FLOURISH!
An Alternative to Government

and Other

Hierarchies

by Robert E. Podolsky
With Clyde Cleveland

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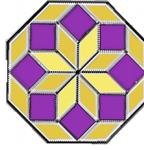
Government

and Other Hierarchies

by

Robert Podolsky

with

Clyde Cleveland

(3rd Edition)

2018

DEDICATION

I dedicate this book to the memory
of my loving wife of thirty-eight years,

Leah Frankel-Podolsky,

without whose unstinting patience and
support my research and writings
would never have been possible.

Thank you, Gypsy!
I miss you.

- Bob Podolsky

TABLE OF CONTENTS

Preface – by Clyde Cleveland

Buckminster Fuller: *"You never change things by fighting the existing reality. To change something, build a new model that makes the existing model obsolete."*

If you just picked up this book and are reading this preface to decide whether to continue, then I pray with all my heart, mind, and soul that the words I have set forth here inspire you as you have never been inspired before. I implore you not only to read this amazing and utterly revolutionary book, but also to immediately get involved in the **Titania Project** with all of the energy, enthusiasm, and resources you can bring to the effort.

This book is powerful beyond description. I will do my best, however, to explain just what it means to me and how profoundly it can change our entire world. This book truly presents the new model we have been looking for, to replace the bureaucratic institutions that enslave us.

Do you want:
- World peace?
- Complete prosperity for anyone who aspires to it?
- A health care SYSTEM designed to help you be healthy rather than to make the pharmaceutical industry wealthier?
- Less crime?
- Less drug abuse?
- Better education?
- A cleaner environment?
- Less discrimination?
- Safe healthy food that is not genetically altered?

Then read this book and learn how you can help create a transition to a system that will provide all of us with these glorious benefits and much, much more!

Bucky Fuller was correct that when you spend your energy and time fighting against firmly established institutions, you are going to end up demoralized, exhausted and discouraged. I know. I have spent a lifetime railing against the "system." I have approached it from every possible angle including as a Republican, Democrat, Socialist, and Libertarian. I have been a Director or Founder of several organizations designed to reform the tax system, educate people about the GMO scam, create world peace, help create the first ever Constitutional sheriff convention, etc. I have run for office twice and written two books in order to educate people about the absolute and total corruption of our government and other major institutions.

It took me too long to understand that *working through either political party is a total waste of time*. They are both controlled by the same interest groups. It took me still longer to realize that all of the divisions among us are created, promoted, exaggerated, and exacerbated by those who rule us. To divide and conquer is a very effective technique and it has been used for thousands of years to control people.

I finally realized that all of our political parties, organized religions, labor unions, banking/financial cartels, and many of our major corporations work together to protect each other and the power elite behind the scenes. The current system benefits them and they will work to keep the system just the way it is.

I have never read any book or heard anyone describe our present system and its faults as clearly as Robert Podolsky does in this book. He has spent a lifetime doing research to bring out this knowledge. Describing the present corrupt, top-down, force based system we have lived under on this planet for nearly 8,000 years is only a small part of what he does in this book. *The real meat of this book is the solution presented to create an alternative system.*

The author is absolutely correct about the importance of ethics. Without a system of ethics which becomes the agreed upon prime directive of the vast majority of our society, we are doomed. Anyone who has

studied the founding of the American Republic knows that, for the most part, a very high level of ethical conduct pervaded commerce and business in the 1700's. The founders knew that without high moral and ethical standards, a freedom based, bottom up model of governance would not last long.

An ethical code is only part of the solution presented. The author also presents a model for bottom up governance that is applicable to any organization including: governments, unions, corporations, religions, non-profit organizations, or any other organization of human beings imaginable.

From the early Israelis and Anglo Saxons, who used the principle of ten family units, to the successful Iroquois tribal system; from the amazingly prosperous and entrepreneurial Gore enterprises to the success story of Visa under CEO and visionary Dee Hock; from the Deming inspired corporate model in Japan to the employee owned modern companies becoming more popular every day, the examples of bottom up, freedom based, non-coercive models of human organization abound.

The end result of all bottom-up organizational models is more freedom, more creativity, more happiness, more productivity, more harmony, and more success on all levels of human activity and behavior. It is a new age – and that new age will not come about from a policy or bill passed in the U.S. Congress. You will not change the U.S. Congress, because that entity is part of a system that is very effectively *doing its job*. Its job is not, however, to represent you or make your life better. Its job is to make those who control the system behind the scenes more powerful and wealthier than they are now. It is critical to understand that, in their minds, they will never have *enough power or wealth*.

No government or entity that is part of the existing system will save us. Do not think that the United Nations will save us – or that it is even benign. Think again. The United Nations and all its spawn were created by the power elite that control the governments of this world

and the biggest and wealthiest banking and financial institutions in the world. For explanations of this fact, read "Confessions of an Economic Hit Man" by Perkins and "The Creature from Jekyll Island" by Griffin.

We must create a new system based on a new model, as Fuller says, if we want change. That model, as explained in this book, *exists now* and can be used *by us* to improve our lives in virtually every way starting *today!* As the new system grows and takes on more of the tasks that we have mistakenly delegated to top down, bureaucratic governments, corporations, religions, and unions, we will see those ancient, useless, coercive, damaging institutions simply disappear. They will vanish as useless relics of a much less evolved society.

It is absolutely up to *you* to **create this new system and make it a reality**. A new age will not happen by itself – it will be created by people like you and me. I promise you that the process will be fun, profitable and fulfilling on all levels. It is up to each of us to make this new model a reality. Our children and grandchildren's lives depend on it!!

Albert Einstein: "Everything that is really great and inspiring is created by the individual who can labor in freedom."

Clyde J. Cleveland:
Entrepreneur, ecologist, public speaker, and political historian.
Author of "Restoring the Heart of America" and "Common Sense Revisited."
Married for 43 years, with four children and seven grandchildren.

Foreword

The purpose of this book is recruitment – not literary excellence; not academic showmanship; nor philosophical discussion – just recruitment. It is intended for readers of above average intelligence who are keenly dissatisfied with the world's *status quo*, and who want to *do something* that will have a meaningful and beneficial impact on the future of humankind. I became aware of the organizational concept described herein in 1984, and have spent the years since researching it and honing my articulation of it. It is my expectation that intelligent readers will recognize, in my rationale, ideas that, on some level, they've intuited on their own – but had yet to fully grasp and utilize.

Among this group, I surmise, will be some who feel passionately about the opportunity presented herein – and who are ready to train as the leaders of a cultural revolution – a new renaissance, if *you will*. If you see yourself in this description, when you've finished reading the book, I urge you to contact me by calling me at 561-542-5800 or emailing me at cronus@titanians.org.

Bob Podolsky
July, 2013

PART 1
Introduction

CHAPTER 1

INTRODUCTION

The Shared Vision

For starters, I want to congratulate you on your decision to be a participant in the Game of Life – and especially on your awareness that human society isn't what it could be, and that the efforts of folks like us can make a real difference in the world. While you may think of yourself as "ordinary", the fact is you are not – you are *extraordinary*. I know this because for many years I searched for people with your level of awareness, and became frustrated with how unusual they are. So again, my congratulations!

My purpose in writing this book is to share with you a dream that I've held in my heart for almost thirty years – a dream that began with a question – and to recruit you as a founding member of a new *kind* of institution that I call Titania.

Did You Ever Ask Yourself…

I recognized almost 40 years ago that our species is following a highly self-destructive path – one that could easily make us as extinct as the dinosaurs. So I asked myself, "What would have to happen for humanity to *thrive* – to *flourish* – to truly overcome the serious societal problems, such as Crime, Hunger, Poverty, Violence and War that humanity has faced for THOUSANDS of years, still faces today, and will probably face in the future? *Did you ever ask yourself this question?*

Soon after I asked this question I found a satisfying answer – which led to more questions. The answer is: For humanity to flourish, its institutions MUST consistently make ethical decisions. Simple, almost rhetorical, right? But unfortunately, most people have only an intuitive sense of what the word "ethical" means – whereas a much more exact and precise understanding is required. So obviously, a massive educational effort has to be part of the game-plan.

Thanks to my mentor, John David Garcia, I also learned how people committed to acting ethically can form organizations and institutions that are equally ethical. There is a specific formula for doing this, as I'll explain as we go along. This knowledge left me with one burning question: "How can I find enough ethical people to implement what I know?" YOU are the answer. So hang onto your hat – I'm about to amplify your dream. But first, I have to tell you a little about myself.

CHAPTER 2

My Background

The main things you need to know about me are these:

- My life is primarily driven by curiosity. At the age of five I got hold of my parents' alarm clock and took it apart because I wanted to see how it worked. (Oooops!) My folks weren't happy about this, but my father, a famous physicist (Boris **Podolsky**), understood my urge to know how the world works and encouraged me in this ever after.

- My father also taught me, at an early age, the basic principles of science and the scientific method which exist only to distinguish true information from false information. This is the reason we have science in the first place: to distinguish true information from false information. - so I became a devotee of **truth**, and remain so to this day.

- For my first career, I spent ten years doing mathematical physics and systems analysis in industry and government. Then I spent twenty-five years doing psychotherapy in private practice.

My father was Boris Podolsky, the physicist who achieved considerable notice for his 1935 work with Albert Einstein on what came to be known as the "EPR Paradox".

The resulting paper was entitled, "***Can Quantum-Mechanical Description of Physical Reality be Considered Complete?***" We now refer to it as Quantum Entanglement.

Boris Podolsky

13

Of Boris, Einstein once said, "Podolsky goes directly to the heart of the problem". Boris was also a brilliant teacher. So I was very early-on introduced to the scientific method, logic, and the operational point of view, the philosophical cornerstones of science.

As a student I followed in my father's footsteps by studying math and physics in high school, Williams College, the University of Cincinnati, Xavier University, the University of Hawaii (where I received a National Science Foundation Fellowship for research in quantum electrodynamics), and Harvard. I have a Master's degree in theoretical physics,

Overlapping my formal education, and subsequently, I worked in industry (Avco, GE, Bendix) and in the Civil Service (USAF Avionics Lab and Coast Guard HQ) performing mathematical modeling of complex physical systems, such as atomic reactors, guided missiles, electron microscope lenses, external combustion engines, and the like.

After ten years of this work, I tired of the "Dilbert" lifestyle and its bureaucratic environment; so I got trained in various methods and techniques of psychotherapy and operated a private practice in this field for some twenty-five years. During this period, some of my clients were business-people; so I studied business systems and entrepreneurship and consulted in this field. I used my experience in systems analysis together with psychology to enhance the effectiveness of my clients.

In 1984 I met John David Garcia, the brilliant author of "*Creative Transformation*" and remained friends with him until his death in 2001. Under John David's tutelage I came to

John David Garcia

understand and value the field of **ethics** that I had scorned as a young man. I have since seen it as the most important field that anyone can master; because, through the lens of ethics, one can make vastly bet-

ter decisions than one can by any other means.

By 1992 I had begun writing articles, and subsequently books, about ethics, law, and government. My research in the intervening years showed me unequivocally that the institutions that we usually look to, to solve societal problems, were actually the cause of all the major problems that our species faces. After the work I had done analyzing physical systems, the analysis of societal systems turned out to be a very simple matter. The three big offenders in this respect turn out to be **B**ig Business, especially **B**ig **B**anking **B**usiness, **O**rganized **R**eligion, and **G**overnment. Borrowing an idea from Star Trek, I have coined the phrase B.O.R.G when referencing these three institutions collectively. To date I've written seven books about the B.O.R.G. problem and what can be done about it. Four are available on Amazon.

Finally – Some Answers

So here's the long and the short of it: Humanity is facing a huge problem. A solution exists. Hoo-hah! The rest of this book is devoted to filling in the details concerning the problem and the solution.

To better understand our current situation, let's examine the BIG PROBLEM through the lens of scientific systems analysis.

PART 2
The Big Problem

CHAPTER 3
Institutional Analysis of The Big Problem:

As I started looking for answers, I began applying a variety of intellectual tools, namely:

- The scientific method,
- The operational point of view,
- Formal systems analysis,
- Archeology,
- Characterology,
- Economics,
- History,
- The scientific method,
- Formal systems analysis,
- Characterology,
- Logic,
- Math,
- Neurolinguistics,
- Organizational Development
- Political science,
- Psychology,
- Sociology.
- Organizational Development
- Archeology,
- Economics,

It wasn't long before I realized that societal institutions are pretty easy to analyze given the right tools. The first important realization that came my way was that these problems…

- Bureaucracy
- Corruption
- Crime
- Drug Addiction
- Exploitation
- Genocide
- Hunger
- Ignorance
- Poverty
- Pollution
- Race-Hatred
- Slavery
- Terrorism
- Violence
- War

… are not ac-tually separate problems at all – but merely symptoms
of one BIG PROBLEM that stems from the propensity of our institutions to make unethical decisions. When we eliminate this problem, the symptoms will all but evaporate. So where do we start? Let's start by acquiring a deeper understanding of the relationships between Ethics, Law, and Government. To do this we need first to understand the ethics.

CHAPTER 4
Ethics, Law, and Government

The Ethics

As most people are aware, ethics are the means by which we decide what actions are permissible and what actions are not. What is less known is the fact that every ethic consists of two parts:

1. A value that defines what it is that we want more of in our lives, or what we wish to maximize, and

2. A belief, or system of beliefs, that describes what actions we are to take to obtain more of the value that we seek.

Still less often recognized is the fact that an ethic may be valid or invalid. Valid ethics produce the **desired** results – an increase in the values sought. Invalid ethics produce the opposite effect – a **lessening** of that which is sought or desired.

As an example, consider the ethic adopted by our country's founders. The value they wished to maximize was freedom for the country's people (or at least for white male property owners). The belief system was based on the principles of a democratic republic honoring majority rule. What has been the outcome? Each year but two (1865 and 1920 / Emancipation and Suffrage) we have had less freedom than the year before.

Today, through the proliferation of ever more restrictive laws, almost every aspect of our lives is regulated or controlled by our federal, state, county, or municipal governments. Without government permission we cannot own property, drive a car, board a plane, alter our home, open a bank account, operate a business, ingest prescribed medication, carry a firearm, or do any of a thousand other things that our forefathers and foremothers would have considered to be our unalienable rights.

In short, we see that the founders of our country chose to adopt an ethic that is ***invalid*** – because its adoption produced the ***opposite effect*** of that desired. This does not mean I do not respect the founding fathers for the great accomplishment, at great personal sacrifice to them, for throwing off the oppressive shackles they faced at that time. From a scientific perspective, they didn't get the experiment exactly correct. Had they, we wouldn't be having this conversation right now.

Another striking example is the history of the Soviet Union, which was based on the value of material well-being for everyone. The prevailing belief system was the doctrine of Communism. The result was almost universal poverty – so the ethic was invalid.

While we are on the subject of ethics, let's consider two other specific ethics that are especially relevant to an understanding of the dilemma that humanity currently faces. The first I shall refer to as the ***Power Ethic***. This ethic seeks to maximize power over others in the hands of those who adopt it. The belief system that supports this ethic can be summarized by the statement, "***Might makes right***".

In other words, those who can afford to buy weaponry and to pay or coerce young men and women to use those arms in battle have the right to exercise power over others for whatever reasons they wish. This is the ethic adopted by those who invented government as-we-know-it in Sumer eight thousand years ago. This ethic is still the creed of those who run the governments of the world today.

At first it might seem that the ***Power Ethic*** is valid – because, indeed, those who have adopted it have succeeded in accumulating more and more power over their fellow men and women. But there are secondary consequences. Included among these are wars, terrorism, slavery, hunger, poverty, international strife, drug addiction, interpersonal violence, bureaucracy, oligarchy, environmental degradation, and all manner of crime. If the macroscopic trend continues it is more than likely that the end result will be the total annihilation of all human life on our planet – thus reducing the earth to a radioactive cinder. Like a ubiquitous parasite, those who have adopted the ***Power Ethic*** will de-

stroy their host and themselves with it. So in the end the ***Power Ethic*** is ***not valid***.

By contrast, consider an ethic that chooses creativity and its logical equivalents as the values to be maximized. Such resources as love, awareness, objective truth, and personal evolution may be considered as logical equivalents of creativity, because whenever one of these resources is increased they are all increased, and *vice versa*. John David Garcia, the brilliant author of ***Creative Transformation,*** called this ethic the ***Evolutionary Ethic***, so I will do likewise*.*

We might note at this point that all prosperity, and ultimately all happiness, derives from someone's creativity. The belief system that empowers this ethic begins with the notion that an act is good if it increases creativity or any of its logical equivalents for at least one person without limiting or diminishing creativity for anyone. From this definition a broad range of principles can be derived by simple logic.

This ethic, it turns out, ***is valid.*** Curiously, the adoption of this ethic generally maximizes prosperity and happiness, even though these are not logical equivalents of creativity. In fact, ethics based on the maximization of prosperity or happiness is not valid – producing poverty and unhappiness instead. From this point on I shall use the terms ethical and unethical in reference to this ethic specifically.

There are several other valid ethics which I choose not to discuss in this book – except to note that each of them proves, upon close examination, to be logical equivalents of the ***Evolutionary Ethic*** in that they call for the same behavioral decisions when deciding between alternate courses of action.

From the foregoing we can see that humanity's BIG PROBLEM is the fact that the world's governments, without exception, have chosen the Power Ethic as their *de facto* basis rather than the Evolutionary Ethic or one of its logical equivalents. The BIG QUESTION that humanity faces today is whether this choice is irreversible – and if not, what we must do to avoid the doom that the Power Ethic is leading us toward.

About The Law

In an ethical society freedom is limited by ethical law. Those who wish to behave in a parasitic or predatory manner are forbidden to do so. The mistake of our founding fathers was to maximize freedom in such a way that the most predatory, parasitic, and generally unethical persons were permitted to dictate the law, thereby making the rules that allowed the ultra-wealthy to dominate the rest of us. We must reverse this trend if humanity is to survive, let alone thrive. To achieve this end we must understand the nature of ethical law and refute the validity of unethical law. To aid in clarifying this distinction, I shall refer to unethical laws as government edicts, or simply as edicts.

In making this distinction let's ask the question: What is law? Does a person who has the resources to exercise power over others have the right to do so? If so, might makes right, and anyone who can afford to buy weapons and persuade others to use them to enforce their will has a right to so. This is the premise upon which all of today's governments are founded. This has been the true basis of law throughout the world for at least eight thousand years, since government was invented in Sumer.

When we reject the validity of this definition, as indeed we should, what is the alternative? To answer this question properly, we note first that all law presumes the use of force or power over others. But it takes only a simple exercise of logic to see that the exercise of power over others is only ethical in self defense against someone who has initiated or threatened the use of force for their own purposes. Therefore ethical laws are only those that provide defense against such unethical acts.

Since everyone has the right to defend themselves against the use of violence, it follows that everyone has the right to delegate to others their authority to defend themselves. From this we conclude that all ethical laws embody this principle: All ethical laws, all legitimate laws, represent a contract under which a group of individuals, each having the right of self defense, agrees to enforce a mutual defense pact. ***Ethical law can exist for this purpose alone***.

Furthermore, we note that all existing laws, and edicts, forbid some act or permit the act only when a tax is paid to the government. Thus, laws and edicts fall into two categories delineated by the Latin names of the categories of acts which they forbid:

1. ***Mala in se*** are acts generally recognized to be evil in and of themselves. These forbidden acts include murder, rape, torture, slavery, theft, robbery, fraud, assault, and a host of related acts long ago recognized as evils by the general public. The forbidding of *mala in se* is the basis of all legitimate laws – all other laws comprising artifacts of the Power Ethic.

2. ***Mala prohibita*** are acts which are not evil in and of themselves; but which have been forbidden because someone wants to impose their will upon someone else. The vast majority of these Power Ethic edicts, forbidding *mala prohibita,* are readily recognized by one or more of three characteristics:

   a. These edicts take resources (money, for example) away from one group of individuals, who own them, and bestow them upon another group of individuals, who do not own them. While taxes, in their various forms, comprise most of these instances, government "takings" by eminent domain are another example. Confiscation of assets of unconvicted arrestees comprises still another example.

   b. These edicts forbid acts which are ethical and/or require acts which are unethical.

   c. The enactment of these edicts requires the delegation to a governing body of authority which the legislators do not possess as individuals. In other words, they permit groups of people (e.g. legislators and law enforcement officials) to commit acts which would be illegal if performed by them as individuals.

From the foregoing we can logically conclude that the actions re-

quired for the enforcement of edicts forbidding **mala prohibita** are themselves **mala in se**. From these simple considerations we can now describe how our legal system must fundamentally change, if we are ever to live in an ethical society. The following description is not *sufficient* for the creation of an ethical society, but it is *necessary*. Absent these changes, those who believe that might makes right will continue their parasitic depredations, and the other changes that are necessary (and *sufficient*) for the emergence of an ethical society will never take place.

For us to live in a just, ethical society, the law must be changed. Indeed, the legal system itself must be changed. Stated briefly, this means that we must stop enforcing laws against **mala prohibita** and delete these edicts from the law books. Let's examine more closely what such an undertaking entails. We start by reviewing the definition of an ethical act: ***An act is ethical if it increases creativity or any of its logical equivalents for at least one person, including the person acting, without limiting or diminishing the creativity of anyone.***

The following secondary principles follow logically from the definition above and are specifically relevant to the actions of government or the "state". I've included a brief explanation of those that seem to need it. For the rest, I leave the proof to the reader.

Ethical Principles

1. **Ownership is absolute:**
   The first requirement for the formation of a just society is that the public *understand* what is at stake. The basic principles of ethics and law are simple. They can be taught to children at an early age, beginning with the concept that ***ownership is absolute***.

   Ownership is not a privilege granted by government – and it may not legitimately be denied or taken away by government except under the following two special circumstances: (a) when the purpose of such confiscation is restitution, whereby property that has been stolen by force, coercion, deceit, or

edict-based ploy is returned to its rightful owners or (b) when the property confiscated is used by someone to violate another's rights, as when a law enforcement person disarms a violent or threatening perpetrator. Any grade-schooler can understand this. It is why as small children we feel violated when our parents insist we *share* something that we had been told we owned.

2. **Violation of ownership is theft – and theft is unethical:**
    As a logical consequence, property taxes, estate and inheritance taxes, duties, tariffs, and sales taxes must be abolished, thus acknowledging that government holds no ownership interest in the property currently being taxed. Of course the same principle applies to all other taxes as well.

    Under our current system, all real property, i.e. real estate, is taxed by government entities, usually at the county level. Such taxes constitute a form of rent paid by the would-be owner of the property. This practice would be appropriate if government owned the property. But in reality, government owns *nothing* that it has not taken from its rightful owners by deceit, force or coercion.

3. **Ongoing theft is slavery:**
    When someone takes another's money or property by force or coercion, the theft is called robbery. When this occurs on an ongoing basis, the theft comprises an act of slavery. Thus the taxation of revenue, as in the case of income taxes, is a case at point – it is slavery, a *malum in se,* and must be abolished for an ethical society to exist. (See Appendix D for more on this subject.)

4. **Unethical means can never achieve ethical ends.**
    This principle, though an obvious consequence of the ethics, is so widely NOT understood that I've included a detailed explanation in Appendix E.

5. **All ethical means are ethical ends in themselves.**

6. **The exercise of power over others (coercion) is unethical except in self defense.**

7. **No individual has a right to perform any unethical act.**

8. **No individual can delegate to another a right that he/she does not possess.**

9. **No group (and therefore no government agency) can ethically perform acts which would be unethical if performed by an individual.**

10. **No government has a right to perform unethical acts.**

11. **Acts of government must be ethical to be legitimate – and therefore government acts which are not ethical are not legitimate.**

12. **Only enactment of ethical laws and their enforcement are legitimate acts of government – and therefore written government mandates that allow government to steal from or enslave individuals are not legitimate laws. They are, rather, illegitimate edicts.**

13. **Government edicts constitute predatory manipulations of the public in the service of special interests.**

14. **The same reasoning applies to unethical regulations created and enforced by all government agencies.**

From the above principles we can logically conclude that (1) all legitimate laws must be ethical and that (2) it is unethical, and hence illegitimate, for government to enact predatory edicts in the name of law.

Based on the preceding principles, we can now begin to sort out the specific categories of laws that are legitimate from the illegitimate edicts. The short list is comprised of those laws that are legitimate:

1. Laws forbidding the initiation or threat of interpersonal violence.
2. Laws forbidding theft, burglary, robbery, fraud, and contractual deception.
3. Laws defining ethical contract relations.
4. Laws defining ethical judicial procedure.
5. Laws forbidding unethical acts of government.
6. Laws providing ethical non-monopolistic services on a voluntary subscription basis.
7. Laws protecting privacy.

It is tempting to say that all other laws are bogus, but it is possible that some valid forms of law may be mistakenly omitted from the above list. So to set the record straight, here is a list (probably incomplete) of some types of government edicts that are clearly illegitimate:

1. All laws permitting slavery, bondage, and involuntary servitude, be it full-time or part-time, whole-body or partial. All taxes: direct, indirect, and hidden, fall into this category.

2. All laws that would take a resource away from someone who owns it and gives it, directly or indirectly, to one who does not. Taxes, tariffs, and real estate takings are specifically included in this category, as are all government sponsored subsidies, foreign aid, charity, and "bailouts". All government activities paid for by confiscatory taxes are included, as well as "asset forfeiture" laws as applied to those accused of "crimes", but not yet convicted.

3. All laws regulating trade by imposing duties, taxes, or other fees that raise consumer prices on all goods or on specific goods selected by the regulating agency.

4. Laws mandating trade embargos or sanctions.

5. Laws that nurture parasitism at home or abroad.

6. Laws requiring the purchase of permits before the owner of a property can alter or repair an item of real property, even when the alteration has no affect on anyone else's property.

7. Laws requiring government inspection of real property that has been modified or repaired.

8. All zoning and land-use laws.

9. Laws requiring acquisition and use of a social security number or comparable identifier.

10. Laws permitting surveillance, search, and seizure without probable cause and due process. All laws permitting government access to private records without probable cause fall into this category.

11. Laws forbidding the use of strong encryption of private records and those forbidding the sale of software that provides such encryption.

12. All Laws permitting "emergency powers" permitting suspension of these legal limitations of government power.

13. All laws proposing to regulate the "professions".

14. Every kind of licensing law, including (but not limited to) drivers' licenses, business licenses, professional licenses, hunting and fishing licenses, automobile registration laws, and laws mandating various insurances, such as automotive liability insurance, unemployment insurance, and workers' compensation insurance.

15. Laws providing financial nurturance of the sick, the poor, the elderly, the unemployed, the business failure, the bankrupt bank, the collapsing foreign government, etc. These are not legitimate functions of government under any circumstances.

Our entire court system must be dismantled and replaced with a new private system, paid for by voluntary subscriptions; else judges will continue to have conflicts of interest when judging cases involving the practices of taxation and confiscation. In the meantime, defendants in tax cases must demand that judges in such cases recuse themselves, because their salaries are directly at stake in the outcome. Indirectly, all driving and permitting cases are actually tax cases where the sole purpose is for the government to extract a fee in return for a benefit.

The Origin And Nature Of Government

Historical and archeological evidence tells us that government, as we know it, was invented in Sumer (now southern Iraq) some eight thousand years ago. At that time a group of minor kings and chieftains, who had long fought one another in bloody wars, decided to form a cartel – a shared monopoly – in an industry that I call power brokerage. In brief, they delegated some of their assumed authority and martial power to those willing to do their bidding in exchange for these privileges.

So, for instance, ***acting in accordance with the Power Ethic***, a military contingent would be assigned to enforce the actions of a tax collector – who would turn over the lion's share of the revenues collected to the government cartel. The Chief Tax Collector, in turn would delegate similar authority (along with permission to commit violence on the populace) to a team of lesser tax collectors. This practice gave rise very naturally to the use of hierarchy as the dominant organizational model – which has since been adopted by almost all societal institutions of any consequence.

It is unfortunate that even the most ethical organizations employ hierarchy as their organizational structure - because, with only rare ex-

ceptions, hierarchies easily become bureaucratized – which is to say they eliminate, destroy, and/or avoid corrective feedback. The heads of such organizations soon don't know what the "hands and feet" are doing – and thus often make unethical decisions in spite of their intentions to do otherwise.

In today's world, the people in governments are no longer the kings and chieftains. They are, rather, the puppets of those who control the money supply. It was just too dangerous for the real puppet-masters to be visible to the public as holders of public office – after all, they might get assassinated. So instead today's governments do the bidding of the real kings and chieftains, the owners of the world's Central Banks – the so-called Federal Reserve being the prime example in the United States. These very private individuals *own* the governments and operate them as remote controlled machines. Below is a simplified description of how they operate and why the public is unable to change the system.

Why Government Can't Be "Fixed"

Much has been said about the nature of government and how it "should" serve the interests of the "people" or the "public". Unfortunately, I can think of no government on the planet that fits this description – and in fact I have come to the conclusion that the description itself is a mechanism intended to deceive the public, thereby hiding the true nature of government from those to be governed.

The description below is a parable or metaphor for government as it *really* is and always has been. Those who give faith more credence than truth will take issue with it; but those who love truth, and who won't accept comforting falsehoods in the name of faith, will recognize its validity in the real world.