease the basic tax/contribution rate, whereas an above-average energy consumption would increase it. The purpose of the balancing tax on energy is to establish the relationship of every individual towards the natural world and to foster motives for decreasing the environmental energy footprint.

The system of human society

131. Could we make a universal diagram of human society?

Yes, we could. This universal diagram is pictured on the following page. All the connections are linked into feedback loops with corresponding fiscal regulators.

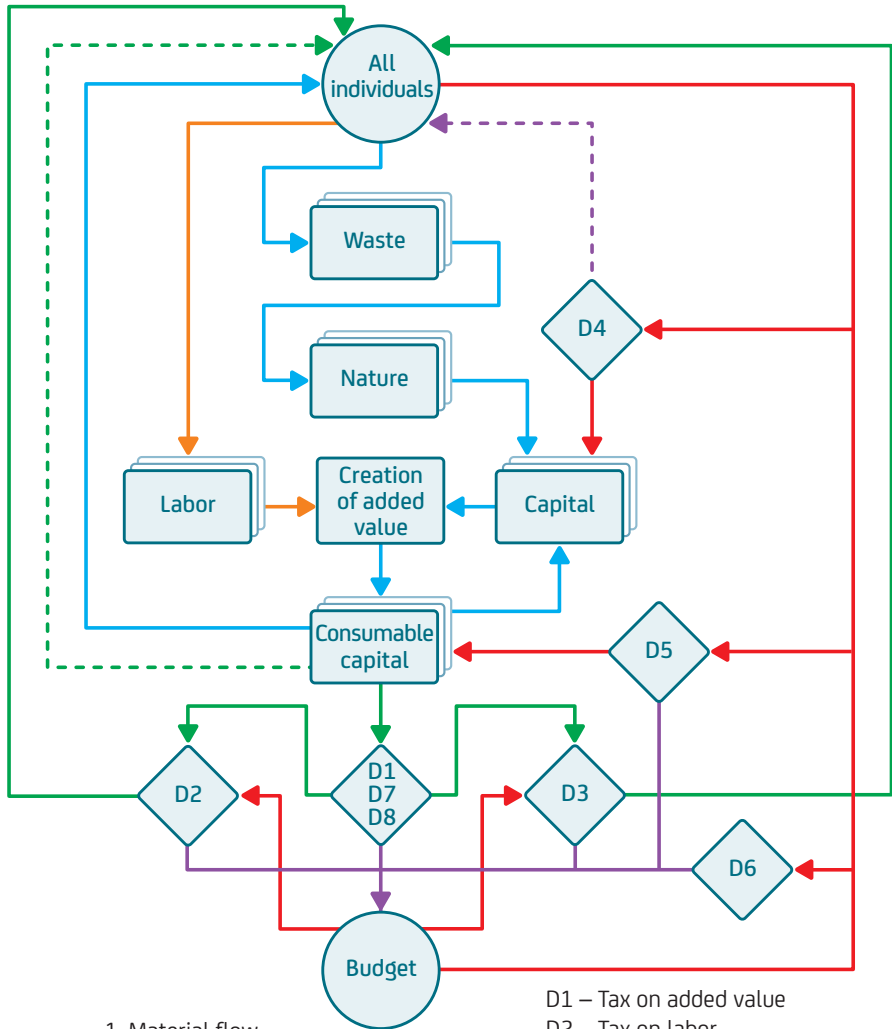
The diagram applies to all social orders in any time or space. All social orders throughout history function according to this very diagram. The only things that vary are the tax rates and the main leverage for influencing the economic power of individuals.

Feedback links illustrate how you as a Puppet Master can use these strings to influence the system of human society and how this system then feeds back to each Puppet Master.

132. What are the main features of the diagram of human society?

The diagram shows the “system” of social order: let us imagine that the circuits outline the flow of energy and money, while the fiscal regulators and tax rates represent the regulator and the regulation of the system of human society.

The standard configuration of all six basic tax rates guides the community in establishing a social order.



- 1. Material flow
- 2. Human labor
- 3. Money – shadow economy
- 4. Money – acquisition
- 5. Money – taxes
- 6. Money – consumption
- 7. The impact of (a majority) owner protection

- D1 – Tax on added value
- D2 – Tax on labor
- D3 – Tax on the return on capital
- D4 – Protection of a majority owner
- D5 – Tax on consumption
- D6 – Tax on assets
- D7 – Balancing tax on the size of labor and capital markets
- D8 – Balancing tax on energy

The diagram of the economic system of human society

133. What does the universal diagram of the system of human society illustrate?

The universal diagram of the system of human society shows how feedback connections link:

1. All **individuals** into a community.
2. The **natural world**, exploitation of the **environment** and **waste**.
3. The **material flows** of consumable and production **capital**.
4. The **human labor** of every individual.
5. The **process of creating added value** through transforming production capital into consumable capital with personal human labor.
6. The **exchange** of material flow of consumable **capital for money** and the exchange of **money for** consumable and production **capital**.
7. The **flow of money** arising from the participation of an individual with personal labor or with his own personal or common production capital.
8. The **individual's motives** that arise from the manner of acquiring money either by contributing personal labor or her own capital to the process of creating added value.
9. **Fiscal regulators** that define, **regulate and guide the motives** and activities of an individual as regards one's involvement in the processes of creating added value, **spending of** money for consumable capital, or **saving** and transforming money into other forms of **assets**, which allows an individual to maintain the value of stores of capital in the long term.
10. The **deduction** and **collection of money** according to the system of the six fiscal regulators.
11. The representation of **protection** of a majority **owner** with the purpose of consolidating capital and **directing** the majority of it **to consumption**.
12. The **political distribution** of assets collected with taxes.
13. The **flow of the shadow economy** that stems from individual motives to acquire added value and to evade the contributions toward functioning and maintained collective property.

14. The circuits and the **flow of energy** through all of them, as well as how they influence individuals and the community and feed back to the motives of each individual and the entire **community**.

There is only one element that is not included in this system, and it is fairly easy to understand: the external “political circuit” of the system of human society. Due to the weight that political decisions carry, it will be illustrated in a separate diagram.

It is a fact, however, that the political system influences the illustrated human society system by defining the level of tax rates for all the mentioned fiscal regulators D1–D8.

134. Can you briefly describe the workings of this system?

The circle includes all individuals in the community.

All circuits start with how an individual influences the environment and community, and they end with how the system influences an individual and how it feeds back to shaping his motives.

The first circuit illustrates the flow of material.

Every individual who is capable of doing so carries out human labor, which is shown in orange.

Blue outlines the material flow of consuming consumable capital.

The blue circuit starts in the natural environment from which an individual extracts a share of capital in its natural form.

By investing personal labor, natural capital and/or production capital are/is transformed into consumable capital, thus creating added value.

Consumable capital is partly consumed by individuals and is then returned as waste to the natural world.

The second circuit depicts the flow of money.

If consumable capital is exchanged for money before it is consumed, the money is further distributed to either the shadow or official economy.

In the shadow economy, an individual evades the payment of all tax (contribution) rates on added value for common property D1, tax on personal labor D2, and tax on the return on capital D3, as well as balancing tax D7 and balancing tax on energy consumption D8, and appropriates the entire added value created for himself.

In an official economy, an individual deducts all of the above taxes that, with their relative tax rates, feed back to one's motives to participate in this system.

Contribution rates are collected in a budget, which is shown in purple.

Do not be distracted because it is depicted as a one, unified budget. The circle below is a symbolic representation of all budgets of all parts of society that feed off taxes and contribution rates.

Because an individual cannot eat money, she can use the money acquired through labor or the return on her capital for three purposes only:

1. She can invest it into buying production capital with the intention of creating added value.

Here she bumps against the fiscal regulator D4 that usually allows the system to protect the motives of a majority owner and acts as a disincentive for a minority owner to invest money in such a purpose.

2. She can save it.

But here she comes against the fiscal duties D6 that define how much money an individual must pay for not spending the money but rather investing it in some other form of capital, such as real estate, or how much its value decreases due to excessive printing of money.

3. The last option available to an individual is to spend the money on consumable capital.

An individual thus morphs into a consumer and faces the payment of taxes on consumption D5.

Here we need to distinguish between a transformation of a form of capital and the added value created through transforming one type of capital to another or as a result of that transformation.

Individual and community consumption is shown in red. All tax rates naturally feed back to individual motives as regards the distribution of one's money.

The third circuit is political.

A community spends the money collected with taxes on:

1. Personal human labor of individuals in public jobs (past, present and future labor).
2. Purchasing consumable capital.
3. Investing in production capital.
4. Steering the motives of individuals through social or capital subsidies or by scrapping legal constraints on appropriating jointly owned property or natural resources (for example, water sources).

135. Why do tax rates feed back to individual motives for carrying out work or spending money?

The “economic” behavior of an individual is “rational”. This means that, within what is available to him based on his own stores of value in the form of money, he will only take steps in the direction where the “tax will snatch” from him the smallest possible share.

Here we must bear in mind that he cannot become a majority owner. A majority owner has the option to cross over into the circle of the “successful ones”, but only under one condition: he needs to reside

low enough on the scale of morality and ethics because “success”, as a rule of thumb, pivots on appropriating either collectively owned or someone else’s property.

This is precisely why tax rates are used to regulate the motives of individuals: to propel them either into the majority community circle – among the consumers who, at the extreme end of the spectrum, are supposed to merely survive, if at all – or into the minority community circle – the majority owners who are meant to enjoy the right to appropriate all the jointly owned assets and to live a life without any caps on its quality.

136. How do tax rates compare in various social orders?

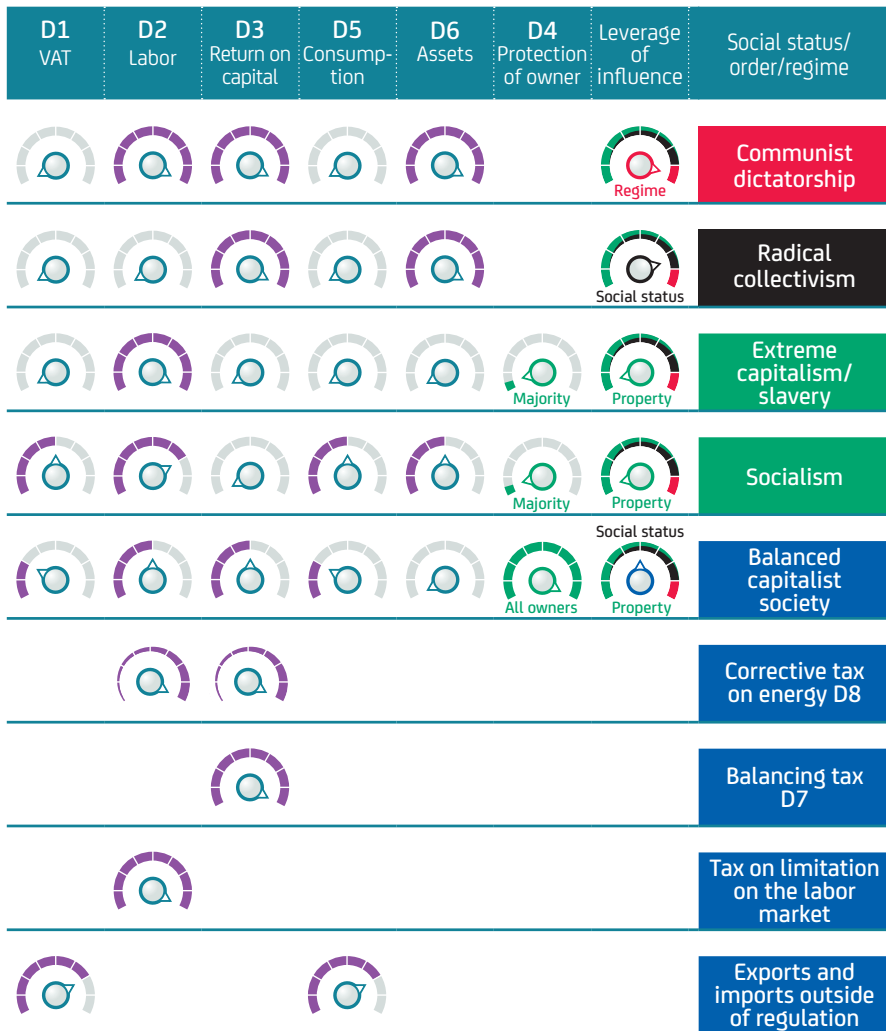
The table below shows the types of taxes, the level of tax rates, the authorities’ main leverage in a social order and the resulting social order which is, in turn, contingent on the defined tax rates themselves.

This is a simplified illustration, but it still clearly outlines the feedback effect of tax rates on a social order.

The leverage of social power is the bedrock of this feedback loop because it allows social leaders to both maintain their influence on society and to maintain the relationships among individuals and the community.

It is essential that you understand what the table conveys. The indicated tax rates are set intentionally at their extreme, even if they differ according to a country or other criteria.

But basically, the table outlines the tax rates used in specific social orders. The table plainly illustrates that the feedback effect of tax rates steers the community into a certain social order or maintains it.



Feedback effect of tax rates (D1–D8) on shaping the social order

Legend

- Tax (contribution) rates
- Individual's motive; how an individual influences the society (property)
- How an individual influences the society (social status)
- How an individual influences the society (regime)

Only by changing tax rates can social orders be changed and sustained as such in the long term.

None of the extreme social orders are naturally sustainable in the long term.

137. How should tax rates change to facilitate the establishment of a balanced capitalist community?

To establish a balanced capitalist community that would be sustainable in the long run, “only” a few changes within the existing system would have to be made.

Tax burdens levied on labor D2 would have to be lowered and equalized with tax burdens levied on the return on capital D3. The latter should increase relative to the rates which lead to extreme social orders, either capitalist or socialist.

Tax burdens on added value created D2 and on consumption D5 would have to decrease. Tax rates D2 and D5 would have to increase for exports to and imports from a social order where balanced capitalist fiscal policies are not yet used.

The purpose of balancing tax D7 is to equalize and maintain the size of labor market and the market of return on capital. Tax D7 acts as a safety regulator for equalizing the size of labor and capital markets. If the influence of a business community on the labor and capital markets is equal, the fiscal regulator D7 has no effect.

By changing the rate D4, the interests of all owners are protected, instead of mainly protecting the interests of majority owners.

The relative tax on labor D2 defines a unified, low rate up to the relative limit on the overall ratio, while above that limit, the rate for return on labor automatically matches the return on capital, which is shown with a high tax rate above the relative limit on return on the labor market.

Tax on energy consumption D8 acts as a corrective tax for tax rates on the return on labor D2 and the return on capital D3. When the consumption of energy is above average, this tax progressively increases even up to 100%.

The purpose of tax D8 is to guide the motives of individuals toward actively pursuing energy savings whenever possible.

The above tax rates would spontaneously shift any social order, in any time and space, into a balanced capitalist society.

The social system would still remain as much capitalist as socialist, thus there would be no need to formally change the social order.

138. Who defines contribution rates?

Contribution rates are defined by politics or, in other words, politicians. In a parliamentary democracy, politicians generally operate within political parties, i.e. politically organized groups of individuals.

139. Why do we call political decisions political?

When decisions have no rational basis that is subject to natural constraints, they are political.

Any time an individual can freely choose at least two “equal, but mutually exclusive goals” and can also “equally” choose one or the other goal, where neither is naturally and obviously excluded, an individual’s decision to pursue one of those goals is political because it reflects one’s “political” perspective and conviction.

Political objectives of a community are set by influential individuals.

Here we could say that influential politicians are the real Puppet Masters, while other individuals in the community are puppets. I am guessing that most of you, readers, would agree with this point of view?

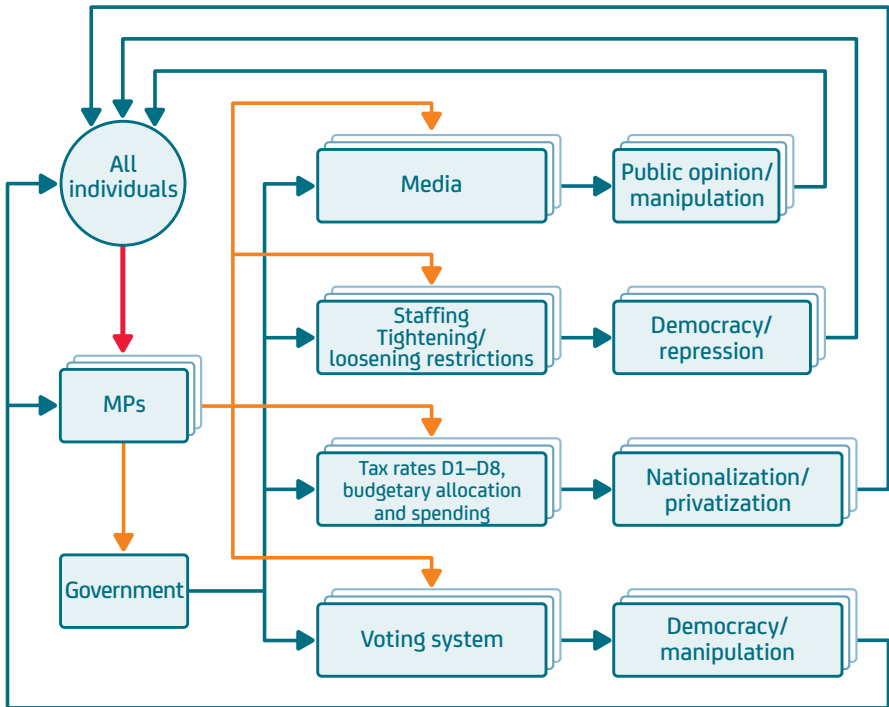
Nevertheless, we are all Puppet Masters and, by resorting to the mindset that we are mere puppets, we in fact bury our head in the sand, feigning ignorance about the fact that only the will of the majority of all Puppet Masters can bring about change.

140. How could we describe a democratic political system, i.e. the other part of the system of human society?

We could sum it up in a simplified diagram of connections between all the individuals as the voters who elect their representatives to the parliament (MPs and the prime minister).

The MPs then form a coalition and inform the prime minister thereof who then assigns a mandate for forming the government to the selected individual with sufficient support of the MPs.

This individual then sets up the government to be confirmed by the MPs. The government drafts various laws that stipulate what is legal and what is not. Among the most important laws are of course the ones on taxation, on the spending of budgetary resources collected with taxes and on abolishing the limitations as regards the rights to appropriate collectively owned property.



Universal political system, electorate’s influence on MPs, government, laws and the feedback effect of laws on the electorate and MPs

The MPs then approve the government’s proposals. The laws then have a feedback effect on the entire electorate, as well as the MPs, which is shown in blue.

Pay special attention to the red arrow which indicates that the electorate can elect and confirm its MPs. This arrow is at the heart of how the political system of the human community works.

Contrary to the general conviction that this connection comes into play only once every four years (“Who should I vote for? Same difference!”), it actually runs in the background all the time. **The voters can**

organize themselves into new political parties and report daily to their elected MPs about what they expect from them, what they will not let be swept under the carpet, and what they will never let them forget by punishing them for it and electing a different MP at the next elections.

141. What types of politics do we know?

In theory, there are two types of politics:

The “right”, conservative politics and the “left”, liberal politics.

In terms of economics, politics is classified as left-wing or working-class and right-wing or capitalist.

In principle, conservative politics is a staunch defender of old norms and a firm critic of social changes.

Liberal politics, on the other hand, supports social changes aligned with more “freedom and unlimited individual rights”.

The left, working-class politics advocates that added value belongs to the one who invested their own personal labor in the process of creating this value.

Conversely, the right, capitalist politics upholds that added value belongs to the one who invested their own capital in the process of creating this value.

**In practice, however, there is only one type of politics:
the one that divides society in two opposing camps –
“us” and “them”.**

The “us-versus-them” politics by and large does not deal with the issue of how to create added value or efficiently increase it, but rather exclusively addresses the question of how it can privatize common assets and appro-

priate them. It does this with the purpose of preserving its influence which grants it either property or the social and societal status of a political leader.

It matters, therefore, that all the key positions which facilitate influence over assets and all the main decisions in a community be taken by “us” and not “them” because, rather than being efficient, just, moral, ethical and environmentally sustainable in the long run, it is more important that the community is ruled by “our people”.

We could say that today’s “right-wing” politics stands for exerting influence over the group of individuals who in the past already appropriated substantial amounts of available capital and now, with the value of their capital, dominate the entire community by virtue of social norms and regulations. The “left-wing” politics wants to instead appropriate, through garnering political power at elections, the largest possible influence based on its status and then, by means of influencing the entire social system, appropriate the largest possible share of property belonging to the community or other individuals and subjugate them.

142. How do tax rates feed back to the decisions of individuals and the community?

Just like added value has a feedback effect on the value of capital, tax rates also feed back to individual decisions.

In a contemporary society, for example, tax rates on labor are high and rise progressively, while tax rates on the return on capital are low and even drop progressively as the amount of capital gains increases.

This means that an individual who appropriates 10 billion arising from personal human labor invests a share in the total amount of 7 billion in the community, whereas the same individual who creates 10 billion arising from own personal capital does not have to invest more than 4 billion or, if

he puts a little effort in negotiating with the state, can even avoid paying tax altogether. Not only that, he could even be awarded a subsidy or additional resources donated by other individuals through inflated tax rates on labor, added value, a store of value and consumption.

An example of this is, for instance, large corporations in Ireland that pay zero tax, while individuals in all other EU countries have to pay taxes and contributions at excessive rates.

Tax rates vary from 0–70% and strongly steer the motives of an individual toward participating in the process of creating added value predominantly or exclusively as the owner of capital and not as a worker.

Also, as a voter, this individual supports only that political party which will further legalize and “liberalize” such disproportionate ratios in favor of return on capital and which will maintain the burden of taxes on human labor.

Economic power, political power and capital are hence consolidated (gathered) in the hands of only one or few individuals in the community.

143. How does the protection of a majority owner influence a minority owner?

The protection of a majority owner has a feedback effect on an individual in a sense that she does not invest added value acquired through invested labor into production capital. This stems from the fact that her share would be a minority one, and as a minority shareholder she would at once slip into a systemically subordinate position as regards the motives of a majority owner.

Inferiority with respect to the motives of a majority owner means that the system deters potential minority investors from participating in the capital market, consequently allowing majority owners to accumulate additional shares and capital on the market even faster and at an even lower cost.

144. What does it mean that society is consolidating politically?

Economic consolidation means that the ownership of production capital is concentrating in the hands of an ever-narrower circle of the wealthiest.

Political consolidation, however, means that the society is politically polarized in two, but it nevertheless uniformly represents the same capital interests in a form other than labor. Both parts of the polarized society therefore collude in tacitly pursuing only one goal: for the remaining shared ownership to be acquired by the supporters of the winning party (“us”) instead of the opposing party (“them”).

Or, to put it differently, there is **no political party in the world today that would represent the interests of personal human labor**. And even if there is, it does not enjoy the support of a wider community and therefore cannot be successful.

In these circumstances, personal human labor as one of two basic foundations for acquiring added value created is becoming more and more negligible.

145. Where is such political consolidation leading us?

Such political consolidation is leading us into total privatization of the natural world and, inevitably, into a completely stratified society where the rare few will own everything, while the rest will have nothing.

The issue with such polarization also lies in the fact that the community no longer possesses anything or is even debt-ridden, just like most individuals who also have nothing and are laden with debt.

The community that owns nothing cannot function. This is also why healthcare, law and order, education and public administration do not work. It is why roads are not maintained, why water, energy and waste systems are falling into disrepair, and so on.

Whomever is baffled by such a state of affairs is actually baffled by themselves.

146. Did not socialism already address the issue of a completely stratified society?

Socialism is an example of rescuing a capitalist social order by conferring the so-called social statuses on individuals. An individual is “such-and-such”, therefore he is entitled to a “social status”. On account of this status, an individual is entitled to a bonus, compensation or allowance.

An individual’s status thus becomes his capital, while his allowance becomes the return on capital.

With this in mind, it is extremely important to understand that social status is conferred on an individual because he has nothing or is even in debt, despite being able to carry out human labor – which is, however, not valorized.

The purpose of socialism as regards individuals who are fit for work is not to protect labor, but rather to hand out moral pardons to the community with the intention of protection and the returns on the capital market.

We have to understand that a politics that gives out “social statuses” and status-dependent monthly allowances does not do this at its own sacrifice or at the cost of returns on capital, but rather at the expense of those who pay inflated tax rates, i.e. labor.

Furthermore, social status is given according to how much personal capital an individual receiving this status owns: and that is zero or even negative personal capital.

Social status is thereby justified with negative capital, which means that its rate of return is infinite.

From the perspective of economic classification, the politics that advocates social statuses is not left-wing, but even more right-wing than the right-wing politics itself, which stands for returns on (at least seemingly existent) capital.

If we try to explain this in economic terms, the system thus guides an individual toward creating as little as possible with their own personal

labor or capital, spending everything that he owns as fast as possible, and running up debt to boot.

Having nothing, being in debt, and not doing (enough) work allows an individual to appropriate the corresponding social status and allowance faster. An allowance based on social status is claimed to reduce social differences among individuals in society. In truth, however, it further exacerbates these differences because, rather than protecting the labor market according to its total size and limited proportions, as well as helping individuals to train for work on the labor market, it transforms them into social system addicts. Supporting socialism is morally acceptable only for those individuals in society who are not (yet or no longer) able to work. For the underage, the elderly and the ill. For these three sections of society, socialism is the right solution. For all who are fit to work, however, the only solution is to generally protect the size of the human labor market and its limited ratios, relative to the capital market, and make this protection a basic human right.

147. What about universal basic income?

Universal basic income (UBI), the extreme degree of socialism, introduces even more, entirely insurmountable problems.

The first problem stems from the fact that income is not universal. If it were, nearly eight billion people would always have to receive it. This is, of course, infeasible. And precisely because it is infeasible, UBI cannot be universal. Only a few would actually be entitled to it.

The second issue is distinguishing between the need for basic survival and the need to raise one's quality of life. This dividing line denotes how much an individual needs to live above the poverty line. Regardless of the UBI amount, the costs of basic survival would rise at least to the level of UBI. As

a result, a UBI society would only stratify faster and more extremely than it has thus far.

The third concern is directly linked to the previous one: a stratified society is in fact a slave society. In a “classic” slave society, slave masters also had to take care of their slaves (with UBI), so they would not die of hunger. Or they simply did not.

And precisely this “or they simply did not” poses the third problem associated with UBI. **UBI immediately prompts a question: Who in a society qualifies for basic survival (everyone) and who is also entitled to quality life (only few)?**

Sooner or later, UBI would also bring up the question: “Who is still entitled to survive?” According to the principle that negates the basic premise of UBI, i.e. it is not universal because not everyone can receive it, the number of UBI beneficiaries would also gradually decrease.

The elderly? The ill? The homophobic? The homosexual? A national of a “wrong” country?

An adherent of a “wrong” religion? “If we cancel their UBI due to... we will save...”

Within such a social order, an individual forfeits all escape routes. Supporting UBI equals stirring up the flames that will, sooner or later, break out into a firestorm among the recipients and taxpayers because the basis for defining this line is so far removed from the processes of creating added value. And this is something that the natural world simply cannot endure.

148. Is there at least a theoretical solution for preserving nature and making human society sustainable?

There is an option. There always was, but human society (and, naturally, influential individuals) has always obstinately turned a deaf ear to it. It is much easier to “control” a society if it suffers economically from a set of motivational contradictions, if there are impassable rifts within it and, hence, if its members are “unequally free”.

In the following sections, we will describe some measures that are easy to understand and that could restore the natural balance in human society. They might still prevent the spiral of violence and the resulting total destruction of the natural world.

149. How might a transition to a sustainable human society look?

If we want to avoid violence, violence is plainly not the right solution. The only right solution is educating human society and raising awareness about human labor. This would in turn change the attitudes of the majority toward human labor and as regards the ratio between personal and community property.

These changed attitudes would then presumably be reflected in a majority's different political perspective. Different political decisions by most individuals can be affirmed only in a calm, civilized and democratic manner. Enforcing one's will violently through demonstrations or riots only further perpetuates the spiral of violence that can only ever lead to a (further) form of dictatorship.

The political will of an individual (Puppet Master) can thus be expressed only by putting pressure on elected MPs in a democratic manner.

150. How should we put pressure on MPs in a democratic manner?

A community where democracy still works and has not been effectively abolished or made subservient to individual interests – like in some of the largest countries in the world – can put forward clear demands and send them to current MPs, representatives or new candidates.

Naturally, it is important that these demands are publicly supported beforehand by as many individuals in the community as possible and as soon as possible. They also have to be supported by influential individuals with powers.

If the current MPs refuse to hear the demands, a new group could be formed through received support. This group would uphold the same demands, form a new party and present its candidacy at the next elections.

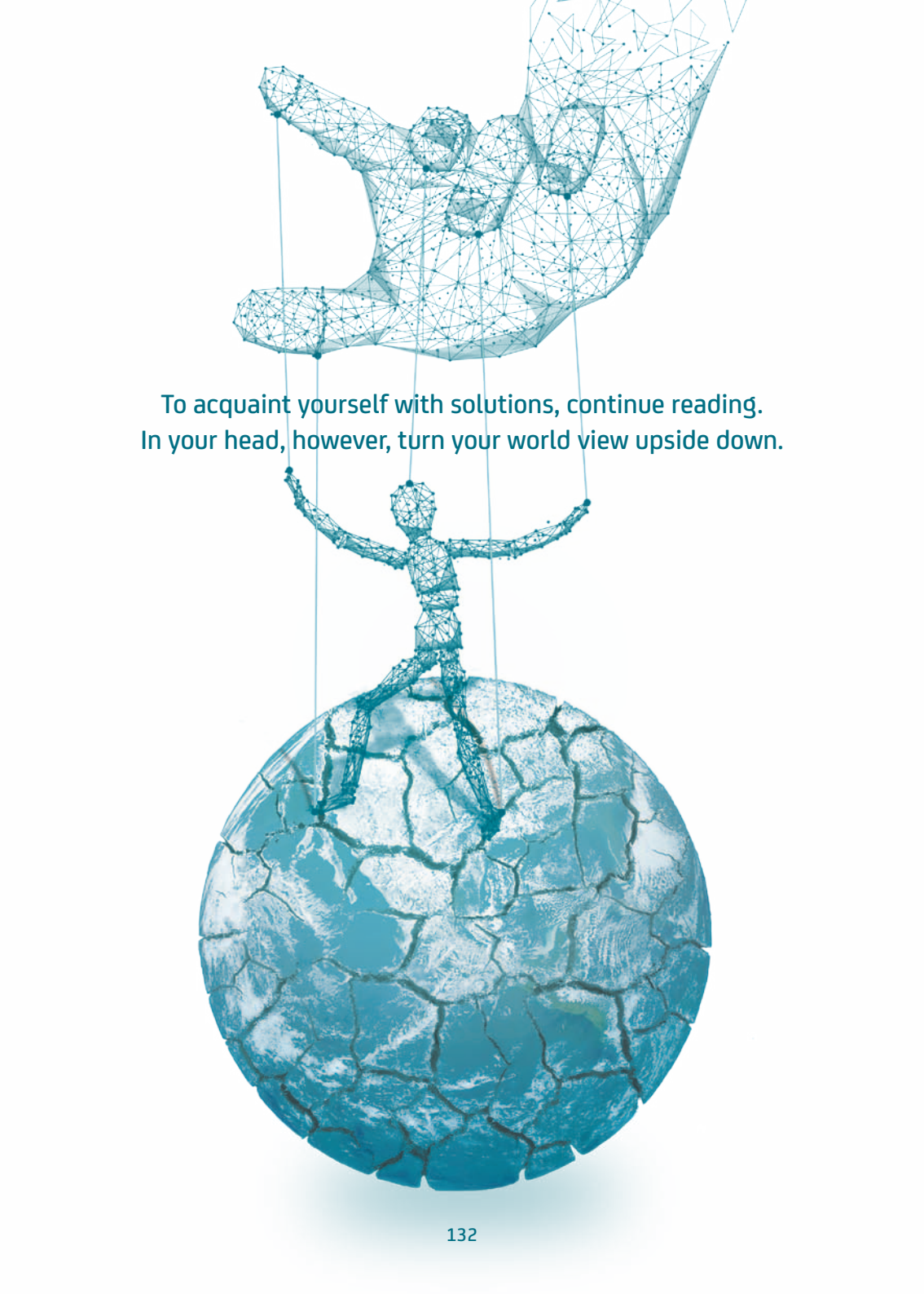
Putting together a new candidacy list with a clear program and a strong, publicly expressed support of voters can be extremely powerful leverage for exerting pressure on the existing group that still holds applicable powers to represent the entire community and act on its behalf.

Participating in demonstrations more often than not reflects the powerlessness of a group of individuals who ran out of democratic leverage for the decision-making that would serve the community. One such example is the demonstrations all around the world where the majority is left with no other option but to attend public group demonstrations.

Individuals can instead affirm their support for new ideas by joining the list of supporters or members of a new political party, preferably in great

numbers, and leave the group when they feel their motives are no longer being represented in line with their expectations.

Walking out from the ruling party can also send a clear message to the current MPs and government.

The image features a central composition of wireframe figures and a globe. At the top, a large wireframe figure of a person with arms raised is suspended by several thin lines. Below this, a smaller wireframe figure of a person with arms raised stands on top of a globe. The globe is depicted with a cracked, textured surface, suggesting a dry or fractured planet. The entire scene is set against a plain white background.

To acquaint yourself with solutions, continue reading.
In your head, however, turn your world view upside down.



The Capitalist Manifesto

PUPPET MASTER



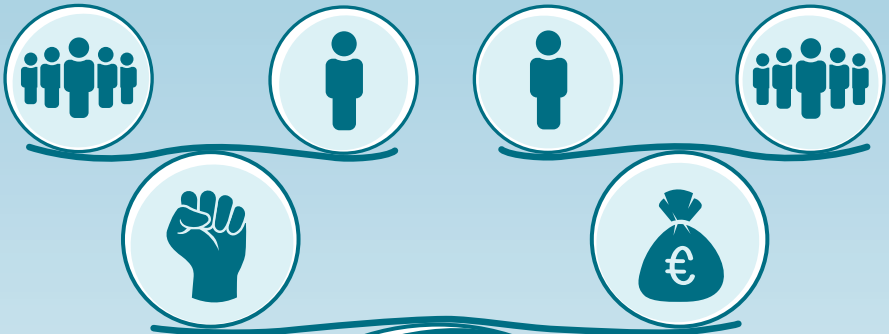


PUPPET MASTER THE CAPITALIST MANIFESTO

Part II



ZALOŽBA
CHIARA



1. Why “Capitalist Manifesto”?

In Part II, we will set forth several basic rules that should be adopted or changed by the human community as regards the current state of affairs and the history of social orders.

It is called “Capitalist Manifesto” because all of the suggested changes and restrictions are, in fact, capitalist. Make sure, however, that you first acquaint yourself with Part I. Otherwise, you will almost certainly not be able to understand the suggestions as something that benefits and protects the motives of all individuals, the community and the natural environment.

This Capitalist Manifesto is an attempt to include those forms in the capital base that have never been recognized as having the status of capital, as well as an attempt to establish balance between individual forms of capital.

2. What is the basic purpose of “Capitalist Manifesto”?

Even though it seems at first glance that radical changes are being suggested, **the purpose of this manifesto is by no means a revolution.**

If anything, it is just the opposite. As a rule, a revolution means violence: a violent overthrow of an existing system with a violent appropriation of stores of value of the community and rich individuals.

In every revolution, typically, only the form of influence over available capital changes, as well as the individual who, post-revolution, wields overwhelming influence over common available capital, while the relationship between a regular individual and the community remains the same.

The purpose of this capitalist manifesto is to preserve all the previous “evolutionary” achievements of the human community, i.e. our civili-

zation, and to introduce, consensually, some additional restrictions and “minor” changes in the framework of the existing, unlimited capitalist system, all with the aim of protecting rights, improving our chance of survival and conserving the natural environment.

Additional economic restrictions

3. How then should the social order change?

First, the community should change its attitude towards personal human labor.

Personal human labor should become capital. As such, personal human labor should become a socially protected form of capital.

4. What does it mean that human labor should become a protected form of capital?

This means that, in order to protect the personal freedom of every individual, they should be granted the basic right to acquire a share of added value created based on human labor contributed.

The right of individuals to acquire a share of added value created based on their own human labor should be protected in a manner where relatively equal sizes of both the labor market and the market of return on capital would be protected.

This means that every individual, as an entrepreneur or a company, should always spend at least half of their added value created on the labor market and at most half of it on the market of return on capital in other materialized forms.

Furthermore, this means that the highest acceptable and sustainable ratios of the acquired share of added value created (salary, wage, etc.) should be limited for individuals who sell their work on the labor market.

It is only with these suggested restrictions that we could guarantee each and every individual the ability to participate in the labor market with their own personal human labor. By doing so, it would ensure their survival and, consequently, their personal freedom. Owing to the limited ratios as regards the sizes of the labor market and the market of return on capital, as well as restrictions on the labor market, quality of life would also improve.

5. The same rule should also apply to the expenditure of tax revenue.

Whatever the individual owners and their companies would fail to distribute proportionately on the labor market would be distributed by the community via the system of revenue allocation, also taking into account the protection of the same size of labor market compared to the size of the market of return on capital.

6. How could we carry this out in practice?

First, a special balancing tax would be introduced, automatically and permanently balancing at the least the size of the labor market with the market of return on capital, relative to every individual as well as every company. A relative tax would then also be introduced, limiting the rights of individuals to acquire the added value created on the labor market.

7. What would the rates of a balancing tax be?

In practice, a balancing tax would mean that an individual, for a given period, could retain a value no higher than the total sum of the share that he would allocate to payments on the labor market in the same period. An individual or a company would have to allocate any surplus of returns on capital above the limit of payment for labor to the needs of the community in the form of a 100% balancing tax rate.

8. How would the balancing tax affect the individual and the community?

The balancing tax would unify the entire community and all individuals in a joint effort to again connect all individuals into a united community where any individual, in pursuing her personal motives, could no longer disregard the community motives and thus to live in a natural, sustainably utilized environment and in a morally and ethically connected human community.

9. How would a relative restriction work in practice for individuals on the labor market?

For the human labor carried out, an individual should not appropriate more than five times (5x) the share of any other individual on the same labor market in the same time period.

This refers to the sum of all such shares in the same time period, from all of the employers, and to the sum of all time-specific phases of human labor (past, current and future labor).

An individual could still ask for a higher payment for his services compared to the relative restriction of the ratio on the labor market, but in this case that entire surplus of the individual's income would be considered as his return on capital and no longer as the payment for his human labor.

10. Why does it make sense to restrict the market of return on capital in relation to the labor market?

The reasoning behind the restriction of setting the market of return on capital relative to the labor market rests on several facts.

1. **No human can carry out an unlimited amount of labor.**

2. **No particular labor can have or should have an unlimited value for the community compared to any other labor.**

All such limitlessness, in fact, leads to unlimited proportions between individuals and, as a result, to a disproportionately greater amount of rights of one individual in relation to another individual and in relation (in proportion) to the entire community.

Before increasing this proportion, we should ensure that all individuals who are able to work and are interested in working can find work on the labor market and receive basic payment for it.

Such thing as a “healthy unemployment rate” does not exist: it is merely a term that benefits returns on the capital market. It artificially props up the situation on the unprotected labor market where the payment for work on the “open labor market” cannot increase because there are always enough unemployed who are willing to do the work for a lower or minimum pay to ensure their basic survival.

Only after introducing the above restrictions, the proportion of payments for individual types of work can start increasing, but only up to the general restriction of the proportion between the highest and the lowest paid type of work. Individuals who reach the upper relative limit on the labor market and who would want to further increase their income from carrying out work should first also increase the payments for all individuals who fall into the lower end of the proportion on the labor market.

3. **All goods, on Earth and in the universe, are limited. As a result, nature and the ability of the natural environment to regenerate are also limited in a given time period.**

4. **The fact is that the freedom of one individual ends where the freedom of another individual begins and the sum of the freedom of all individuals represents the freedom of the entire community.**

If the freedom of the entire community equals 1, equivalent individual freedom also equals 1 relative to the number of individuals in the community.

There is absolutely no reason why the right of any one individual to acquire unlimited wealth would be unlimited relative to the community and relative to another individual.

There are, however, more than 8 billion reasons to restrict the freedom and, by extent, the right to wield economic power, i.e. relatively or in relation to the freedom of another individual.

11. Does the suggestion to protect the labor market like the market of return on capital also have deeper implications?

The suggestion to regulate the labor market as a protected capital market naturally has several implications as regards the restructuring of the capitalist social order.

A general, the natural limitation of an individual as regards his ability to carry out only a limited amount of personal human labor leads to a natural distribution of wealth.

A natural distribution of wealth (e.g. mathematically described by Gauss) is essential if we want to re-establish the balance of the natural environment and preserve at least that part of it that we can still enjoy as the human community.

On the other hand, the relative (proportional) ratio of 1 to 5 between the least and the highest paid human labor still allows the individual to deviate from the average and does not impose a general egalitarianism where it does not make sense for anyone to try harder than anyone else.

Protecting the labor market as a special form of capital market means that individuals, with their own human labor, can develop not only the capital market but also the labor market. Individuals and companies which own protected intellectual property but after a short and limited time period do

not generate income from it or do not pay the appropriate share of advance income tax in the country in which it is protected and where they are generating a proportional share of their income arising from that protected intellectual property should not retain the rights relating to the protection of such intellectual property. An individual who would generate income only on the capital market could no longer keep his returns on capital.

The protection of the labor market also implies the protection of every individual's right to provide at any given time his own personal human labor on the labor market and, therefore, to ensure his own survival and quality of life and, by extension, a solid foundation for his personal freedom.

It is exclusively with personal human labor that an individual can increase his participation in a social environment and his interconnectedness within a community. On the one hand, a human life only has meaning if an individual is included into the process of creating added value of some sort, while on the other hand, it thus also gains appreciation. This cannot be replaced by another human activity.

The aim of the human labor market being higher in hierarchy than the market of return on capital is also to halt the speed with which the human society is destroying the natural environment while still preserving the motives of an individual to cooperate in the process of creating added value through her personal work as well as with her other forms of personal capital.

12. Can the “right to a workplace” become a basic human right?

“The protection of the size of the personal human labor market with limited relative proportions between the least and highest paid individuals” should become a basic human right.

No individual should be allowed to create added value in a manner that allows him to acquire a share of added value created which does not have

to be distributed on the labor market because the latter is ruled by the struggle for basic survival.

In no case, however, should any individual be entitled to “the right to a workplace”. The “right to a workplace” automatically becomes the status of capital of an individual.

In the same vein, no individual who is fit for work can be entitled to a “social benefit” without this being directly conditional upon the active participation of the individual on the labor market. The size of labor market that is proportionally at least equivalent to the size of the market of return on capital should of course become a method for protecting labor as a special form of capital.

An individual should strive to become fit for work and to carry out personal human labor if he wants to create his own income on the labor market.

An employer should maintain the right to replace an individual who does not want to or does not know how to carry out the relevant work. By discontinuing the job position or replacing the worker, the employer should not (would no longer be able to) acquire additional added value and create additional profit because the newly created difference would be used to cover the balancing tax.

If we truly want to regulate social relationships, we should regulate them at the level of the employee as well as the employer.

13. Are the only necessary changes that would have to be introduced in the current capitalist system the following: the status of capital for work, the restriction of the labor market relative to the market of return on capital, and the restriction of proportions on the labor market?

These are not the only restrictions; they are, however, the main ones. Without these self-imposed restrictions, human society will not be able to

prevent further stratification of itself and, consequently, the extinction of most natural species and, hence, the extinction of our own human race.

14. What are the other changes to be introduced in the current social and economic system?

The list of additional measures is not very long; it is, however “ideologically revolutionary”

compared to how human society functions today and how it has functioned thus far.

1. We should introduce a mandatory **energy balance of every consumable product and service, as well as introduce additional corrective rates of tax on the return on labor and on the return on capital, while also taking into account the mandatory energy balance of every individual.**

The energy balance is the difference between the energy that an individual (or a company) buys or acquires in the form of equipment and services from others or from the environment and the energy that the same individual (or a company) sells to another individual (or a company) in the form of equipment and services (e.g. personal human labor) in the same time period.

No energy balance can (or should) be (or become) negative in any time period because an individual always uses some energy for her own existence and for doing work, which in terms of energy consumption represents an individual’s influence on the environment.

Only the energy balance of an individual’s energy consumption can show her influence on the natural environment and provide the right answer to the question of how to technologically improve the processes, products and services to make them more energy efficient and thus naturally sustainable.

Only a widespread effort to create more with less consumed energy and to put less burden on the environment by using fewer natural resources and energy can bring about an absolutely necessary change in our relationship to the natural environment if we want to survive.

The mandatory monitoring of an individual's energy consumption, however, should not turn into a general monitoring of an individual, his habits and movements. The energy balance should be limited to only his consumption in kWh without this being linked to other data about consumption, such as its location and time.

2. **We should protect all co-owners and the entire community** in a manner that would oblige all companies to fully pay out the total sum of all profits from the previous period at the end of each period. For the purposes of further investment, all companies should consistently demand from all the existing or new co-owners to re-invest the paid-out profit in the company for the next time period.

Even though it seems beneficial for a “company” to retain profit because it represents “the most inexpensive source of financing”, for a community and minority owners this is not a solution that would encourage investment in smaller co-ownership shares, but rather a solution that deters from investing in them. Minority co-owners must comply with the will of the majority co-owner who can make decisions about the entire volume of profit and, hence, also about the share of a minority co-owner.

Furthermore, the company retaining profit brings no benefit to the community because the owner can increase his share faster compared to the community. Based on the owner's decision to not pay out the profit, the community is “coerced” into financing the owner in his efforts to increase the profit relative to the community.

Despite the fact that this seems “beneficial” for the community, the unlimited proportions as regards the enrichment of individuals in rela-

tion to the community and the accelerated destruction of the natural environment are more than enough proof that this fails to be or is no longer the case.

3. **All funds, organizations, societies and companies with an owner whose name, after an appropriately short transition period, is not publicly known and for which it cannot be established whether all the taxes and contribution rates have already been paid, should be immediately transferred back to the community and all possible “special tax concessions” abolished.**

It is detrimental to the community that funds with no appointed owner can exist, as they represent the foundation for covert economic and political influence on the community by the unknown owner or asset manager.

4. **The time periods and tax bases** for the payment of labor and for the payment of all possible forms of returns on capital should be aligned and **balanced**.

It is not fair towards individuals that the tax on profits from returns on capital can be paid only after several consecutive periods, while the tax on their personal labor must be paid every month and every year.

It is also not fair that a “legal person” or entity can benefit from tax relief as regards depreciation, while a natural person cannot, even though both generate income from an entirely equal service.

The community should make uniform all the relevant time periods and tax bases for the income of individuals in respect of human labor and thus equalize all forms of returns on capital.

5. **We should equalize the tax and contribution rates for the return on labor and the return on capital.**

The sum of all equalized tax and contribution rates on labor and on all

other returns on capital should not exceed 50% (half for an individual and half for the community).

The only two exceptions as regards the level of tax (contribution) rates can be the following: the balancing tax on the surplus returns on capital, which should amount to 100% as this would automatically regulate the size of the human labor market; and the balancing tax on energy balance, which could progressively reduce the tax burden also up to 0% for all individuals (and companies) whose energy consumption would be well below average or which could progressively increase also up to 100% for all individuals (and companies) whose energy consumption would be significantly above average. Progressive or degressive rates of tax on the energy balance would automatically and systematically reduce individuals' energy consumption and therefore also the influence of individuals and the community on the natural environment. The private sector as well as the common (public) sector would always have to spend at least half of the added value created in the labor market and at most half of it in the market of return on capital.

Accordingly, it would become unimportant whether the services are carried out by a public, public-private or an entirely private company. In all three cases, the labor market and the market of return on capital would be equally represented.

The public and private sectors could therefore compete efficiently and, as a result, an efficient private sector could acquire a larger part of the added value created and reduce all common contribution rates for the community to under 50%.

Conversely, at least half of added value created should always be earmarked for private initiative. It is only with private initiative that all individuals, especially the most competent ones, can be motivated to participate in the processes of creating added value, in free entrepreneurial initiatives and indirectly also in social and political processes and decision making.

However, let us again highlight: **every additional success of an individual should also automatically represent additional responsibility of that successful individual towards the community**, which implies more employees and, hence, probably more co-owners. This would work opposite to how it is today, when the success of an individual is greater if he manages to secure higher income whilst delegating the responsibility towards the community to others.

6. **Individuals and companies should co-create a proportionately equal size of labor market in those countries as the share of income they are generating in those countries.**

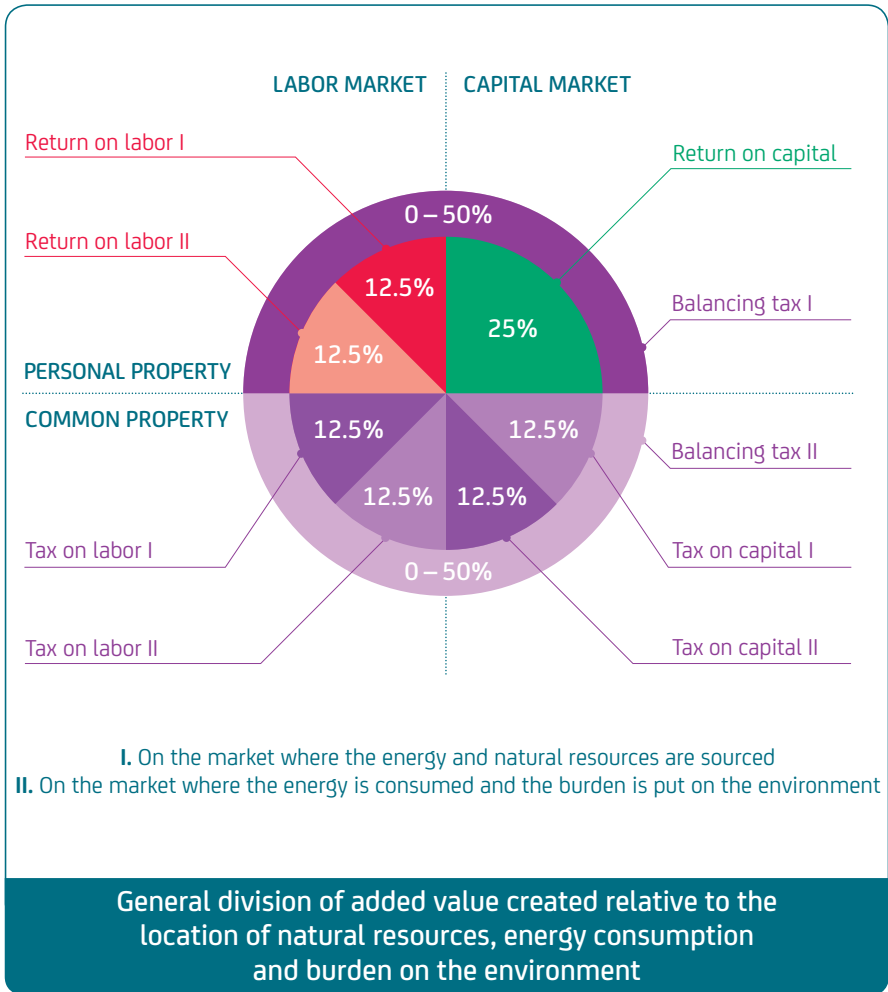
The aim of this measure is to prevent international corporations from continuing to colonize other countries. Owing to the current international system of tax regulations, corporations can then evade the payment of all taxes in tax havens.

7. **Individuals and companies should pay a proportional share of income tax in the country where their products and services are putting a strain on the environment.**

Individuals and companies that appropriate natural resources from countries other than countries where they create added value, e.g. countries where they extract their share capital from nature, should pay a proportional share (50%) of taxes in the country of origin of natural resources and the other 50% in the country where their product or service puts a burden on the environment.

As regards an unprocessed form of capital from the natural environment, the division of added value created should be at least 50% in the country of origin and at most 50% in the country of use.

The aim of this measure is to prevent the colonization of countries rich in natural resources. Half of the profit arising from the use of natural



resources should be allocated to the countries from where these resources originate. The other half of the profit should be designated for helping society to clean up waste that an individual or a company produces and leaves in the country where the product or service is used.

This would also motivate companies to deal with waste from the countries of use and, above all, to stop producing this waste.

8. **All companies** involved in the process of creating added value should become **jointly and severally liable for the payment of tax** in the countries where consumable capital is used in its final form, as well as in the countries from where the natural resources originate if their end products or services are sold through intermediaries.

In this manner, we would eliminate companies that re-sell products and services with the sole intention of allowing the producer to evade the payment of tax in the country where its products or services are sold.

9. **The producers should be permanently responsible for their waste and discarded products.** This responsibility should be permanent and should not be transferred to a user when a product is sold. The discarded product should be again handed over to the producer. The aim of this measure is to radically change the relationship of producers to putting a strain on the environment.

This is really the only way to spur producers into manufacturing more sustainable products, as was their practice in the past and as rare producers are already committed to doing today, compared to producing cheap consumable goods that are programmed to break as soon as the warranty expires.

When selling their products, producers should also provide in every country the list and weight of all the used, non-recyclable materials and, at the same time, accept this waste in the same quantity and weight. For example, plastic, waste tires, toxic substances, etc.

10. **The countries** that issue licenses for mining, extracting oil, putting a burden on space, oceans, air, water, fertile soil and other natural environments should **jointly and severally assume responsibility for the damage** caused by such companies.

For example, when there is an oil spill or when radioactive waste or other hazardous substances are discharged into the environment or

ocean, like the Great Pacific Garbage Patch, the country that issued the license for carrying out the activities to a company, which caused the damage or failed to appropriately prevent the damage from occurring in the environment, should jointly and severally assume responsibility for the resulting damage until such damage is entirely remedied and, in the meantime, pay all the compensations for the environment destruction and the resulting loss of value.

11. **The taxes on income from fees, licenses and registrations** should be paid in the country **where the proportional share of income from sales** and use of licenses and registrations is generated and where the products and services are putting a burden on the environment. This is especially true for all aspects of transport by sea, air, road and rail, as well as space and communications traffic.

12. **All usurious interest rates should become a criminal offence.**

13. **Personal data, along with the concurrent existence of positive and negative interest rates, should be(come) a permanent, non-negotiable property of an individual.**

In the Declaration of Human Rights, all practices conducive to any individual becoming the owner of anyone else's personal data, at any time and in any manner whatsoever, should be prohibited. Any use for the purposes of prosecution should always be approved beforehand by a competent judge.

Any review of recordings or data collected in public spaces (all spaces jointly owned by all the individuals in the community) with the purpose of identifying individuals without the prior approval of the competent judge and without a clear intention of prosecuting a criminal offence (and neither for petty offences) should become a criminal offence.

14. **All companies should be prohibited from transmitting personal data to other companies.** Personal data transmission should become a criminal offence.

Making the use of services or products conditional upon the right to transmit a user's personal data to a third person or conditional upon the acquisition or transfer of the ownership of a user's personal data should also become prohibited.

There is absolutely no reason to allow the coercion of service users into signing general conditions whereby they are “consciously renouncing the right to their personal data” if they want to use a service or equipment of a certain provider who wishes to sell and, therefore, abuse the purpose of data collection for using a service.

All companies who wish to use a user's personal data in any manner should acquire the permission directly from the user and not indirectly from a “collector of coerced consents”.

15. **The users of services provided by companies that do not pay the appropriate share of advance income tax in a country where they are generating income should not be approved the refund of a part of value added tax, nor should these expenses be recognized as eligible costs in a company's balance sheet.**

All cross-border refunds and payments (across the borders of individual countries) of taxes, contributions, compensations, interest rates, profits and similar should be contingent on the payment of the appropriate advance income tax by a supplier or buyer in an individual country. The list of regular payers of advance income taxes should be made public. If a company is generating income in a country, yet it does not pay the proportional share of income tax in the same country, there is absolutely no reason why such a company would then be reimbursed the value added tax or why the user would be approved the eligible expense for supplying equipment or services in respect to import or export without

paying the appropriate advance income tax, taking into account the proportional amount of generated income or harm done to the environment in the country.

16. Individuals and companies which own protected intellectual property but after a short and limited time period do not generate income from it or **do not pay** the appropriate share of advance income tax in the country in which it is protected and where they are generating a proportional share of their income arising from that protected intellectual property **should not retain the rights relating to the protection of such intellectual property.**

There is absolutely no justifiable reason for protecting intellectual property if this property is not creating added value and if, consequently, the proportional share of income tax is not being paid or if the aim of protecting intellectual property is mostly to hinder technological progress instead of facilitating such progress for the good of humanity.

17. **Any and all restrictions regarding the condition that only medicines which can be patented can be official medicines should be abolished.**

Active substances should still be examined, however, and appropriate studies should be carried out for their approval. Currently, there is a blanket restriction prohibiting the use of active substances that cannot be patented; thus, such studies cannot begin, the products cannot be registered as medicines, and they cannot be used in official treatments. **It is, in fact, entirely contradictory that people who are beings of nature and who come from nature cannot be treated with medicines that can be found in nature, while active natural ingredients are shunted to lists of supplements without proper control and without the option of being used for the purpose of healing.**

This measure is, again, mostly intended to consolidate the wealth of rich and influential individuals.

15. Why should the contribution rates for the return on capital be the same as the rates for the return on labor?

The correct question is actually just the opposite: Why should they not be? Tax rates are the ratio between the right of an individual to keep a part of added value created entirely for herself and to freely use it and her obligation to assign a part of this value for using common property.

If tax rates vary, this indirectly implies that an individual who by means of a lower tax rate keeps a proportionally larger share of added value created uses a part of the common property at the expense of someone else.

Additional political restrictions

16. Should a balanced capitalist society also adopt additional natural restrictions in the political arena?

First, we need to highlight, again, that the suggested additional restrictions are “political” and that the aim of all suggested additional restrictions is to restrict that which currently leads to unnaturally unlimited political power and influence of an individual over the community through the leverage of social status by an elected or self-appointed leader and his capital. All additional restrictions, however, are intended to prevent a revolutionary overthrow of the government and to protect and preserve the rights and motives of all individuals, the democratic order and achievements of our civilization, as well as to preserve the natural environment and biodiversity.

18. The first political restriction should become that absolutely **no member of human society should be able to take over any leading political position in the community until he has at least one descendant, preferably his kin.**

The reason for this is that any political governance of the human community has long-term, intergenerational implications. Individuals who do not yet have or do not want to have their own offspring, should not become influential members of the community.

If they have not yet personally contributed to the intergenerational links of a social community or do not want to, this generally means

that they still do not understand the entire community and the long-term intergenerational consequences or that they are not yet able to understand them constructively.

In the long term, political measures set by such an individual can do more harm to the community than good. Accordingly, this measure should apply to all the MPs, presidents, directors of public services, presidents of courts, ministers, inspectors and all others who can make independent decisions or suggest “political” solutions that become binding for the community.

And no – such a restriction is not intended to eliminate individuals on the basis of sex nor gender, religion, color, sexual orientation, belief or anything else, but strictly to provide direct, intergenerational interconnectedness of a politically influential person with the entire community.

19. Candidates for all the most influential positions in the community should undergo appropriate, professionally designed psychological tests.

History is brimming with psychopathic leaders who perpetrated innumerable cases of abuse as regards the community and the natural environment, therefore it is absolutely necessary to prevent individuals who do not fulfill certain psychological standards to assume responsibility for the community.

20. No individual who, during the educational process, has not yet demonstrated knowledge and understanding of natural sciences in the field of regulation and regulatory feedback connections should have the right to stand as a candidate for important and influential positions in society.

Today you cannot stand as a candidate for piloting a plane if you do not have all the necessary certificates of knowledge and experience. You

can, however, stand as a candidate for the head of state with none. Can you imagine that, at the airport before a flight, we would vote on who would pilot the plane? Why is it entirely understandable then that people who have no necessary knowledge in natural sciences can become MPs, presidents, main judges, main prosecutors, etc.?

Why do we so blatantly not care that people who lack a fundamental understanding of nature, perhaps because they still do not grasp even the basic principles like feedback mechanisms, can suggest and confirm political solutions and measures in the social sphere?

The natural sciences in terms of regulatory mechanisms are so important and so basic that none of the levels of higher education should be recognized if an individual does not demonstrate knowledge in natural sciences concerning regulation, positive and negative feedback links, point-of-no-return, hysteresis loop, a delay in feedback regulations, logical feedback loops and all other things that have a direct impact on nature and society.

21. The leaders of the legislative branch (members of parliament or representatives), judicial branch (leaders of courts, the court system and state attorneys), and executive branch (prime minister or President, director of the police and the military) and the president of state should be elected in direct elections.

This is absolutely the only way to ensure independence of individual branches of government and also the only way for a democracy in society to even exist and develop. Candidates for a constitutional court judge could also be highly qualified experts from other fields of science, with proof of high personal, moral and ethical standards, and not only legal experts.

Constitutional rights protect fundamental human rights, and this goes beyond merely legal frameworks.

22. **To limit an individual's influence on the community, the overlapping of influential positions in the community would have to be abolished. MPs and representatives, ministers, secretaries, mayors, governors, presidents of state and people on similar responsible positions in the community should not be simultaneously active in political parties.**

Political parties are, by definition, representatives of a group of individuals or only a fragment of individuals who share similar world views. Presidents, ministers, mayors and other influential individuals in a community are the representatives of the entire community, not only of their affiliated group. To act in the name of a political party and to hold a position on the level of a community implies such a significant conflict of an individual's interests that it has many more negative than positive effects on the community.

An individual who was appointed to a responsible position in a community and who might also be the leader of a party should relinquish his position in the party and dedicate himself to acting in the name and in the interest of the entire community.

23. **We should introduce a procedure to automatically terminate the term of office of an elected person and, if necessary, call for by-elections immediately, as is widely done in the event of death of an elected mayor or representative.**

When standing for elections, the candidates should submit the main points of their political program which they wish to pursue during their term of office, above all as regards tax rates and other suggested measures that affect the relationship between an individual and the community.

Candidates should be elected in terms of personal preference and not based on affiliation with a political party. The electoral list should

display a photograph of the person, while omitting the political party which the person represents or affiliates with.

If the elected representative would want to uphold a law in conflict with his program, the basis of which the electorate approved his term of office to adopt the relevant legislation, such a vote would be automatically revoked and the representative's term of office would also automatically expire.

If an individual can first become a representative without a program and then uphold laws without a program or in conflict with it, should such a program exist – and the electorate cannot change this until his term of office expires – this goes against all the interests of the community. This is a social system where a community must wait and allow an individual – who, in complete contradiction with his pronouncements on the basis of which he was empowered to represent a community and won its trust, becomes a murderer, thief or rapist overnight – to do what he likes until his term of office expires, during which he swore to act for the good of the entire community and not only a few individuals. Such a social system enables a group of “marketing-savvy individuals” to assume power and, until their term of office expires, to inflict so much harm on the community that even several generations cannot remedy it, if it can ever be remedied.

The term of office of all elected individuals and proposers of laws would also automatically expire every time the Constitutional Court would pronounce such a law or a part of it unconstitutional. Representatives swore to uphold the Constitution and, when they adopt laws that infringe it, they violate their oath.

Judgements and decisions of the Constitutional Court should be adopted at least by the constitutional majority of all judges.

If such a majority cannot be reached within a limited time period at the Constitutional Court, the issue should be decided in a mandatory referendum.

All the changes amending the constitutional rights such that they reduce the rights of the community while increasing the rights of individuals should be supported in a mandatory referendum by at least a constitutional majority of all voters, or else these changes should not come into or remain in effect.

Furthermore, the term of office of proposers and representatives who supported the proposal should be automatically terminated when the adopted law would be repealed retroactively in a legislative referendum. A repudiated legislative referendum should also constitute a vote of no confidence and, as a result, the elected individual should be immediately divested of the right to represent the community.

If a representative's term of office expires automatically, the next representative would be appointed to the position in the legislative body according to the number of votes received at the elections.

This would happen regardless of her affiliation with any political party. The responsibility of individual representatives is not only towards their political party but is also rather personal.

24. We should change the basic interpretation of what constitutes hate speech.

Hate speech includes any words or actions of an individual in a responsible position that express disdain, pose threats, persuade or encourage individuals and parts of the community to commit hostile (retributive) acts and, consequently, strengthen the spiral of violence.

If an influential person holding office refers to their own “freedom of speech”, his term of office in a responsible official position would automatically cease. If the person in a responsible position refers to the freedom of speech because he expresses himself or acts in a manner defined as hate speech, he violates his oath to not act in such a manner. The criteria for people in influential positions in society should be

substantially stricter compared to criteria for individuals who are not in such a position.

The freedom of speech is a protected right of individuals who do not occupy an influential position. Rebellion using words or expression against individuals in influential positions and their actions, which limit or sanction some actions in the community, should remain a constitutionally protected form of rebellion that is necessary so that the community's development does not go astray. An individual must, of course, assume the responsibility for any actions that constitute defamation of character of other individuals who are not in influential positions, direct threats of violence, death or economic harm, or other actions categorized as criminal offences.

Public pronouncements and actions of politically influential individuals that provoke divisions, such as “America first”, in practice constitute a direct, “informal declaration of war” to all other “non-American” countries, for example.

The same would apply to calling for or establishing “re-education camps” or to proclaiming exclusive fields that benefit some parts of the human community while harming others.

Any form of “hate speech” should directly result in immediate and automatic revocation of that individual's term of office for carrying out a public function.

We should change the slogans along the lines of “America first” into “Nature first”, “People first”, “Survival first”, “Freedom and the quality of life for all first”.

Presidents of countries, parliaments and courts, representatives, political leaders in a local and the global human society should always act

cohesively, in the name of all individuals, for their and the entire community's benefit.

If this is not the case, they cannot and should not be entitled to the right to be in an influential position in the community and, indirectly, to wield influence, because their expression indicates a high probability that they will use their power and influence only for the benefit of some and to the detriment of the community and the natural environment.

25. We should step up the cooperation of presidents of states on the level of the United Nations, and they should form a global parliament empowered to adopt decisions for the benefit of all countries and all people.

In the largest countries, the right to veto should be limited only to cases where measures (or non-measures) would benefit only certain states, groups or individuals but harm the broader community.

Political parties should also always represent the program and the suggested solutions for the entire community. Political programs by a “labor party” or a “pensioners or retired persons party” and all similar solutions that apply to only a fraction of the community do not belong in parliaments or legislatures and the representatives of interest groups should not become politically influential.

26. **A term of office of an individual in an influential position should be limited to a maximum of 5 years in a person's entire life.**

Lengthy or successive terms of office for influential positions in the community interfere with the natural selection process. Hence, influential positions are usually assumed only by individuals who are too

young and inexperienced or who have the lowest personal moral and ethical standards, as opposed to an individual who is really the most suitable and adequately trained for such a position.

If a community is to be stable, it is important that individual run for elections with a clear program and an awareness that their time is limited.

Only a limited contribution and a limited influence on the community can ensure that, during leadership, an individual does not cause crises to the benefit of some individuals and to the detriment of the entire community.

Successive terms of office obviously pose too great a danger to the community; in several consecutive terms of office, individuals, as a rule, subordinate the community and social system to their own personal motives or to the motives of certain, economically wealthy individuals who donate their resources to support a politically influential representative, thereby mutually and reciprocally strengthening their political influence and economic power.

Only a limited term of office would allow the community (and every party), and impose an obligation to follow it, to simultaneously prepare several candidates for leading positions, so a suitable candidate, as opposed to an “evergreen” one, could stand in the elections.

Therefore, an individual’s term of office should permanently expire after 5 years. And this should apply to all areas of politics and all influential individuals empowered to influence the entire community. Representatives, presidents of states and courts should always – owing to the independence of government branches – be voted on directly by voters and hold only one term of office in the course of their life, including during a state of war or emergency.

An individual who holds a longer or even permanent term of office exerts influence over the capital owned by the community and indirectly

on private capital, and this represents a great burden and risk both for the local and global community.

In order to limit an individual's influence on the community, we would also need to abolish all permanent, successive or repeating terms of office for judges, professors, mayors, ministers, presidents of larger public services and companies and for all other influential positions in the community, while limiting the total number of terms of office for the same influential position to one, or at most two, in an individual's lifetime.

The aim of the suggested measure is to adopt better long-term decisions for the community, as it would introduce changes to leading positions that would still tip the decisions in both directions, "ours" and "theirs", yet, on average, the community would adopt decisions that would be less radical, more aligned with a majority's belief, less harmful to the natural environment and less conducive to proclaiming states of emergency.

Emergency situations simply call for establishing and maintaining emergency situations with the purpose of indefinitely prolonging the influential individual's term of office.

Communities unwilling to accept this limitation would have to be treated as communities ruled by a form of somewhat disguised slavery and colonialism.

27. All human beings of age around the world should be granted the right to vote. Slavery and servitude should also be abolished for those convicted of a criminal offence.

It is completely paradoxical that a part of the black population in America, and probably in other places around the world in similar cases, is being statistically, systematically and intentionally criminalized with the purpose of revoking its voting rights. This changes the election results, as well as the politics of the country's entire community.

In truth, the situation is even worse than it seems, since slavery and servitude are still enshrined even in the largely “democratic” Constitution of the United States for those convicted of a crime. The European Convention on Human Rights also features a clause on forced labor, albeit in a much more restricted manner, as it applies only to a prison or community sentence. It is true, however, that the European Convention, unlike the American, does not deprive convicted persons of their right to vote and, hence, of their ability to influence how the social order changes in the long run.

28. All voting and referendum procedures should be as long as necessary so that at least half of eligible voters make their views known about the candidates or questions.

None of the candidates should be elected and decisions taken until at least half of eligible voters take part in the election.

This rule would also put pressure on the voters to vote as soon as possible because changes cannot come into effect until at least half of eligible voters decide what these changes are.

There can be an exception to this rule during a time of war or crisis, when a smaller group of previously empowered eligible voters or representatives could name a temporary administrator, but only for a short, time-limited period, up to one year. As soon as the situation that prevented elections is remedied, real elections with at least a 50% turnout should be carried out.

However, in no case should the five-year term of office be extended for any individual in the political arena. After their term of office expires, the leading position should be taken over by a deputy or another temporary leader, whose limited time period also starts upon taking up the office and is again limited to a maximum of 5 years in this individual’s lifetime.

29. In order to be recognized as valid, all election results must be able to be autonomously and independently controlled by “the Opposition”.

The leader whose term of office expired should, nevertheless, no longer have an active role in an official responsible position.

30. If a community is to develop in harmony with the natural environment, equal representation of sexes in various professions and schools should be ensured.

In practice, this refers to traditionally “female” or “male” professions, as regards all access to working or education positions with a limited number of places offered (for example admission to a school), the selection of co-workers in official procedures at courts or offices and in all cases where the people of the majority sex already occupy more than 65% of all available positions. The candidates of the sex that is in the minority should be granted an exclusive and protected right to the position and priority over the candidates that account for the majority. Otherwise, the criterion of sex should prevail over all other selection criteria of “point-scoring”.

A proportional representation of both sexes in all parts of the community is a prerequisite for a harmonious development of both the community and the natural environment.

In this regard, only the criterion of sex, whether relative to an individual’s biological characteristic to produce germ cells and to provide a natural development for a child from embryo to birth or relative to an individual’s characteristic to naturally produce gametes that fertilize a germ cell, should be taken into account, with no regard to any individual’s limitations due to health, environment, beliefs, conduct, well-being, economic or social influence, religion, skin color or this individual’s behavior and manner of expression in the community.

17. Are the suggested measures the only and all the necessary measures?

All the necessary or sensible changes have certainly not been mentioned yet. When assessing any of the already mentioned suggestions or anyone else's additional or alternative suggestions, the common goal should nevertheless be taken into account: a balanced capitalistic society with at least the following basic characteristics:

1. Human labor should become a protected form of capital and a basic human right, representing a foundation for personal freedom.
2. At least half of added value created should be allocated to the market of personal human labor.
3. On the labor market, the proportions between the beneficiaries of revenue from human labor should be relatively limited.
4. At most half of added value created should be earmarked for the revenue from capital contributions which are not personal human labor.
5. Tax rates and time periods regarding revenue from personal human labor and return on capital should be balanced.
6. Overall effective tax rates on labor and the return on capital should amount to up to 50% or could also be lower.
7. The right of an individual to perform a politically influential role in society should be limited in time.
8. Elections should have at least a 50% turnout of eligible voters, or else they are neither concluded nor valid.

18. When and how should we implement the social changes in practice?

As soon as possible if we want to preserve what is left of the natural environment and if we want to maintain the democratic order and achievements of a developed civilization.

How? Entirely democratically, by actively influencing the elected representatives of political parties.

We can do this by electing to legislative bodies representatives who represent the views of voters on essential issues in a better and more sustainable manner in the long run. **The essential questions are the ones that are crucial to preserving the natural environment and to re-establishing a moral and ethical society where it is still possible and viable to live a life worthy of a human being.**

19. Where could we introduce the suggested changes in an “insular” fashion?

The suggested changes could be implemented in an ‘insular’ fashion (only in one country or even at the level of an individual) only in an area that is “independent of other areas or countries”.

This, for example, applies to larger countries, continents or communities, such as the EU, the US, Australia, Russia, China, India or Great Britain.

But these are actually very bad examples, since all of the above countries basically epitomize the worst kind of colonization of other countries or other parts of society.

When introducing insular changes, it is vital that a community has enough food and energy to independently survive for a longer period, while insular countries could negotiate with other countries for a reciprocal right to pay the taxes where the burden is put on the environment and where the proportional income is generated, based on appropriate mutual agreements that would reflect the reciprocity and joint responsibility for the payment of tax shares.

20. Are there any countries that should immediately put the balancing taxes in place?

All countries, especially all those countries where poverty is rife and all the countries which are the target of international corporations’ colonialism,

should put the suggested balancing tax rates in place immediately and implement the other measures as soon as possible.

Such examples are all the countries that are on the brink of bankruptcy, despite being essentially rich in natural resources. The largest and the richest countries today should also introduce the suggested changes straight away because even they have become the target of ownership consolidation, as well as the victims of climate change, consequent migrations and forthcoming radical changes of social regimes.

21. Can an individual, by changing her manner of consumption, influence the community?

By changing her own relationship to nature and the current energy consumption per capita, it is absolutely impossible for an individual to change the course of history.

The possibility of such influence, however, involves an individual whose behavior significantly influences the overall energy consumption in the entire community.

An individual can and must change only her own perspective on the relationship between herself and the community and strive to achieve a timely and universal implementation of the suggested restrictions.

This is the only way the collective attitude towards the environment and the entire human community can change.

22. Why insular changes and changed attitudes of individuals cannot save planet Earth.

Environmental issues are global and, if we are to change them, the suggested solutions must be put into practice globally, not locally.

Slash and burn practices and deforestation of rain forests and old-growth forests on all continents and everywhere this is happening today and has happened in the recent past, as well as the global pollution of water and air, affect everything and everyone, spilling over all national borders. Unfortunately, this will not stop if only single communities or countries adopt the suggested economic measures and solutions.

It is also true, however, that the positive outcomes of the suggested solutions cannot be observed anywhere until we adopt the changes insularly in practice.

Sadly, such changes are an example of “the chicken or the egg” dilemma – which must come first?

The only possible solution is thus to move progressively closer to the suggested goals, step by step, while gradually moving away from the present-day extreme orders and an individual being completely unrestricted in relation to the community.

23. Who must change in order to put the suggested changes into practice?

First, every individual who acquaints himself with the content of this book should adapt his views on the relationship between common and private property and, as a result, change this relationship by exerting his influence on politics.

Every individual should grasp that there is a 90% chance that he is already in the ranks of those from whom the current social system takes a great deal more than it gives, from an economic and social perspective.

If your outlook on this is different, ask yourself: How is it possible that the wealth between individuals in human society is distributed so that it benefits the 10% and harms the 90%?

He should also comprehend that, in due course, his situation will only worsen and that his further support of the system, which protects the majority owner and the capital exclusively in forms other than human labor, only accelerates this process and makes it more violent.

He should wrap his head around the fact that the suggested solution is really very simple to implement and, at the same time, it is also the one and only option left to human society and the natural environment.

He should also realize that the time for the suggested change is irreversibly running out. Perhaps it is already too late. Human society has already altered the environment to such an extent that it is teetering on the edge of the abyss.

24. How should the social changes not be implemented?

The social changes should in no way be implemented with violence or a revolution.

A violent or revolutionary approach only ever leads to a spiral of violence, merely accelerating and strengthening the form of dictatorship by an individual or majority owners.

Even though we are going into an ever faster free fall, the individuals who wield economic control over the human community exert such a strong influence that violence in any shape or form is doomed to failure.

25. Why could a community succeed?

A community as such does not exist. Individuals with the same characteristics and motives do exist, however, and together they indirectly form a community.

Therefore, if the majority of individuals would grasp and adopt the suggested changes, these changes would happen in and of themselves.

And this can happen any time, any place and also very fast, by “simply” introducing the balancing and balanced tax rates. Above all, the suggested changes could also be effective because they benefit all individuals, the rich and the poor, and because they embody the hope that it is still possible to unite the entire community in a common challenge of preserving the natural environment, halting the spiral of violence perpetrated in the name of appropriating space and natural resources and thus preventing the ensuing complete destruction of our civilization.

Consequences

26. What are the possible consequences of suggested measures for individuals and the community?

The consequences of foreseen measures can be divided into the expected positive consequences and the “collateral” negative repercussions.

The expected positive consequences of suggested measures are undoubtedly positive for the environment, all individuals and, hence, the entire community.

27. What is the positive outcome of the suggested changes for today’s community?

The changes basically self-limit an individual for her own benefit and, at the same time, for the benefit of the community and constitute the only option of survival for the human community in the long run.

The changed attitudes to protecting intellectual property would steer the development into energy efficiency, sustainability and as-natural-as-possible healing methods.

We would put an end to the appropriation of influence and the more or less disguised unlimited economic power of individuals that make it possible for an ever-decreasing number of individuals to control an ever-larger part of the global community and all the wealth in every field.

We would do away with a further enrichment of individuals that impoverishes the community or appropriates part of the community’s stores of value.

We would eliminate the enrichment of any one individual in any field who profits by way of firing workers and appropriating their stores of value in the form of past labor and pension funds.

We would eradicate the enrichment of individuals who claim commissions or unreasonably high and disproportionate compensations relative to the labor market and to places where damaging exploitation was done and the environment burdened.

We would terminate the possibility that any country or community could be(come) a colonized society ruled by slavery.

As a result, societies and communities would unite in a common goal to preserve the natural environment and establish a sustainable, moral and ethical global community, where each individual can have his or her role and gets the opportunity for personal growth, cooperation, survival and improving the quality of life within the limits of nature's potential.

All individuals would benefit from the fact that, based on the suggested measures and additional restrictions on individuals, society would again become “normal” and could shift into the zone of long-term stability on the graph of social orders, where life is lived in harmony with the natural environment.

The basic assumption for such a conviction is that a rich community and proportionally restricted individuals could together adopt decisions that are better and more environmentally sustainable in the long run, as opposed to the decisions made by the present-day community and individuals governed by economically entirely unlimited social orders and relationships.

28. What are the main expected negative repercussions of the suggested restrictions and measures?

Restricting an individual's right to unlimited enrichment would mean that the “negative repercussions” would definitely be the most felt by the most disproportionately rich and influential individuals. The restrictions would force them to shoulder their own part of a shared responsibility for the community, which should be considerably greater than it is today and more than it ever was.

The negative repercussions would be much less felt by the large majority of individuals across the entire human community who today find themselves in an enslaved position, who own nothing, who are facing a destroyed labor market and are indebted for several generations to come. For the vast majority, the consequences would be mostly positive.

For the relatively rich, influential and responsible individuals who have thus far already been living and working in the suggested manner and in the spirit of the suggested additional restrictions and measures, this would bring virtually no changes in practice.

There would still be several “negative” repercussions, and probably each and every individual would have to face one or another.

The prices of productive and consumable capital would undoubtedly rise, and such capital would also become significantly more difficult to obtain because some forms of consumable capital would no longer be readily available as they are today.

Travel, for example by air, would become more expensive or entirely inaccessible until it becomes environmentally sustainable or less energy-intensive.

Overall growth would slow or there might even be a greater “technological recession”, or to put it in other words, the overall production of added value would decrease.

Individuals who are fit for work, yet today live from social benefits, would have to become active in the labor market, while their rights and social income would become dependent on their active participation in the labor market.

All individuals who live off annuity capital at the expense of others by acquiring added value, as opposed to creating added value in the proportional combination of human labor and capital invested, would face the responsibility that arises from capital gains and that relates to taking care of the community and the establishment and maintenance of the labor market.

At the other end of the spectrum, numerous positive consequences of the suggested actions and changes would take place; most likely, all individuals would benefit from at least one of them. Above all, the size of labor market would increase and, hence, also freedom and purchasing power, while individuals would change their attitude towards energy consumption and thus to the natural environment.

And this is the whole point of the suggested changes. All individuals lose something and, conversely, win a few options for the survival of the human species and the preservation of at least a part of the natural environment.

29. Why would the changes and restrictions be beneficial for the richest and most influential individuals?

A depression that leads to nationalism, fascism and revolution also leads to a dictatorial, violent takeover of power. A newly emerged social order then violently appropriates its available capital from where it is most concentrated, i.e. from the hands of the richest individuals.

History already repeated itself several times, yet the rich and the influential fail to learn the lesson. If they did, they themselves would suggest these solutions and also support them in every imaginable way because they represent the only real protection against such coming events.

30. What could every single individual do right now?

Every individual should straight away do at least the following three things:

1. Understand the pitfalls and devastating effects of the current (and previous) social system and the benefits of the suggested model – which is probably our only and last hope of preventing human society's mass extinction.
2. Change his perspective regarding private and common assets and, accordingly, his attitude to whom he will empower at elections (for any responsible position in the community) and to what actions he will more or less actively advocate and support within the community.
3. He should also share this book with others as soon as possible, so they can also reflect on it and change their perspectives.

31. What will an individual, as expected, really do?

Throughout history, individuals did not do any of the above. They simply “adjusted” and “subordinated” to the existing system. And what do you intend to do?

32. Why do individuals not do what they should do?

Regrettably, reasons for this abound, and what they all have in common is the fact that an individual rather pursues a goal or a path which is more easily attainable and not a goal or a path that poses a greater challenge.

“Half a loaf is better than no bread.”

In the developed world, an individual can **get rich easier** if she acquires added value on the basis of capital than if she obtains it with her own personal human labor.

In the developed world, an individual can **more easily** (legally) **appropriate the stores of value** of others or the community on the basis of “social statuses”, rather than actively create added value through the process of changing one form of capital into another.

Personal human labor requires effort. And because the system encourages an individual to avoid it and steers it towards avoiding it, the decision is entirely “logical” and “rational”.

The school system in the developed world has been teaching for decades (centuries) mostly how to legalize appropriation and how to appropriate and colonize successfully, as opposed to how to make something efficiently or how to create it in a faster and better way, with less consumed capital and less waste.

The political system further destroys the labor market and develops the market of recipients of social benefits and the UBI, thus systematically leading society into complete stratification and dividing it into those who are entitled to a quality life and those who are entitled to basic survival.

What is common to all the reasons for individuals' passivity is that the suggested changes would mean “a decreased growth rate of a quality life”, thus preventing an unlimited enrichment in a short time span (**the American Dream**).

Most individuals also feel better if they **follow others**.

Sadly, these others usually lead the community with their own personal interests in mind, which are, generally, **at odds with the community's interests**.

An extreme example of the connection between the community and an individual is the connection between “the German and Austrian nation and Hitler”, presumably “an enlightened absolutist”, in the period leading up to WWII. Another example is the local elections in some other countries that only partly rebelled and gave Hitler their majority support.

It is a fact that ending WWII required the involvement of the majority of individuals around the world.

That era could have ended completely differently if Hitler had succeeded in making atomic weapons before the Western allies rolled in.

The global community was in luck because the allies, as well as Stalin, had at least a slightly more acceptable concept of “individual freedom” for the entire community than Hitler.

But this does not necessarily mean that the Chinese also have such views of freedom that “would still be acceptable for Western civilization”. The history and the facts of today point to something completely different. This is why “China's leaps and bounds in economic success” could be that much more of an issue for the entire human community, the natural environment and all the achievements of Western civilization and its social order in general.

An individual might also favor some actions in the community because he wants revenge for all the wrongs that have happened to him or to others in the past, believing that such actions are more detrimental to the community than to him – or he is utterly indifferent, as long as he gets his “revenge”. Or perhaps he believes in the cult of greater power and the work of an enlightened absolutist who will bring a solution and salvation for the benefit of the entire community.

33. Can the concept of an enlightened absolutist exist in theory?

Even in theory ‘an enlightened absolutist’ must first become a dictator, which means that he must subjugate the entire community in a more or less violent manner.

Subjugation of any one person means that the subjugator must first entertain lower moral and ethical principles than the person who “allowed herself to be subjugated”. Or, to put it differently, the one who subjugates another must be willing to act in a more amoral manner than his opponent who stops herself at least one step earlier and thus allows herself to be subjugated.

As a result, a form of natural selection occurs where the dictator can only ever be the person who always displays the lowest level of moral and ethical values.

Because an individual cannot really overpower the entire community alone, he can only do so indirectly through the leverage of a subordinate minority, which also has to exhibit lower moral and ethical standards compared to the entire community.

Violent control of communities is thus a spiral of violence that knows no end because the majority would take revenge on the violent minority for the suffering caused if the latter were to slacken the ratios it achieved.

And this is also why the minority cannot let its dictator change his moral

and ethical attitudes towards the community by becoming an enlightened absolutist overnight and starting to change the “system” to the benefit of the community.

In the event of such change, the minority would replace its dictator with a new one, usually an even more destructive one for the community than his predecessor.

Therefore, the concept of an enlightened absolutist is impossible.

34. Who is then the real Puppet Master and who is a Puppet?

Even though it seems at first glance that the “Puppet Masters” are the rich and influential individuals, this is not the case in our post-WWII contemporary world.

Today, when democratic and “politically unlimited” elections can still take place, a Puppet Master is each and every individual in the community who can exercise his own voting right to appoint a representative to joint decision-making bodies (a parliament or legislature).

By gathering powers of representation, the empowered representative increases his political influence, which in turn gives him economic power. The empowered individual can then appoint the management (government), thus making decisions about both private and common property, as well as all the tax rates, i.e. the most important instrument for regulating the human society system.

By entrusting her power of representation to another person, an individual transfers her powers of Puppet Master to this person. By gathering the powers of representation, the empowered person becomes the empowered

Puppet Master, while the individual who transferred the power also remains the Puppet Master.

We need to understand that “an empowered Puppet Master” is actually not the real Puppet Master.

In a democratic society, the real Puppet Master holding all the strings to bring about change is every individual with a voting right.

Political representatives are merely empowered Puppet Masters. And all politically and economically influential individuals are powerful and influential only because the majority of Puppet Masters allows them to be.

Only if (and when) the real Puppet Masters become aware of who they really are, conditions can arise for the entire community to again transform into a normal (distributed), morally and ethically united community that could again restore a sustainable relationship with the natural environment. It is therefore of the utmost importance that all individuals change their own attitudes towards the ratio between private and common property accordingly and give their power of representation exclusively to those representatives who will introduce the proposed changes of tax rates and the other proposed conceptual changes.

35. Why does “the real Puppet Master” not want to take on his social and historical role?

Most Puppet Masters do not do this because it would also mean shouldering their share of shared responsibility for the condition the society and nature are in.

Puppet Masters prefer to surrender to the collective trust that everything is all right, that fundamental human rights, freedom, democracy and a quality life in a natural environment are rights that are given and acquired in perpetuity and that this is how it will remain.

Sadly, however, this reality is moving further away from the general collective conviction with each passing day. As a result, awakening from a state of deep hypnosis will have extremely negative repercussions for individuals, the entire community and the natural environment.

Yet, this is not a new phenomenon, but rather a new iteration of historically identical patterns which have been repeating themselves throughout the short history of human community.

As demonstrated by the election turnout, most real Puppet Masters are not ready to face their shared responsibility and thus steer clear of elections – or rather do not take part in elections or referendums at all.

By doing so, they unconsciously or even consciously prefer to automatically slip into the role of a Puppet, to hide behind others and let them decide on their behalf, while only talking about how the decisions that harm the community are harmful and how they themselves do not support them.

It is a fact, however, that an individual with a voting right who does not actively support changes in favor of a balanced relationship between the motives of individuals and communities at elections, in truth supports the existing state, regardless of the issues discussed at the elections and the current right to limitless enrichment and limitless social influence of individuals on the community.

It is a fact, however, that an individual with a voting right who does not actively support changes in favor of a balanced relationship between the

motives of individuals and communities at elections, in truth supports the existing state, regardless of the issues discussed at the elections and the current right to limitless enrichment and limitless social influence of individuals on the community.

36. What are the consequences of inaction of individuals and the community?

Consequences were listed at the beginning of Part I of the book.

It is true that it is not possible to assess with certainty all the consequences of the proposed “economic and political” measures and restrictions, although it is also true that, lamentably, it is possible to predict the consequences of inaction.

It is a fact that doing the same thing over and over again and expecting different results is the basic definition of insanity.

So, whether the human community really embodies collective intelligence or not and whether it will continue to behave as a parasite and virus on planet Earth till its very end, thus depends on the questions related to the mentioned and related suggestions about additional restrictions of individuals’ rights relative to the community.

On the current path individuals face the prospect of even losing their role of “Puppet Master” fairly soon.

When the current social and political system, which enables individuals to select their representative who “can still balance” or “is still allowed to change” the tax rates, stops functioning, most individuals will irrevocably lose their role of Puppet Masters and will forever remain mere

Puppets. Conversely, Puppet Masters will become those individuals who succeed in appropriating their unlimited proprietary and influential economic power.

One of the consequences will also be that we become only passive observers, horrified by the extent or manner of appropriations at the expense of another or the community.

With each passing day, the level of morals and ethics will decrease, whereas violence, poverty, the extent of appropriation and the negative repercussions for freedom, the democratic will, individuals' rights and the natural environment will increase.

37. Can we therefore change the system at all?

We could, if we really wanted to.

The system can be changed only by
the majority of individuals in the community.

Hitler, just as any other dictator that came before him, was also defeated in the end through joint efforts of the entire global community.

And even if the entire community fails, none of the dictators has ever been immortal, and that applies to all emperors, kings, sultans, generals, presidents and pharaohs.

Lamentably, all the suggested, general self-restrictions of individuals in relation to the community have not been implemented in the aftermath of any war. Not only that:

We could say that we have never actually seriously considered a balanced capitalist society and the benefits and characteristics that would allow the preservation of the natural environment and, consequently, the establishment of conditions which would facilitate and maintain freedom and democracy in the human society in the long run.

38. Can the proposed changes take place at all?

Mahatma Gandhi once said and also lived according to the following thought: “A small group of determined and like-minded people can change the course of history.”

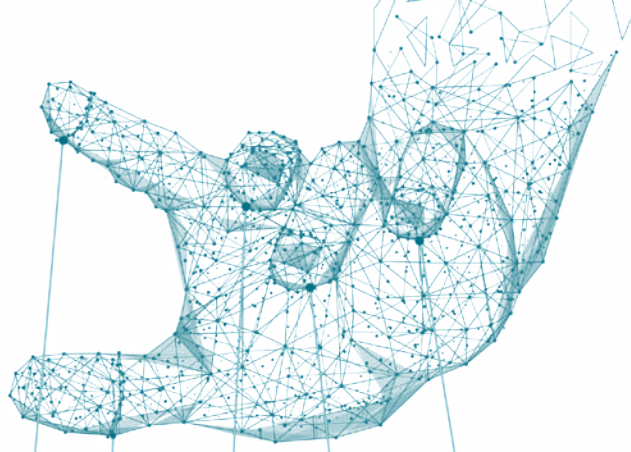
Perhaps someday such a group will form and change the course of history, while this is still sensible and possible.

The time for such actions is, alas, mercilessly running out. Or, if we look at it from another angle, right now is exactly when we still have enough time due to the many newly arisen circumstances.

Or, in other words, after the remaining species which are crucial for the survival of other living beings die out, it will be entirely impossible to preserve the human species.

And this could happen as early as in the next 10 to 20 years.

Regarding this, we need to understand that the suggested changes would safeguard the motives of individuals from all social classes and segments of society and from all parts of the community.



Part III

CONCLUSION



Who can we trust?

If you do not trust the words of an “unnamed author”, perhaps you will understand the words of a well-known Slovenian economist, professor and doctor of science **Jože Mencinger**, who wrote the following in the preface to the reprint of the Slovenian edition of Marx’s *The Communist Manifesto* (Ljubljana, Maks Viktor publishing house, 2008):

"I think that the current economic crisis can be explained only with a 'Marxist' interpretation of global economic developments over the past four decades, when the formerly long stable division of GDP between labor and capital of 75:25 began to change to today's 67:33, as the owners of corporations were increasingly superseded by the owners of property who played 'Monopoly@' on the stock exchanges and as economic efficiency led to an ever-increasing oversupply of goods."

And

"Equally relevant are the descriptions of modern globalization and national interest. Globalization allows owners to be on one side of the world and their assets on the other. It shifts production from where 'labor force' is expensive to where it is cheap and to where social rights are non-existent. The national interest is supposed to be a thing of the past; at best it is to be reduced to a 'standard of living' brought about by cheaper purchases from an 'efficient' multinational."

Given the distribution of wealth, it is probably quite clear to everyone that the current ratios between the labor market and the capital market are much more in favor of the latter and against the former than they were in

2008. And with every day that passes, this disproportion continues to grow, to the detriment of the labor market and, by extension, to the detriment of the vast majority of all individuals in the community.

Or perhaps we can trust **Boštjan M. Zupančič**, Ph. D., a lawyer, prolific author and former judge at the European Court of Human Rights in Strasbourg. In his book entitled *Prva od suhih krav* (The First among Scrawny Cows) (Ljubljana, Cankarjeva založba publishing house, 2009), he wrote:

"Joint ownership was, for example, supported by the late Professor Bajt, while some Western economists thought that the only problem with Yugoslav socialism and self-management was the reinvestment of surplus value in the company itself. Hence the issue of 'joint ownership'."

In his explanation, he adds:

"... In our country, meanwhile, the worker has been placed in the classic situation of a proletarian, and the surplus value accumulated through drudgery across 50 years of socialism has been appropriated by a handful of unscrupulous individuals. When I once mentioned the 'robbery of the century' at a Constitutional Court session, it was met with a heated debate, especially from those judges (one judge in particular) who are otherwise considered 'left-wing'. From this point of view, the bipolarity of the so-called 'left-leaning', as the brilliant political analyst, the late Mladen Švarc, used to point out all the time, is completely confusing and misleading."

Many of the thoughts in the above-mentioned works confirm fully or at least largely the points made in this book; there are far too many to cite them all. You are invited to read the full content for yourself and form your own opinion.

We may add, however, that it was not only the Yugoslav and Slovene worker who was placed in the role of a proletarian. Unlimited appropriation is an integral part of an unlimited capitalist system and is just as wrong as the

complete and unlimited collective ownership of property advocated by Marx and his contemporaries.

For those of you who still think that the content of the book does not apply to you, observe how the following statements affect you:

"There are three kinds of tyrants; some receive their proud position through elections by the people, others by force of arms, others by inheritance. Those who have acquired power by means of war act in such [ways] that it is evident they rule over a conquered country. Those who are born to kingship are scarcely any better, because they are nourished on the breast of tyranny, suck in with their milk the instincts of the tyrant, and consider the people under them as their inherited serfs; and according to their individual disposition, miserly or prodigal, they treat their kingdom as their property. He who has received the state from the people, however, ought to be, it seems to me, more bearable and would be so, I think, were it not for the fact that as soon as he sees himself higher than the others, flattered by that quality which we call grandeur, he plans never to relinquish his position. Such a man usually determines to pass on to his children the authority that the people have conferred upon him; and once his heirs have taken this attitude, strange it is how far they surpass other tyrants in all sorts of vices, and especially in cruelty, because they find no other means to impose this new tyranny than by tightening control and removing their subjects so far from any notion of liberty that even if the memory of it is fresh it will soon be eradicated."

"Even so, whenever a ruler makes himself a dictator, all the wicked dregs of the nation – I do not mean the pack of petty thieves and earless ruffians who, in a republic, are unimportant in evil or good – but all those who are corrupted by burning ambition or extraordinary avarice, these gather round him and support him in order to have a share in the booty and to constitute themselves petty chiefs under the big tyrant."

And...

"It is incredible how as soon as a people becomes subject, it promptly falls into such complete forgetfulness of its freedom that it can hardly be roused to the point of regaining it, obeying so easily and so willingly that one is led to say, on beholding such a situation, that this people has not so much lost its liberty as won its enslavement."

"Thus custom becomes the first reason for voluntary servitude. Men are like handsome race horses who first bite the bit and later like it [...]"

"The mob has always behaved in this way – eagerly open to bribes that cannot be honorably accepted, and dissolutely callous to degradation and insult that cannot be honorably endured."

"He who thus domineers over you has only two eyes, only two hands, only one body, no more than is possessed by the least man among the infinite numbers dwelling in your cities; he has indeed nothing more than the power that you confer upon him to destroy you. Where has he acquired enough eyes to spy upon you, if you do not provide them yourselves? How can he have so many arms to beat you with, if he does not borrow them from you? The feet that trample down your cities, where does he get them if they are not your own? How does he have any power over you except through you? How would he dare assail you if he had no cooperation from you? What could he do to you if you yourselves did not connive with the thief who plunders you, if you were not accomplices of the murderer who kills you, if you were not traitors to yourselves? You sow your crops in order that he may ravage them, you install and furnish your homes to give him goods to pillage; you rear your daughters that he may gratify his lust; you bring up your children in order that he may confer upon them the greatest privilege he knows – to be led into his battles, to be delivered to butchery, to be made the servants of his greed and the instruments of his vengeance; you yield your bodies unto hard labor in order that he may indulge in his delights and wallow in his filthy pleasures; you weaken yourselves in order

to make him the stronger and the mightier to hold you in check. From all these indignities, such as the very beasts of the field would not endure, you can deliver yourselves if you try, not by taking action, but merely by willing to be free. Resolve to serve no more, and you are at once freed. I do not ask that you place hands upon the tyrant to topple him over, but simply that you support him no longer; then you will behold him, like a great Colossus whose pedestal has been pulled away, fall of his own weight and break in pieces."

These words, which are increasingly relevant today or even more with each passing day, do not speak of you, however. They cannot. They were written and published more than 450 years ago. I recommend that you read the entire book entitled *Discourse on Voluntary Servitude* written by Étienne de La Boétie (1530–1563).

Perhaps they will open your eyes at least a little.

Closing words

Dear Mr. or Ms. Puppet Master,

All the problems of the natural environment and of the human community throughout history have one thing in common: the unlimited disproportion between the private and the common and the limitless disparity between the right to appropriate on the basis of human labor and on the basis of private capital.

Since this relationship is mutually unrestricted, all the relationships in our society are shifting against the return on human labor and in favor of the return on capital, and at the expense of the community and for the benefit of an individual.

On the one hand, such regulation of human society means that property, and with it the power and influence to regulate human society, is concentrated (consolidated) in the hands of a few individuals whose common characteristic is that they have zero moral and ethical standards as regards other individuals; on the other hand, it means that everyone else is left with the option of being a “consumer”.

As a result, all the actions of the rich and powerful are geared towards increasing this stratification ever more rapidly and without limitations, while the increased consumption by everyone else means that the strain is put on the natural environment ever faster and on an ever-greater scale. Both hasten the destruction of the natural environment and, hence, the extinction of human society in its entirety.

Even though the system of unfettered capitalism has been more than 100 years in the making and is today a seemingly unsolvable equation of the Gordian knot and the Augean stables, there is a “magic formula” that quite simply solves all the “unsolvable” causes that have arisen so far.

The magic formula consists of balanced and balancing tax rates which would, firstly, restore a long-term sustainable relationship between the return on capital and the return on labor and, secondly, also restore a long-term sustainable relationship between an individual’s right to fully retain the private ownership of a share of the acquired added value and the labor she has to invest to retain her proportionate share relative to the ideal common share of the commons.

Common property is essential if individuals are to preserve the value of that part of property which they privately own.

The costs of maintaining the value of private property increase in the absence of mutual property. The return on capital decreases when the purchasing power of other individuals declines, and the disparity between individuals in human society increases due to the disproportion between the right to a return on labor and the right to a return on capital, which is also regulated by tax rates.

Each and all individuals therefore have the same shared interest, i.e. the protection of both collective and private property and the protection of both the labor market and the market of return on capital.

For the long-term survival of individuals, the community and the natural environment, it is therefore up to each individual to strive to protect his personal right to acquire a proportionate share of the added value created in the labor market and the market of return on capital, and to protect his private property from everyone else while also protecting his share of common property relative to an ideal common share.

In practice, this means that the human labor market and the market of return on capital must be equal in size and that the tax rates on the labor market and on the market of return on capital must be equal in terms of time and level.

In addition, the ratios on the labor market must be mutually constrained, meaning that the highest return depends on the level of the lowest return in the society, but also that this ratio must not exceed 1:5.

The proposed restrictions could re-establish the limited relationships between individuals in the society which would, in turn, prompt the re-establishment of a society's moral and ethical system, as well as the collective commitment to preserving the natural environment, insofar as this is still possible.

Although you may consider this implausible or even wrong, all this can happen exclusively by changing tax rates and introducing an obligation that proportional taxes are paid where the strain is put on the natural environment from extracting resources from nature, where sales income is generated and where the consumption of users burdens the environment.

Conversely, tax rates, as they have been defined thus far, mean that:

- Strain is put on the environment on one side of the globe.
- The profits are flowing into the pocket of individuals on the other side of the globe.
- The labor market is destroyed due to the struggle for survival, as well as due to the introduction of robotics, automation and artificial intelligence.
- Rich individuals are putting more and more pressure on the commons.
- These individuals are also appropriating an ever-larger share of the commons.

- Wealthy individuals are stepping up their irreversible destruction of the natural environment by consuming more energy to produce additional consumer goods.

Rich individuals pay no taxes on their profits – never, nowhere and to no one. They deposit their money in tax havens, and they deliberately cause minor or major crises everywhere, preferably where human society is most vulnerable, because that is where the greatest returns are to be had.

By not paying taxes on profits where the environment is burdened and where products and services are sold, such individuals also appropriate the mutual share of everyone else's share while everyone else, in turn, also pays a proportionate share of taxes for wealthy individuals.

Anything else is just fairy tales and media stories about how the unlimited enrichment of individuals also benefits the community. It does not. It harms it.

Furthermore, it will be even more harmful if all this leads to a revolution, to violence, to war. This will once again and only ever faster make these same individuals richer, while everyone else will become even poorer, and they will also fall ill, get injured or die on a massive scale.

Also harmful are all populist ideas to nationalize this or that, to raise tax rates on property (which is, at its core, nothing more than partial nationalization).

All forms of tax rates that are not balancing and balanced are harmful.

Only balancing and balanced tax rates protect both an individual and the community, the right of every individual to survive and to a quality life, the right of an individual to take an active part in human society and in the protection of the natural environment.

Only balancing and balanced tax rates prevent everyone and each individual from enriching themselves in any way at the expense of the community, from enriching themselves excessively relative to the community and to all other individuals, while simultaneously protecting their right to be richer than others, to produce more than others, to have a higher quality of life than others, including to have much more of everything than others. The main difference is that this relationship thus becomes generally limited to maximizing the benefit of an individual, provided that the benefit is also maximized for the community and is also limited in relation to the right (and hence freedom) of each individual to acquire value on the basis of his own labor, on the condition that a limited ratio relative to other individuals in the same society and in the same natural environment is respected.

Only balanced tax rates can protect the yin and yang of each individual and the community, simultaneously preserving the balance within each individual and within the community.

Any tax rates other than balanced ones mean that an individual who appropriates on the basis of lower tax rates does so at the expense of contribution rates paid by someone else, and also at the expense of the proportional acquisition of the share of common assets owned by those who pay higher tax rates.

For unless (and until) we are able and willing to protect the rights of an individual and the community at the same time, human society will fail to display collective intelligence and, consequently, neither the individual nor the community can be protected.

Any social system that uses any tax rates other than balanced ones is inevitably no different from a slave society, except that it is regarded differently. All the key social features are nevertheless the same.

A. So will you (ever) change your personal attitude towards the proportion of individual rights in relation to the community and thereby protect your own share of the commons?

Will you ever defend your own right to access the human labor market relative to the now unlimited rights of other individuals in the capital market? So, will you ever support the proposed solutions as regards balancing tax contribution rates for the general protection of the human labor market and as regards balanced tax contribution rates for a systemic redistribution of ownership?

This is the only option that can lead towards a natural (Gauss) distribution of wealth and thus towards true and economic freedom for all members of the human species and all other creatures in nature.

While it is true that balanced tax rates will not solve all the piled up and looming issues plaguing the natural environment and human society, none of these issues can be solved without implementing balancing and balanced tax rates.

Will you give this book and pass on the suggested solutions to someone else so that they can reflect on them and change their own attitude, as well as adopt them as your new “political demand”?

B. Or will you continue to watch silently and passively – or even actively – and persist in supporting “left and right” political options?

The latter option, repeatedly proven historically, leads to an ever more rapid decline of moral and ethical standards in the human community, to the growth of poverty among all but the extremely rich, to the violent extinction of natural habitats and animal species, to the disappearance of a free society, to the destruction of the achievements of civilization, to an accelerated ageing of the population, to the proliferation of diseases, and

to an increasingly uncompromised plundering on the basis of “economic and political reasons for and resolutions of” ever more widespread and frequent “crises” and consequent wars, all of which will only lead to a savage extinction of the human species.

The real Puppet Master is precisely you.

It is also you who is responsible for the community and the natural environment.

You cannot defer this responsibility to anyone else.

Your choice of who you will give your vote to at the next elections is a direct cause of all the consequences. Will you lean left? Or right?

Or will you lean to neither side but instead give your vote to those who will finally provide you, in their program, with the balancing and balanced tax rates on labor and the return on capital, along with the payment of taxes where strain is put on the environment and where income is generated?

You can only choose between A and B. There is no third option. A third option does not even exist in theory.

So, if you really want the community to adapt to your needs and to the needs of society as a whole, you need to learn to pull the right strings.

If you continue to pull the strings “only for your own benefit” and “at the expense of the community”, and you stubbornly insist on exercising all the disproportionately excessive rights you have acquired so far, arising either from property or acquired social status, the strings of other individuals who have even lower moral and ethical standards than you will turn you from a Puppet Master into a Puppet and will take away from you all that you – maybe – still have today. These are the strings that you – as the real Puppet Master – have at your disposal and that shape the entire community and

can put pressure on other individuals and affect the natural environment. And the strings of other Puppet Masters also have a feedback effect on you. That is why the decision and the responsibility are first and foremost yours, while the solution can only be found collectively. By a majority. Consciously. Peacefully. Democratically.

Morality and ethics

Probably the best explanation of the relationship between morality and ethics is summarized in the first verse of a song called *Genocide*, written by a well-known Slovenian singer-songwriter.

"I pity every animal, apart from cockroaches."

The fact that an individual feels sorry for any animal is "morality". Excluding the cockroaches from the collection of all animals is "ethics".

An individual uses the natural exclusion of cockroaches from the collection of all "other" animals "for the purpose" of letting all other animals live because she "pities" them, while killing cockroaches without restraint. This is the best example of using such a division into "other animals" on one end of the spectrum and cockroaches on the other, based on a chosen natural or social characteristic of an individual or a group of individuals, for the purpose of applying a different set of moral values to individual groups excluded from the community as a whole.

Morality is therefore best understood as a seemingly horizontal division of the attitude of an individual towards actions in the entire community and environment. Above the horizon, acts that restrict the rights of an individual or the environment are morally acceptable (you may steal), below the horizon they are not (you may not kill).

Ethics, on the other hand, is a very well-defined vertical division of the community.

Precise divisions within a community may arise from categories that are conditioned by nature (gender, skin color, height, age, health status, sexual orientation, nationality), by social order or by belonging to a community (religion, nationality, wealth, political beliefs, etc.; in nature, these categories can be natural or animal species, places, etc., or anything that can in any way be defined as “an individual group, somehow excluded from the broader whole”).

Given the natural divisions, it is clear that a community without categorization cannot exist because it is conditioned by nature. We call this extraordinarily diverse “natural ethical division” biodiversity.

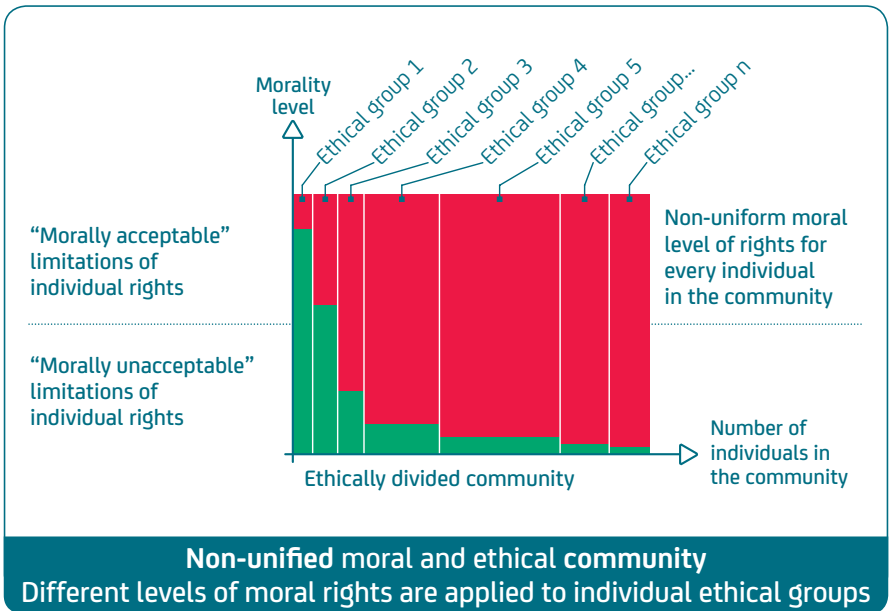
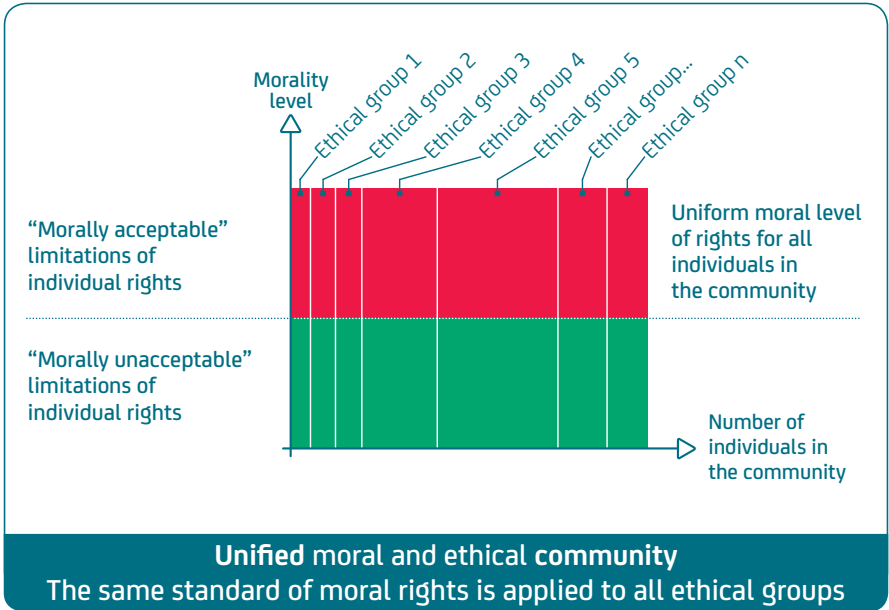
The problem for the entire community arises in the moment when a majority, minority or any individual uses the natural or social divisions of a community with the “intention” to apply different moral principles to different segments of the community, by “making this possible” (or by “allowing it” because the more “powerful” segment of the community morally accepts this).

Based on such an intention, it becomes hence “acceptable” to apply a different level of the moral horizon on the left side of the ethical divide than it is on the right side of this same divide.

However, applying different moral values to different segments of the community is unethical.

Different values for women than for men, different values for whites than for blacks, different values for the old than for the young, different values for the healthy than for the sick, different values for the left than for the right, different values for the rich than for the poor, different values for “us” versus “them”, but the same values for all animals... except for cockroaches. A unified ethical community does not know divisions based on an “intention”. The same moral principles apply to all segments of ethical groups.

Conversely, an unethical community is divided in innumerable ways.



An unethical individual can discriminate (and knows how to) between individuals in the community.

He can divide them in every possible way by labelling them. And he does this “with an intention” so he can then impose different levels of moral principles on individual groups.

America first. Black lives matter. Equality for women. These are actually grossly unethical principles.

The right ethical principles would be *Life first. All lives matter. Equality for all.*

In a duel between two individuals who hold two opposing principles, as a rule, only the individual who maintains lower personal moral and ethical standards can win in the world of the unlimited “American dream”.

And since enrichment is attainable only at the expense of another and only relative to another individual and the community, this implies that the winner’s “American dream” is everyone else’s “American nightmare”.

But anyone who thinks that divisions end at general slogans is far off the mark.

Recording and monitoring all individuals at every turn and the resulting assignment of “social points” can only lead to an extremely and absolutely unethical community in which any individual can be “personally separated” from other individuals in the community on the basis of a scoring system, and she can be (automatedly) assigned her “own personal moral level” and then placed into her “own ethical group”.

From the point of view of a moral and ethical community, this creates an extremely divided community and causes the complete collapse of all moral and ethical values of the community.

And even when individuals or segments of communities are excluded according to natural divisions, this is always wrong. Because it then becomes “acceptable” to burn “witches” or members of Judaism at the stake, to isolate groups belonging to the Palestinian people from the world, to starve to death the inhabitants of Ukraine or Yemen, to “re-educate” en masse individuals belonging to the Uyghur people, etc. The list of ethical divisions with the intention of manipulating moral principles is truly endless.

More recent and increasingly radical divisions and the imposition of conditions on the basic rights to freedom of movement, the extent of which we may not even be able to imagine yet, include **divisions between the infected, the (un)vaccinated, the (un)tested, the convalescents, etc.** The restitution of withdrawn individual citizens’ rights to move and access services and facilities “under the conditions set by the state” in the name of “health protection” and backed up by “technological surveillance” is, in fact, based on exactly the same justification as the segregation of individuals on the basis of belonging to a Jewish race and the “separation of witches” from the rest of society. It is also, in fact, identical to the social credit system of awarding points and the associated rights and freedoms in Chinese society.

The promoters, approvers and supporters of such solutions will only understand how harmful the technological segregation that is being introduced today “for the sake of health” really is to the democratic order and to the freedom of the individual when, under the same system, they – or those closest to them – are left facing a red light prohibiting them from exercising a fundamental human right, when they are excluded from the community and when they themselves are left unemployed or stripped of all their rights and fundamental freedoms.

Unfortunately, by then it will be much too late because the whole system of automatic technological segregation will have become so pervasive and – backed by the capitalist motives of powerful individuals – so grossly unethical that it will no longer be possible to find a way back to civility without a widespread, but at that point unfortunately still revolutionarily chaotic, revolt on the part of the majority of individuals in the community.

It is those very actions based on ethical divisions that are the main problem of society as a whole; the richer the society, the more divisions and the higher the “walls”, and the smaller the groups to whom everything – all economic and social power, influence and freedom – belongs, while everyone else is left with nothing.

In a society unconstrained socially, economically and in terms of influence, the winner is still usually the one who does not shy away from feigning ignorance regarding his own personal moral and ethical values because he is acting from his own lowest possible general moral horizon.

Without additional constraints in society, we will therefore always be led by those who have the lowest personal moral and ethical standards and who steer us into more and more ethical divisions, rather than eradicating segregation and bringing the community into harmony with the natural environment.

And that is why every “list of richest individuals” can also be understood as a list of individuals with the lowest personal moral horizon and the most controversial code of ethics; exceptions to the rule are all those individuals whose creation and existence of wealth is at least largely consistent with the proposed natural social constraints, which is difficult in today’s society, but, after all, not impossible.

Any enrichment or maintenance of disproportionate “wealth” or “social influence on the community” beyond the natural distribution of wealth and influence, and in relationships that are not reciprocally constrained between the individual and the community, is only possible according to the following principle:

“It is all for me, and I let everyone else mind their own business and take care of others. And me as well.”

With respect to the dilemma of individual Puppet Masters, each individual must understand that by giving her support to the individual who demonstrates a lower moral and ethical standard in the competition for a position in society, and who as a result is at the helm of society, she is also absolutely limiting her own personal moral level.

It is impossible for an elected Puppet Master to entertain a personal moral level that would be higher than the lowest common moral level, which this same Puppet Master applies to any other individual in the entire community and in the natural environment.

And it is impossible for an individual Puppet Master to rise above the lowest common moral level of the individual to whom she gives the power of representation (at elections or a referendum).

On behalf of the Puppet Master and with her permission, the elected individual accordingly introduces the lowest possible moral standard and additional ethical divisions in the community.

Each individual Puppet Master will have to grasp for herself that the schizophrenic dilemma of the relationship between individual rights and the rights of the community has its natural limitations.

In the natural environment, natural constraints (studied by the natural sciences) **always prevail over normative rules** (studied and determined by the social sciences).

The more disproportionate the normative rules in society are as regards natural constraints, the more the society becomes ethically divided and immoral.

Therefore, the solution to the local and global “moral and ethical dilemma of the community” can **only** be found in the (proposed) additional systemic and general limitations of individual rights in relation to the community:

- The limitations of economic and social power in the relationship between two individuals.
- The limitations of economic and social power in the relationship between an individual and the community.
- An absolutely time-limited right of an individual to work in the most responsible position in society, where he can manage a part of the commons.
- An absolute limitation of individual right so that additional general restrictions on the relationships between the private and the collective cannot be abolished.
- Limiting the ratio between the return on labor and the return on capital to at least 50% in favor of the labor market.
- Relative restrictions on the return on labor between individuals on a protected labor market.
- The introduction of balanced levels of energy consumption (kWh) as a universal measure of an individual’s impact on the environment and on the community, and as a basis for calculating the tax and contribution rates of an individual in relation to the community and the natural environment.

It should be highlighted that energy consumption per capita does not constitute “an ethical divide” despite being linked to the individual. The rule must become generally accepted and the individual must adapt to the general rule accordingly.

The same applies to punitive policy. An individual who violates “general restrictions” is not ethically excluded from the community but is rather excluded on the basis of the act committed (not simply the possibility of committing it) and the generally established rules of punishment, whose aim is to disincentivize individuals and parts of the community from committing such acts to the detriment of other individuals or the community. Only these “additional” rules will allow the society to re-eradicate the deluge of old and new ethical divides, to re-establish the same moral principles for the whole community and to rebuild the community’s relationship with the natural environment. This, in turn, is the only way to maintain a long-term sustainable relationship between individuals, communities and the natural environment. Only then can (will) the community again become a morally and ethically united community.

Without further constraints, however, the community becomes increasingly ethically divided and increasingly morally perverted, or applies different criteria for different individuals in the community.

Only a morally and ethically united community
can together preserve the natural environment.

A community that is not ethically and morally united can only destroy the natural environment.

The main problem with an ethically non-united community is that, “for the purpose of” stratifying and maintaining a stratified society, its energy consumption, and thus its use of natural resources, grows exponentially. All of this is reflected in biodiversity extinction, the accumulation of rubbish, the overheating of the planet, fires and floods.

The community and each individual in the natural environment therefore have no choice but to demand and support the proposed (self-)restrictions. And even then, the truly important question is whether there is enough time at all for such action and (self-)restriction to prevent the widespread destruction of natural habitats and to preserve at least enough of the natural environment so the human species could still survive.

If (or when) it turns out that it is too late to act and that the changes in the natural environment have already passed the point of no return for its sustainability, one can only imagine how dramatically the relationships between individuals in the community will change. And how quickly; and with no limits whatsoever, the entire “civilization” will collapse.

The basic guiding principle must therefore be: **The same rules for all!** None of the divisions, least of all the natural ones, should be used as a basis for setting the rules of relationships between individuals and the community.

Today, we naturally cannot conceive of changing all the legislation that has been creating ethical divisions of one kind or another for thousands of years. It would already be a major achievement if we stopped the upward trend in new divisions and started the process of eradicating ethical divisions. And this is precisely the guiding principle that each individual and the entire community should adhere to.

It is always right to support the solutions that contain fewer (or no) ethical divisions.

A moral and ethical community is in fact governed by the following rule: EQUALITY FOR ALL.

About the Author

The author of these words does not wish to be named. There are several reasons for this.

The first is that it is characteristic of most people to want to maintain their beliefs at all costs. In this case, it means that the reader's first reaction is to subconsciously ask how to discredit the content by identifying the political or personal affiliation of the author.

As if the content does not matter if the author is associated with the "wrong" political party! This thought is not originally ascribed to the author. *"It is indeed the nature of the populace, whose density is always greater in the cities, to be suspicious toward one who has their welfare at heart, and gullible toward one who fools them,"* wrote the author of *Discourse on Voluntary Servitude* nearly half a century ago.

The author has no economic or political motives for presenting the reader with issues of human society and the only possible solution to them.

Whether or not the author already lives according to the rules he proposes reflects the social constraints more than the author's views. After all, in today's social order this cannot even be done.

The solutions propose urgent changes to the social order so that the natural environment, and by extension human society, can survive. The author's personal political views or conduct in this environment are therefore not essential, as they have no significant impact on either the environment or society as a whole.

But it is all the more important, however, what stand the reader will take.

Should we just let it stand? Will it sort itself out? We'll simply push through somehow, won't we? Haven't we always managed to find a solution?

We did, but all these solutions lead to violence, revolution, war, nationalization, environmental destruction, species extinction, slavery, etc. Is this the reader's choice? It is – if you do not change your views and start actively pursuing your own political choices and if you do not express your demands to other friends and acquaintances so they can also consider them and change their political views.

This book is meant as a workbook. Underline that what is new for you, what you recognized as important. What do you disagree with? What are your suggestions? **What can you do? Turn to the end of the book and write down your binding resolutions!**

The real writer of history is therefore the reader. The name of the author is irrelevant to history.

The content of the book, the change of the ratio between the return on capital in the form of labor and the return on capital in other forms, and the attitude of the reader to the relationship between an individual and the community, or between private and common property, are, unfortunately, a prerequisite for the continued existence of the natural environment and human society.

The second reason why the author does not want to be named lies precisely in the fact that readers must recognize the proposed demands as their own and then pass them on as their own demands and not as the proposed solutions of some author.

Everyone can answer the question for themselves: Would you rather pass on someone else's political views or your own?

The proposed demands are neither left nor right. As can be seen from the text and the explanations, they fall between and follow neither of the two extremes, they benefit all individuals and the community as a whole, and their purpose is to systemically regulate the relationship with the

natural environment and to prevent slavery-type relationships between individuals on the basis of any, more or less artificially established social concepts and interrelationships.

If the reader denies the proposed solutions, this says much more about the reader's economic and political views than the author's.

If the reader advocates general restrictions, nationalization and high taxes on capital returns, property and inheritance, the reader is a supporter of extreme collectivism.

If the reader champions "neoliberal privatization" of the environment, the right to unlimited enrichment of individual, a weak, poor and highly indebted community, as well as high taxes and contribution rates on labor and low tax rates on the return on capital, then the reader is an active promoter of unfettered capitalism and consumerism as we know them today. If the reader advocates a strong state and a powerful leader without limits, then the reader is a supporter of political dictatorship and communist dictatorship as described by Karl Marx.

In all three cases, such a reader's political support nevertheless furthers the usual course of action, where only a few leading individuals and their narrow support group own the right to subjugate the whole of society, while everyone else is sinking ever faster towards servitude, the natural environment is being irreversibly destroyed, animal species are dying out on a massive scale and society is moving towards an increasingly violent score settling between each and every man with paybacks between acolytes of this or that insane idea, all of which allows the leading individual to rapidly acquire wealth and political influence.

And the unique solutions that can prevent all this are the proposed balancing and balanced tax rates, the related proportional protection of the labor market by automatically equalizing the sizes of the labor market and the market of return on capital – at all levels and for all forms of business companies in the human community that create added value.

The real author thus becomes the reader himself.



Let us learn faster and be embedded in a community

The Puppet Master landed in my lap on the plane. During the first (post-) coronavirus flight! After reading the first few lines, a slight guilt washed over me about my carbon footprint. So, I started reading even more “avidly” to see whether I was contributing something to the community or nothing at all. After reading the first few pages, I was in a much better mood because I realized that, after all, I was not merely an average puppet, but that I was also stepping into the shoes of a Puppet Master. Just by daring to get on a plane immediately after the notorious second 11-day lockdown and travelling, naturally to a red-listed country and despite the interior minister’s threats that it would be impossible to return home. For me, the main purpose of my travels is always to learn; at the same time, I follow my mission and pass on my knowledge where it is needed most. Every travel is a journey into the unknown. And this time I am also learning and, above all, I am amazed at how many smart people I meet... As soon as I landed, the news hit me like a thunderbolt – it became legal overnight for a group of 100 people to socialize in my beautiful country. What a contrast! An offended minister was stomping his foot only 12 hours ago, which was now followed by a dreamlike withdrawal of the social distancing measure.

The unnamed author writes precisely about the latter, i.e. the incongruities of human civilization. Given the extent and magnitude of disparities right across the board, while certainly the greatest can be seen in the field of

material wealth, especially when compared to human capital or, in other words, human labor, perhaps the word human “un-civilization” is more fitting. The author is not economical with the truth, but rather faces up to it and even tickles its underbelly. He looks under the covers of truly apocalyptic games invented by human beings in order to subjugate nature and all living beings on this planet and to enslave their brothers and sisters around the globe. For what? For a new scrap of land? For banknotes that still bear the scent of the printing press? For large heaps of new scrap metal?

The great divide has been widening all throughout our known history. Already two centuries ago, the Italian economist V. Pareto wrote publicly that 20% of people own 80% of all the wealth on Earth. Well, if Pareto were still alive today, he would be forced to update his theory. This gap has become much bigger. According to some estimates, today only 2% of people own 98% of all the wealth. Disparities, the author reminds us, are all around us.

The polarities lie between the developed and the undeveloped, even primitive societies, between generations, between nations, between women and men, between the vaccinated and unvaccinated, etc. The deliberate creation of opposites and thus asymmetries is already a rather old formula for fomenting wars of all kinds, and at the same time the perfect formula for throwing the world off course. Or maybe the world has already become unhinged, the author wonders. Do we still have time to adjust our course? What is the solution? Definitely not a revolution.

It is also not a ‘Reset’ where everything magically falls back into place after one simple click. Neither will a charming prince come galloping astride a white horse to put the world back in order, and I am increasingly skeptical about the evolution of human consciousness.

It is not that I do not believe in it, it is that I worry that it is going at much too slow a pace, much too slow. We need to continue learning and, above all, learn faster and learn embedded within a community.

We are all one. We are all connected, whether we are aware of it yet or not. And tell me, dear reader, how is it possible then that we allow poverty and suffering created by huge rifts in our society to exist? How can we be happy if our neighbor is unhappy? How can we be joyful if people around the world are dying of hunger? How can we be indifferent when rainforests in Brazil are burning?

The 'Ubuntu' of the Zulu tribe, also mentioned by the editor, means the awareness of community. How ironic it is that most people still consider them to be a primitive tribe, yet to me they are a people with a higher consciousness. Their children do not compete with each other about who will cross the finishing line first and receive a bag of sweets as the winner; they rather hold hands and reach the goal together. Why would only one of them be happy and all the rest miserable if everyone can be happy? This is the essence of community awareness! And we all build the community. Well, not all of us but only those who dare to take action, who dare to face the truth and take a stand for the community. Only those who wish to live in a good community. Only those who are aware that every single one of us creates the community.

The unnamed author lets each and every one of us decide whether we want to be Puppets or Puppeteers, or perhaps even Puppet Masters. We are all Puppet Masters. I am nevertheless strongly convinced that, with every read book, there will be one Puppet less and one Puppet Master more, so make sure YOU also grab hold of one as soon as possible!

Danijela Brečko, Ph. D., founder of Institue Sofos, entrepreneur and professor, specialized in knowledge management, talent development and focusing energy toward goals

The awakened consciousness of economy: ACTION PLAN, even if it seems UTOPIAN

PUPPET MASTER is a book that provides analyses of exploitative social systems, with clear and feasible solutions for restoring dignity to all working people under capitalism and other forms of social arrangements.

As the author writes: "This 'workbook' is intended as an aid to assist individuals in changing their own attitude towards the relationship between an individual and the community." He writes, suggesting all this "with the purpose of stopping the spiral of violence against nature and society and with the intention of preventing the ever faster and total disappearance of the natural world and, hence, humanity."

*The handbook is accompanied by a sort of initiation, a book within a book, called **The Capitalist Manifesto**. Together with the book, it reminds us: **Change your own attitude about the unlimited rights of an individual with respect to the community**. Or, to put it in the author's own words: "Demand and actively support 'political changes' to a social order which favors relatively limited economic and political power and individual influence. Grasp that the Puppet Master pulling all the strings really is you!"*

The aim of *Puppet Master* and the enclosed *The Capitalist Manifesto* is to offer a solution to the emergent and entrenched states of affairs in social

orders at home and elsewhere around the globe. If someone thinks we live in the best of all possible worlds, they do not need this book. If someone thinks that the moral and ethical norms that pertain to one kind of capitalism or another, and to all the other -isms that now reign over the world, are not sustainable, then they can take note of the proposed and workable solutions. And, most importantly, decide **how to use them themselves** for the sake of improvement.

If we do not yet have a good understanding of what moral and ethical norms actually are, especially ethics – that elusive, non-standardized, unregulated and unsanctioned ingredient of humanity – the author has done his best to define it both theoretically and, in a very illustrative way, practically.

The essential, viable and practical solution proposed is an **alternative taxation** that **takes into account human labor**. This represents progress as regards the valuation of the legendary duel: labor vs. capital! And what can follow from that is equality for all.

But to understand why such a book, which proposes a radical change in attitudes towards our fellow human beings and nature, is needed at all, the first half of the book is **a series of analyses of the -isms that have brought us to this point**. The second half **sets out the solutions**. From the moment you read them, it is up to each individual and his moral and ethical attitude to decide whether to remain the same person or to choose not to leave nature, living beings and the entire Earth to their impending doom, but to contribute every day and with every decision to the flourishing of good solutions and a healthy life for all.

The magic formula suggested by the author consists of balanced and balancing tax rates. Regardless of whether we understand yet what this means, we can understand what they would do: “... *firstly, restore a long-term sustainable relationship between the return on capital and the return*

on labor and, secondly, also restore a long-term sustainable relationship between an individual's right to fully retain the private ownership of a share of the acquired added value and the labor she has to invest to retain her proportionate share relative to the ideal common share of the common property.“

The translation for, let us say, the economically less literate (among whom the author of this text also counted herself for more than half of her life) could be: the old *antagonism* between labor and capital, which we pondered on while still 'resting on' the 'self-governing foundations of Marxism', is still very much present in our society and in most modern societies. A simple summary of what it means is that solely the owner of capital benefits – exponentially – from capital, yet this does not also apply to the one who makes this capital possible in the first place and co-creates it through his work. Regulation, such as the one proposed in *The Capitalist Manifesto*, would also give a share in the profit to its creators and not just to its owners. At the same time, we would preserve and nurture the commons – which *The Communist Manifesto* persecuted and which the subversive communist reality and the heartless capitalist reality unjustly and disastrously appropriated and has been destroying through today.

Or, to put it in even simpler terms, which we really cannot pretend to not understand: **natural relationships apply to the entire universe. They also apply to a human being who, in addition to consciousness, has moral and ethical norms within his reach. As well as laws.**

The laws could finally do away with the incongruities that exist today – in terms of property. Nature does not allow for creatures of the same species a million times the size of the smallest. As the author vividly illustrates: *“Can you even begin to imagine an encounter with a representative of a species that would be as much as 200 billion times larger than the average*

representative of the same species? Like a spider, for example?” In terms of property, world orders based on slavery perpetually approve of this.

Or, to describe it in even gentler terms: the word UBUNTU has recently resurfaced through several channels. Also, as a new open-source operating system, actually, whereas in our context it is meant as a renascent art of co-existence and co-operation taken from South African philosophy. Mungi Ngomane, granddaughter of the celebrated Archbishop and Nobel Peace Prize Laureate Desmond Tutu, has written a book about this model for a kind way of life for creatures and nature, and South African researcher Michael Tellingner is working on reviving this model in a practical and useful manner. Ubuntu is a universal value, while as a principle and a living ethic it is one of the pillars of modern leadership and also, on a purely personal level, of the modern human being who feels she is allowed to live with dignity; it is a shining example of the possibility of co-operative coexistence. The book *Puppet Master* is as important as the ancient Ubuntu because it offers tangible powers (or strings!) for improving society, all of which are already available in the current social order. It proposes them at the level of norms, regulations and economic leverage, which also or even more and, above all, more tangibly regulate society than the moral and ethical elements of philosophy. Moreover, each and every one of us, adult readers, can contribute to making them law and thus bring them into force, as opposed to just proposing a new, benevolent ethical standard and then complain that it did not catch on or that we tried to put it into practice ahead of its time. The time is now.

Even if you haven't read many books until now, give this one a go, in the name of a dignified life.

And you can experience it as your salvation. Because this is exactly what it is. And you can introduce it to someone who will turn it into a movement – if You yourself won't do it first.

This book is not intended to be the holy book of some religion. Ideally, it would become the manifesto of a political party created by the people of a new era, people who are in league with neither the old clientelisms nor any newer... -isms.

Its aim is to become the most useful book of secular life and thus to make it so dignified, so noble, that it could be called sacred. Which, on this beautiful planet, it also merits.

Sacred in a secular sense, that is. As life and work should be, because both are a gift. And as such, they are worthy of respect, support and encouragement.

The author, an influential and successful individual in his field of work, wishes not to be named due to the reasons explained in the book. He will occasionally support the content presented in the book on his website www.lutkar.si with comments, analyses and suggestions for improvements as regards current social phenomena.

All of us who have contributed to the book will also remain unnamed, because we believe that it is the content that counts.

The editor and author of the accompanying text has edited, among other things, more than 200 books in the span of roughly 11 years, and before that she dedicated a similar period of time to newspapers. She already had some experience in recognizing the Book when being presented with it and she recommends this one from the bottom of her heart. She also thinks her name is not important. She is simply a being who has chosen to invest her knowledge, energy and information into weaving the ideas in this book into a collaborative, creative and healthy Reality. For her, this book represents the most viable transition from a toxic society to a collaborative one, seeing that sometimes simply planting flowers just won't do the trick. They are

pretty and they grow into carpets; some of them can even feed us and, more importantly, they produce oxygen and allow water to circulate.

But the current design of a human being still requires norms and regulations. Higher consciousness and vibration can thrive on agreements and recommendations alone, yet the world apparently still needs rules or, dare we say, punishments as a form of yet-to-become-obsolete control.

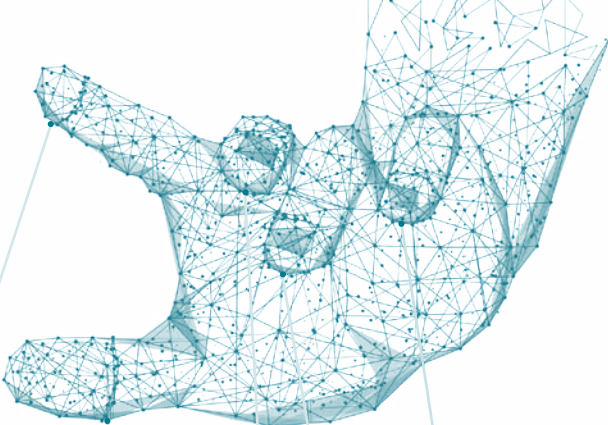
Everyone involved in the creation of this book wholeheartedly hopes that its content and solutions will spread far and wide, reaching many people. It was made with the purpose of awakening and stirring into action a new human being who will shape a new society, at home and across the globe. We can make it happen. You and I. As the author says:

“We are all Puppet Masters and, by embracing the mindset that we are mere puppets, we in fact brush aside the plain truth that only if Puppet Masters coalesce into a majority, they can bring about change.”

This means that it is up to all of us. Us being as closely connected as possible. You and I and all of us. First, within ourselves and then together.

Editor

Workbook



In the book, I was struck by:

In the book, it was a whole new perspective for me that:

As regards this book, it stirs anger in me that:

As regards the content of the book, I can bring into my reality the following:

From now on, I will:

I will send/gift/recommend the book to:

I can discuss the book...

With whom:

When:

Where:

Based on this book, I believe I can

How:

With whom:

When:

Where:

actually change the social order for the better.

I can present a printed book in Slovenian and an e-book in English (more at www.zalozba-chiara.si) to:

with the purpose of improving the world as an aware and responsible Puppet Master.

If you wish, you can write to the author with constructive suggestions at puppetmaster.manifesto@gmail.com

Key terms


- Comparison of known social arrangements and ways of managing communities over time
- Appropriation based on capital and at the expense of human labor
- Unnaturally excessive economic and social impact of an individual on the community
- The negative feedback effect of unlimited individual economic power on the freedom of other individuals and on the natural environment
- Unnatural and unsustainable relationships of economic and social power (disparities between individuals amount up to 1:1,000 billion) that are hidden from plain sight
- Leverage for appropriating, concealing and legalizing differences between individuals and between an individual and the community
- The spiral of violence and sinking into a modern slavery society
- (Im)moral and (un)ethical behavior of the individual
- Intelligence of an individual and the community

- Functioning of the human community system in the natural environment
- Taxes as a regulator in all social systems and the implications of tax rates
- Balancing and balanced tax rates as a prerequisite for establishing and maintaining a sustainable social order in the natural environment

- Building naturally sustainable relationships in the human community
- The need to preserve the entrepreneurial initiative of an individual, conditioned by obligations to the community and the natural environment
- Personal human labor as a protected category of capital
- Maintaining enduring equal sizes of the human labor market and the market of return on capital, and limited relationships on the labor market
- Energy balances for goods, services, individuals and communities as a way of building the relationship of consumers towards the natural environment

- Payment of taxes according to where the burden is put on the environment and the source of purchasing power
- Non-transferable ownership of rubbish and waste from production to recycling
- Permanent ownership of own personal data and limitation of the right to use personal data
- Protection of intellectual property in relation to the payment of taxes related to such protection
- The necessary constraints of a social system in order to establish and maintain a sustainable social order and to preserve the natural environment

- Abandoning ‘the American dream’ model as a prerequisite for establishing a sustainable social order and for preserving the natural environment
- Limiting the rights and increasing the responsibilities of elected politicians and community leaders
- Non-revolutionary and non-violent changes of society as the only possible path towards a sustainable social order
- Empowerment of voters and sustained pressure on elected politicians as a prerequisite for the preservation of a democratic system



You are also welcome to visit www.Lutkar.si,
where you can download the electronic version of the book
or order a paperback book in Slovenian language.